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By HADDAOUI Soumia

**Cultivating EFL Learners' Intercultural Communicative
Competence through a Culture-based Syllabus: the Case
of First Year Students at Setif 2 University**

Supervisor: Pr. KESKES Said University of Mohamed Lamine Debaghine Setif2

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Chairperson: **MAMI ABDELLATIF Naouel** Professor Mohamed Lamine Debaghine University Setif2
Supervisor: **KESKES Said** Professor Mohamed Lamine Debaghine University Setif2
Examiner: **SAADI Hacene** Professor Frères Mentouri University Constantine1
Examiner: **MEBARKI Zahia** Professor Mohamed Lamine Debaghine University Setif2
Examiner: **NEMOUCHI Abdelhak** Professor Larbi Ben Mhidi University Oum El Bouagui
Examiner: **BEGHOUL Youcef** Professor Frères Mentouri University Constantine1

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Abstract

Intercultural communicative competence is considered a key element in foreign language learning that allows learners to reflect upon the world around them, be aware of their own cultural values, respect others' cultures, and express themselves appropriately. The aim of this study is to cultivate learners' intercultural communicative competence through a culture-based syllabus with a sample of fifty two junior students of English at Setif2 University, following a quasi-experimental mixed method design. Both experimental and control group took a pretest of intercultural sensitivity; subsequently, the experimental group participated in a twelve week treatment phase. Afterwards, a post test was administrated to both groups and a post treatment questionnaire for the experimental one. To delve into participants' opinions of the experiment, a focus group discussion took place with eight purposefully chosen students. Pretest's findings indicated that both groups have a low intercultural sensitivity level, especially when it comes to interaction engagement, enjoyment and confidence. Although participants showed respect for others' cultural values, they also showed an ethnocentric attitude of their own culture. These results revealed a low level of intercultural communicative competence in both experimental and control group. Results of the posttest showed a significant difference in students' intercultural communicative competence. A positive change in students' interaction confidence, and engagement was noticed; while their ethnocentric attitude has decreased in comparison with the control group. Additionally, focus group discussion findings revealed how the experiment impacted students' view of their own culture, and raised their understanding of the other. It is recommended that culture should be given more importance in syllabi design. An intercultural approach would be useful in generating an intercultural atmosphere where students can develop their intercultural communicative competence.

Key Words: intercultural communicative competence, target culture, source culture.

Dedications

This humble work is dedicated to:

- The memory of my grandparents
- The memory of my dear uncle Ammar
- Papa Azzedine; my best friend, my rock, and the person I love more than everything and everyone in this world; who made me the person I am today. No word can express the love; respect; and pride I owe to you ; You are my idol
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- To my dear sisters : Samira, Ahlem, and Maissa
- To my brother Ilyes
- To the angels of our family: Ihcene, Anis, and Khalil
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List of Abbreviations & Acronyms

- ❖ CC: Communicative Competence
- ❖ FL: Foreign Language
- ❖ FGD: Focus Group Discussion
- ❖ I: Item
- ❖ ICC: Intercultural Communicative Competence
- ❖ P: Percentage
- ❖ SC: Source Culture
- ❖ TC: Target Culture
- ❖ Q : Question
- ❖ EG: Experimental Group
- ❖ CG: Control Group

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1. General Introduction

1.1 Background of the Study

It has long been recognized by linguists and anthropologists that the linguistic forms and uses of a given language mirror the social context where the language is spoken (Byram, Gribkova, & Starkey, 1997). Language is defined as "a system of signs that is seen as having itself a cultural value" (Kramersch, 1993, p.3).

Kramersch defined culture from two different perspectives : the first definition comes from the humanities' perspective as " it focuses on the way a social group represents itself and others through its materials' productions , be they works of art , literature , social institutions or artefacts of everyday life; and the mechanism for their production and preservation through history" (Kramersch, 1993, p.3). Whereas the second definition comes from the social sciences perspective as "it refers to attitudes and beliefs, way of thinking, behaving and remembering shared by members of that community" (ibid, p.4). This latter is strongly related to the definition of Brislin who sees that culture " refers to widely shared ideas , values , formation and uses of categories , assumptions about life , and goal-directed activities that become unconsciously or subconsciously accepted as "right" and "correct" by people who identify themselves as members of a society" (Brislin, 1990,p.11)

One of the main concerns of today's foreign language (FL) research revolves around the kind of relation that governs language and culture, and with what perceptions FL instructors hold concerning target culture integration. The integration of the target culture (TC) in teaching English as FL has been a subject of investigation for many decades. Linguistics scholars have argued that cultural competence is as important as the linguistic competence especially for FL learners (Brown, 1987; Byram, 1991; Kramersch, 1993). Moreover, what seems to be trendy in the research area nowadays is whether they possess the appropriate techniques and strategies to a better TC integration. Kitao clarifies this idea by putting

forward that ‘foreign language teachers recognize the necessity of teaching culture.... However they were not adequately trained to do so.’(2000, p. 13) Hence, instructors are required to be aware of the importance of the culturally integrated classrooms and therefore employ appropriate, useful and beneficial techniques and strategies to present cultural content in their syllabi.

Furthermore, the aim of language teaching is not only the acquisition of the linguistic competence but also the acquisition of the communicative competence (CC), which was introduced by Hymes (1972). It refers to the ability to use the linguistic system in an effective and appropriate way respecting the socio-cultural aspects of the target language. He aimed at developing learner's capacity to use language effectively in real life situations; this is why he considered the socio-cultural aspects as a component of CC.

In a globalized world, the value of intercultural sensitivity and FL has become a new currency for this world order, to develop multiple cultural perspectives and succeed in communicating appropriately with people from different cultures has become an urgent need and a far reaching aim for FL practitioners and learners. Recently, Intercultural communicative competence (ICC) in FL learning and teaching is considered as one of the key elements that allow English FL Learners to recognize the differences and similarities between their own culture and the target one. In addition to developing their ICC as well, particularly in non-native contexts where contact and interaction with persons from the TC is limited.

In addition to this, it is a fact that the main objective of language is communication; the linguistic competence is not enough to guarantee an appropriate communicative environment in speaking English as FL. ICC is a skill that most FL learners lack, and most FL practitioners ignore (directly or indirectly) in their teaching practice. ICC, after being researched of more than three decades, became a major concern in teaching FL. As Byram (1989) stated “part of the contribution of foreign language teaching ... is to introduce learners

and help them understand “otherness”. It is indeed the goal of intercultural language teaching as to produce language users “equipped with explicit skills in understanding connections and differences between their own culture and the culture of the target language” (Byram, 1991. p 61). Hence, acquiring a life-learning competency in terms of ICC.

Accordingly, raising awareness towards the target language is one of the major interests of both teachers and learners in intercultural FL teaching and learning. In this context, Chen and Starosta (1998) state that intercultural awareness “provides us with an opportunity to develop an understanding of cultural dynamics by reducing the level of situational ambiguity and uncertainty in intercultural interactions” (p.30). Consequently, in order to notice cultural differences and improve their ICC, learners need to be interculturally aware and sensitive. One way to cultivate learners’ ICC is integrating some techniques and strategies to teach TC and intercultural matters. (Kramsch, 1993; Byram, 1989; Liddicoat, 2002; Liddicoat & Scarino, 2013; and Manshall, 2002).

All things considered, it can be said that teaching culture seems to be regarded as an important component of FL classrooms by most teachers; but it remained “insubstantial and sporadic in most language classrooms” (Omaggio & Hadley, 1993, p. 357). In the same respect, Wang (2008) asserts that teaching a FL is also teaching its culture; hence FL teachers are foreign culture teaching. However, the question of which aspects are considered and which ones are neglected in the FL syllabi is of paramount importance. This issue of cultural negligence in FL contexts calls the need for interventions and considerable changes at the level of the cultural contents designed in English as FL syllabi. The above-condensed survey on the interplay between culture teaching and language teaching reveals the potential contribution that can be provided by ICC to apprehend better understanding of otherness with more open-mindedness.

1.2 Statement of the Problem

During the past few years, teaching English as FL has shifted interest from linguistic grammatical competences to communicative and intercultural skills. Unfortunately though, and despite the fact that in educational research, it has already been established that language and culture are inseparable; and that the teaching of language will inevitably lead to the teaching of culture as well, practices in teaching English as FL has somehow ignored this fact and concentrated on a skill building, linguistic competence, and teaching culture mainly as fragmented information related to the target language. Language is divorced from its cultural context and cultural teaching occurs separately from language instruction; a situation that calls for a need to a reflection on how culture is being taught in the language classroom, and how it should be. The Algerian context is no exception; the practice of teaching culture in the FL classroom is an information-rich type of cultural teaching, a teaching that provokes the developing of stereotypical images about TC where culture is seen as static, focusing on superficial behaviors without examining underlying values, and how they are connected with language use.

In the Algerian university context; and more particularly at the level of the Department of English Language and Literature in Setif2 University, teachers' opinions related to TC seem to be of very much controversy amongst them, many of whom reveal their consternation and full disarray regarding how to apprehend FL cultural issues with students. To peer into such an issue to seek for confirmation, a pre- interview has been conducted with three teachers at the Department of English Language and Literature in Setif2 University at the beginning of the first semester of the academic year 2017-2018(See **Appendix A**). Results revealed that although teachers are aware of the importance of TC integration in the FL oral expression class; and the importance of implementing it; they faced some unresolved issues with such an implementation. Many of them tend to focus more on the linguistic and CCs whendesigning

their lesson plans than on the intercultural aspect of FL learning. Teachers do not seem to integrate TC explicitly through using culture-specific activities or techniques. However, they sporadically touch TC integration on occasional events, using a limited set of techniques and strategies such as proverbs; idioms; or projects about certain cultural aspects of TC. Some other aspects and elements of TC related to small C culture such as norms; social values and behaviours are clearly ignored. The source culture, i.e. the students' own culture is almost rarely pedagogically exploited through comparisons that encourage intercultural understandings, which goes against the principles of intercultural FL education where the importance of both target and source culture in the FL classroom are highlighted.

This problem was likewise revealed through preliminary interviews (**See Appendix B**) conducted with first year students at the Department of English Language and Literature. Students seem to not only have a limited knowledge about the cultural elements of the target language; but they also lack communication and intercultural skills necessary for a better understanding of the target language in real life situations. These preliminary interviews revealed evidence confirming the existence of a genuine problem related to TC integration in oral expression classrooms, affecting thus students' intercultural skills, which are the underpinnings of ICC. Definitely, this is a problematic situation bound up with the weak or absence of mastery as concerns ICC among FL learners.

What adds to this snag more exacerbation and aggravation is the unclear role assigned to culture integration, the integration of TC and focus on the intercultural skill, which is not clearly emphasized in the official "Socle Commun" syllabus and guidelines pertaining to Oral expression courses, even though there is an underscored emphasis on the importance of communication skills and focus on interaction in real life situations. The official syllabus sets as its main objectives the reaction and enlargement of students' knowledge to develop the necessary competences of communication in comfortable way orally; in everyday and in

professional situations. (See Appendix C).

Therefore, there are legitimate research questions to be raised to achieve ICC awareness raising among FL learners. One of them would be related to which cultural aspects or features have to unavoidably be manipulated for such awareness to happen. Second, once these features identified, how are they going to be manipulated through methodical techniques and strategies in an experiment to foster and cultivate FL learners' ICC.

1.3 Research Questions

To achieve the above-mentioned aims; the following research questions are raised in this work.

3.1. Are first year students interculturally aware?

3.2. To what extent a culture-based syllabus is effective in cultivating first year learners' ICC?

3.3 What are the learners' views regarding the impact of the experiment on their own ICC?

1.4 Research Hypotheses

Following the raised research questions, hypotheses are set up as follows:

4.1. If culture-based syllabus elements are identified, they would allow a better comprehension of ICC.

4.2 If the designed culture-based syllabus is implemented in Oral expression classe they would allow to enhance ICC.

1.4.1 Alternative Hypothesis:

The culture-based syllabus may be effective in cultivating FL learners' ICC; i.e. the culture-based syllabus may be effective in raising FL learners' intercultural sensitivity.

1.4.2 Null Hypothesis:

The culture-based syllabus is **not** effective in raising FL learners' ICC; thus the culture-based

syllabus is **not** effective in raising FL learners' intercultural sensitivity.

a. Alternative Hypotheses 3:

- ❖ There will be significant differences in the experimental group's intercultural ICC pre-test and post-tests results.
- ❖ There will be significant differences in terms of ICC between the experimental and the control group

b. Null hypotheses 3:

- ❖ There will be **no** significant differences in the experimental group's ICC pre-test and post-tests results.
- ❖ There will be **no** significant differences in terms of ICC between the experimental and the control group

1.5 Research Methodology

The ultimate purpose behind undertaking such a research is to attempt to cultivate students' ICC through a quasi-experimental procedure with classically pre and post-test design. To do so, two groups (52 participants) of first year students participated in this research as experimental and control groups, who were conveniently chosen. To collect the data for further description, analyses and interpretation, a mixed method was adopted combining qualitative and quantitative data. The quasi experimental character of the research imposes the intervention of the independent variables identified to foster students' ICC. An exploratory phase took place before the treatment, a review of literature permitted to identify the cultural elements susceptible to develop students' ICC, in addition; intercultural awareness questionnaire was administrated to the sample of this study to find out students' awareness of target cultural elements: values, beliefs, and behaviours related to TC. Thenceforth, this experimental phase stretched over a period of twelve weeks. Evidently, before the experiment, the two groups underwent pre ICC-based

tests to gauge their level of ICC. Self-assessment checklists for the teacher were used by the teacher to assess to what extent her teaching followed and respected intercultural language teaching principles, and observe and record students' interaction during the class. Immediately after the experiment a post-ICC test has been conducted. A post treatment questionnaire was administrated to the experimental group, and Focus Group Discussion (FGD) was conducted with eight students to explore their views and opinions regarding their ICC after the experiment. The graph below explains the research design followed in this study.

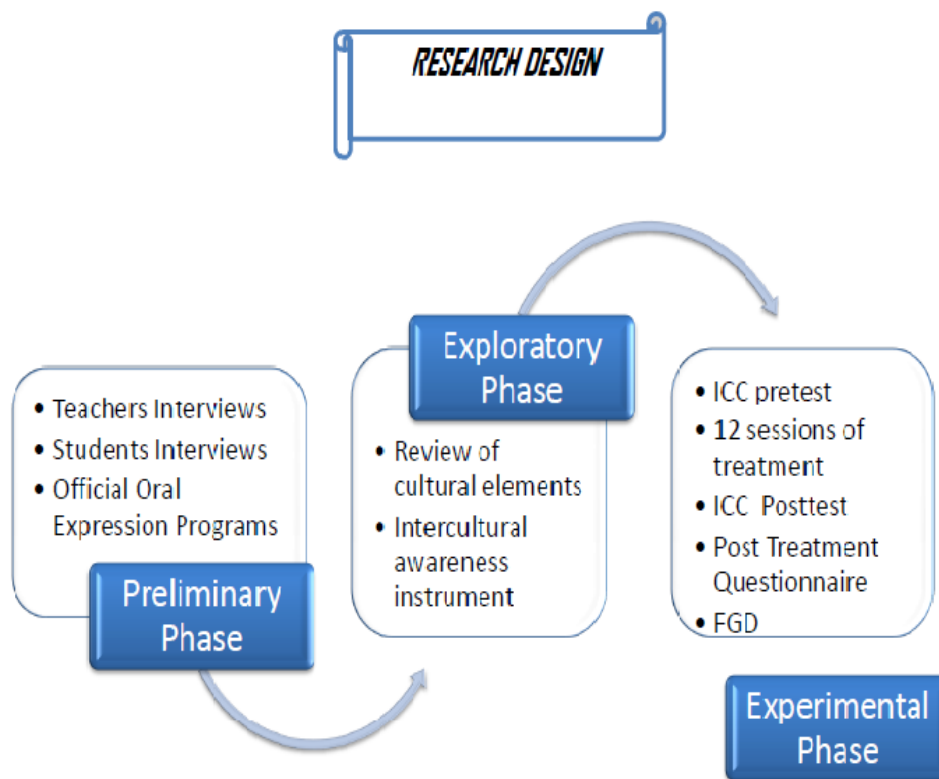


Figure 1: Research Design of the Study

1.6 Purpose of the Study

The purpose of this work is to investigate the effects of using a culture-based syllabus in oral expression class on cultivating learners' ICC; this research study hence aims at

scrutinizing the effectiveness of this syllabus in fostering learners: intercultural awareness and sensitivity.

1.7 Significance of the Study

This study tackles several aspects making it significant in the subsequent ways. This research study seeks to help FL students become competent in terms of intercultural communication, to develop an intercultural awareness and sensitivity, and to prepare them for future challenges in an intercultural globalized world. This research study also raises teachers' awareness about the importance of students' ICC, and provides them with a more effective way to teaching TL in the oral expression classroom. It also displays the overall literature related to ICC and teaching culture in the FL classroom, and examines the effectiveness of teaching English using a culture-based syllabus as a means to enhancing students' ICC to hopefully prepare them to the challenges of a multicultural globalized world order, where intercultural competence along FL skills is the new currency to a successful career and life. Finally, a culture-based course recommended in this research study may be of help for teachers to guide them in their endeavours of integrating TC in the English FL classroom; as it may be a starting point for future better-elaborated culture-syllabi. Finally yet importantly, it seeks to provide some recommendations for FL teaching and learning as how to make learners engage to communicate successfully in intercultural communication situations.

1.8 Organization of the Thesis

The present thesis is organized as follows; the general introduction tackles the background of the study; the statement of the problem; the purpose of the study and its significance; then the research questions and hypotheses are introduced; and to finish with the definition of key words.

The first three chapters are devoted to the review of literature. Chapter one explores the theoretical framework regarding language and culture; and their relationship. Then it

highlights the elements of culture; and the iceberg theory of culture that identifies the Big C and Small C cultures. It also reviews the categories of culture: target; source; and international.

The second chapter introduces the term of intercultural communication; then the intercultural approach. It also defines ICC, the components of it, and explores the main models of it. Finally, the issue of ICC in FL classroom is addressed.

The third chapter presents mainly the issue of culture integration in FL classroom; it introduces the rationale behind culture integration in FL classroom, the historical background of it; the main views of scholars regarding this issue are also presented. The chapter then delves into the approaches, techniques and strategies for culture integration; and explore the main challenges for its integration from a didactic point of view.

The fourth chapter provides a detailed description of the methodology followed in this research study. It explains the research approach, methodology, and type of this study. It also provides information about the research setting, population, sample, and the sampling procedures used in this research. Then the research tools and the data collection instruments, and procedures are explained. Furthermore, it describes the treatment phase and the researcher's role in it. Finally, ethical considerations and issues of trustworthiness are introduced.

The fifth chapter is devoted for data analysis; results; and findings of the study. It deals with the analyses, findings, and results obtained from the pre-tests and post-tests answered by both the experimental and the control group, and then the findings are discussed; where research questions are answered and research hypotheses confirmed or rejected. The findings of the focus group discussion are revealed and discussed in triangulation with the obtained results of the pre and post-tests.

The sixth chapter is about interpretations of the results, it summarizes the results of the

study, pedagogical implications; recommendations for future research as well as limitations and delimitations of the study are addressed in this part of the thesis. The thesis ends with a general conclusion.

1.9 Definitions of Terms.

❖ **Culture:** culture is the values, behaviours and beliefs that members of a society share in any social setting (Alred & Byram, 2003). Duranti (1997, p 24) defines culture as “Something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and of course through linguistic communication” Besides, Afrin (2013) sees culture as a system or a plan that directs individuals’ behaviour in a society and that is embedded within family life.

❖ **Target Culture:** it usually focuses on one or two target cultures, such as the United Kingdom, and United States. They are the countries where the target language is spoken as a first language “any English-speaking countries where English is spoken as a first language” (Jing 2016). In the current study; both the culture of the United States of American and Great Britain are represented as target culture.

❖ **Intercultural Communicative Competence:** Chen and Starosta (2008) established their own model of Intercultural communicative competence. According to them, ICC consists of three dimensions: intercultural sensitivity (affective aspect), intercultural awareness (cognitive aspect), and intercultural adroitness (behavioural aspect). According to Byram (1997) intercultural communication consists of three factors which are attitudes (i.e. only these that have to do with people from different cultures), knowledge (i.e. individuals’ knowledge when interacting with people from others countries), and skills (i.e. the capacity of interpreting texts based on one’s own understanding and of the other).

❖ **FL Learners and Teachers:** they are teachers and learners from the Department of English Language and Literature at Setif2 University. Algeria who represent the whole

population of the study and from which the samples were chosen randomly to participate in the study.



CHAPTER ONE
Language and Culture

1.Introduction

The first chapter presents a view of literature related to language and culture and delves into the understandings of both of them. Furthermore; it tackles the deepest meanings of culture, i.e. “beliefs, values, behaviours, rules, norms, prejudices, stereotypes, generalization, and rituals”. It also highlights the cultural models like the iceberg theory of culture, while summarizing the relevant theory related to the types of culture: “big “C” and small “c” culture” as well as the interconnection between them. In addition to this, categories of culture: target, source, and international are also discussed.

1. 1. Language and Culture

An apprehension of the relationship between language and culture is important for language learners, users, and for all those involved in FL education. An understanding of both concepts; and the interconnection between them is necessary for establishing a theoretical framework for the necessity of the integration of culture in FL classrooms.

1. 1. 1. Understanding Language

Language is a means of communication used by human beings in their daily social lives to reach numerous purposes. Chomsky (1957, p.13) defines language as “a set of finite or infinite sentences, each finite in length and constructed out of finite set of elements”; whereas Sapir (1968) views language as an entirely human and non-intrinsic method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols. In other words, language is perceived as a human essence unique only to men to express their feelings, emotions and all the things happening in their minds.

Much language research of the mid-twentieth century was based on the notion, exemplified in the book “Verbal Behaviour” (Skinner, 1957), that language learning is exclusively about observable linguistic behaviour. Language research was characterized by using quantitative methods to assess this observable linguistic behaviour. It was mainly

dominated by Chomsky (1957, 1959, and 1970); putting much focus on syntax, sentence level, and grammatical accuracy. Quantitative testing of language acquisition was the main feature of language research (Cummins & Swain, 1986, Lambert & Tucker, 1972, and Swain & Lapkin, 1981). Unseen internal motivations of a learner's behavior and the cultural setting of the language were not of interest in quantitative research.

It was Firth (1966, 1968) and Halliday (1957, 1978) who pioneered the analysis of language in its social context, hence establishing the interdependence of language, culture, and society, considering language as a social phenomenon. Halliday (1978) described language as a 'social semiotic' and as 'sharing meaning potential' in a social context. Halliday(1978) insisted that language is meaningful in context, and that it symbolizes the social system, representing it metaphorically in its patterns of variation, the variation that characterizes human cultures... 'Language is a form of interaction and is learned through interaction' (Halliday, 1978, p.18) . It is worth mentioning, that Vygotsky's (1986) influence on education was also extensive, in considering social interaction and language as fundamental pre-requisites for learning to take place.

The socio-cultural approach offers an alternative paradigm to understand teaching and learning (Mackerras, 2006). In the sociocultural theory of learning and development, thought and language reflect are created by setting. This approach connects language to everyday concepts and context. It became accepted that language research needs to be socially informed, and enhanced by the discourses of culture and sociocultural theory (Armour, 2004, Kramsch, 1993, Liddicoat et al., 2003).

The shift in understanding language and culture as previously detailed, represents the cornerstone concept from which intercultural language learning has developed; where language is situated as a cultural act (Kramsch, 1993). Language, culture, and learning are understood as fundamentally interrelated.

1. 1. 2. Understanding Culture

The definition of what culture is varies by scholarly disposition; and this may confound many discussions on the subject. According to Taylor (1871, p. 1) culture is “ that complex whole which includes knowledge, belief, art, law, morals, costume and any other capabilities and habits acquired by men as a member of the society.”Although Taylor (ibid.) was one of the pioneers who defined culture, his definition was limited to the archeologically and aesthetic uses which refers to artefacts’ and fine culture.

Culture is “the various costumes, values, typical behaviour, attitudes and the overall approach regarding the way of life that are not only reflected in movies, songs, fashion, literature and in numerous products of arts, but also in everyday use of a particular language e.g. recognized proverbs, common idiomatic expressions or phrases which are characteristics for certain members of society, and which significantly differentiate these people according to their age, level of education as well as their position in society” (Ritlyova, 2009, pp. 88-93).Although this definition reflects language as being one aspect of culture, still what is reflected in movies, songs and fashion mainly might not reflect the real culture of a particular country. Even literary text may be “dangerous” as stated by Brumfit and Carter (1986, p,27)“ there are features here that suggest something bigger than life, an exaggerated picture which can scarcely be used as a source of information about real hospitals, common sense....”

Culture is “an integrated pattern of human behaviour that includes, thoughts, communication languages, practices, beliefs, values, costumes, courtesies, rituals, manners of interacting and roles, relationships and expected behaviours of a racial, ethnic religious or social group and the ability to transmit the above to succeeding generations” (Goode, Sockalingam, Brown & Jones, 2000, p.1). This definition highlights almost all the components of culture, for the latter is represented as both big “C” culture and lower case “c” culture which is the concern of the current study.

As one can evidently appreciate, the term culture is defined through different acceptions. According to Alred and Byram (2003), it is the values, behaviours and beliefs that members of a society share in any social setting. In addition, Duranti (1997, p. 24) defines culture as “something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and of course through linguistic communication” (as cited in Nadir, 2013). Besides, Afrin (2013) sees culture as a system or a plan that directs individuals’ behaviour in a society and embedded within family life. In the same vein, Trinovitch (1980, p. 550) defines culture as “an all-inclusive system which incorporates the biological and technical behaviour of human beings with their verbal and non-verbal systems of expressive behaviour starting from birth, and this “all-inclusive system” is acquired as the native culture” (as cited in Afrin, 2013). From these definitions, it can be said that culture is a system of shared beliefs, values, norms, and customs; it is the way people think, live, and behave.

As can be seen, culture is not an easy concept to define, for it reflects what one thinks of oneself and how one is seen by others. “The term culture may be regarded by an anthropologist as a major unifying force, by a communication professional as a major variable, or by a psychologist as an individual mental set.” (Damen, 1992, p 20). The concept of culture originates in agriculture where it denotes the tillage or the cultivation of the soil and plants. Accordingly, a 'cultured' or 'cultivated' person has a good educated and refined mind; the "cultivation of minds" is "the deliberate husbandry of ‘natural’ capacities to produce perfect rulers" (O’Sullivan et al, 1988, p 69).

Anthropologists were the first to try to define culture in the 19th century, given that this concept is the core of their discipline. Three hundred definitions were analysed by Kroeber and Kluckhohn (1954; cited in Seelye, 1984), on the basis of which culture was regarded in a very broad perspective being linked to all aspects of human life, and was viewed as what

people share in the same social environment, and what sets them apart from people from another social environment. In short, the anthropologists of the time (Kluckhohn & Kelly, 1945; Malinowski 1944; Harris 1975) emphasized the diversity of human cultural patterns, but restricted culture to what is observable and shared, without attempting to understand their underlying rules and the circumstances of their occurrence. This is known as the behaviourist approach to culture.

Culture is also commonly defined in a functionalist perspective. Unlike the behaviourists such as Skinner, the functionalists such as Halliday were interested in understanding the underlying reasons and rules which explain and govern observed behaviours and events. People belonging to the same culture are believed to share common rules of behaving. Knowing these rules would lead to develop an ability to predict others' actions resulting in a better understanding of and a successful participation in the culture in question (Robinson, 1985).

Both behaviourists and functionalists assumed that identifying cultural behaviours and their functions could objectively and accurately be done, though, practically speaking, this proved not to be the case. Robinson (ibid) explains that designating cultural behaviours is not an easy task for both native and non native observer, let alone their interpretation. For instance, a cultural anthropologist may observe a smile and infer the reason for smiling is happiness. Another may infer that the interpretation of the smile, in the same context, is embarrassment.

The cognitive approach to culture (known also as the ideational approach) views it as a system of ideas and mental constructs rather than material observable things. For Robinson (ibid), culture is like a computer program where the program differs from culture to culture. Similarly, Hofstede (1991, p 26) refers to culture as the "software of the mind ... the set of mental rules that govern our everyday behaviour".

According to Duranti (1997) the concept of culture is very broad in scope, defining in it in one single manner is a complex task. Goodenough was among the first scholars who defined the concept of culture, stating that: ‘a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for anyone of themselves.’(Goodenough, 1957, p75) In other words, Goodenough (1957) emphasizes that culture is the socially acquired knowledge and beliefs that the members of the group must not only learn, but submit to in order to behave appropriately in real-life situations; supporting thus Harris (1975) who views culture as ‘the unique life style of a particular group of people.’(Harris, p.11, cited in Hassan, 2008). Both definitions agree on the same principle which states that culture is the mode by which a particular group of people live.

In the same vein, Kramsch describes culture as “membership in a discourse community that shares a common social space, history, and common imaginings” (Kramsch, 1998, p .10) For Kramsch (ibid.), culture is the shared social principles, history and ways of thinking of the members of a speech community. Brown perceives the concept of culture as “the way of life, as the context within which people exist, think, feel, and relate to others as the glue that binds a group of people together” (Brown, 2000, P 22) i.e. culture is the ideas, the customs, skills, arts that unifies the members of a particular group at a given period of time.

1.1.3 Relationship between Language and Culture

Understanding the relationship between language and culture is central to the process of learning any language other than the mother tongue. Kramsch (1998, p.3), states the fact that “language expresses, embodies, and symbolizes cultural reality” clearly shows that language and culture are “bound together”. Language is strongly related to culture, to the point that Kim (2003, p.1) stated that “without culture, language cannot exist”.

For Allwright and Bailey (1991), language teachers are culture teachers as leaning a new

language entails the learning of its culture. From this, one can see that learning a new language involves the learning of a new culture. Risager (2006) explores the correlation between culture and language from three different perspectives. First, the sociological perspective states that language and culture can be separated since “it is possible for a language to express or to create” (ibid, p 89). Second, the psychological perspective perceives culture and language as two aspects that cannot be separated from each other because “an individual carries all the linguistic and cultural experience within oneself, (ibid, 2006, p 90), and the third perspective which is the linguistic perspective views the strength of the relationship between culture and language “only in the practice of linguistics where language is analysed outside of its cultural context” (ibid, p 90).

1.2 Elements of Culture

Culture is everything that makes up a person’s life; it combines many elements to create a unique way of living. In order to recognize a certain culture, one should be familiar with its different elements:

1.2.1 Beliefs

A belief is a conviction in the truth of something that one learns by living in a culture. It is the basis of one’s actions and values. Samovar, Porter and Jain (1981) identify three types of beliefs: experiential, informational and inferential. The experiential type is based upon a person’s experiences, the informational type has to do with information acquired interpersonally and the inferential one transcends direct observation and information. Inferential beliefs are based on logic and thinking. It goes without saying that patterns of thinking are culture-specific

1.2.2 Values

Values are a set of beliefs made up of rules for making choices. They dictate what is right and wrong, good and bad; and how to live one’s life. Cushner and Brislin (1999) believe that

values significantly shape and pervade one's life: "people make judgments and draw conclusions about what is and what is not of value. These judgments give rise to certain presuppositions from which people act with little or no conscious awareness. These presuppositions learned during childhood, play a pervasive role in all areas of people's adult experiences."(ibid, p.85)

- **Assumptions**

An assumption is a belief that is not proved. Assumptions are indispensable to everyday living. Without them, people would constantly need to ask about the meaning of things. Differences in assumptions can go unrecognized or dismissed. For example, a teacher may assume that if learners do not ask questions, they have understood the material. Learners may assume that if they ask questions, the teacher will think they are not intelligent (De Jong, 1998)

- **Behaviours**

Behaviours are the way people act, based on their learned beliefs and values. The set of behaviours one is expected to engage in as a consequence of one's social position (mother, father, teacher, president...) is known as one's 'role' in the society (De Jong, 1998)

- **Rituals and Superstitions**

For De Jong "Rituals have to do with areas of behaviour like ways of greeting and saying farewell, and showing respect towards others, i.e. 'customary' cultural behaviour, both at the level of the individual and at the social level" (Ibid, p 29), as superstition is an excessively credulous belief in and reverence for the supernatural; a widely held but irrational belief in supernatural influences, especially as bringing good or bad luck.

- **Symbols and Myths**

According to Hofstede (1991, p 29) symbols are "words, gestures, pictures or objects

that carry a particular meaning which is only recognized by those who share the culture."

- **Taboos**

Members of a culture are psychologically and physically shaped to observe taboo-related rules. The word 'taboo' is borrowed from Tongan, a Polynesian language (Chu, 2000). It refers to 'forbidden', 'unmentionable' and 'to be avoided' behaviour, both verbal and non-verbal.

- **Stereotypes and Prejudices**

A stereotype is a belief or an opinion held by one group that the majority of a different group can be classified by the actions, appearances or attitudes of a few members of that group. A stereotype is a one form of prejudice. Prejudice towards a culture is essentially caused by ignorance of or preconceived ideas about this culture. (Chu, 2000).

Now that the most salient elements of culture have been reviewed, it is high time to display the vision that considers culture to resemble an iceberg, with all the theoretical consequences deriving from such a picture. Issues pertaining to types of cultures in terms of small and big 'c' cultures as well as categories of cultures in terms of source and TCs will be developed

1.3 Iceberg Theory of Culture

Culture is often compared to an iceberg which has both visible (on the surface) and invisible (below the surface) parts (Peterson. 2004). Elements of culture which can plainly be seen, such as food or clothes, are represented by the upper portion of the iceberg. Those elements which are not as obvious such as why someone eats or dresses the way they do are represented by the much larger portion of the iceberg underwater. Failure to understand and recognise these parts of culture and the layers that compose them, as well as how they influence each other is the main reason why misunderstandings occur. (Peterson & Lee, 2005)

When an iceberg is seen, the portion which is visible above water is, in reality, only a small piece of a much larger whole. Similarly, people often think of culture as the numerous observable characteristics of a group that we can *see* with our eyes, be it their food, dances, music, arts, or greeting rituals. The reality, however, is that these are merely an external manifestation of the deeper and broader components of culture which held preferences and priorities known as attitudes and values. (Ibid. 2005)

Deep below the "water line" are a culture's core values. These are primarily learned ideas of what is good, right, desirable, and acceptable -- as well as what is bad, wrong, undesirable, and unacceptable. In many cases, different cultural groups share similar core values (such as "honesty", or "respect", or "family"), but these are often interpreted differently in different situations and incorporated in unique ways into our daily lives. Ultimately, our interpretations of our core values become visible to the casual observer in the form of observable behaviours, such as the words we use, the way we act, the laws we enact, and the ways we communicate with each other. (Ibid. 2005)

It is also important to note that the core values of a culture do not change quickly or easily. They are passed on from generation to generation by numerous factors which surround us and influence us. These formative factors are powerful forces which guide us and teach us. The things our educators and parents teach us, the opinions and ideas we see and hear in the media, the way our laws and social norms structure our world, all of these things (and many more) mould us and our cultural values. Cultural change is never quick and forces, ideas, and beliefs, both new and old, continually impact our way of seeing the world and deciding what matters to us (our Core Values), what that means in our personal and professional lives (our Interpretations), and how we ultimately act (our observable behaviours). (Ibid. 2005)

So, like an iceberg, there are things that we can see and describe easily, but there are also

many deeply rooted ideas that we can only understand by analysing values, studying formative factors, and in many cases, reflecting on our own core values.

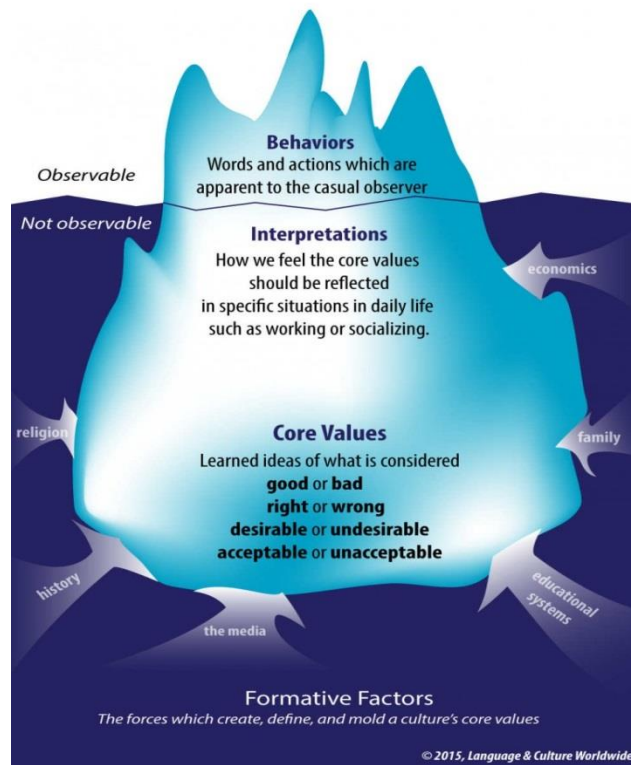


Figure 2:Iceberg Theory of Culture

1.3.1 Big ‘C’ Culture

Peterson (2004) have defined the big “C” as the culture related to grand themes such as geography, architecture, classical music, literature, political issues, society’s norms, legal foundation, core values, history and cognitive processes. While the small “C” one is the culture which focuses on common or minor themes which includes opinions, viewpoints, preferences or tastes, gestures, body posture, use of space, clothing style, food, hobbies, popular music, popular issues, and certain knowledge like trivia, facts(Ibid, 2004).

Contrary to the terminology used by Peterson and Lee, Tomalin and Stempleski (1993) preferred to name the types culture as big “C” or “achievement culture” and small “C” or “behaviour culture”. For Tomalin and Stempleski (ibid, p.6), big “C” comprises: history,

geography, institutions, literature, art and music”. On the other hand, small “C” is broadened to include “culturally-influenced beliefs and perceptions, especially expressed through language, but also through cultural behaviours that affect acceptability in the host community”.

Although scholars named the types of culture using different terms, the elements of each type are agreed upon. The term culture is an umbrella word that includes both concrete aspects such as: geography, institutions, art, music, literature and history. In addition to abstract aspects such as: beliefs, perceptions, food, hobbies, life style, ways of clothing.

Chastain (1976) distinguishes between small “c” culture and big “C” culture, where the former refers to the social life, family institutions, customs, and leisure activities....etc of a given society, while the latter is related to the civilization and society’s contributions to the world. In this context, culture can be defined as not only arts, philosophy, and high culture; but it also describes the whole way of life of the foreign country.

Big “C” culture is the culture which represents a set of facts and statistics relating to the arts, history, geography, education, festivals, and customs. In this respect any culture which focuses on the product and contributions of a society and its outstanding individuals, is often referred to as Large/Big/Capital/Macro “C” culture.

1.3.2 Small ‘C’ Culture

Small “C” culture is “the invisible and deeper sense of a target culture” (Peterson 2004, p 8). Small “C” culture refers to the daily aspects of life that embody everything as a total way of life (Laohawiriyanon, 2011). For Lee this type of culture is “the invisible and deeper sense of a target culture” including attitudes or beliefs and assumptions (2000, p.78)

In contrast to the more visible type of culture, small C culture is the most important part. It includes values, norms, beliefs (social norms, communication styles, verbal and non-verbal language symbols; cultural norms (what is proper and improper in social interactions), how to

beliefs, myths and legends, etc. Culture is everything in human life. It is also called Beliefs, Behaviour, and Values. To put it differently, it may be summarized as follows:

- What one thinks is important (values).
- What one thinks is true (beliefs).
- How one perceives how things are done (behaviours).

1.4 Categories of Culture

Cortazzi and Jin (1999) propose three categories in which culture can be investigated. The first category is the source culture, which refers to the learners' native culture. The second category is the TC used as a first language, e.g., American or British culture. The third category is the international TC, which refers to different varieties of TC from both English and non-English speaking countries, e.g., France, Spain, etc.

1.4.1 Source Culture

The first category is source cultural material (Cortazzi & Jin, 1999). This draws on the learners' own culture as content. In the case of Algeria, this would involve using mostly materials that are based on Algerian society and culture, and thus inherently familiar to the learners.

1.4.2 Target Culture

The second category of culture is TC, drawing on the culture of a country in which English is spoken as an L1. In this case, students would spend most of their time reading and learning about life in native English speaking countries, such as the United States, Great Britain, and Australia (Cortazzi & Jin, 1999).

1.4.3 International Target Culture

The third category of culture is international TC material, which uses a wide range of materials from a variety of cultures in English- and non-English-speaking countries around the world. For example, in this case, students in Algeria might have a lesson in English in which

the focus was deforestation of the rainforest in Brazil. (Cortazzi & Jin, 1999).

Culture is therefore a crucial facet of teaching English as a FL. The goal behind teaching culture in English as FL should be inculcating ICC among learners, rather than propagating or showing superiority of the TC over a native culture. The foreign culture should provide the mirror to the learners in which one's own reflected culture can be seen. Culture learning should be a conscious, purposeful process in which the tacit is made explicit. Teaching culture is currently being understood as an "aspect of education values" (Tomalin & Stempleski, 1993, p 4) based on critical thinking and developing tolerance towards differences. According to Byram (1997), culture learning is seen as a comparative process in which learners are encouraged to get aware of their own culture and contrast it with TC.

Conclusion

The above review has allowed the identification of the type and categories of culture to be dealt with in this research and more importantly identifying the values that should be manipulated as independent variables in the experiment designed to foster and install critical thinking to achieve awareness-raising of ICC. It is evident that three main structural elements pertaining to the elements of culture have been selected on purpose for the reason that they constitute the three culture underpinnings: values, beliefs and behaviours. The recapitulation of the positions related to the different facets that make up culture, reveals that these three fundamental elements emerge from the bunch of dimensions displayed. Values, beliefs and behaviours seem to encapsulate the six other elements reported and discussed: assumptions, rituals, superstitions, symbols, myths, taboos, stereotypes and prejudices. All these eight elements bear a relationship of dependence towards beliefs, values and behaviours (norms). The possibilities remain open for further research to integrate new elements to search into culture teaching/learning.



CHAPTER TWO

Culture Integration in the Foreign Language Classroom

2.Introduction

To better understand the place of culture in language classroom, it is pertinent to refer to the importance of culture in language education, and to understand the rationale behind its integration in the FL classroom.

2.1. Rationale for Culture Teaching

Culture is the main concept in the field of teaching English to speakers of other languages, as stated by (Atkinson, 1999). Teaching and learning a FL does not mean mastering only the academic subjects, it rather requires learning a new culture and new means of communication with people of other cultures in order to learn about their norms and values (Merrouch, 2010).

The corroboratory element of the cultural component in FL teaching is always related to one of the following arguments: the first one has to do with the nature of language and its intrinsic interrelation with culture that makes it impossible to separate them in teaching and learning. Thus, including TC in language teaching is, if it can be said, unavoidable. The second argument is related to instrumentality, in that cultural comprehension is seen as a precondition for effective communication with the target language speaker (Merrouch, 2010), which means that the FL learner should be culturally aware.

However, the issue of culture teaching is rejected by many scholars, who view it needless as it affects the learners negatively. Altan (1995) notes that foreign culture based situations and those innate values, and norms are not inherent to the learners' native environment and background. He added that teaching cultural aspects of FL is given little attention because FLs are mainly utilized for technology, science, business and international communication. From this, it is understood that foreign culture as a target one is unfit for today's schools and universities, because it does not meet their needs and ambitions. Also, for Altan (ibid), learners' native culture is degraded either implicitly or explicitly because of FL and culture learning. He argued that the existing conflict between the foreign and the native culture makes

the former a menace to the latter. In other words, it is claimed that instruction in a foreign culture may be risky as it gives a new shape to native thinking, feelings and even behaving patterns in order to agree with the TC patterns (Merrouche.2010).

A foreign culture which dominates economically leads to what is called "ideological colonization", which leads to losing self-confidence and forgetting about the mother culture. It will thus have a superior position. Holly (1990)

2.2. Importance of Culture in English FL Classroom

The fact that language and culture are inseparable emphasizes the importance of teaching the FL along within its culture. In this context, Brown (1994, p. 164) states "... a language is a part of culture and a culture is a part of a language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture". Since language and culture cannot be taught separately, incorporating culture in the English FL classroom is crucial.

In the same vein, Thomas (1997) says that it is pretended that for a proper acquisition or study of English, learners must assimilate the English culture even if it is different or opposite to their culture. That is to say knowing about the foreign culture helps learners overcome the difficulties of language and cultural learning, thus learning the language properly. Moreover, Kramsch (1993) states that for comprehending the target or foreign culture, learners should have it along with their own one; in other words, learning their own culture along with the foreign one improves learners' knowledge of the foreign culture, and allows them to figure out the similarities and differences between both of them.

Furthermore, Samovar, Porter and Jain (1981) state that culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, but it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various

messages may or may not be sent, noticed, or interpreted. Culture is the foundation of communication.

This may appear to indicate that cultural learning aids learners in mastering their communicative competence(CC). Considering the previous reasons, teachers should not ignore the cultural component in the teaching-learning process for the fact that they may find “frustration, misapprehensions, intercultural conflict, and ultimately school failure”. (Le Roux, 2002, p.37)

On the other hand, some researchers believe that integrating culture in English FL teaching may cause problems in the learning process; for instance, Valdes (1986) warned language teachers against the study of the language and culture along together for the reason that studying both of them may expose learners to mental blocks and obstructions to learning (cited in Marczak, 2014). Based on Valdes’ (1986) view, Marczak (2014) states that “exposure to a foreign culture may lead to all kinds of negative responses from learners in the FL classroom, which in extreme cases, may develop into anger, fright or even repulsion” (p. 21). In other words, language should not be taught within culture to avoid any kind of confusion or barriers.

2.2.1 Necessity for TC Integration in FL Classrooms

Since the development of communicative language teaching, the definition of teaching took another dimension, surpassing the traditional meaning of instruction. Hence “learners need not just knowledge and skill in grammar of a language but need also the ability to use the language in socially and culturally appropriate ways” (Byram, Gribkova, & Starkey, 1997, p. 4).As a result culture and language cannot be separated in a language classroom. In a similar fashion, Kramsch claims that, “...once we recognize that language use is indissoluble from the creation and the transmission of culture, we have to deal with a variety of cultures, some more international than others, some more conventionalized than others”

(1993, p. 9). According to Byram Gribkova, and Starkey; “language teaching with an intercultural dimension continues to help learners acquire the linguistic competence needed to communicate in speaking or writing” (Byram, Gribkova, & Starkey, 1997, p. 5).

2.2.2 Rejection of TC Integration in FL Classrooms

Integrating TC within FL is not necessary especially where English is an institutionalized language. This view became popular after the publication of Kachru’s (1985 a) work of English circles in which the spread of English in terms of three circles is described; the inner, the outer and the expanding circle which “represent the type of spread, the pattern of acquisition, and the functional domains in which English is used across cultures and languages” (Kachru, 1985 a, p. 12). Therefore, English in the inner circle is established as a mother tongue whereas it is established as a second language in the outer circle and it is regarded as FL in the expanding circle. Hence, English- especially American English- is dominating everywhere as such, “ today, however, an increasing impact of American English on practically all varieties of English around the globe can be observed, manifested in American- influenced lexical choices and also in certain pronunciations” (ibid, 1985 a, pp. 67-68). Hence, it appears that American English is enjoying covert prestige in many countries and communities...., also in education. Certainly, this has to be taken with a grain of salt and it has to be sociolinguistically conditioned (preferred among the young, in informal context, and is association with certain topics and domains). (ibid, 1985 a, pp. 67-68)

2.2.3 TC Integration within the Local Culture (The Comparative Approach)

It is very important to integrate TC within language study. Yet, the local culture should be integrated and emphasized too so that learners can establish and perceive themselves as being distinct from the others and ultimately generate comprehensive comparisons. This view was adopted by many researchers, mainly by Kramsch who states that “Teaching culture should be regarded as difference...the temptation is great to view culture only in terms of

national traits; French do this; Germans do that. However, traditional questions like ' what does it mean to be French/ to be German?' Become increasingly difficult to answer. (1993, p. 206)

Furthermore, a sketch that can be followed to approach cross-cultural understanding was developed:

1. Reconstruct the context of production and reception of the text within the foreign culture (SC, TC).
2. Construct with the foreign learners their own context of reception, i.e. find an equivalent phenomenon in SC and construct that SC phenomenon with its own network of meanings (SC, SC).
3. Examine the way in which SC and TC context in part determine SC and TC i.e. the way each culture views the other.
4. Lay the ground for dialogue that could lead to change. (ibid, 1993, p. 210)

In a similar manner, Lessard–Clouston states that “cultural awareness is necessary if students are to develop an understanding of the dynamic nature of target culture as well as their own culture” (1997, p 136). Therefore, learners cannot understand the foreign culture and its values unless they understand their own, the idea was once more highlighted by Kramsch when saying that “Besides trying to understand the foreign culture on its own terms, learners have to be aware of their own cultural myths and realities that ease or impede their understanding of the foreign immigration” (1993, p. 216).

2.2.4 English Language in a Culture-Free Context (Lingua Franca)

This view is supported by many scholars; who claim that due to the status of English as a lingua franca, communicative competence is the one that matters when teaching language, regarding TC integration as unnecessary and unimportant. English as a lingua franca is defined by Firth (1996, p. 240) as “ ‘contact language’ between persons who share neither a

common native tongue nor a common (national) culture, and for whom English is the chosen FL of communication”. Therefore, FL learners need English mainly for communication to make themselves understood by conveying clear messages. Alpetkin for example, was against the idea that it is very important to familiarize the students with the cultural characteristics of TC, and train them to use the language in its social and cultural context as it is used by native speakers, describing this view as being, “utopian, unrealistic and constraining essence of the notion of communicative competence from the view point of English as an international language” (2002, p. 59). In addition to this, Alpetkin (ibid.) rejected the concept of the standardized native speaker norms and attributes.

Given the status of a lingua franca, it is clear that much of the world needs and uses English for instrumental reasons such as professional contact, academic studies, and commercial pursuits...How relevant, then, are the conventions of British politeness or American informality to the Japanese or the Turk, say, when doing business in English? How relevant such culturally-laden discourse samples as British railway timetables or American advertisements to industrials engineers from Romania and Egypt conducting technical research in English?....Such samples point to the need for a radical rethink in terms of a modified and expanded definition of the traditional notion of CC. (ibid, 2002, p. 61)

Seidlhofer supports the idea and states that non native users who tend to use English for international settings need to be taught only the production and reception of the target language. Hence, acting on these insights can free up valuable teaching time for more general language awareness and communicative strategies, this may have more ‘mileage’ for learners than striving for mastery of fine nuances of native-speaker language use that are communicatively redundant and counter-productive in lingua franca settings, and which may anyway not be teachable in advance, but only learnable in subsequent experience of the language. (2005, p. 340)

2.3. Principles of Teaching of Culture

For the Nostrands (1970, p91), there are nine cultural goals:

1. The ability to react appropriately in a social situation.
2. The ability to describe, or to ascribe to, the proper part of the population a pattern in the culture or social behaviour.
3. The ability to recognize a pattern when it is illustrated.
4. The ability to “explain” a pattern.
5. The ability to predict how a pattern is likely to apply in a given situation.
6. The ability to describe or manifest an attitude important for making one acceptable in the foreign society.
7. The ability to evaluate the form of a statement concerning a culture pattern.
8. The ability to describe or demonstrate defensible methods of analysing a sociocultural hole.
9. The ability to identify basic human purposes that make significant the understanding which is being taught.

Lafayette and Schulz (2007, p581-582) believe that there are only three 'realistic' cultural goals that can be tested in Secondary Schools: 'to recognize', 'to explain' and 'to use' cultural information:

4. **Knowledge:** the ability to recognize cultural information or patterns. This goal focuses on factual information about selected patterns of TC, the student's ability to recall, recognize, and describe cultural information.
5. **Understanding:** the ability to explain cultural information or pattern [s]. The student needs to comprehend a cultural pattern in terms of its meaning, origin and interrelationships within the larger cultural context. This goal presupposes not only

factual knowledge, but also implies reasoning ability. Students should see the “logic” of pattern in its own cultural context.

6. **Behaviour:** the ability to use cultural information or pattern[s]. This objective refers to behavioural skills, such as the ability to act meaningfully, unobtrusively, and inoffensively in real or simulated cultural situations.

‘Cultural knowledge’ is to be distinguished as well from ‘cultural information’. In Byram’s (1989, p120) viewpoint, ‘information’ is an ‘arbitrary’ and ‘decontextualized’ collection of facts, whereas ‘knowledge’ is ‘structured information’. Byram and Zarate (1994) refer to ‘four savoirs’ as attainment targets of an intercultural language course: attitudes and values (*savoir-être*); ability to learn (*savoir apprendre*); skills / know how (*savoir faire*); and knowledge / knowing what (*savoirs*).

2.4. Strategies of Integrating Culture in EFL Classrooms

Almost all language teachers agree that TC integration may be important and necessary in their classrooms, thus many techniques and strategies have been put forward throughout the history to render foreign teacher’s task easy.

2.4.1 Lecture

Foreign teachers may structure their lecture incorporating culture based objectives, and designing activities that reflects TC norms. The activities should be taken from various sources such as; course books, newspapers, TV, radio and many others. Students must know their role in the activity and they may be grouped to enhance effective classroom interaction. Therefore, Moore states that “the most appropriate and practical ways of teaching culture is to examine the best source of cultural information and use such sources in the classroom” (Moore, 1996, p.270). Thus, students will not only be exposed to authentic samples of the language but more importantly they will come to an understanding that language is itself a product of culture” (ibid, p. 270).

2.4.2 Use of Authentic Audio and/or Visual Materials

If FL teachers want to expose their students to the TC; they might need to use authentic materials, many teachers may complain about the difficulty of the materials, yet possible adjustments and modifications can be introduced to adopt the material to the level of the students. (Rivers.1987). Therefore, as language teachers, we have all used some authentic materials (poems, advertisements, menus, or songs that bring students with contact with language as it is used in the culture to meet actual communication needs.... Fully exposed, authentic texts give students direct access to the culture and help them use the new language authentically themselves, to communicate meaning in the meaningful situations rather than for demonstrating knowledge of a grammar point or a lexical item. (Ibid, p. 44)

In addition to what has been discussed, authentic materials and multimedia sources do not only help teachers present a rich information about TC, but it can therefore be motivating and interesting with vivid pictures and pleasant sounds which may be useful to engage students.

2.4.3 Use of Native Informants and Ethnographic Research

One of the effective ways to develop student's autonomy and direct contact with TC is to use ethnographic research and interview native informants. Students can use a tape recorder and discuss family history, traditions and values. Teachers can invite native speakers to the class, design activities and interview the guests. This technique may be useful to obtain direct cultural content and motivate students to learn. For instance, since the shift that happened in language classrooms from teaching language in a traditional way, to adding a cultural theory and an ethnographical dimension. Hence, Roberts, Byram, and Bano *et al* (2001, p. 28) put forward that "the most influential of the studies of culture, combining cultural theory and ethnography". In addition to the later, Willis (1977) explained that, this technique focuses on everyday life and popular culture... everyday practices of modern urban living: the soap opera,

the street market or the classroom. These practices are analyzed in terms of values, meanings and beliefs which constitute them in particular local contexts. (1977, p. 185)

2.4.4. Proverbs

The teacher may bring a list of FL proverbs and present them to be discussed and compared with the student's native culture proverbs. Using proverbs may help students explore possible similarities and differences between cultures in addition to the values they may carry along. Proverbs, which are composed of relatively simple idiomatic expressions, reveal social and cultural aspects of a language. Metaphorically phrased, they are frequently used for didactics or satirical purposes in daily human interactions. Proverbs frequently define truths and functions as golden sayings that reveal essential human qualities of a culture and a society. (Sohn, 2006, p.74)

2.4.5. Literature

In addition to the aforementioned techniques, literature can be a useful source for culture integration; as it allows both teachers and learners to get vivid insights about TC: how they live, what they eat, the type of discourse they use in different situations. For instance, literature may consist of a written work in a language in a particular period or culture such as poetry, novels, essays and others (Flohr, 2010, p. 3). Hence, students should be aware of their own cultural values and beliefs, so that when approaching target literary text they can manage to predict the differences and interpret the target values. In the same vein, Brumfit and Carter (1986, pp. 25, 26, 27) put forward that there are at least three main reasons behind teaching literature, the first of which is to teach the literature itself. The second is to teach the language, and the third is to teach culture.

Although literary products such as, poems, novels, short stories can be used to integrate TC in English FL classrooms; teachers must be aware of the appropriateness of their level to the level of their students. Moreover, student's attention must be driven to the fact that not

everything demonstrated in books is a direct translation of the direct values of the TC i.e. for aesthetic and literary purposes. The same idea was highlighted by Brumfit and Carter (1986, p, 27) when pointing out that “there are features here that suggest something bigger than life, an exaggerated picture which can scarcely be used as a source of information about real hospitals, common sense”

2.4.6. Films

Films can be useful to meet most of the learning styles and help them make connections between language and body language and gestures used in TC. Therefore, Goldenberg and O’Bannon explain the rationale of using movies as a motivating teaching tool: why are movies so much a part of our popular culture? In the United States, movies are an escape. They give us a glimpse into other lives that will never be experienced by us, such as that of the brave *Indiana Jones*....They are also part of social structure. (2008, p 5)

2.4.7 TV

Similar to movies, TV can be also regarded as useful tool to integrate TC in the classroom. To this end, schools may have a special TV room, and the teacher may have a pre-set list of possible programs to demonstrate along with carefully designed objectives and classroom activities. Smith, and Bobbitt explains that the clips allow the students to begin to experience and understand culture and create an appreciation early in the semester for listening to and respecting the “audience and their peers(2011, p. 22).

2.4.8 Songs and Music

Songs and music seem to be an effective tool to integrate TC in English FL classes. Teachers can select songs with an educational and cultural value, the classroom then follows the song with a carefully designed set of activities. This technique generally works with beginners, yet, it can be used with all the levels if used appropriately to match the level of students. For instance, Ebong (2004) reported the results of an empirical study using songs to

teach culture saying: the results showed that all teachers in their study consider music as an important part of the FL curriculum, they use music to set a mood; integrate with a unit or a theme; teach alphabet, numbers, or vocabulary; teach authentic songs representative of the target language culture; enrich the study of holidays; reinforce grammatical concepts; and reinforce listening comprehension. Songs are useful in teaching the rhythm of the language and informing students about the culture of the language's speakers. (2004, pp. 38-39)

2.4.9. Pictures and Images

Teachers may bring different visual materials in class to integrate culture such as maps to present geographical items. For example, the four cardinal points North, South, East and West, which can be used to present the geography of the target country (Kaltenbacher & Breninger, 2012, p. 63). In addition to maps, brochures can be employed to present them with travel/ holiday brochures of target speaking countries such as United Kingdom, United States of America and others. The brochures can be approached by analyzing the language, form and information about the culture of hospitality and historical insights in TC. Teachers can even take students to the British or the American embassy to ask for authentic brochures. Beside the previously mentioned techniques, teachers can use magazine pictures to teach about food in Britain. For example, the teacher cuts and mounts pictures from magazines. This maybe contrasted with pictures representing Algerian cuisine. An instance of this could be, the English breakfast of orange juice, fried eggs, bacon, toast, corn-flacks, and coffee; visually contrasted with the Algerian breakfast of café au lait, jam, butter, and bread. At the same time, theses visuals can be used to introduce the learners to the new vocabulary items. (ibid, p. 63)

Teachers can therefore use another technique to stimulate student's ability to predict visual content of a cultural nature, "Withholding the image" is based on the idea that students cannot see the picture; the teacher can set up instant information gap by describing an image of a cultural content and giving clues so as the picture describes a historical sight in Britain and so

and so forth. Then activities are created to stimulate student's ability to process language and predict the representation of the picture, after revealing it, a comprehensive explanation of the cultural value of the picture may follow up (British Council, 2015, p 16).

2.4.10 Cultural Artefacts and Realia

In order to give the students a direct view of TC and associate objects from the outer world with classroom matters; teachers may bring realia to the classroom which is;” the use of any product designed by and/or used in TCs; examples might include cultural artefacts, DVD's, packaged food, toys, websites, or host of other objects” (Hilburn & Rong, 2016, p. 191). Teachers can also ask students to bring artefacts and objects from their native culture, so that discussions can be elicited to generate lists of similarities and differences between the cultures such as types of dress and jewelleries. Kelly stated (1976, pp. 27, 28) “Until the advent of the Direct Method, objects were used in the classroom to illustrate vocabulary which related to things common to the pupil's own culture and that of the new language”.

2.4.11. Selling Points Strategy (Collen, 1994)

In order to create a cultural texture, the teacher should be careful not to portray only good or bad sides of a culture. The teacher should find a point where the good side of a culture is sold while at the same time showing the negative aspects of it. Activities and materials should portray different aspects of culture. In other words, different views of the culture need to be sold to students. Introducing contrasts within a culture can be useful. Some different 'selling points' are contrasted below. (Collen, 1994)

Attractive vs. Shocking

Similarities vs. Differences

Dark aspects of culture vs. Bright

Facts vs. Behaviour

Historical vs. Modern

Old people vs. Young people

City life vs. Country life

Stated beliefs vs. Actual behaviour

2.5 Techniques of Integrating Culture in FL classrooms

A battery of techniques to be used by teachers to integrate culture is displayed below with the advantages they offer to students to have access to TC.

2.5.1 Cultural Island

After choosing a particular topic about a particular country and assigning students with foreign names -which may engage them into the course. Short presentations can be provided with pictures and slides. From the first day of class teachers should have prepared (create) a cultural island in their classrooms. Posters, pictures, flags, food, maps, signs, and realia of many kinds are essential in helping students develop a mental image. At the end of the course, teachers can highlight the importance of culture to raise the student's awareness and provide lists of new vocabulary related to the island (Peck, 2016, p.1). It can be done through:

- 1.1. Assigning students foreign names from the first day can increase student interest.
- 1.2. Short presentations on a topic of interest with appropriate pictures or slides add to this mental image. Start students off by making them aware of the influence of various foreign cultures in this country.
- 1.3. Introduce students to the borrowed words in their native language or the place-names of our country. This helps students to realize they already know many words in the target language. Some of the foods they eat are another example of the influence of foreign cultures.

- 1.4. A good introductory activity is to send students on cultural scavenger hunts to supermarkets and department stores and have them make lists of imported goods. (Cullen, 1994)

2.5.2 Cultural Capsules (Taylor & Sorenson, 1961)

This technique is based on teaching students to remark cultural differences and draw comparisons between their native culture and the target one. Essentially, the teacher starts by presenting a particular cultural difference using a brief description in any field e.g. what is customarily eaten as meals and when they are eaten, followed by or incorporated with contrasting information from the student's native culture. The contrasting information can be provided by the teacher, but it is usually more effective to have the students themselves point out to the contrast. (Taylor & Sorenson, 1961). Teachers can use role play as a strategy dividing students into two groups; one of them represents TC whereas the other demonstrates the native one. This technique is also called "Culturgram about different countries, and which are divided into different sections such as, food, lifestyle, traditions and the like (Peck, 2016, p. 1)

2.5.3 Cultural Assimilators (Fiedler et al., 1971)

This technique consists of a short written incident which represents an interaction between one person from the native culture and the other one from the foreign culture. The description is followed by four possible choices about the meaning of the behaviour, action or words. Students then read the description and the choices and choose what they feel to be the correct interpretation. After making their decision, the teacher explains the right choice and raises their awareness about the cultural differences. (Fiedler et al., 1971)

Culture assimilators are good methods of giving students understanding about cultural information and they may even promote emotional empathy or affect if students have strong feelings about one or more of the options. The culture assimilator provides the student with 75

to 100 episodes of TC behaviour in order to show students how native speakers behave in certain situations. The student is a receptive (s/he is supposed to listen to those episodes and answer questions). The Teacher justifies why the choice is correct and the rest are wrong, usually in relation to the target language/culture. (Ibid. 1971)

2.5.4 Critical Incidents/ Problem Solving

According to (Cullen, 1994), critical incidents are another method for teaching culture. Critical incidents are descriptions of incidents or situations where the learner is put in a critical situation and asked how a native speaker would behave in such a situation. S/he has to make some kind of decision. Most of the situations could happen to any individual; they do not require that there be intercultural interaction as there is with culture assimilators.

Critical incidents do not require as much time as cultural assimilators or capsules. So generally when this method is used, more than one critical incident is presented. The procedure of a critical incident is to have students read the incident independently and make individual decisions about what they would do. Then, the students are grouped into small groups to discuss their decisions and why they made them the way they did. Then, all the groups discuss their decisions and the reasons behind them. The role of the teacher is to explain first the behaviour of the native speaker i.e. a native speaker would do this in such a situation and then let a space for the student to show the difference between his culture and TC. If the class takes place in an English FL environment, the native speaker information would have to be gathered by the teacher from reading or from contact with expatriates. (Ibid)

2.5.6 Culture Clusters (developed by Meade & Morain, 1973)

A culture cluster is simply a group of three or more illustrated culture capsules on related themes/topics (about the target life) in addition to one 30 minutes classroom simulation/skit (performance) that integrates the information contained in the capsules (the teacher acts as narrator to guide the students). For example, a student prepares a task and

presents it in the class. The task will cover one aspect of TC (customs, music, monuments, wedding etc). The teacher will provide more information and ask to compare this custom being discussed between TC and native culture. Culture capsules and clusters are good methods for giving students knowledge and some intellectual knowledge about the cultural aspects being explained. (Roszyk, 2004)

2.5.7 Culture Mini–Dramas (Gorden’s Prototype Mini-drama, 1970)

Mini-dramas consist of three to four episodes that communicate a cultural misunderstanding; each time an episode is presented and new information is revealed. Yet, the cause of the misunderstanding is demonstrated in the last scene. The mini-drama is realized by dividing students into two groups; one acting TC misunderstanding, while the other acts the native response to the cultural misunderstanding. Naturally, students may judge that the misunderstanding is a ‘wrong’ behaviour, yet here comes the role of the teacher to explain why TC members acted like that, and why their behaviour cannot be considered as ‘wrong’.

2.5.8 Culture Cultoons

Cultoons are similar to visual culture assimilators. Students are given a series of (usually) four pictures depicting points of surprise or possible misunderstanding for persons coming into TC. The situations are also described verbally by the teacher or by the students who read the accompanying written descriptions.(Collen,1994) Students may be asked if they think the reactions of the characters in the cultoons seem appropriate or not. Once misunderstandings or surprises are clearly in mind, the students read explanations of what was happening and why there was misunderstanding. Cultoons generally promote understanding of cultural facts and some understanding, but they do not usually give real understanding of emotions involved in cultural misunderstandings. (ibid)

2.5.9 Culture Quiz

Quizzes can be used to test students' knowledge about a particular culture or materials that teachers have previously taught. They are also useful in learning new information. The role of the teacher is to correct students' answers. Another activity is noticing: as students watch a video or are engaged with some other materials, they can be asked to 'notice' particular features. For example, video of a TC wedding could be watched, while identifying all the differences with their own culture. Prediction technique can also be utilized when a story is told, then stopped at a certain point and students are asked to predict how it will continue. Prediction can also be useful in quizzes. (Collen, 1994; Raszik 2008).

2.5.10 Celebrating Festivals

For the purpose of culture integration, raising student's awareness about TC can be accomplished by introducing fun to the classroom. Teachers may celebrate festivals and important social events of TC. Actually, many FL teachers would refuse celebrating festivals which might seem religiously or culturally inappropriate yet; teachers can explain the value of the celebration and celebrate only the superficial aspect of the special day such as, food and dance. Parents should be informed about the event to assure their approval. For instance, Hanukkah, Christmas, Diwali and other holidays can be explored and celebrated as 'Festivals of Light'....Students and perhaps parents too, can take part in official announcements on those days. Explain to parents the philosophy of this approach, and that its intent is not to discourage students from their own religious convictions and observances, but to promote harmony and understanding among all groups. (Coelho, 1998, p. 103)

All in all, English FL teachers may opt for the above techniques and strategies to integrate culture in their classrooms. Yet, many criteria must be taken into consideration, such as students' level, age, socio-cultural background and others. Furthermore, teachers can be creative and manage to design effective objectives to reflect TC content. Attention must be

given to time spent discussing cultural knowledge, i.e. teacher may be required to balance between linguistic and grammatical, communicative and cultural objectives.

2.6. Main Goals of Culture Integration in FL Classroom

It is of significant importance for culture to be taught with aims fulfilling certain goals and objectives. The goals of teaching culture in language classes were originally proposed by Seelye (1988). According to Seelye (Ibid.), there are six instructional aims for teaching culture in language classrooms:

- **Interest:** the student shows curiosity about another culture and empathy toward its members.
- **Who:** the student recognizes that role expectations and other social variables such as age, sex, social class, religion, ethnicity, and place of residence affect the way people speak and behave.
- **What:** the student realizes that effective communication requires discovering the culturally conditioned images that are evoked in the minds of people when they think, act, and react to the world around them.
- **When and Where:** the student realizes that situational variables and conversations shape behaviour in important ways.
- **Why:** the student understands that people generally act the way they do because they are using options their society allows for satisfying basic physical and psychological needs.
- **Exploration:** the student can evaluate a generalization about a given culture in terms of the amount of evidence substantiating it, and have skills needed to locate and organize information about a culture from library, the mass media, people, and personal information.

Expanding more the idea of Seelye; Tomalin and Stempleski (1993, pp.7-8) have modified those goals. For them teaching culture seeks to achieve the following objectives (cited in Thanasoulas, 2001):

1. To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.
2. To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the way in which people speak and behave.
3. To help students to become more aware of conventional behaviour in common situations in TC.
4. To help students to increase their awareness of the cultural connotations of words and phrases in TC.
5. To help students to develop the ability to evaluate and refine generalizations about TC in terms of supporting evidence.
6. To help students to develop necessary skills to locate and organize information about TC.
7. To stimulate students' intellectual curiosity about TC and to encourage empathy towards its people

2.7. Importance of TC Integration to FL Teaching

TC integration can be important in many ways, and FL teachers should be aware of the place of culture teaching when teaching language and being equipped with such knowledge will help instructors to develop professionally, “A shift from traditional to intercultural stance in English FL classrooms will contribute to teacher’s professional development for a long-term plan for language teaching“(Ho, 2009, p.73). Consequently, it may be practical for both instructors and learners to be knowledgeable about the importance of TC integration on language skills and vocabulary. A review of the integration of culture in each of the different skills is going to be developed.

2.7.1. Importance of TC Integration to Speaking Skill

It appears that the aim of the majority of FL learners is to be able to speak the target language accurately and fluently. To achieve the latter, teachers need to emphasis the practical

use of the language, and push students to production whenever possible even if they make mistakes. Otherwise, students make mistakes and fall into the pitfall of misunderstanding when they are not aware of the social context in which the language is used and when lacking knowledge about TC background. Thus, “when people with similar cultural and linguistic background get together, they speak to each other easily because they know the rules of conversation in their language and their shared culture” (Harmer, 2001, p. 246).

For this reason, teachers have to use authentic materials that may reflect reality and daily affairs. In this vein, Kramersch clarifies the idea by saying that ‘the authentic’ term has been used as a reaction against the prefabricated artificial language of textbooks....authentic texts require participants to respond with behaviours that are socially appropriate to the setting, to the status of interlocutors, the propose, key, genre, and instrumentalities of the exchange and the norms of interaction agreed upon by native speakers. (1993, pp. 177-178)

Therefore, to communicate “effectively and appropriately” (Deardorff, 2009, p. 67), learners need to be aware of the context i.e. who is speaking to whom, about what, where and when and the like. Hence, culture integration can foster oral communication in FL classrooms. Cakir listed many reasons for TC integration; the first of which is, “develop the communicative skills” which is based on cultural differences when such kind of differences exist in every language such as the place of silence, tone of voice, appropriate topic of conversation, and expressions as speech act functions (e.g. apologies, suggestions, complains and refusals, etc). (Cakir 2006, p. 157)

2.7.2. Importance of TC Integration to the Listening Skill

The listening skill is related to all the language skills. Yet, it is perhaps related more to the speaking skill. Hence, the more the learners listen; the more they respond accurately and fluently. However, many FL learners seem to face problems when listening to authentic materials such as stories, films or even when having a conversation with a person either a

native or a non-native one. The difficulty is probably related to many reasons. The first one can be attributed to language. Normally, “When students who are engaged in listening encounter unknown lexis it can be like a “dropped barrier causing them to stop and think about the meaning of a word and thus making them miss the next part of the speech” (Underwood, 1989, p. 17).

Furthermore, the authenticity of the material may constitute a major problem when listening. Authenticity generally means, “normal, natural language used by nativesThis is what our students encounter or will encounter in real life if they come into contact with target-language speakers”, as explained by Harmer (2001, p. 205). This idea suggests that cultural background is crucial when listening to FL and that understanding a piece of discourse involves much more than just knowing the language. For, in order to understand any kind of a listening material, listeners need to have what Cook (1989, p. 68) called “pre-existing knowledge of the world” referred to also as “schemata” which represents shared knowledge in a particular culture.

Without the right kind of pre-existing knowledge, comprehension becomes much more difficult, which is the real problem for most FL learners. Because they have a different shared knowledge of cultural reference and discourse patterning in their own language and culture from that of the English variety they are dealing with; therefore, they have to work hard to understand what they see or hear. (Harmer, 2001)

2.7.3. Importance of TC Integration to the Reading Skill

Not only in speaking and listening have FL learners found problems; but in the reading skill also “for it depends much more on the reader’s ability to interpret and analyze written texts which can be regarded as “ a mental activity” (McCarthy, 1991, p. 37). In addition, interpretation can also be related to textual patterns that can “reoccur time and time again and become deeply ingrained as part of our cultural knowledge” (ibid, 1991, p. 28). Similar to

listening, problems in the reading skill are mainly linked to language from one part i.e. “text with longer sentences and longer vocabulary can be difficult to understand than those with shorter ones” as explained by Harmer (2001, p. 203). From the other part, authenticity can therefore be a problem to learners when reading texts, for most of them are culturally specific and represent a particular pre-existing knowledge or the schemata of the writer:

“When we see a written text, our schematic knowledge may first tell us what kind of text genre we are dealing with ... Knowing what kind of a text we are dealing with allows us to predict the form it may take at the text, paragraph and sentence level. Key words and phrases alert us to the subject of a text, and this again allows us, as we read, to predict what is coming next”(ibid, 2001, p. 200)

To exemplify this, Harmer mentions the example of an English newspaper headline ‘England in six-wicket collapse’. Thus: if the reader then goes on to buy the newspaper he or she will use all the pre-existing knowledge to predict the relevant article’s content both before and during the reading of it. However, a reader who did not have such pre-existing knowledge ... would find the reading text more difficult. (ibid, 2001, p. 199)

The same idea of pre-existing knowledge was labelled under the concept of “exospheric reference” (especially in the press) is often related to a ‘world of discourse’ which is connected with the discourse of the moment, but not directly, British popular newspaper headlines sometimes make references such as ‘That dress, Queen scolds Princess D’. Here the reader is assumed to have followed certain stories in the press “Native speakers often have difficulties with such reference even if they have only been away from the paper ...for a week or two; the foreign learner may experience even greater disorientation.” (McCarthy, 1991, p. 40). Ultimately, having knowledge about TC may help students when approaching reading materials.

2.7.4. Importance of TC Integration to the Writing Skill

In a like manner to the aforementioned language skills; writing may therefore require some cultural introduction in FL classrooms. Hence, it should be, according to Harmer (2001, p. 246) both “coherent” and “cohesive”. These are achieved by following specific rules which are directly linked to some culturally- specific norms. To specify them, the socio-cultural rules are based generally on the shared cultural “schemata” facilitating thus the task of writing because when people “write to each other they obey certain conventions. Such rules and conventions are not written down anywhere, nor are they easy to define. But at some cultural level our shared schemata help us to communicate with each other successfully” (Harmer, 2001, pp. 246-247). Moreover, learners should be aware that writing manifests different levels of “formality”, “ closeness” and “ distance” that can be based on cultural rules, as such “people sometimes write ‘closely’ in media such as postcards, e-mails, and notes left around the house. They can speak more ‘distantly’ in speeches, formal interviews; and prescribed ceremonies” (Tribble, 1997, p. 21).

Furthermore, writing in FL reflects the tight relationship between linguistic and cultural affairs, i.e. the language used when writing may easily reflect that culture of that language. For instance, “English is a language with a dominant ... subject-verb-object (SVO); while other languages exhibit other patterns...Japanese is an example where researchers speak of a dominant SOV pattern” (Yamamoto & Richards, 1999, p. 33). Harmer (2001) supports this idea by arguing that most FL learners find problems as they write. Hence, they sometimes use “foreignising” i.e. use a word from their language and use it in a foreign context hoping to express the same meaning they want. Yet, they fail to do so because language reflects the culture. To conclude, teachers should be aware that culture integration may be crucial to the efficiency of the writing skill.

2.7.5. Importance of TC Integration to Vocabulary Learning

Vocabulary can be regarded as an important component of language that is influenced by culture on its part. Thus, teachers when presenting target vocabulary must be aware of the cultural representations it carries along. This view was supported by Boas, Sapir and Whorf when developing their Sapir-Whorf Hypothesis, also known as the linguistic relativity. This latter can be divided in two hypotheses, “a strong one that claims that the structure of the language an individual speaks determines the thought pattern and thus the world view of the individual, and a weak one that reduces the influence of the structure of the spoken language on the thought pattern.” (Senft, Verschueren & Östman, 2009, p. 32). Therefore, according to Whorf; “The background linguistic system ...of each language is not merely reproducing instrument for voicing ideas but rather is itself the shaper of ideas” (Whorf & Carroll, 1964, pp. 212-214) .

Consequently, and based on what has been presented, it can be said that vocabulary teaching and explanation may reflect TC and its values. For instance, “Kingship” and” Family relations” differs from English culture to the Spanish one, “Taxonomies” varies when people talk about a particular disease or diagnoses, vocabulary representing “colour” are related to culture and “an attempt has been made to determine the extent of colour terminology in specific languages with the level of cultural and technical complexity of the societies in which these languages are spoken” (Wardhough, 2006, p. 235). As an example, Jalé (2006) reported that Papua New Guinea has words corresponding only to light and dark while other languages have different shades of colours.

In addition to the aforementioned vocabulary categories, “Prototypes” can be mentioned such as, furniture, fruits i.e.” where apples and plums are typical, coconuts and olives are not”, “clothing” i.e. “whereas coats and trousers are typical items, things like bracelets and purses are not”(Clark, & Clark, 1977, p. 464). And even birds all of which are

viewed differently in different social settings. Last and not least, “Taboo” and “Euphemism” varies through cultures. Taboos can be defined as the avoidance of certain words to adhere to linguistic politeness whereas Euphemism refers to the circumstances where some people can break the rule and make an exception to the taboo. As an exemplification, people in Papua New Guinea have personal names that can be used to represent an object in the outer world and that one cannot utter the name of his mother in law; still if one’s mother in law has such a name, it is obligatory to change the name of the object and never use it as it refers to the mother in law (Wardhough, 2006, pp. 238-241). Such instances and many others reveal that TC integration is probably important when presenting vocabulary in FL classrooms.

2.8. Challenges Faced in TC Integration

Many educational theorists and scholars (Laiveniece, 2016; Rivers, 1981; Gay, 2002; Howard, 2006) agree that TC integration may be important for FL development; yet, it is not an easy task to integrate culture in classrooms, for many problems FL teachers encounter when integrating culture.

2.8.1 Lack of Knowledge about TC

Many FL teachers seem to find some challenges concerning not having the appropriate background knowledge of TC; especially when it comes to the values, attitudes and perceptions. Besides, “teachers themselves may lack the opportunity to experience the culture they teach, thus they may fear they do not know enough about target culture and this make them afraid to teach it” (Laiveniece, 2016, p. 25).

2.8.2 Lack of Adequate Training

TC integration may require teachers to be competent in both the FL and the foreign culture. Yet, what might seem a problem for many language teachers is the lack of adequate training, as put forward by Rivers (1981, p 48) “foreign language teachers were not trained to teach culture”. To clarify, teachers need not only to be presenters of mere language

components of the subject matter, still they have to accompany them with their appropriate context in which they are used and most educators generally agree that “effective teaching requires mastery of content knowledge and pedagogical skills” (Gay, 2002, p.106) .

However, if teachers are not equipped with such cultural knowledge and content, they cannot actually create a culturally integrated classroom, and even if they are culturally knowledgeable and not trained on how to integrate it, they might fail as well as to achieve their task. Therefore, Howard (2006, p. 6) put forward “we can’t teach what we don’t know, and we can’t lead where we don’t go”. Hence, teachers may need to be trained to teach and integrate TC in their lesson plans and their teaching activities. This may be achieved by exposing teachers –to be or even teachers to programs, trainings and granting scholarships for teachers to be trained abroad. In the same respect, Allport (1954, p 87) argues that “the development of intercultural competence does not unfortunately just happen through learning about another culture”.

To this end, Deardorff (2009, pp. 68-72) suggests possible solutions to this issue. First, service learning may be an important mechanism that helps teachers to integrate culture in their classrooms, it involves “students in relationship across human differences, e.g. gender, race, age” (Slimbach, 1996, p 106). Similarly, Allport (1954) refers to the same idea with the concept of ‘the contact hypothesis theory’ and explains that, “it constitutes a helpful foundation on which to implement intercultural experiences successfully”. Second, ‘education abroad’ may therefore help teachers to live TC and bring the authentic context later on in their own classrooms, as highlighted by Deardorff (2009, pp. 68-72). Moreover, the term ‘on campus’ has been suggested again for the purpose of teacher TC integration training. It actually refers to a type of program that groups and brings both local and international students all together in international ways (ibid, 2009, pp. 68-72). The same has been put forward by Bok (2006, p. 248) saying that “the best way for undergraduates to understand to

learn from one another is not by taking classes but in dorm rooms discussions, mealtime conversations, and other group activities”. All in all, FL teachers may need training on how to treat and present cultural materials.

2.8.3 Lack of Culturally-relevant Designed Curricula

Most FL teachers are obliged to follow a pre-designed curriculum that is predisposed by the government. Policy makers seem to take into account culture integration in textbooks. Yet, the 21st century textbooks and curricula try to give importance to all language skills, accuracy, fluency and many others. Consequently, extensive culture integration might prove to be insufficient. Deardorff (2009, p. 69) supports the use of culturally- based curricula to integrate culture by saying that the latter can be done “in postsecondary education: through curriculum and co-curricular activities” i.e. “bringing an intercultural and global dimension to student’s educational experiences”. Gay (1954, pp, 108-109) argues that there are three types of curricula in a language classroom which are respectively: the formal curriculum, the symbolic and the societal one. Naturally, each one of these curricula offers a different range of opportunities for teaching cultural diversity. However, Gay (1954) returns and put forward that those teachers can evaluate and therefore adopt any kind of curricula and introduces some adjustments to render it culturally-integrated, and that “culturally responsive teachers know how to determine the multicultural strengths and weaknesses of curriculum designs and instructional materials and make the changes necessary to improve their overall quality” (ibid, p. 106).

2.8.4 Time Constraints and Setting Priorities

Many FL teachers are guided by a time schedule, limiting them from providing intensive culture integration, especially if students have formal examination requirements at the end of the year. This obliges teachers to set priorities and follow the stakeholders’ guidelines. Therefore, teachers may find it challenging to be selective when it comes to

presenting TC materials. To exemplify, on an empirical study conducted to gather information about teaching culture, data were collected from 360 FL teachers in New York City; teachers argued that:

The time was the greatest impediment in teaching culture. Most teachers indicate that they were most constrained by insufficient time in the time-table. Lack of time seemed also to account for the selection of the techniques used for teaching culture, for example, teachers indicate their interest in teaching culture, but because of the time constraints, they appear to resort to disseminating simple basic facts about the culture. (Moore, 1996, p. 281)

2.8.5 Testing Culture

Many FL teachers seem to believe that a valid and a reliable test should reflect student's effective and appropriate control of language components i.e. accuracy and fluency. Research on testing culture has been little, for only one article has been devoted to assessment (Valette, 1986), while some other research "does not address the question at all" (Byram & Morgan, 1994, p.135). Along the same line, Zarate (1986, p.53) "...gives examples of possible formative assessment but does not deal with this with great detail". The lack of adequate literature and research that might illustrate how to assess cultural knowledge may be a major constraint that leads FL teachers to be unwilling to integrate TC. Moore's study (1996) also revealed that many teachers did not teach culture because "culture was not tested" (p. 284). The American Council on the Teaching of Foreign Languages (1995), on the other hand emphasized the need for standard guidelines for testing culture: the national standards committee, in addition to proposing guidelines for teaching will have to address the issue of testing and assessment as there is no mention in the draft national standards of any proposed procedures of testing/ assessing student's competencies in this area.

To find a possible solution to this problem, the teacher can assess culture informally

through the use of observation, interviewing students, group work evaluation and others, this opinion was supported by (Damen, 1987, p. 291) who claimed” that culture learning can only be assessed through informal means, and only by the learners themselves”.

2.8.6 Students’ Negative Attitudes

Most FL teachers seem to restrain from integrating TC in their classrooms as they fear their student’s negative reactions; for instance, when FL teachers present some aspects of TC especially when dealing with small ‘C’ culture. Students might generate negative attitudes and ultimately refuse to participate, becoming de-motivated whenever cultural materials are presented. In this respect, Toomey argues that:

The challenge (1) differences in core beliefs, values and situational norms between the home and the host cultures; (2) loss of the valued images of the home cultures- all those familiar images and symbols that define a newcomer’s once familiar identities have vanished; and (3) the newcomer’s sense of social incompetence in responding to the new setting appropriately and effectively. (2012, p. 245)

Hence, FL students when first introduced to foreign cultural norms which are extremely different from theirs; some aspects of “culture clash” may appear. Culture clash generally refers to a cognitive or a psychological state related to diversity issues. This naturally leads to a sort of cultural shock appearing when students perceive some threat from the unfamiliar cultural environment which may lead to a cognitive disorientation, identity deprivation with regards to values, statues and norms generally known as “identity loss” (ibid, 2012, p. 245). In a nutshell, teachers are aware of the importance of cultural content to FL language curricula, but integration of culture and language teaching remains a challenge for the following reasons:

First, the curriculum is already crowded and many teachers feel they cannot devote enough time to studying culture. Secondly, many teachers feel they do not know enough

about the target culture and this make them afraid to teach it. Teaching culture involves dealing with student's attitudes, "a threatening and unquantifiable area", and this is the third reason some teachers neglect it. (Laiveniece, 2016, p. 25)

In addition to all previous challenges, teachers may face problems of "ethnocentrism" which can be defined respectively as, "the tendency of people to judge others from their own culture's perspective, believing theirs to be the only "right" or "correct" way to perceive the world" (Cushner & Brislin, 1996, p 5). This problem may be treated sensitively as teachers should be patient by trying to explain cultural diversity. With time, students will be trained to respect the others' cultures. Consequently, people's acceptance of their culture's values can vary at certain times. It is widely expected that "adolescents will change authority and go to endless means to create identities unique to their group. Such behaviour, however, does not preclude them from being considered members of a given culture, as it is widely understood that most will eventually adopt the majority of mainstream values and practices." (ibid, 1996, p. 8)

Conclusion

After having systematically reviewed the historical background of culture integration in FL classrooms, and consistently explained the rationale behind its integration. A full-fledged and comprehensive report about the strategies, techniques and challenges for TC integration was presented. It is high time, in this research development stage to spot and identify which of these prove to be adequate and fit to implement in order to carry out the experiment with the students. That is to say, choices have to be made regarding which techniques and strategies to be used to design the lesson to be experimented. Many strategies and techniques have been opted for, which are consecutively displayed below:

- **Strategies**

- 2 The use of authentic materials/audio visual materials

- 3 Selling points
- 4 Music and pictures
 - **Techniques**
- 5 Culture capsules
- 6 Culture assimilators
- 7 Critical incidents
- 8 Culture quiz

Obviously and deliberately these options can, in our view, be justified for the following reasons: all of them offer the advantage to be adequate to integrate small C target culture which is the type to be focused upon in the current research.



CHAPTER THREE

Intercultural Communicative Competence in FL Learning and Teaching

3. Introduction

One must not ignore the role CC has played in emphasizing the importance of interaction in real life situations to FL learners, it is however unfortunate to recognize that despite this, CC has failed to address the inevitable changing nature of English as a lingua franca in today's globalized world (Fantini 2005). This chapter is addressing communicative language teaching, by reviewing the literature related to CC, its principles and models, to end it with a critical view regarding the inevitable shift from CC to ICC. Subsequently, definitions of ICC as well as its components, and models are discussed as well. This would enable us to identify and justify the scales opted for in this research. Finally, issues related to ICC in the FL classroom are addressed.

3.1 Communicative Competence

The concept of competence was derived originally from Chomsky's distinction between "competence" and "performance". For Chomsky (1965, p3) competence refers to "the shared knowledge of the ideal speaker-listener set in a completely homogeneous speech community"; whereas performance "is the actual use of language in concrete situations". In other words, competence refers to the knowledge that a person has on the target language; while performance is the ability to use this knowledge appropriately in real-life situations.

Hymes (1972) has criticized the theory of Chomsky by referring to it as being "too narrow" to report the whole socio-cultural aspect; so he introduced the concept of "communicative competence". CC is referred to as "the level of language learning that enables language users to convey their messages to others and to understand others' messages within specific context" (Ibid. p 38). In other words, CC is not only about the grammatical knowledge but it implies an appropriate use of this knowledge in communicative situations.

3.1.1 Hymes' Model of Communicative Competence

Hymes views CC as having the following four competencies; that were explained by Canale and Swain (1980):

- ✓ **What is formally possible?** Is the interaction of the grammatical system of competence. In other words it is about the correct use of grammar rules.
- ✓ **What is feasible?** It refers to the psycholinguistic system of competence. It refers to the ability to make others understand the message.
- ✓ **What is the social meaning or value of a given utterance?** It refers to the socio-cultural system of competence. It is about the ability to use the utterances in line with the social norms.
- ✓ **What actually occur?** It refers to the probabilistic rule of occurrence that something is in fact done or actually performed. It is the ability to know whether something is in fact done or not.

3.1.2. Canale and Swain's Model of Communicative Competence

Canale and Swain (1980) define the concept of CC in the context of second language teaching as “a synthesis of knowledge of basic grammatical principles , knowledge of how language is used in social settings to perform communicative functions , and knowledge of how utterances and communicative functions can be combined according to the principles of discourse” (Canale & Swain, 1980. p 11). Canale and Swain perceive CC as being knowledgeable about the grammatical rules of a language and having the ability to use them for communication.

To explain better their perceptions, Canale and Swain have developed a model consisting of four main domains (ibid, 1980)

1. **Grammatical Competence:** it refers to the accurate knowledge of sentence formation and the appropriate use of vocabulary.
2. **Sociolinguistic Competence:** it refers to the ability of using a language in a social context in order to fulfill communicative purposes.
3. **Strategic Competence:** it refers to the ability of using verbal and non-verbal communication strategies to overcome problems of communication breakdowns.
4. **Discourse competence:** it refers to the ability to produce coherent and cohesive utterances to achieve the desired communicative purposes.

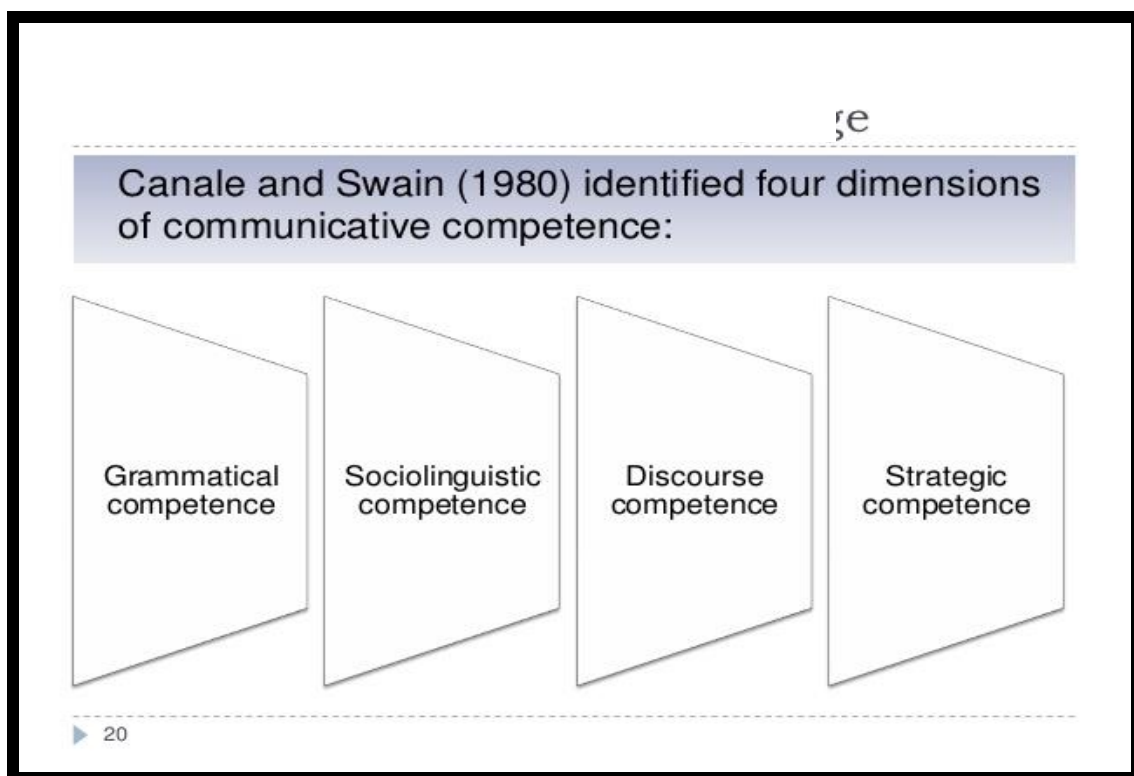


Figure 3: Canale and Swain' Model (1980) of Communicative Competence

▪ **Bachman's Model of Communicative Competence**

Bachman (1990) introduces the concept of "Communicative Language Ability" instead of "Communicative competence" to refer to both "knowledge or competence and the capacity for implementing or executing that competence in appropriate contextualized communicative language use" (Bachman, 1990, p 8). Bachman's model is an elaboration of the Canale and

Swain's model, language knowledge is divided into two main categories, and both of them are broken into subcategories.

The first main category is the "organizational knowledge": it refers to "the knowledge of the components involved in controlling the formal structure of language for producing or recognizing grammatically correct sentences and for ordering these to form texts". It is divided into (Ibid, p12)

1. **Grammatical Knowledge:** it is the same as the grammatical competence of Canale and Swain. It refers to the knowledge of the rules governing the language.
2. **Textual Knowledge:** it is a more elaborated version of the discourse competence of Canale and Swain. It is about the production of coherent and cohesive utterances.

The second main category is the "pragmatic competence", it is also divided into:

1. **Lexical Knowledge:** it refers to "the knowledge of the meanings of words and the ability to use figurative language".
2. **Functional Knowledge:** it refers to "the knowledge of the relationship between utterances and the intentions, or communicative purposes of language users".
3. **Sociolinguistic Knowledge:** it has the same principle of the sociolinguistic competence of Canale and Swain. It refers to the ability to the language appropriately in social context.

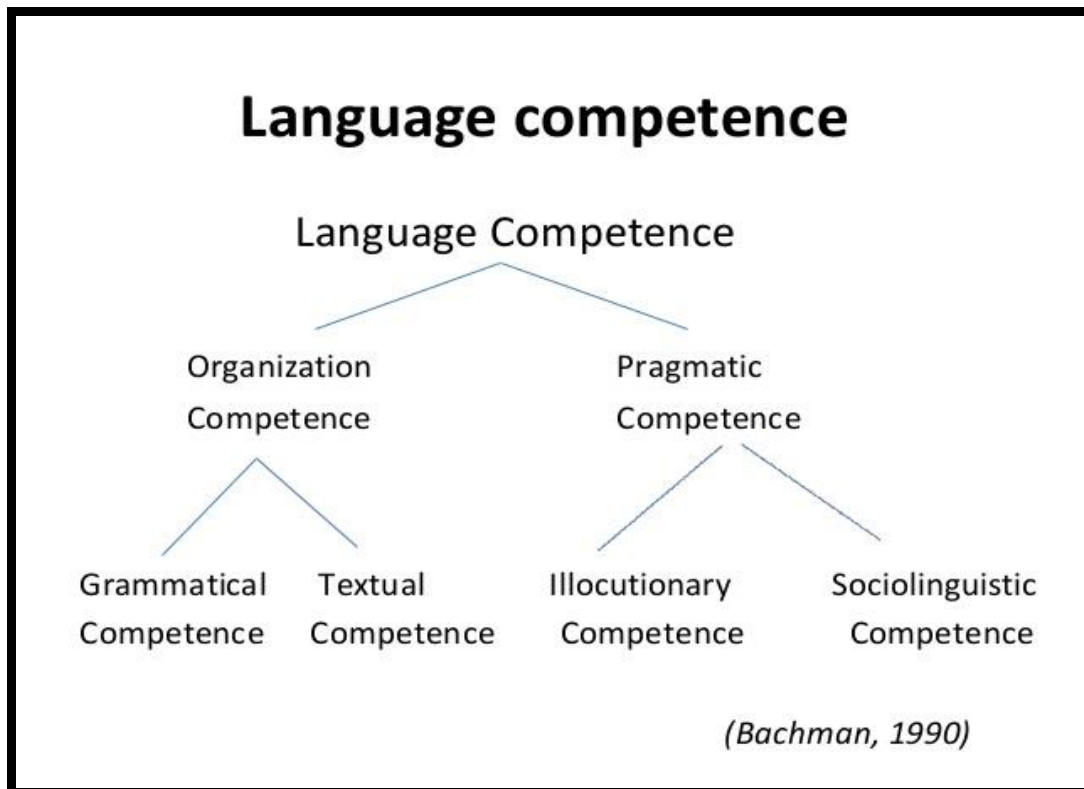


Figure 4: Bachman’ Model of Communicative Competence.

3.1.3 Widdowson’s Concept of Communicative Language Teaching

Widdowson’s concept of communicative language teaching agrees with the model of CC proposed by Hymes. For Widdowson “we do not only learn how to compose and comprehend correct sentences as isolated linguistic units of random occurrence; but also how to use sentences appropriately to achieve communicative purposes” (1978, p33) In other words, both Widdowson and Hymes agree that both communication requires both grammar and the skill of using it appropriately.

3.2 Communicative Language Teaching Approach

The main goal of the Communicative Language Teaching approach is to focus on the communicative aspects of language rather than the linguistic ones. As Widdowson (1978, p.1) assumes that in the approach of communicative language teaching “language is automatically taught as communication by the simple expedient of concentrating on notions

or functions rather than on sentences”. For Widdowson (1978, p.3), “the knowledge of grammar rules does not help learners to develop their communicative abilities”. However, Berns (1984, p.3) “supposes that the focus should be on both the form and the meaning in social context”.

Nunan claims that the “Communicative language teaching is usually characterized as a broad approach to teaching, rather than as a teaching method with a clearly defined set of classroom practices”. In other words, the communicative language teaching is a flexible method of teaching where the learners are actively engaged in the process of learning without any pressure or obligation. (1991, p 7)

3.3 From Communicative to Intercultural Communicative Competence

In a globalized world people from different cultural and linguistic background are brought closer together, and the contact between people from different cultural backgrounds has increased dramatically; a notion that CC seems to ignore. CC is considered to be utopian (Agilar,2007); the notion of native speakership is a linguistics myth as it portrays a monolithic perception of the native speaker’s language and culture; by referring chiefly to mainstream ways of thinking and behaving. CC fails to reflect the lingua franca status of English.

CC is according to Fantini (2005) rather constraining, as it challenges teachers and learners’ autonomy by associating the concept of authenticity with the social setting of the native speaker. As a matter of fact, the complex abilities needed to perform effectively and appropriately when interacting with interlocutors linguistically and culturally different from oneself, have to be sorted out. Consequently, the traditional native speaker-based models of competence fail to address the dynamic aspects of intercultural communication. Therefore, it is high time for FL teachers to reconsider the notion of CC.

The shift from CC to ICC may help upholding the multicultural value of FL while facilitating successful communication between people from different cultural backgrounds.

An intercultural approach to FL learning and teaching based on the comparison between TC and source culture; while prioritizing both of them may provide a solid framework based on which TC could be integrated to foster ICC of FL learners. Byram (1997) asserts that intercultural education should move from ‘Native Speakership’, and revalue the importance of source culture too. Even the role of the teachers is re-evaluated under the intercultural approach; he is not only a language teacher, but an educator with a sense of anthropology and social sciences.

3.4 Intercultural Approach

The Intercultural Approach is also called the Comparative Approach. According to Byram (2000) instead of a mono-cultural approach to FL education, a comparative approach to English has to be encouraged. The basic principle of this approach is to reflect on both the native and foreign cultures. It draws first on the learners’ own culture which forms a basis for successful communication with members of the foreign cultures. The essence of the comparative approach is advocated to provide learners with double cultural perspectives for the sake of knowing that there are many ways of doing things and their way is not the only possible one. The Comparative Approach to FL teaching and learning provides learners with an opportunity of comparison. Through comparison, learners discover both similarities and differences of their own and other cultures.

The comparative approach can be considered as the main source of the Intercultural Approach. The idea of comparison helps learners to understand both cultures and enables them to function as mediators between the two cultures. The intercultural approach has become increasingly recognized alongside the communicative approach to FL teaching and learning. According to Byram (1997), the aims of interaction in FL learning is to develop students’ ICC instead of developing communicative competence only; intercultural approach helps students develop their ICC, whereby becoming cultural mediators. (Ibid)

Intercultural education leads, to a certain extent, to the acceptance of values, beliefs, and behaviours that may conflict with one's own. Gee (1988) highlight the fact that in using the intercultural approach, the FL teacher will guide the students to new perspectives and discover new identities; it is then to be implemented in a tactful, skilful, and conscious manner, to reach ICC.

3.5 Intercultural Communicative Competence

The trend of globalization continues to dominate the twenty-first century, as English grows to be a world lingua franca, interaction between people from different culture became inevitable, hence the focus on ICC became a major concern. The following section discusses the different definitions and models of ICC.

3.5.1. Definitions

ICC is defined by Chen (1996) as “the ability to effectively and appropriately execute communication behaviours that negotiate each other's cultural identity or identities in a culturally diverse environment” (p 15). In other words, it is the ability to achieve successful communication in an intercultural context. Chen and Starosta (2000) and Chen (1998) state that ICC can be examined from three perspectives:

- 1-** The affective aspect named intercultural sensitivity,
- 2-** The cognitive aspect labelled intercultural awareness,
- 3-** The behavioural aspect of intercultural competence entitled intercultural adroitness.

Moreover, Byram introduced the concept of ICC in 1997, first published in *Teaching and Assessing Intercultural Communicative Competence*, and build upon the ideas presented by Byram and Zarate (1994); in relation to the Council of Europe's project to develop a 'Common European Framework of Reference for Language Learning and Teaching. According to Byram (1997), successful communication can not only be achieved through an understanding of how different cultural contexts affect the interpretation and perception of

what one says or writes(Ibid); the ideal ‘intercultural speaker’ is also concerned with “establishing and maintaining relationships across cultural boundaries” (Ibid, p3)

Bennett (1993) suggested a model for cultural learning and intercultural training that provides an idea about how to acquire or improve intercultural awareness. This model consists of five stages from denial to adaptation. These stages are devised into two categories: ethnocentric (one’s culture regarded as the best one) and ethno relative (one’s culture is equal to other’s culture). This model was developed to assess people’s attitudes and behaviors towards people having distinct culture. (Hoven, 2003)

In addition, Spitzberg (2000, p. 375) claims that ICC is entrancing “in behaviour that is appropriate and effective in a given context”. ICC means to be able to interact effectively with people having different cultural backgrounds

Wiseman (2002, p. 209) says, an “appropriate communication entails the use of messages that are expected in a given context and actions that meet the expectations and demands of the situation”. From the above definitions, it can be concluded that ICC is the capacity to engage effectively in an intercultural interaction.

Moreover, scholars have developed many models to examine and assess ICC, for instance Byram’s model of ICC (1997), and Chen and Starosta’s model of ICC (1996).

3.6 Models of Intercultural Communicative Competence

Several models have been designed and developed regarding ICC. They will be discussed subsequently below:

3.6.1. Byram’s Model of ICC

According to Lange (2011), Hymes and Van Ek’s model of CC was the basis on which Byram’s model has been built. At first, a detailed analysis is provided on aspects (i.e. knowledge, skill and attitudes) affecting intercultural communication. In addition, Byram

(1997) states that despite its complications, this suggested model should serve FL teachers within specific beliefs and perceptions of their role as instructors.

Moreover, Stefanidou (2013) claims that Byram’s model is a systematic approach aiming at a comprehensive description of what ICC involves in order to facilitate its assessment” (p. 1). In other words, this model provides an explanation to what ICC is in order to assist the progress of its evaluation. According to Byram (1997) intercultural communication consists of three factors which are attitudes (i.e. only those that have to do with people from different cultures), knowledge (i.e. individuals’ knowledge when interacting with people from others countries), and skills (i.e. the capacity of interpreting texts based on one’s own understanding and of the other). Byram’s Model of ICC is displayed below:

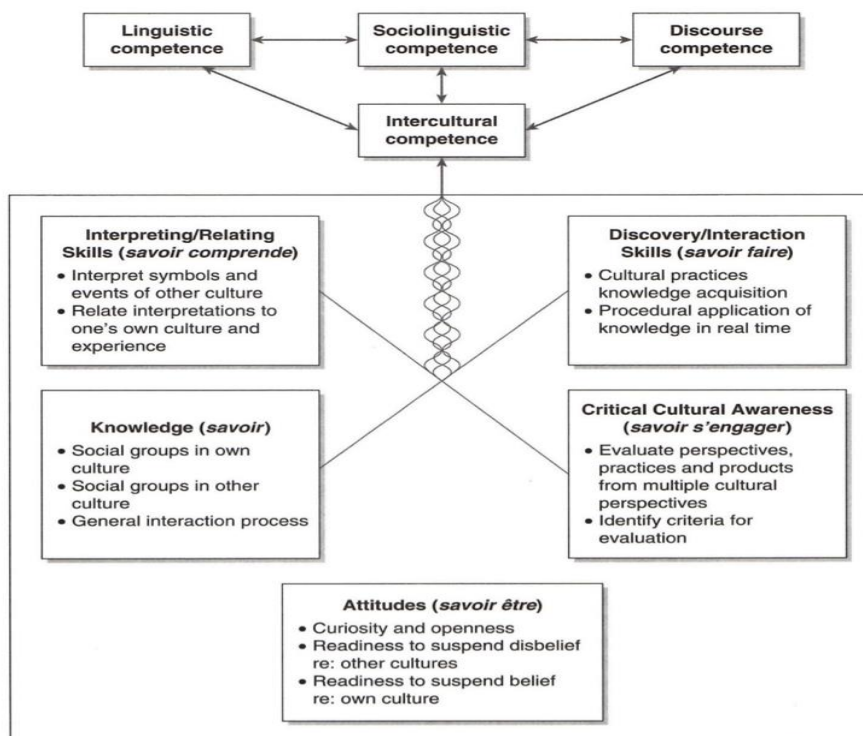


Figure 5. Byram’s Model of Intercultural Communicative Competence.

This model is based on a view of language learning as a communicative, interactive and meaningful process (Hoff, 2014, p510). It describes the factors involved in successful intercultural communication as a set of knowledge, skills, and attitudes:

1. *Savoir*: Knowledge of the self and other; of interaction; individual and societal
2. *Savoir etre*: attitudes; relativizing self; valuing other.
3. *Savoir comprendre*: skills of interpreting and relating.
4. *Savoir apprendre/faire*: skills of discovering and / or interacting
5. *Savoir s'engager*: political education; critical cultural awareness (Byram, 1997,p34)

This model emphasizes that “an ‘intercultural speaker’ approaches other cultures with ‘curiosity and openness’, engaging with otherness... in a relationship of equality”(Ibid, p57)

3.6.2. Chen and Starosta’s Model of ICC

Chen and Starosta (1996) established their own model of ICC. According to them, ICC consists of three dimensions: intercultural sensitivity (affective aspect), intercultural awareness (cognitive aspect), and intercultural adroitness (behavioural aspect). These three aspects together form what is labelled as ICC. In other words, a person who possesses intercultural sensitivity, awareness, and adroitness along together is someone who possesses ICC. The affective aspect is equated with intercultural sensitivity. They say that interaction with others requires an individual to be sensitive and be respectful towards others culture.

In addition to sensitivity, it is claimed that a person possessing a high level of intercultural awareness (cognitive aspect) is regarded as an intercultural competent communicator. Moreover, it has been found that interaction with people from different cultures needs also, what they call intercultural adroitness, which is the behavioural aspect of ICC (Chen & Starosta, 1996, p11).

Chen and Starosta (1996) have intended to elaborate elements for the three dimensions of ICC in order to develop tools to assess the respective skills. Three constructs of ICC have been delineated concerning intercultural sensitivity, intercultural awareness and intercultural

adroitness. These three perspectives represent the three sides of the equilateral triangle of ICC displayed in the figure below.

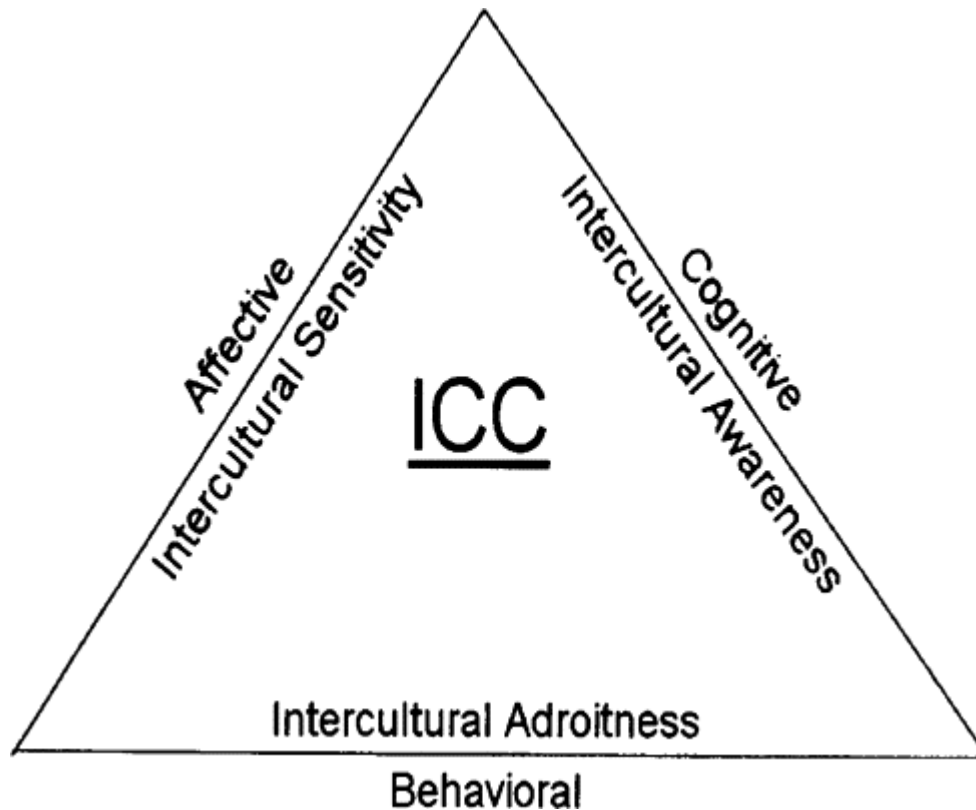


Figure 6: Chen's Model of ICC

3.6.2.1. Intercultural Awareness

When it comes to assessing the cognitive dimension of ICC, Chen and Starosta (1996) used intercultural awareness to define the cognitive component of ICC. Intercultural awareness refers to the ability to comprehend and explain other cultures. It is a process of learning about the beliefs and values or the ways of thinking of people from other cultures (Chen & Starosta, 1998, p9). According to them, to know cultural differences is the first step necessary to reduce ambiguity or uncertainty in intercultural interaction (Chen, 1996). Not being aware of the cultural conventions of one's counterpart often leads to misunderstanding in the process of intercultural interaction. Two elements and abilities of intercultural awareness have been distinguished: self-awareness and cultural awareness (Chen & Starosta

1996, 2000). Chen (1996) has developed the Intercultural Awareness Scale to assess this dimension of ICC.

3.6.2.2. Intercultural Sensitivity

Intercultural sensitivity is used to conceptualize the affective component of ICC. Chen and Starosta's scale of intercultural sensitivity includes a person's ability to receive and send positive emotional signals before, during and after intercultural interaction (Chen & Starosta, 2000). These positive emotional responses will in turn lead to acknowledge and respect cultural differences, based on the awareness of cultural characteristics of one's counterpart.

It is worth mentioning; that intercultural awareness as the foundation of ICC accompanied with intercultural sensitivity in order to reach the authentic state of intercultural understanding (Chen, 1998). According to Chen and Starosta (2000), intercultural sensitivity consists of four elements: self-concept, open-mindedness, nonjudgmental attitudes and social relaxation. In order to assess intercultural sensitivity of ICC, Chen and Starosta (2000) developed the Intercultural Sensitivity Scale, which was empirically validated (Fritz & Möllenberg, 1999; Fritz, Möllenberg, & Chen, 2002, 2004). Chen and Starosta's Intercultural Sensitivity Scale is the only scientific scale and survey available so far.

3.6.2.3 Intercultural Adroitness

According to Chen (1998), the ultimate goal for understanding cultural differences and being interculturally sensitive is to perform well at the level of behaviours while having an intercultural encounter. To address the behavioural aspect of ICC, Chen proposed intercultural adroitness perspective to his model of ICC. Intercultural adroitness refers to the ability to achieve one's communication goals in interacting with one's counterpart; on the basis of being interculturally aware and sensitive. Adroitness enables the speaker to be successful and productive in the process of intercultural communication with people from different cultures.

3.7 Intercultural Speaker

According to Skopinskaja (2009), a person who is able to communicate with people from different cultures and accepts their viewpoints is considered as an intercultural speaker. In addition, Posada and Guevara (2016) state that the intercultural speaker has the ability to engage in an interaction with his/ her culturally distinct counterpart, putting aside any kind of stereotyping and taking into account language proficiency. Moreover, House (2007, p.19) defines the intercultural speaker as “a person who has managed to settle for the In-between, who knows and can perform in both his and her native culture and in another one acquired at some later date”.

Furthermore, Kramsch (2002) refers to the intercultural speaker as an individual who owes sympathy and broad mindedness, capable of engaging in an interaction with different cultures paying attention to cultural variations (cited in Posada & Guevara, 2016). In other words, the intercultural speaker is someone who is aware of cultural differences and possesses intercultural competence that permits interaction and communication with people from different cultures respecting their cultural traits.

3.8 ICC and FL Learning

It has been recognized that the linguistic forms and uses of a given language mirror the social context where the language is spoken (Byram, Gribkova & Starkey, 2002, p. 5); when people are talking to each other their social identities are unavoidably part of the social interaction between them.

In language teaching, the concept of ICC takes this into account by emphasizing that language learners need to acquire not just the grammatical competence but also the knowledge of what is ‘appropriate’ language, appropriate in terms of context and culture. Furthermore, one of the main concerns of today’s research does not revolve around the kind of relation that governs language and culture, for it has long been recognized that language

and culture are inseparable, but it rather has to do with what perceptions FL instructors hold concerning TC integration, and how these integrations may contribute to raising students' intercultural awareness.

It is very important to integrate TC within language teaching/learning. Yet, the native culture should be integrated and emphasized so that learners can establish and perceive themselves as being distinct from the others and ultimately generate comprehensive comparisons. Many researchers adopted this view, mainly Kramsch who stated that “teaching culture should be regarded as difference...the temptation is great to view culture only in terms of national traits; French do this; Germans do that. However, traditional questions like ‘ what does it mean to be French/ to be German?’ become increasingly difficult to answer. (1993, p. 206)

Since the development of communicative language teaching, the definition of teaching took another dimension, surpassing the traditional meaning of instruction. Hence “learners need not just knowledge and skill in grammar of a language but need also the ability to use the language in socially and culturally appropriate ways” (Byram, Gribkova, & Starkey, 1997, p. 4).

The ‘intercultural dimension’ in language teaching aims to develop learners as intercultural speakers who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a simple identity. It is based on perceiving the interlocutor as an individual whose qualities are to be discovered, rather than as a representative of an externally ascribed identity.”

(Byram, 2002, p 9).

As a matter of fact, interculturality in the FL classroom aims at helping students understand how interaction takes place, how social identities are part of interactions, and how to be able to participate in these interactions despite the cultural differences, perspectives and

social values. Promoting the intercultural dimension in the FL classroom may contribute in making students more open minded toward otherness, and toward cultural differences. Teachers, as Byram (2002) stated, should help students acquire interest in and curiosity about ‘otherness’, and an awareness of themselves and their own cultures seen from other people’s perspectives; they should be able to see their own cultural from a critical point of view, while being open and tolerant toward other cultures.

In the Algerian context, research on ICC and English FL learning and teaching is relatively recent. The existing research, to our knowledge and up to date that this study’s project was made (2014); is exploratory in nature, and no studies initiated an intervention measure to develop learners’ ICC. Yassine & Riche (2012) conducted a comparative analytical study to highlight the possible shift from cultural to intercultural competence in three secondary school textbooks: Think it Over (1989), Comet (2001), and New Prospects’ (2007). In the same respect, Ait Aissa & Keskes (2015) conducted a textbook evaluation study of ICC in the “ New Prospects” for third level secondary school in Algeria, in which they investigated the cultural types and categories displayed in that textbook, and whether the cultural input is appropriate for developing intercultural communicative competence. Chaouche(2016) published an article in which she reviewed the theory of ICC, and demonstrated what would mean for teachers to integrate it in the English FL classroom. In his magister dissertation, Bouakel(2016) assessed the intercultural dimension third year English language teaching textbook New prospects in Algeria, he offered an analysis of the cultural content of the textbook, and examined its appropriacy for acquiring ICC. Similarly,(Berramdane, Berrabah. 2017) investigated the development of ICC in the Algerian classroom at middle school levels. They examined the cultural content of the third year textbook “ Spotlight on English: Book Three), as well as the integration of TC in teaching English as a FL. Likewise, (Toudjine & Bouzid. 2018) explored the role of ICC on

enhancing students' proficiency and achievement. They investigated how students and teachers at the tertiary level perceive the impact ICC may have on overall language proficiency. In the same vein, (Mouas & Ghouar, 2018) probed EFL teachers' perceptions and practices of intercultural teaching at the level of department of English language and literature at Batna 2 University, and how often did they integrate culture related classroom activities. Again, (Bousslama & Bouhass, 2018), analysed ICC by exploring teachers' knowledge, perceptions, and understandings of culture.

What can be observed through these studies is that although researchers in Algeria are concerned about intercultural education, and its impact on English teaching and learning, research remains exploratory in nature, rarely analytical, and mainly conducted at the secondary school level by evaluation textbooks. Despite the remarkable results of these exploratory works, here is a lack of initiating solutions to respond to a rapidly changing intercultural world; no experimental study tried to develop student' ICC in the Algerian English FL classroom, It is worth citing that Haddaoui & Keskes (2017) proposed a cross cultural communication course to M1 students aiming to promote Interculturality in the foreign language classroom. The study investigated students' feedback after taking this course and how it impacted their ICC. Although this was a promising initiative by the two teachers to develop the content of this course based on intercultural language teaching, it didn't test the impact of this course through experimentation, but rather ethnographically delving into students' experiences.

Conclusion

This chapter introduced the concept of ICC in order to highlight its tremendous importance and the potential role it can play in today's classroom pedagogy within a vision of a globalized world. It has appeared that it is ICC, as a pedagogical concept, rather than CC, that should perfectly relatively fit the context of our research, and ultimately would constitute

the backbone of our experiment, as it would allow a better comprehension of other people's culture without necessarily ignoring one's. Clearly, it is the models of ICC developed by Byram as well as Chen and Sarosta that constitute the main theoretical framework of our research. The review has also permitted the identification of different scales of measurements indispensable for us to check whether the experiment to be carried through ICC would prove successful or a failure. It goes without saying that the scales adopted to check intercultural sensitivity, intercultural awareness for conducting our experiment appear to impose themselves as they seem to be the only ones available in the literature. With these elements at hand, it has become clear what the experiment is meant to be conducted; that is developing the students' capacity to carry out a principled comparison between source culture and TC, in terms of three main structural cultural elements identified in Chapter one, which are values, behaviours and social norms.



CHAPTER FOUR

Research Methodology

4. Introduction

Following an appropriate research methodology is what enables the researcher to achieve accurate results and comprehensive conclusions. In pursuit of answering adequately the research questions and rejecting or confirming the hypotheses, the choice of an appropriate research design represents a first fundamental step. The research questions and hypotheses, then, represent the foreground upon which the research design is to be selected (Kothari, 2004). In accordance with this, this chapter begins with a restatement of the research questions being raised and the hypotheses being formulated formerly. Subsequently, the research design being adopted for this probe is to be thoroughly explained, in addition to a description of the population for this study and the sampling techniques being used. Furthermore, the development of the research instruments, their pilot testing and administration as well as an ample description of the research procedure are to be discussed. At the termination of the chapter, data analysis procedures, ethical considerations, limitations and delimitations of the concurrent study are to be presented.

4.1 Research Questions and Hypotheses

Since the research questions and hypotheses are what guide the choice of the research methodological framework, their restatement is vital in this chapter.

4.1.1 Research Questions

- ❖ Are first year students interculturally aware?
- ❖ To what extent a culture-based syllabus is effective in cultivating first year learners' ICC?
- ❖ What are the learners' views regarding the impact of the experiment on their own ICC?

4.1.2 Research Hypothesis

Following the raised research questions, hypotheses are set up as follows:

- ❖ If the culture-based syllabus is implemented in Oral expression classes it would allow more awareness-raising in terms of ICC.

4.1.2.1. Alternative Hypotheses 1:

The culture-based syllabus is effective in raising EFL learners' ICC; i.e. the culture-based syllabus is effective in raising EFL learners' intercultural sensitivity

4.1.2.2. Null Hypotheses 1

The culture-based syllabus is not effective in raising EFL learners' intercultural communicative competence; i.e. the culture-based syllabus is not effective in raising EFL learners' intercultural sensitivity

4.1.2.3. Alternative Hypotheses 2

There are significant differences in the experimental group's intercultural sensitivity pre-test and post-tests results.

There are significant differences in terms of Intercultural sensitivity between the experimental and the control group.

4.1.2.4. Null hypotheses 2:

There are no significant differences in the experimental group's intercultural sensitivity pre-test and post-tests results.

There are no significant differences in terms of Intercultural sensitivity between the experimental and the control group.

4.2 Research Design

A clear specification of the research design to be followed is essential for successfully conducting any research. The research design represents "the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data" (Kothari, 2004, p. 31). Consequently, conducting a research within an appropriate design that matches the purpose of the study would guarantee the feasibility and

practicality of the whole investigation (ibid). Put in other words, the research design refers to the logical sequence that establishes a link between the collected data and the initial research questions of the study and ultimately a link to the study's results (Yin, 2003). Therefore, it enables the researcher to arrive at valid conclusions answering the research questions and confirming or disconfirming the hypotheses.

In accordance with this, the present research combines three distinct designs. The choice of each of the three designs is justifiable as it is meant to meet a predetermined objective. Initially, the aim for the current probe is to cultivate English FL learners' ICC through a culture-based syllabus, which entails that the design is experimental in nature. Subsequently, this research targets a unique case (First year LMD students of English at Mohammed Lamine Debaghin Setif2 University); therefore, it adopts a case study design. Finally, the investigation makes use of both quantitative and qualitative data collection instruments, which calls for embracing a mixed-methods design. Thus, the current study is an experimental case study embracing a mixed-methods approach.

4.2.1 Experimental Design

The core characteristic of an experimental research is that it establishes a cause-effect relationship between two variables, an independent variable and a dependent variable. Cohen, Manion and Morrison (2000) assert that an experimental research involves a researcher's interference by manipulating one variable -referred to as the independent variable- and measuring the impact of its manipulation on another variable - termed the dependent variable. In words of Campbell and Stanley (1963, p. 01), an experimental design is a design in which "an experimenter having complete mastery can schedule treatments for optimal statistical efficiency, with complexity of design emerging only from that goal of efficiency". Accordingly, the current investigation manipulates the integration of culture-based syllabus, which is the independent variable, and attempts to measure its impact on the ICC of first year

LMD students of English, which in turn represents the dependent variable.

The experimental design comprises four types: true-experimental design, quasi-experimental design, ex-post facto design and factorial design. Nonetheless, the two well-recognized and commonly used designs in educational research are true-experimental design and quasi-experimental design, which will be both explained below.

The major differentiating characteristic between a true-experimental design and a quasi-experimental design relates to the sample's assignment to the control group and the experimental group. In fact, a clear distinction is made between sample selection and sample assignment. The former refers to the procedure of randomly drawing a sample from the target population. However, the latter refers to the process of randomly assigning subjects from the selected sample either to the experimental group or to the control group. Random selection is related to sampling; thus, it is tightly linked to the external validity of the research which stands for "the extent to which the results are generalizable beyond the sample used for the study" (Lodico, Spaulding & Voegtle, 2006, p.189). Random selection of the study sample implies that every individual from the target population has an equal chance for being selected to participate in the study. Random assignment of participants is fundamental to any experimental research as it enables the researcher to maintain the study's internal validity that stands for "the degree or extent to which the differences in the dependent variable are due to the experimental manipulation and not some extraneous variables." (p.189)

In accordance with this, the main difference between a true-experimental design and a quasi-experimental design is in terms of the presence of random assignment of participants in the former, and its absence in the latter. Lodico et al. (2006) assert that a true-experimental study involves both a random selection and a random assignment of individual subjects to the control group or the experimental group; nonetheless, a quasi-experimental study includes a random assignment of intact groups rather than individuals to the control or experimental

groups.

For the current probe, certain constraints prevented a random assignment of individuals to experimental and the control groups, leaving no room for conducting a true-experimental research. Therefore, in this research study, a quasi-experimental design was opted for. Bhattacharjee (2012) stated that both true-experimental and quasi-experimental designs “require treatment manipulation, but while true-experiments also require random assignments, quasi-experiments do not” (p. 86).

4.2.1.1 Quasi-experimental Design

As it has been asserted earlier, true-experimental and quasi-experimental designs are identical, with the quasi-experiments missing only one component that is the random assignment of participants to the experimental and comparison groups. Thus, randomization is essential for any true-experimental research, and whenever this element is absent, the researcher will opt for a quasi-experimental design instead. Generally, randomness is either impossible due to spatiotemporal constraints or impractical due to some participants’ reluctance to receive the treatment (Leedy & Ormrod, 2015, p. 207).

For the current study, random selection of the participants was not possible due to the varied timetables of first year groups, which prevented reaching a time schedule for the treatment sessions that would suit all the participants. Thence, the only appropriate option left was to select two intact classes to comprise the study sample. This may affect the study’s external validity as the non-probable selection of the sample prevents the generalizability of the study’s findings beyond the studied sample. Additionally, random assignment of individual participants into the experimental and the comparison groups was not possible. Instead, whole groups were randomly assigned to the experimental group or the control group. This may, in turn, affect the internal validity of the current probe; thus, the change observed in the dependent variable may be the result of other confounding variables other than the

experimental intervention i.e. the independent variable. The possible non-equivalence between the two groups at the initial phase threatens the validity of the research outcomes. Accordingly, the present quasi-experimental design is a non-equivalent group design (NEGD, henceforth).

4.2.1.2 Pre-test/ Post-test Non Equivalent Group Design

One of the most frequently employed quasi-experimental designs in educational research is the pre-test/ post-test NEGD. This design comprises a treatment group, a comparison group, a treatment i.e. the integration of the dependent variable, an evaluation prior to the treatment i.e. a pre-test, and an evaluation by the end of the treatment i.e. a post-test (Campbell & Stanley, 1963; Trochim, 2006; Cohen et al., 2000). Campbell and Stanley (1963) assert that the major characteristic of a NEGD is that “the control group and the experimental group do not have pre-experimental sampling equivalence. Rather, the groups constitute naturally assembled collectives such as classrooms” (p. 47). In this design, the control group and the experimental group are non-equivalent due to the absence of randomization.

The study under scrutiny opted for a NEGD with a pre-test and a post-test because several constraints prevented a random selection of the study sample from the target population. However, the possible non-comparability between the control group and the experimental group resulting from the absence of randomization gives rise to several pre-existing confounding variables that may jeopardize the study’s internal validity (Lodico et al. 2006; Cohen et al., 2000). Lodico et al. (2006) distinguish seven threats to internal validity. These include history, maturation, testing, instrumentation, statistical regression, differential selection of subjects, and experimental mortality.

1. History: it refers to “an event that occurs outside of the procedures planned for the study and affects the dependent variable” (Lodico et al., 2007, p. 193). It is tightly related

to the time span of the investigation. That is to say, the longer time the investigation takes, the more that history becomes a potential threat. In this study, the threat of history was accounted for by opting for a comparison group, thus this threat was kept constant between the two groups.

2. Maturation: it is a personal change resulting from physical, mental or emotional growth. The changes observed in the dependent variable, then, may be the result of subjects' maturation rather than the experimental intervention i.e. the independent variable. However, for the concurrent study, this threat was controlled by opting for a control group for comparing the results. Participants in both groups will, then, be maturing; therefore, any change in the dependent variable within the experimental group will be attributed to the experimental treatment.

3. Testing: it refers to the effects that a pre-test has on the participants' performance on the post-test. In particular, participants' improvement on the post-test may be due to their familiarity with it, thus they will only recall information from the pre-test on the post-test. This threat has been controlled for both by using a comparison group and through the relatively long time interval between the pre-test and the post-test(14 weeks).

4. Instrumentation: it is a threat that appears when the pre-test and the post-test are not equally easy or difficult, or if the conditions in which the participants sat for the tests are dissimilar. For the current probe, the researcher accounted for this threat by administering the same test both as a pre-test and a post-test under similar environmental conditions i.e. before midday, in a classroom and with the presence of their teacher.

5. Statistical regression: it refers to “the tendency of scores to move towards the average score” (p. 194). In this case, the higher scores are reduced to the mean and the lower scores are increased to the mean. This threat is accounted for by administering a pre-test whose results revealed that both groups had high achievers and low achievers.

6. Differential selection of subjects: it refers to the potential difference between subjects' characteristics between the control group and the experimental group. Researchers encounter this threat mainly when opting for intact groups. For the current study, the participants' age ranges between eighteen and twenty two years old.

7. Experimental mortality: also termed "attrition", it refers to participants dropping out of the study. One of the basic solutions to deal with this threat is to shorten the duration of the investigation which was the case for the concurrent research. The relatively short period of this study would help account for the threat of mortality or subjects' attrition.

Controlling the above-mentioned threats is essential to ensuring the internal validity of the current research and to eliminating the design's bias. Ross and Morrison (n.d) assert that "when internal validity is high, differences between groups could be confidently attributed to the treatment, thus ruling out rival hypotheses attributing effects to extraneous variables" (p. 1022). Similarly, the homogeneity of the two groups participating in this study is a major concern for the current experimental design. Hence, the researcher attempted to ensure it prior to administering the experimental intervention. Initially, the administration assigned students to different groups using a randomization program. All and above, by administering a background information and intercultural awareness questionnaire and a pre-test, it was made evident that the comparison group and the treatment group were comparable in terms of their ICC in the pre-test/post-test.

4.2.2 Case Study Design

The current study embodies a case study design. According to Yin (2003), a case study is "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident" (p. 13). Case studies are meant to provide comprehensive explanations of real-life phenomena as they provide unique examples of "real people in real situation" (Cohen et al.,

2000). Such kind of studies requires the researcher to make choices from numerous possible individuals, events or organizations and eventually to provide in-depth descriptions and explanations of the case under scrutiny (Denscombe, 2007).

4.2.2.1 Strengths and Weaknesses of Case Studies

The usefulness of case study designs in research is that they provide the investigators with wealthy details in relation to the phenomenon being studied in a particular context.

Nisbet and Watt (1984) posit some strength and weaknesses of case study designs.

4.2.2.1.1 Strengths of Case Studies

The major strengths of case studies are:

- Case studies are strong in reality as they derive data from real individuals in real-life contexts.
- They investigate unique phenomena and features that may, in fact, be missed on large-scale studies.
- They can “provide insights into other, similar situations and cases, thereby assisting interpretation of other similar cases.
- They provide intelligible results and illustrations.
- They provide different sources for gathering data which enables the researchers to gain in-depth insights into the phenomenon being studied.

4.2.2.1.2 Weaknesses of Case Studies

The main weaknesses of case studies are:

- Their results may not be generalized beyond the case being studied to a wider population. This is basically their major pitfall.
- They may be subject to the researcher’s bias as to the observation, data collection and interpretation.

- They are mostly not open to cross-checking; therefore, they may be selective and biased.

4.2.2.2 Single-Site Study

This research is a single-site study as it is “a sole unit embedded in a particular context” (Yin, 2003). The case being scrutinized is first year students of English at the department of English language and literature at Mohammed Lamine Debbaghine, Setif2 University. A single-case study has been opted for so that fewer samples are thoroughly studied, and thus provide rigorous and detailed illustrations and explanations of social phenomena.

4.2.3 Mixed-Methods Approach

In educational research, researchers can choose to opt for a quantitative research method, a qualitative research methods or combination of both in the ultimate quest of answering the research questions (Harwell, 2011, p. 148). The nature of each of these research methods is determined by the nature of data collection instruments, the nature of the collected data and the way this data is analysed. An experimental design adopts a quantitative research method, as the main tools for this design are tests, which generate statistical data that is meant to help test the formulated research hypotheses. Still, the fact that the researchers are dealing with human beings imposes on them considering the research subjects’ attitudes, perceptions and reflections.

Therefore, a mixed-methods approach is adopted in this study. It comprises the exploitation of both qualitative and quantitative methods in the same study. The principle underlying this approach is that only a combination of quantitative and qualitative data would enable the researcher to arrive at valid conclusions that would answer the research questions thoroughly (Creswell, 2014). Denscombe (2008) advocates the use of the mixed-methods approach stating that:

It can increase the accuracy of data; provide a more complete picture of the phenomenon under study than would be yielded by a single approach, thereby overcoming the weaknesses and biases of single approaches; enable the researcher to develop the analysis and build on the original data. (p.272)

As an aftermath, the current probe employs both quantitative and qualitative data collection instruments. For the preliminary phase, qualitative data were gathered from first year students of English and from oral expression teachers in order to validate the research problem.

As far as the experimental phase is concerned, both qualitative and quantitative research methods were adopted. For the quantitative measurement, an intercultural awareness questionnaire was administered to discern the participants' intercultural awareness. Additionally, the subjects sat for a pre-test and a post-test to measure their ICC prior to and by the end of the intervention respectively. As for the qualitative data, it was obtained via the documentation of the participants' post-reflections regarding the experiment through focus group discussions, and an open-ended post-treatment questionnaire.

4.3 Research Setting

The current study is conducted at the Department of English Language and Literature at Mohammed Lamine Debaghine Setif 02 University.

4.4 Target Population

The target population refers to “the collection of cases in which the researcher is ultimately interested and to which he or she wishes to make generalizations” (Sim and Wright, 2000, p.111). Accordingly, the population for the current investigation consists of First year students of English at Mohammed Lamine Debbaghin Setif02 University during the academic year 2017-2018. They are 432 students distributed into eighteen groups. The choice of this population in particular was by no means arbitrary. To our entire knowledge, it is not until

students get to university that a great emphasis is put on their speaking skill; thus, a separate module is dedicated for it i.e. oral expression. More specifically, the development of students' ICC is mostly not taken into consideration before this stage. For middle school and secondary school levels put more emphasis on writing and reading skills with almost a total carelessness and neglect of the intercultural aspect of FL learning and development of ICC. Consequently, First year students of English at university encounter difficulties in communication due to their limited ICC.

4.5 Research Sample and Sampling Techniques

Sampling refers to the process of selecting a few individuals or elements from a large population, the sample is, then, a subgroup of a larger group the researcher is interested in (Kumar, 2011, p. 177). Selecting particular individuals to constitute the study sample rather than opting for the entire population has positive and negative sides. In its positive side, this selection would enable the saving of time, finance and human resources. However, in its negative side, the sample being selected cannot be regarded as representative of the entire population; therefore, the obtained results cannot be generalized beyond the study sample.

McDonald and Headlam (n.d) suggest that researchers must first establish a sample frame, that is "a list of members of a population from which members of a sample are then selected" (p. 13). Once this sample frame is established, a sampling technique can be employed to extract the final sample for the study.

4.5.1 Research Sample

The sample under investigation comprises two classes of first year students, which are selected using convenience sampling that is based on the participants' readiness, willingness and approval to take part in the study. The students' consent to participate in this study was taken prior to administering the experiment.

The sample comprises fifty two students, thirty five (83.33%) females and seven

(16.66 %) males. Twenty five students attend regularly in group A, twenty three females (92%) and two males (8%); and twenty seven students in group B, twenty three females (85.18%) and four males (14.81%). Their age ranges between eighteen and twenty years old for fifty students. The remaining two students are aged twenty two, and twenty three.

While the selection of the subjects was done using convenience sampling, the assignment of each of the two groups (A and B) to the control group or the experimental group was random. The researcher wrote on two different papers and folded them. Then, two papers folded and labelled “A” and “B” were put in a box to be shaken. The first paper taken out was meant to determine the experimental group, and the remaining one for the control group. Accordingly, group “A” was the experimental group, and group “B” was the control group.

4.5.2 Sampling Techniques

According to Kumar (2011), there are different sampling techniques that the researcher may use in choosing his sample. The summary of these techniques is presented in the figure below. While the selection of the subjects was done using convenience sampling, the assignment of each of the two groups (A and B) to the control group or the experimental group was random. The different types of sampling techniques are displayed in Figure 7 below:

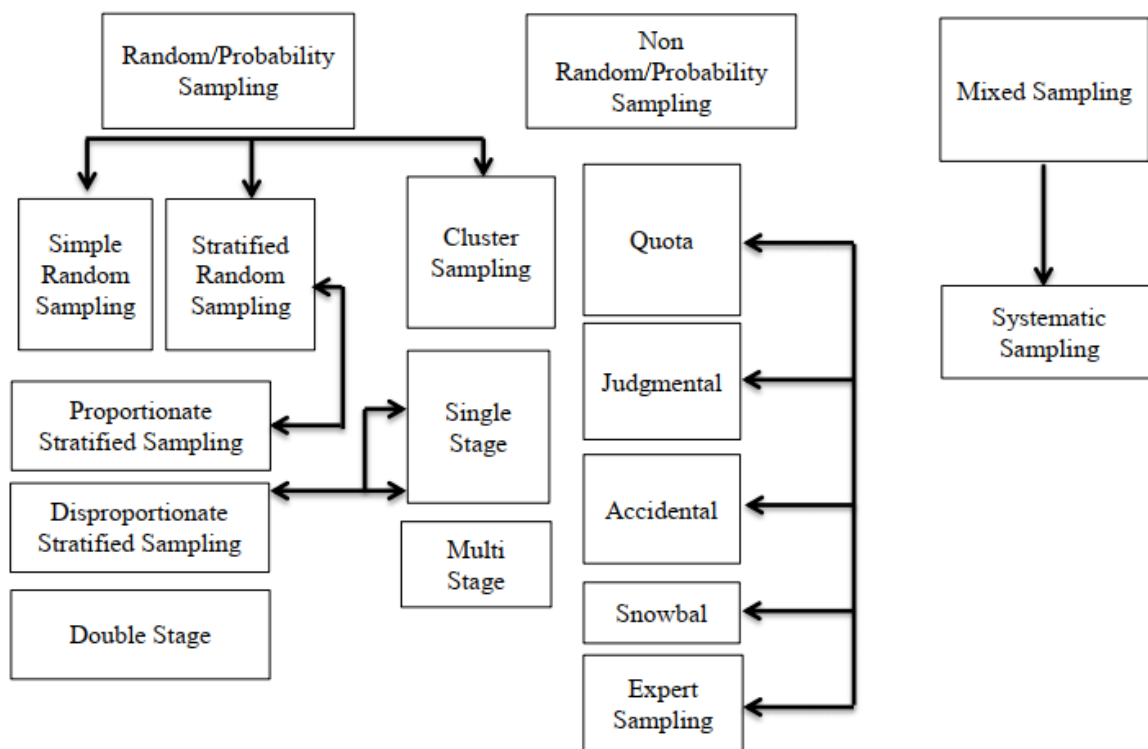


Figure 7. Types of Sampling Techniques in Quantitative Research. Adopted from Kumar, 2011, p.181).

4.6 Data Collection Instruments

Opting for a mixed-methods approach in this research entails the use of both quantitative and qualitative data collection instruments. Basically, more value is assigned to the quantitative research tools as they are meant to gather data that would help answering the main research questions of this study and testing the research hypotheses in relation to the effect of the intervention i.e. the instruction through a culture-based syllabus. In this regard, a placement test was administered to discern the participants' ICC to which the pre-test/post-test items and the treatment materials were tailored. Additionally, a pre-test and a post-test were used in order to measure the participants' ICC level prior to and by the end of the intervention respectively. As far as the qualitative data is concerned, the subjects' post-reflections were gathered by the end of the intervention through a semi-structured post-treatment questionnaire and an FGD conducted with 8 students selected randomly,

attempting to get insights into their opinions regarding their ICC prior and after the experience.

4.6.1 The Pre-test/Post-test

The fact that the current investigation opted for two intact groups to comprise the study sample, adopting thus NEGD calls for administering a pre-test and a post-test to concretely measure the subjects' achievement before the intervention and after it. Only this way can the researcher reach valid conclusions about the efficacy of the treatment. The importance of administering a pre-test, then, lies in the fact that it measures the dependent variable prior to the experimental intervention. Thus, it aims to check whether the two groups are starting from the same point. According to Lodico et al. (2006), a pre-test is basically “a check of whether there are pre-existing differences between the groups in abilities or other characteristics” (p.23). The scores obtained from the pre-test are meant to prove the similarity between the two groups in terms of their knowledge of the dependent variable. Additionally, a post-test is administered to the participants in both groups by the end of the treatment phase. The scores obtained by the two groups are then compared to assess the effectiveness of the incorporation of the independent variable.

Scholars assert that one of the major threats to a study's internal validity is instrumentation, which refers to any possible dissimilarity between the pre-test and the post-test in terms of the degree of ease or difficulty (Cohen et al., 2000; Lodico et al., 2006). This threat can be controlled by administering the same test both as a pre-test and as a post-test. As a point in case, the present probe opted for the same test as a pre-test and a post-test.

4.6.1.1 Development of the Pre-test/ Post-test

This research has adopted the already discussed, and chosen scales as a pre and a post-test, which were initially elaborated and developed by (Chen, 1996), and (Chen

&Starosta, 2000). The choice for such a scale is fully justified as it deals with a multi-faceted construct requiring an operational model that would enable a concrete measure of the participants' ICC in the pre-test and the post-test. The model of ICC adopted then in the present survey is the Chen and Starosta's Model (2000), which examines ICC from three perspectives: the cognitive, affective, and behavioural one. Thus Chen (1995) provided three scales for assessing intercultural awareness, sensitivity, and adroitness of learners. It is worth mentioning that only two elements of the scale are used. They are those related to the intercultural awareness, and intercultural sensitivity scales only. The reason behind this, it that the intercultural adroitness scale addresses the behavioural aspects of ICC. According to Chen (1996, p11), intercultural adroitness "refers to the ability to achieve one's communication goals in intercultural interaction through behavioural performance". Due to the cultural homogeneity of the participants in this study, and due to the lack of real intercultural interaction situations in the FL classroom, intercultural adroitness has then been found as constraining to measure the students' behavioural change in terms ICC. This research then is limited to intercultural awareness and sensitivity only, which according to Chen (1996) are the foundations of ICC. The rating adopted for this scale is a five point Lickert scale. Furthermore, it has been made sure that the vocabulary used in items of the pre-test/post-test match the subjects' overall linguistic level. (See Appendix)

4.6.1.2 Validity of the Pre-test/ Post-test

The test's internal validity remains a major concern as it represents a prerequisite for the credibility of the whole study. A research instrument's validity refers to the extent to which it measures what it is supposed to measure. Basically, there exist five types of validity of measurement. These are: face validity, content validity, construct validity, criterion-related validity, and predictive validity (Lodico et al., 2006). The type of validity being emphasized in the current study is construct validity which is defined as the extent to which "an instrument is

accurately measuring an abstract trait or ability” (Lodico et al., 2006, p.94); or in words of Bhattacharjee (2012), it refers to “how well a given measurement scale is measuring the theoretical construct that it is supposed to measure” (p. 37).

4.6.2 Reliability of the Pre-test/ Post-test

In its simplest definition, reliability of measurement refers to the consistency of scores it provides. Cronbach (1990, as cited in Gliner, Leech & Morgan, 2017) define reliability of an instrument as “consistency of a series of measurements” (p. 183). Thus, an instrument is said to be reliable when it is able “to produce ‘approximately’ the same score for an individual over repeated testing or across different raters” (Lodico et al., 2006, p. 87).

One of the most recognized and commonly used measures to establish the reliability of a research tool is the test-retest method. It aims to ensure the consistency of scores in a test taken by the same participants after a period of time under similar conditions (Kumar, 2011). For the current study, ten first year LMD students, apart from the study sample responded to the test twice after a time interval of four weeks. The students sat for the test for the first time on the 20th of May, 2017; and the second time was on the 16th of September, 2017.

4.6.3 Focus Group Discussion

In pursuit of answering the third research question, and then to get insights into the learners’ reflections of the entire experimental experience, a post-treatment questionnaire administered to all participants in the experimental group and a FGD was organised with eight randomly selected participants from the experimental group. Kumar (2011) asserts that a FGD is a less structured interview that permits individuals in a group to communicate their own ideas. The researcher sat with the participants after the end of the post-test and initiated the FGD by asking a general question and some sub-questions and their responses were audio taped. The post-treatment questionnaire included both structured and open-ended questions aiming to delve into the feelings and opinions of participants about the experiment they have

just been in. (See Appendix I, H)

4.7 Pilot Testing of the Research Instruments

Pilot testing is an important stage to check the validity of the research instruments. The pre-test and post-test, post-treatment questionnaire as well as FGD guide were pilot tested prior to collect the necessary data for analysis.

4.7.1 Pilot Testing of the Pre-test/ Post-test

Test validity remained a major concern for the researcher. Ensuring the validity of the test, then, constitutes a fundamental first step towards maintaining the credibility of the study. The case is that if the test's validity is questionable, so will be the results the test produces. Consequently, for the concurrent study, two expert teachers were requested to assess and refine the pre-test/post-test. The teachers suggested some slight modifications at the level of words used in some items. Nonetheless, all teachers agreed that the test meets the aims of the study.

Taking the teachers' suggestions into considerations, some changes have been introduced on the test. Then, the modified version of the test was administered to eight students from the population apart from the research sample, who were asked to fill in the test and eventually to provide their feedback concerning the time allocated and the instructions of the pre-test/post-test. In this regard, all students agreed that the time allocated for answering the test was sufficient and that the instructions were clear. Most of them stated that they were not familiar with some of the cultural concepts used in some items of the pre-test/post-test, but this was not taken into consideration as they could not understand these concepts because they a low level of knowledge of intercultural awareness, not due to their linguistic level.

4.7.2.Pilot Testing of the FGD Protocol

The focus group discussion protocol was designed for the aim of answering the third research question by delving into students' opinions and view concerning their ICC after the

experience. The protocol was piloted with three students from the experimental group. No changes were suggested, but the students expressed their willingness to discuss one more question related to the development of their English language achievement in relation to the culture-based syllabus implemented in the oral expression session. As a response to this, the tenth question was added to discuss this issue. (See Appendix E)

In addition to the FGD, a post-treatment questionnaire was designed and administered to all participants in the experimental group. The questionnaire was pilot tested with 4 students, no changes were suggested.

4.8 Administration of the Research Instruments

The section displays the different research instruments which have been utilized for collecting the data as well as the working conditions in terms of time and circumstances during which these research instruments have been activated. The section provides information on the pre-test, post-test, and the focus group discussion.

4.8.1 Pre-test

Participants of the experimental group sat for the pre-test on the 29th of September, 2017 at 11:00 am; while participants of the control group sat for it on the 30th of September, 2017 at 02:00 pm. The time allotted for the test was 30minutes. It was administered during their oral expression session. It has been explained to the subjects that the test is meant to measure their ICC. It has also been highlighted that the students' responses will be kept anonymous and will be used for research purposes only.

4.8.2 Post-test

Participants of the experimental group sat for the pre-test on the 5th of February 2018; while participants of the control group sat for it on the 7th of February 2018. The time allotted for the test was **30** minutes. It was administered with the presence of the teacher in an oral expression session. The post-treatment questionnaire was administered in the same session

after the post-test where participants took 30 minutes to answer it.

4.8.3 FGD

A Focus Group Discussion (FGD) was held on the 11th of February 2018, eight students from the experimental group who volunteered to participate after the request made. The researcher explained to them that the aim of the FGD is to get insights about their opinions towards the experience they were involved in. The FGD lasted for one hour, and took place in a classroom during an extra session programmed in their free time.

4.9 The Treatment Phase

The treatment phase lasted for twelve weeks. Each session took an hour and a half time. The researcher herself developed the treatment for the current study, which lasted for 12 weeks from October 2017 to February 2018. The lesson plans and the contents was developed under the premise of intercultural language education. The Common European Framework of Reference for Languages (Council of Europe, 2001, p1) stated, “In an intercultural approach, it is a central objective of language learning to promote the favourable development of the learner’s whole personality, and sense of identity in response to the enriching experience of otherness in language and culture”. The treatment sessions’ content and objectives aim at helping students gain solid knowledge of the different world cultures, and to develop the ability to compare their source native culture to others cultures. In addition, it aims at enabling students to evaluate critically and interpret results of such an evaluation. This would permit them to achieve verbal and nonverbal intercultural communication, and ultimately foster their ICC.

The cultural content of the lessons covers the cultural elements previously discussed in chapter 2, namely: Values and norms, Beliefs, and Behaviours, in which both source and target culture are discussed and compared. The techniques and strategies used for culture integration are:

❖ **Strategies**

- 1 The use of authentic materials/audio visual materials
- 2 Selling points
- 3 Music and pictures

❖ **Techniques**

- 4 Culture capsules
- 5 Culture assimilators
- 6 Critical incidents
- 7 Culture quiz

Accordingly, the content of the lessons was designed to follow these guidelines, emphasizing both intercultural awareness and sensitivity that constitutes the pillars in testing ICC in the current study. It is worth mentioning that, in addition to the intercultural nature of the lessons' objectives and content, the researcher took into consideration the functional linguistics aspects too. All treatment sessions had objectives related to the linguistic, and communicative competence of the learners, in accordance with what was highlighted in the official programs; and in coordination with what other teachers was doing in this vain.

Prior to the treatment phase, students took the pre-test and were introduced to the current research's aims , the researcher explained to them what was expected, and they have signed the consent form in which they accepted to take part in this study, however because some of them refused, the sessions were not videotaped. The research was allowed to take some pictures during the treatment session, and the FGD session. The following is a description of all the treatment sessions conducted during the experimental phase of the study.

4.9.1 The First Session: What is Culture?

The first session was an introductory session that aimed at exposing students to the concepts related to culture. The objective behind this lesson was to explain students about

what is culture, its elements, what is Small C culture and Big C culture, and sensitize them about the importance of both target culture and source culture in foreign language learning. Students were expected by the end of this session to be able to identify the different elements of culture, and to be aware of the importance of source and target culture.

4.9.2 The second session: Why do Americans celebrate Thanksgiving?

During the second session, the topic of Thanksgiving was addressed. Thanksgiving as an important cultural festival in the United States of America (USA), hold many social values that students of English FL are not aware of. The session tackles questions related to what is thanksgiving, why Americans celebrate it, the existing similar festivals and traditions in the Algerian culture. Students are expected to be able to become aware of this important cultural event, aware of their own cultural heritage, to be able to compare and reach an intercultural universal understanding of the values embedded in such celebrations. (See Appendix L)

4.9.3 The third session: Stereotypes, should we avoid them?

The third session addressed the concept of stereotypes. The aim behind including this topic is the fact that stereotypes are most likely to be the cause for several intercultural communication breakdowns. They hold ungrounded views about others that could be avoided, as they tend to hold negative connotations. During this session, students are exposed to this concept, some stereotypes regarding American, British; and Algerian Cultures are identified. Students then have a debate about these stereotypes; regarding how people make them, and why? And how to avoid stereotypes when interacting with people from different cultures. At the end of this session, students are supposed to become more sensitive about others' cultures, and avoid stereotyping in their intercultural interactions.

4.9.4 The fourth session: Marriage across Cultures

The fourth session was about Marriages across different cultures. The notion of marriage was discussed in relation to the social value different cultures attribute to it, and the different

religious positions regarding marriage. The aim behind the inclusion of this topic was to make the students aware of some of the social values, norms, and beliefs embedded in the notion marriage. Issues related to the mixed marriages in the Algerian, American, and European contexts are also discussed.

4.9.5 The fifth session: Family and Gender Roles

In most of the societies, the family systems are based on the gender roles and it is the pre-designed gender roles that help members of the family to run the family with bound responsibilities. The aim of including this topic is because gender roles are defined by the socio-cultural norms of any society; thus provoking a debate about these social norms may help students not only become more aware about their own culture, but also understand why people in the west behave in such a way in relation to family and gender role. Issues related to the changing gender roles in target and origin societies will be addressed as to what are the stereotyped male female gender and family roles, the clash in family responsibilities, and issues of equality in family responsibilities and rights.

4.9.6 The sixth session: Religion and Religious diversity

Religion as an important aspect of cultures constitutes the beliefs upon which people behave. The aim behind including this topic is sensitize the students about religious diversity, and respect for other beliefs. Religions practiced in Algeria, USA, and UK were addressed in this lesson, highlighting the universal values existing in all religions. At the end of this lesson, students will be able to recognize other people's religions, and become more aware and sensitive regarding this issue in interacting with people.

4.9.7 The seventh session: Immigration: An Inside Out Perspective

Immigration is a controversial issue in most societies around the world. The discussions in this session will rebound over this phenomenon in Algeria; not only about Algerian immigrants abroad, but also the increasing number of immigrants coming to Algeria.

Immigration issues in USA, and UK will be debated as to how immigration affect society, how to deal with immigrants from other cultures, languages, and religions. The aim behind this lesson is make students more sensitive to issues regarding accepting the other; and respecting their beliefs and cultures.

4.9.8 The eighth / Ninth session: Body language, Proxemics, and Nonverbal Communication across Cultures

Two sessions were dedicated for this important and crucial issue in communication which Body language and proxemics across cultures. The concept of proxemics refers to different perceptions people have regarding physical space. The space between people or where things are positioned in a room have different meanings to people from different cultures and can affect intercultural communication. Students were familiarized with the different body language and proxemics values in cultures around the world, were students shared also their own cultural body language values. The aim is to make students more aware of other cultures non-verbal communication meanings, and to be able to compare that with their native culture. The second session regarding this topic was dedicated for discussing and debating intercultural communication critical incidents in which body language and proxemics affected the intercultural encounters.

4.9.9 The tenth/ eleventh session: Intercultural Encounters: Scenarios, Conflicts, and Compromises

In these sessions, debate was around different intercultural scenarios around the world; students discussed the conflicts in these scenarios and provided solutions and compromises for better intercultural communication. The scenarios of intercultural encounters covered issues related to values, norms, beliefs, and behaviours of people from different cultures, and how intercultural awareness and sensitivity may help in solving the conflicts generating from lack of understanding. The aim of this session, as the last session of the treatment was to make

students practically use the intercultural knowledge they acquired in the previous sessions. Students participated actively in solving intercultural misunderstanding scenarios, and prepared projects in which they imagined these scenarios, explain why there were conflicts, and provided compromises and solutions for them. At the end of these sessions, students are supposed to learn how to use their intercultural skills for better intercultural communication.

4.10 The FGD session

The FGD session took place at the end of the treatment and last for one hour, in which eight students who volunteered to participate. The aim behind conducting this FGD is to delve into students' views and opinions regarding their ICC after the experience. The researcher moderated the FGD session, and everything was recorded. Students shared their views about the topics covered in the experiments, the cultural content, and the techniques that were used. They also shared their feelings concerning how the treatment has affected their intercultural awareness and sensitivity. (See Appendix I).

4.10.1 Data Analysis Procedures

According to Creswell (2014), “data analysis involves making sense out of text and image data” (p. 21). The following section describes the procedures for analysing the data collected. The tools used generated both qualitative and quantitative data, hence different analysis tools were exploited.

4.10.2 Analysis of Quantitative Data

The quantitative data obtained from the intercultural awareness questionnaire, the pre-test and post-test were analysed using the Statistical Package of Social Sciences (SPSS). Firstly, descriptive statistics were run and frequencies and percentages were taken into consideration in the analysis, modes and median as well. The effectiveness of the experimental intervention was primarily assessed by considering the means of ranks and sum of ranks of the pre-test and post-test scores. Differences between the control group and the

experimental group in the tests were calculated via non-parametric tests namely: Mann-Whitney test of ranks, and Mann-Whitney T Test.

4.10.3 Analysis of Qualitative Data

The qualitative data obtained from the FGD were analysed thematically. Kumar (2011) suggests that one of the ways in which qualitative data is processed is by identifying the main themes that emerge from the qualitative tool. In other words, the analysis of qualitative data will lead to abstracting emerging themes and categories.

4.11 Ethical Considerations

In educational research, ethical considerations are commonly highly accentuated due to the fact that researchers in this field are dealing with human beings. Therefore, it is mandatory to abide to these principles in every step of the research.

Initially, an administrative permission has been asked from the Head of Department of English Language and Literature at Mohammed Lamine Debaghine, Setif2 University for conducting the experiment, which took place in the ordinary timetable of students, in their oral expression sessions. During the winter break, and the exam period no training sessions was planned. The added extra session for FGD took place only after getting students' approval. It should be stressed that the administration helped in finding a free classroom at that time.

After getting the consent of the administration, the researcher established the participants' written consent to participate in her study. Furthermore, the participants' identity as well as their responses were promised to remain anonymous and used exclusively for research purposes. Codes (numbers) have been attributed to keep a record of students' answers to allow comparison at the end of the intervention. The recording of the FGD was used only to help in enriching the notes that were collected by the researcher, and contributed in providing a clear transcription of the FGD. Although being ensured confidentiality of the data, some students in the experimental group refused to be videotaped, and their decision

was taken into consideration. As a result, sessions of the treatment were not videotaped.

4.12 Limitations of the Study

In the current study, different unavoidable obstacles have been encountered, which are delineated below:

- Due to first year LMD students' different schedules, random selection of the participants was not possible. As a corollary, the sample being opted may not be representative of the whole population, which in turn may limit the external validity of the study.
- Random assignment of individual students to the experimental and the control group was not possible. The reason is that whole groups were taken as an experimental or a control group; therefore, some pre-existing differences may have threatened the study's internal validity.
- Time constraints prevented having more treatment sessions, in which more values, beliefs, and behaviours tackling different topic of TC would have been addressed.

4.13 Delimitations of the Study

Some measures have been taken in order to eliminate some of the major threats to the study's internal validity. The results of the current probe are tightly related to the sample under scrutiny and are solely confined to the operational definitions and the model adopted for variables provided earlier.

Conclusion

To sum it up, the present chapter presented and explained the research design, development of data collection instruments, their pilot testing and administration. In addition, the intervention phase was described, and data analysis procedures were explained. Light was also shed on ethical considerations, limitations and delimitations of the present investigation. The coming chapter is devoted to the analysis and interpretation of the collected data that will help in answering the research questions.

CHAPTER FIVE

Results and Discussion of Findings

5. INTRODUCTION

The current chapter is devoted to presenting quantitative and qualitative results; and their analysis both in the exploratory and the experimental phases. The tools used to collect the data being analysed include: an intercultural awareness questionnaire, an intercultural sensitivity pre and post-tests, a post treatment questionnaire, and a focus group discussion. The data collected aimed at answering the raised research questions. The first section of this chapter deals with the results of the exploratory phase where the second research questions is answered. Second, the results of pre-test administrated to both control and experimental group are discussed, then pot-test results are reported, and discussed; thus allowing us to answer the third research question. Subsequently, analysed qualitative data generated from the post-treatment questionnaire and focus group discussion are discussed to answer the fourth research question of this study. Finally, the chapter ends with a section dedicated to interpretations of the above-mentioned findings.

5.1. Exploratory Phase Findings: Intercultural Awareness of Participants

The first section of this chapter deals with the results of the exploratory phase. The finding revealed from the intercultural awareness questionnaire are reported and discussed. Background information of the participants is summarized as well.

The aim behind exploring learners' intercultural awareness is to understand the cultural values, beliefs, and behaviours of the target culture that are unknown; or misunderstood by the students. The identification of this latter will be of use in the implementation of the treatment phase. In addition to this, this questionnaire administrated to both control and experimental group helped in identifying a similar level between the two groups, thus confirming the homogeneity of the groups in terms of intercultural awareness, using the intercultural awareness scale developed by Chen (1996).

5.1.1. Participants' Background Information

The aim behind collecting this background information is to give a clear description of the sample, in terms of its age, living abroad experience, studying abroad experience, travelling abroad, period of travelling, and having foreign friends or not, as well as the frequency of watching English-speaking movies or series. These data would permit to claim that both control and experimental group have the same characteristics that are susceptible for effecting participants' intercultural experiences. The two groups are almost identical as it is shown in the following table:

Table 1: Participants Background Information

Background Information	Control Group	Experimental Group
Age of Participant	18-22	18-23
Living abroad Experience	0	0
Studying abroad	0	0
Travelling abroad	0	0
Period of Travelling abroad	0	0
Having Foreign Friends online	6	7
Nationality of friends	American/French/Moroccan/Tunisian	American/French/Tunisian
Watching English-speaking movies/ series	18/25	19/27

Participants' age and gender are not variables of interest for this research, and as they were found not to affect the treatment in any way so; it is not taken into consideration in the analysis. However, other variables helped in interpreting some of the results from the pre-test.

5.1.2 Intercultural Awareness Questionnaire Results

Intercultural awareness is considered as the cognitive aspect of ICC, it indicates the understandings of cultural features of other cultures. It includes learning about other cultural values, and beliefs, or ways of thinking. (Chen. 1997)

The aim of investigating participants' intercultural awareness as a first exploratory phase is to identify the level of intercultural awareness of both control and experimental group, and from another hand, to find out participants' weaknesses and unawareness in terms of which cultural values, beliefs, behaviours. This latter will consequently be given importance in the implementation of the culture-based syllabus.

The results of the intercultural awareness scale are organized by item, frequencies and percentages are presented, and then a discussion is provided afterwards.

❖ Awareness of Individuality Value

The aim behind this question is to find out if students are aware that American value individuality in their lives, in their work, and in their interaction with others. According to results collected from the intercultural awareness questionnaire the following frequencies and percentages have been noticed.

Table 2: Frequencies Awareness of Individuality Value

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	1.9	1.9	1.9
	Disagree	14	26.9	26.9	28.8
	Not Sure	25	48.1	48.1	76.9
	Agree	11	21.2	21.2	98.1
	Strongly Agree	1	1.9	1.9	100.0
	Total	52	100.0	100.0	

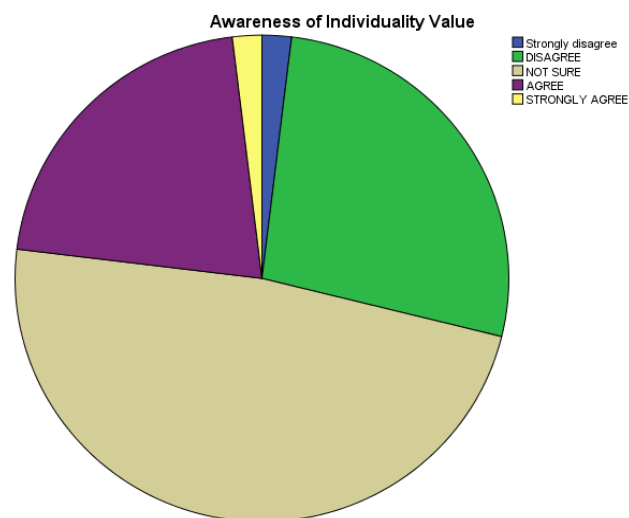


Figure 8: Awareness of Individuality Value Percentages

As indicated in table 2 and figure 9, the majority of participants (48%) are unaware of this cultural value, as they reported not being sure of the answer. Almost 27 % disagree with the statement thus believing that American do not appreciate individuality in their society. However, 22% of the students agree that this cultural value is part of the American way of thinking. Based on these reported answers, it can be understood that students are not aware of the importance of this cultural value, probably due to their absence of interaction with Americans, and neglecting such issues in teaching culture in EFL classrooms, which deals

mainly with Big C culture related issues.

❖ **Doing-Orientation Value**

Table 3: Frequencies Doing Orientation Value

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	19	36.5	36.5	36.5
	Not Sure	1	1.9	1.9	38.5
	Agree	28	53.8	53.8	92.3
	Strongly Agree	4	7.7	7.7	100.0
Total		52	100.0	100.0	

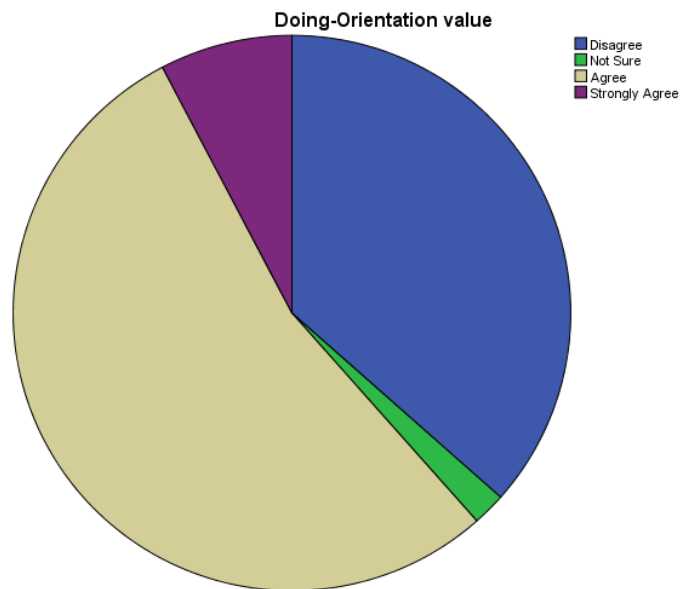


Figure 9: Doing Orientation Value Percentages

What can be observed from the answers of this item related to the doing orientation values, is the unawareness of the majority of participants, as 53.8% believe Americans are not

doing oriented in their actions. This may be due to the absence of interaction, studies, or traveling abroad.

❖ **American Beliefs about Life**

Table 4: American Beliefs about Life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	13.5	13.5	13.5
	Disagree				
	Disagree	5	9.6	9.6	23.1
	Not Sure	13	25.0	25.0	48.1
	Agree	21	40.4	40.4	88.5
	Strongly Agree	6	11.5	11.5	100.0
	Total	52	100.0	100.0	

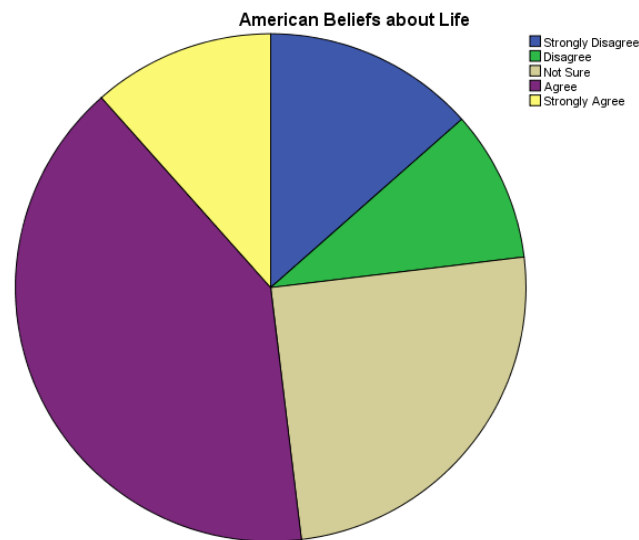


Figure 10: American Beliefs about Life

With regard to American beliefs about life, 40.4 % of participants think that Americans believe life is basically sad, which is not the case. In addition, 25 % are not aware as they

indicated they are not sure and cannot decide. 13.5% and 9.6% strongly disagree and disagree respectively, indicating that some of the participants are aware of this cultural value.

❖ **American Family Mobility**

Table 5: American Family Mobility

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	1.9	1.9	1.9
	Not Sure	7	13.5	13.5	15.4
	Agree	22	42.3	42.3	57.7
	Strongly Agree	22	42.3	42.3	100.0
Total		52	100.0	100.0	

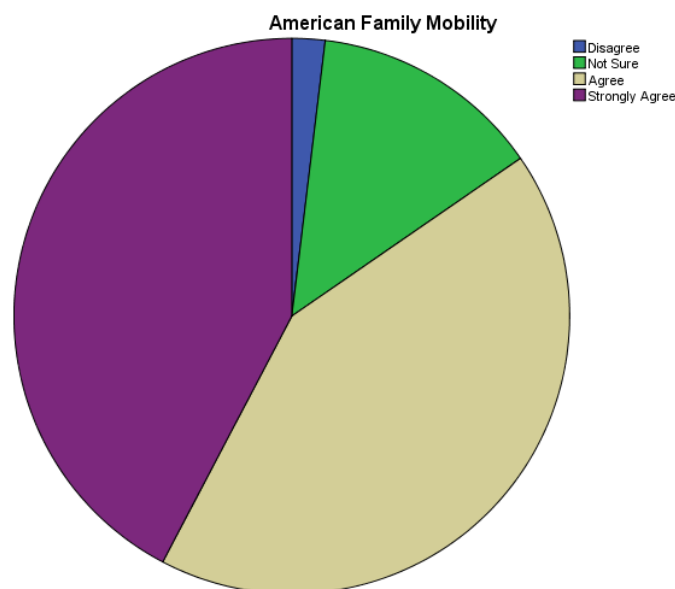


Figure 11: American Family Mobility

Concerning American family mobility, what can be observed from the above table and figure is that the majority of participants, 42.3% agree and 42.3 % strongly agree are aware

that Americans are high in family mobility. This may be due to their familiarity with American movies and series, as they indicated previously that they watch them quiet often.

❖ **Emphasis on Spiritual Life**

Table 6: Emphasis on Spiritual Life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	25.0	25.0	25.0
	Disagree	4	7.7	7.7	32.7
	Not Sure	9	17.3	17.3	50.0
	Agree	21	40.4	40.4	90.4
	Strongly Agree	5	9.6	9.6	100.0
Total		52	100.0	100.0	

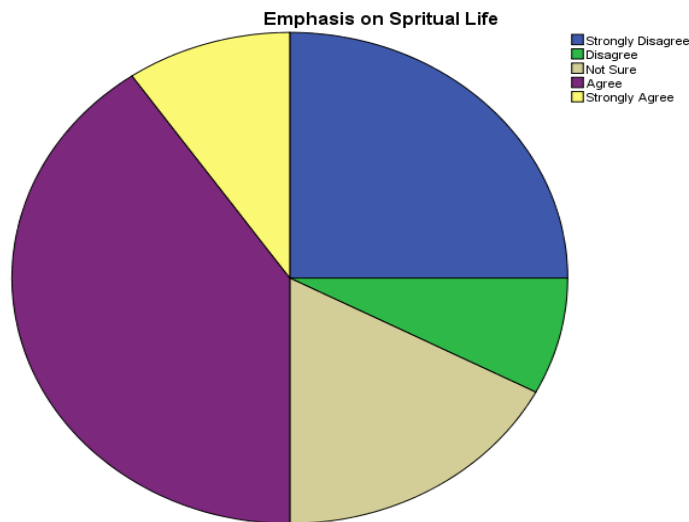


Figure 12: Emphasis on Spiritual Life

Views regarding American’s emphasis on spiritual life were divided between agree and disagree, while 50% agree that spirituality is an important value in the American society, 32.7% disagree with this, meanwhile 17.3% are unaware, not sure and couldn’t decide about this item. Despite the variance in participants’ answers, 50 % believe Americans emphasize spiritual life.

❖ **Family Role Flexibility**

Table 7: Family Role Flexibility

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	9.6	9.6	9.6
	Disagree	20	38.5	38.5	48.1
	Not Sure	10	19.2	19.2	67.3
	Agree	13	25.0	25.0	92.3
	Strongly Agree	4	7.7	7.7	100.0
Total		52	100.0	100.0	

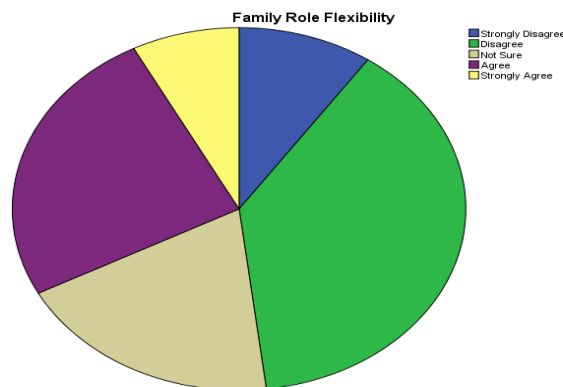


Figure 13: Family Role Flexibility

In response to this item, approximately half of participants view Americans as not flexible in terms of family role behaviour. On the other hand, the other half of the views is divided into those who agree (32.7%) and those who are not sure (19.2%).

❖ **Formality in Social Interaction**

Table 8: Formality in Social Interaction

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	21	40,4	40.4	40.4
	Not Sure	10	19.2	19.2	59.6
	Agree	8	15.4	15.4	75.0
	Strongly Agree	13	25.0	25.0	100.0
	Agree				
	Total	52	100.0	100.0	

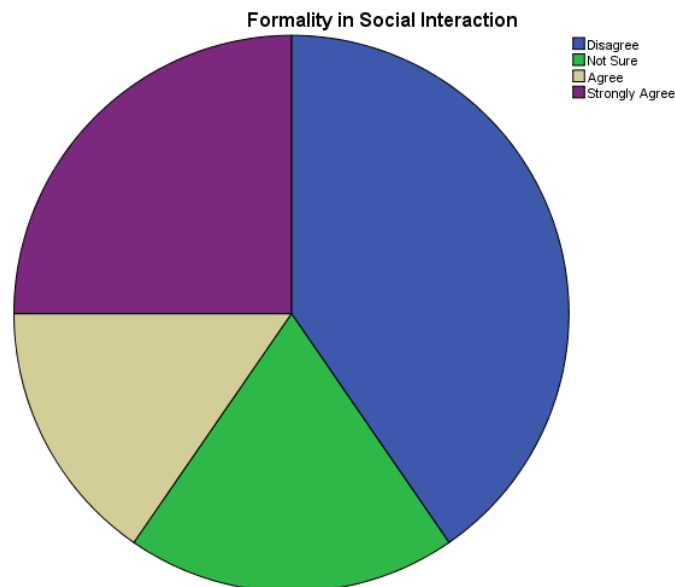


Figure 14: Formality in Social Interaction

Over forty percent of participants reported that Americans are formal in social interaction which is not true, as Americans tend to show less formality in social interaction. Similarly, the other forty percent believe so, while the rest of participants are not sure concerning their views about this cultural value.

❖ **Openness in Expressing Opinions**

Table 9: Openness in Expressing Opinions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	2	3.8	3.8	3.8
Disagree	12	23.1	23.1	26.9
Not Sure	12	23.1	23.1	50.0
Agree	22	42.3	42.3	92.3
Strongly Agree	4	7.7	7.7	100.0
Total	52	100.0	100.0	

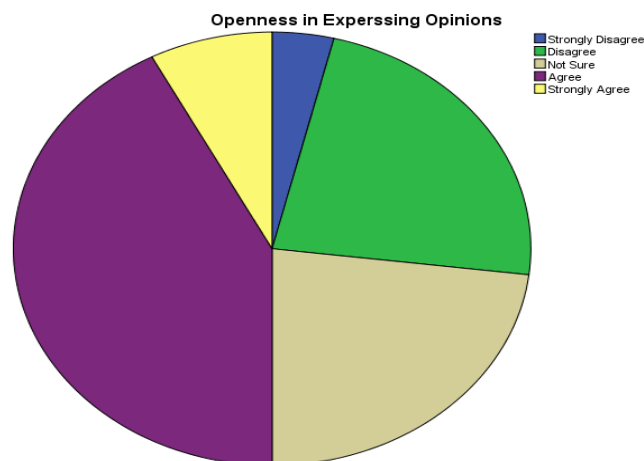


Figure 15: Openness in Expressing Opinions

What can be observed from the answers to this item is that fifty percent of the participants are unaware that Americans are often open in expressing their opinions. As it can be observed 23.1 and 3.8 believe so; this may be due to their familiarity with American movies, series, or their online interaction with their friends.

❖ **Beliefs about Social Ranks**

Table 10: Beliefs about Social Ranks

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	7	13.5	13.5	13.5
Disagree	9	17.3	17.3	30.8
Not Sure	23	44.2	44.2	75.0
Agree	13	25.0	25.0	100.0
Total	52	100.0	100.0	

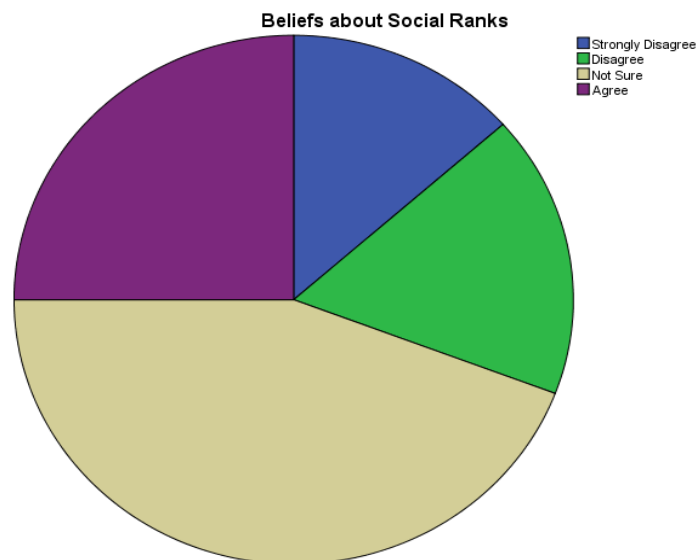


Figure 16: Beliefs about Social Ranks

As it can be observed from the answers of participants, 44.2 are not sure whether Americans emphasize social ranks or not, this shows their unawareness regarding this issue. On the other hand, almost thirty percent strongly disagree with this statement, and another twenty five percent agree with it.

❖ **Referring to Others by First Name**

Table 11: Referring to Others by First Name

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	11.5	11.5	11.5
	Disagree	41	78.8	78.8	90.4
	Not Sure	5	9.6	9.6	100.0
Total		52	100.0	100.0	

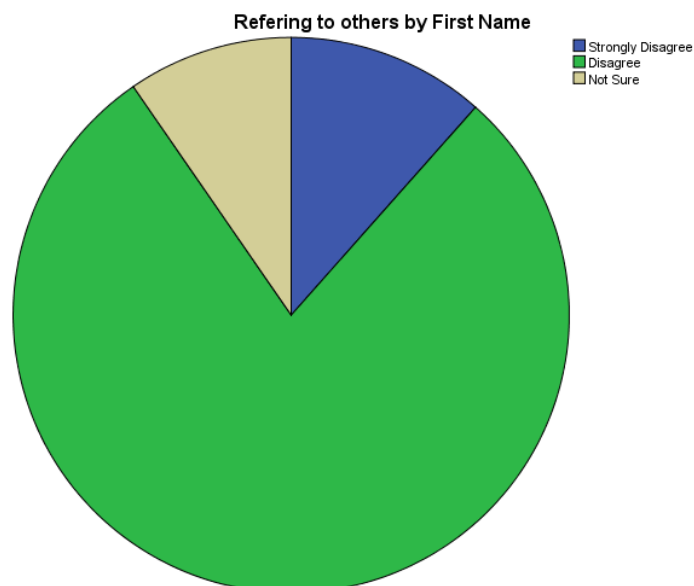


Figure 17: Referring to Others by First Name

As far as this item is concerned, results reported show that the majority of participants 78.8 % disagree that Americans often refer to others by first name, no one of the participants

think that this is true. Another 9.6% of participants are not sure about this. This may be due to the limited interaction with Americans.

❖ **Action-Orientation Value**

Table 12 Action-Orientation Value

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	13.5	13.5	13.5
	Disagree	18	34.6	34.6	48.1
	Not Sure	14	26.9	26.9	75.0
	Agree	7	13.5	13.5	88.5
	Strongly Agree	6	11.5	11.5	100.0
Total		52	100.0	100.0	

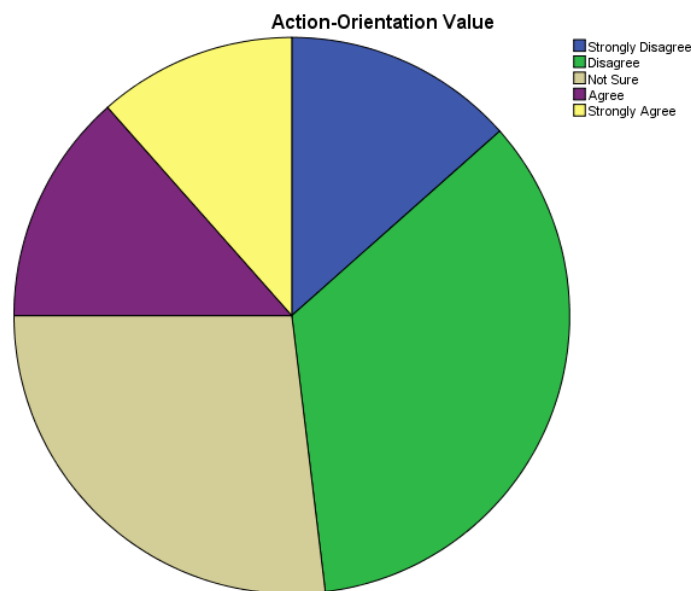


Figure 18: Action-Orientation Value

In response to item 10, almost half of participants believe that Americans are action oriented, that is to say they are aware of this cultural value. However, 26.9% are unsure, and

the rest of participants 25 % disagree with the statement.

❖ **Belief about Control of Environment**

Table 13: Belief about Control of Environment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	11	21.2	21.2	21.2
	Disagree	28	53.8	53.8	75.0
	Agree	10	19.2	19.2	94.2
	Strongly Agree	3	5.8	5.8	100.0
Total		52	100.0	100.0	

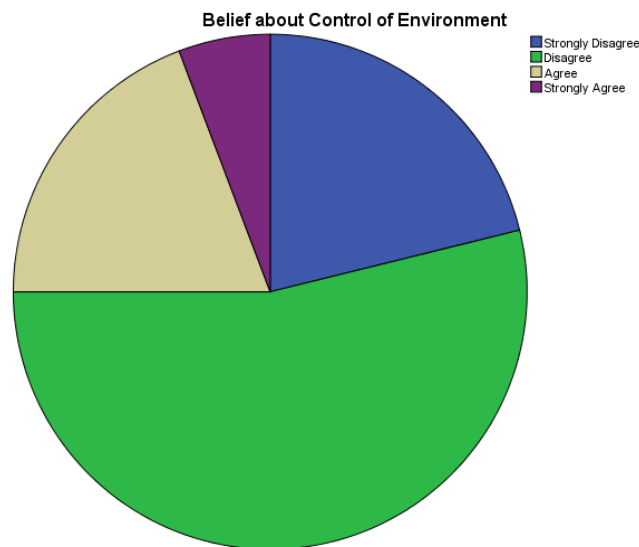


Figure 19: Belief about Control of Environment

What can be noticed is that the majority of participants (75%) think that Americans don't believe they are in control of their environment. This social norm of Americans is different from the participants' own culture. From the observed results, it seems that they ignore it to a large extent.

❖ **Intermediaries in Social Interaction**

Table 14: Intermediaries in Social Interaction

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	7.7	7.7	7.7
	Disagree	5	9.6	9.6	17.3
	Not Sure	30	57.7	57.7	75.0
	Agree	13	25.0	25.0	100.0
Total		52	100.0	100.0	

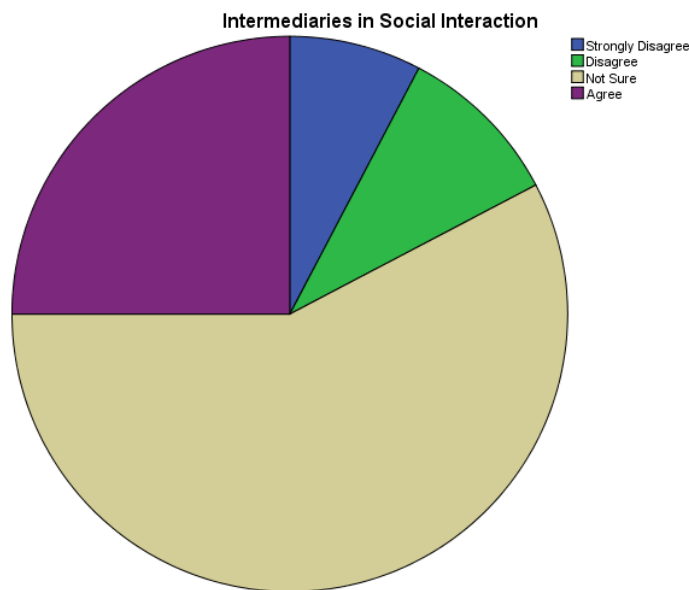


Figure 20: Intermediaries in Social Interaction

With reference to this item, what is observed from participants' answers is that the majority (57.7%) of participants are unsure and cannot decide. This shows the unawareness of students concerning this social value of the American society, as Americans often don't rely on intermediaries in social interaction, and try to solve social issues face to face with the person in question. Only near to 18% of participants believe so.

❖ **Directness in Expressing Opinions**

Table 15: Directness in Expressing Opinions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	19	36.5	36.5	36.5
	Disagree	21	40.4	40.4	76.9
	Not Sure	3	5.8	5.8	82.7
	Agree	7	13.5	13.5	96.2
	Strongly Agree	2	3.8	3.8	100.0
	Total	52	100.0	100.0	

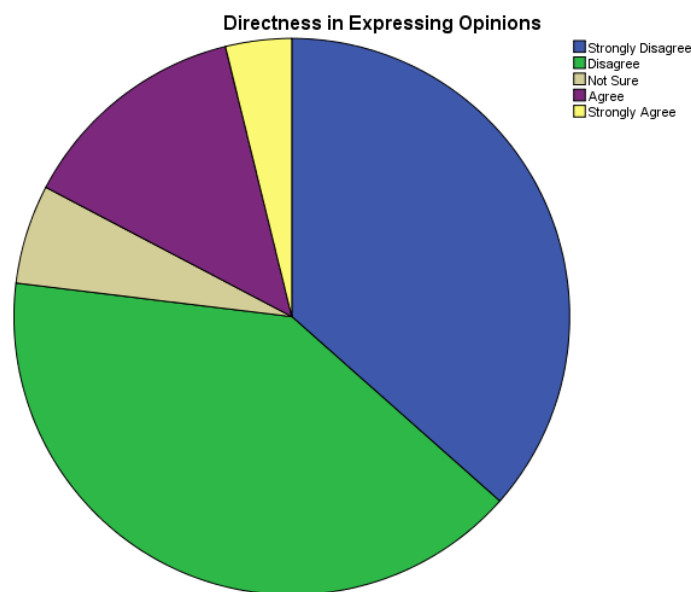


Figure 21: Directness in Expressing Opinions

Similarly to the previous item, most participants are not aware of this social norm, as Americans tend to be direct in expressing opinions, while the majority of participants believe the contrary. Over 76 % of participants disagreed with the statement thinking that Americans

tend to be indirect in expressing their opinions. The results of this item correlate with the ones of item 7 where the majority of participants agreed with the fact that Americans seldom express their opinions openly.

❖ **Democracy in Family Roles Behaviours**

Table 16: Democracy in Family Roles Behaviours

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	6	11.5	11.5	11.5
Disagree	16	30.8	30.8	42.3
Not Sure	14	26.9	26.9	69.2
Agree	9	17.3	17.3	86.5
Strongly Agree	7	13.5	13.5	100.0
Total	52	100.0	100.0	

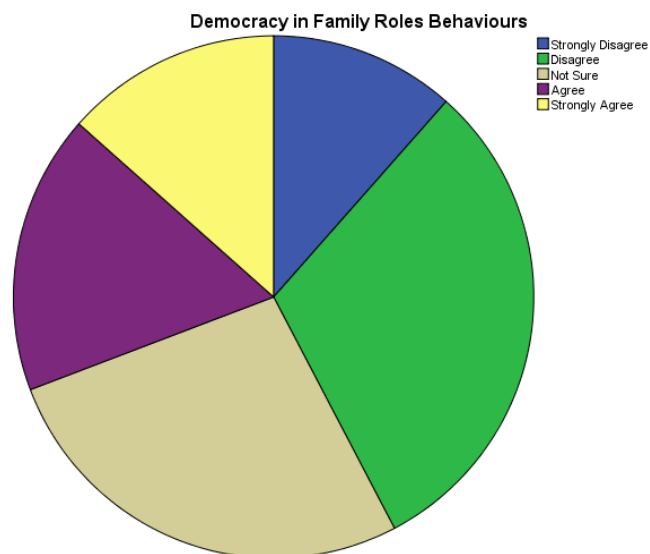


Figure 22: Democracy in Family Roles Behaviors

Regarding democracy in family role behaviours, answers were scattered over the five options where no majority was observed. 26.9% of participants are unsure, 42.3 % disagree and the rest agree with the fact that Americans are less democratic in family role behavior. What can be understood from the reported results is that participants are unaware of this social norm.

❖ **Emphasis on Change rather than Tradition**

Table 17: Emphasis on Change rather than Tradition

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	24	46.2	46.2	46.2
Disagree	11	21.2	21.2	67.3
Not Sure	10	19.2	19.2	86.5
Agree	7	13.5	13.5	100.0
Total	52	100.0	100.0	

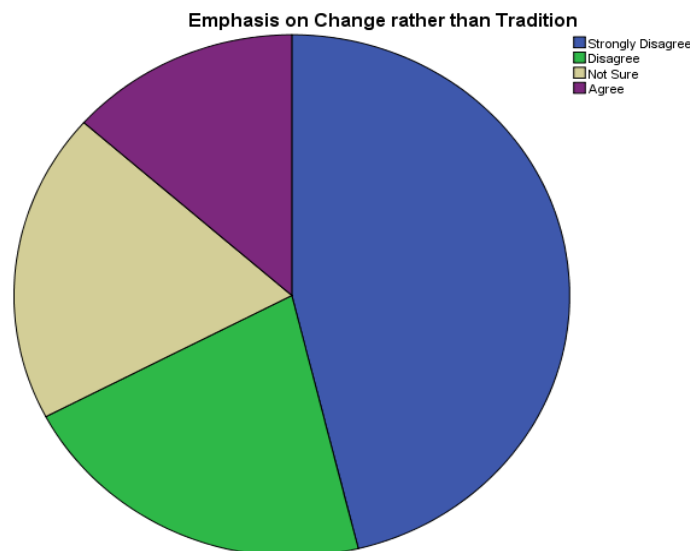


Figure 23: Emphasis on Change rather than Tradition

As indicated in the above table 17 and figure 23, 46.2 % strongly disagree with the statement that Americans emphasize change rather than tradition, and 21.2 % of participants disagree. On the other hand, 19.2 % are not sure, and 13.5 % agree with the statement. This demonstrates that in general terms participants are unaware of this American cultural value.

❖ **Emphasis on Status**

Table 18: Emphasis on Status

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	2	3.8	3.8	3.8
Disagree	13	25.0	25.0	28.8
Not Sure	16	30.8	30.8	59.6
Agree	18	34.6	34.6	94.2
Strongly Agree	3	5.8	5.8	100.0
Total	52	100.0	100.0	

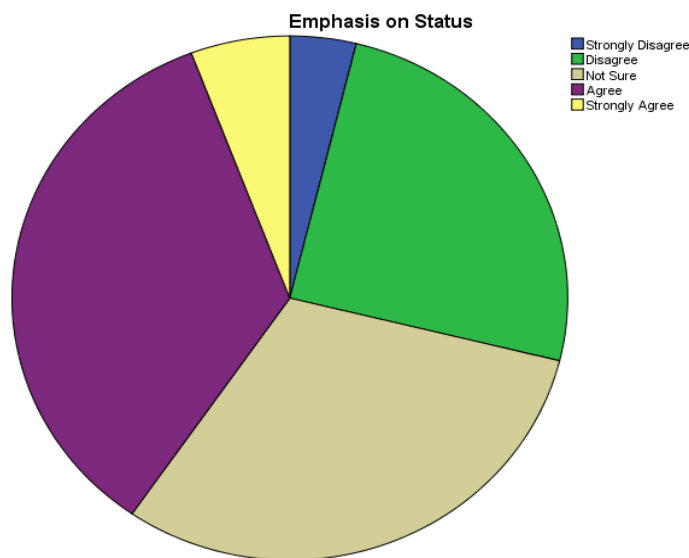


Figure 24: Emphasis on Status

As reported by participants, the majority of them believe that Americans emphasize status, 34.6 % and 5.8 % agree and strongly agree respectively with the statement. While 30.8 % are unsure and cannot decide. Meanwhile, 25% and 3.8% disagree and strongly disagree, showing to some extent their awareness of this social norm.

❖ **Emphasis on Future rather than Past**

Table 19:Emphasis on Future rather than Past

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	20	38.5	38.5	38.5
Disagree	19	36.5	36.5	75.0
Not Sure	12	23.1	23.1	98.1
Agree	1	1.9	1.9	100.0
Total	52	100.0	100.0	

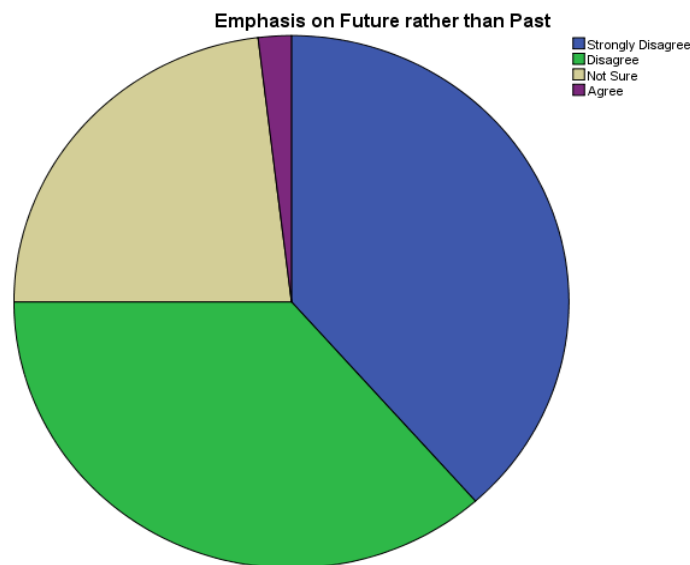


Figure 25:Emphasis on Future rather than Past

Interestingly, the reported answers to this item are associated with answers to item 15 regarding emphasize on change rather than tradition. Similarly to that item, 38.5 36.5 strongly disagree and disagree respectively with this one, stating that to the majority of them Americans do not emphasize future rather than the past. Meanwhile, 23.1 % are not sure, and the rest 1.9 % agree. This indicated the limited awareness of participant with regards to this cultural value.

❖ **Beliefs about Change in Human Nature**

Table 20: Beliefs about Change in Human Nature

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	14	26.9	26.9	26.9
	Disagree	14	26.9	26.9	53.8
	Not Sure	21	40.4	40.4	94.2
	Agree	1	1.9	1.9	96.2
	Strongly Agree	2	3.8	3.8	100.0
	Total	52	100.0	100,0	

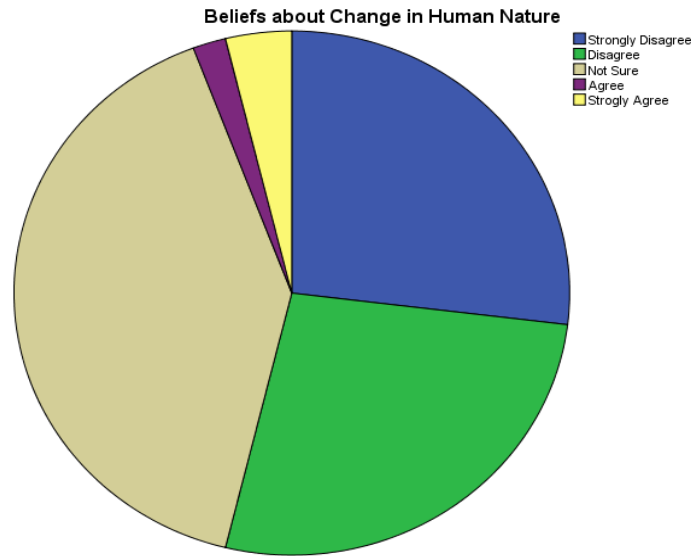


Figure 26: Beliefs about Change in Human Nature

With reference to this item, it can be observed that almost half of participants are unaware whether Americans believe human nature is unchangeable or not. Additionally, 26.9% strongly disagree and a similar number disagrees with this, showing unclear understanding of this social value. Just a small number of participants agree with the statement (1.9% agree and 3.8% strongly agree).

❖ **Beliefs about Supernatural Control over People**

Table 21: Beliefs about Supernatural Control over People

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	1.9	1.9	1.9
	Disagree	15	28.8	28.8	30.8
	Not Sure	14	26.9	26.9	57.7
	Agree	8	15.4	15.4	73.1
	Strongly Agree	14	26.9	26.9	100.0
Total		52	100.0	100.0	

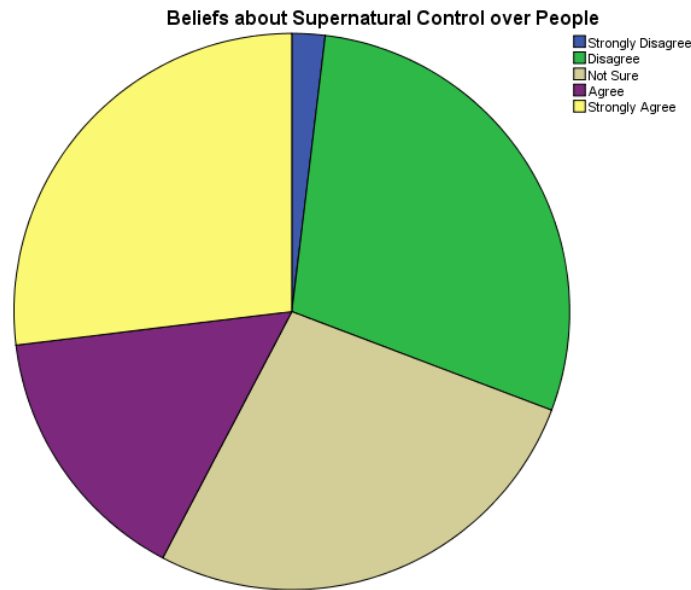


Figure 27:Beliefs about Supernatural Control over People

As reported in the above table and figure, it is indicated that participants view Americans as being people who are controlled by the supernatural, 15.4 % and 26.9 % respectively agree and strongly agree on the item, 26.9% are not sure, and the rest disagree with the statement.

5.1.3. Discussion of Intercultural Awareness Results:Are learners Interculturally Aware?

As discussed in the previous tables and figures, it is safe to state that participants in both experimental and control group have a low intercultural awareness level. They have limited understandings of others’ cultural values, beliefs, and behaviours. This may be explained by the lack of experience either in travelling, studying, or living abroad, and the absence of these teachings in English syllabi which was revealed in the preliminary phase.

With regards to individuality value, students seem to ignore the importance of this cultural value to the American society, where more importance is accorded to the individual than to the individual in a group, which is the case of North African societies.

In perceiving the doing orientation value, most participants are aware of the importance of this value in American behaviours and lives. In the same vein, formality, spiritual life, beliefs about social ranks, action orientation, intermediaries in social interaction, directness in

expressing opinions, emphasis on change not on tradition, emphasis on status, on future rather than past were relatively ignored by participants in both groups; this ignorance may affect students' ICC in a way that it may cause misunderstandings of behaviours related to these cultural values, and beliefs.

5.2 Experimental Phase Findings

Experimental phase findings report and discuss the data analysed prior, during, and after the experiment. The aim of this phase is to find out the effectiveness of the culturally-based syllabus in cultivating learners' ICC in the oral expression classroom. To achieve this aim, a pre-test and a post-test were used to collect data about ICC. First, attention is given to the normality distribution tests that would eventually allow the researcher to decide about which test to be used in analysing quantitative data collected via pre and post-tests, then results of this analysis are discussed to answer the study's third research question. Furthermore, qualitative data analysis collected from students' FGD and the post treatment questionnaire are analysed, discussed, and interpreted for the sake of answering the fourth research question of the current probe.

5.2.1. Normality Distribution Tests

An assessment of the normality of data is a prerequisite for many statistical tests because normal data is an underlying assumption in parametric testing (Pallant, 2007). There are two well-known tests of normality, namely the Kolmogorov-Smirnov Test and the Shapiro-Wilk Test. The Shapiro-Wilk Test is more appropriate for small sample sizes (< 50 samples), but can also handle sample sizes as large as 2000. For this reason, the Shapiro-Wilk test is used as the numerical means of assessing normality.

One of the assumptions for most parametric tests to be reliable is that the data is approximately normally distributed. The normal distribution peaks in the middle and is symmetrical about the mean. Both tests are sensitive to outliers and are influenced by sample

size, for smaller samples, non-normality is less likely to be detected but the Shapiro-Wilk test should be preferred as it is generally more sensitive to small samples (ibid).

Table 22: Tests of Normality

		Shapiro-Wilk		
		Statistic	df	Sig.
Enjoying Interaction	Experimental Group	.797	25	.000
	Control Group	.772	27	.000
Narrow-mindedness of People from Other Cultures	Experimental Group	.901	25	.001
	Control Group	.907	27	.002
Being Sure of Oneself in Interaction	Experimental Group	.705	25	.000
	Control Group	.769	27	.000
Difficulty of Talking with People from Different Cultures	Experimental Group	.815	25	.000
	Control Group	.858	27	.002
Knowing what to Say	Experimental Group	.742	25	.000
	Control Group	.796	27	.000
Liking to be with People from Different Cultures	Experimental Group	.791	25	.000
	Control Group	.793	27	.000
Respect for the Values of Culturally Different People	Experimental Group	.774	25	.000
	Control Group	.739	27	.000
Feeling during Interaction with Culturally Different People	Experimental Group	.764	25	.000
	Control Group	.740	27	.000
Confidence in Interaction with Culturally Different People	Experimental Group	.762	25	.000
	Control Group	.785	27	.000
Being Social with Culturally Different People	Experimental Group	.855	25	.002
	Control Group	.810	27	.000

		Shapiro-Wilk		
		Statistic	df	Sig.
Forming Impression of Culturally Different People	Experimental Group	.827	25	.001
	Control Group	.812	27	.000
Discouragement during Interaction with Culturally Different People	Experimental Group	.815	25	.000
	Control Group	.772	27	.000
Open-Mindedness towards Culturally Different People	Experimental Group	.865	25	.003
	Control Group	.795	27	.000
Observation during Interaction with Culturally Different People	Experimental Group	.676	25	.000
	Control Group	.754	27	.000
Feeling Useless during Interaction with Culturally Different People	Experimental Group	.785	25	.000
	Control Group	.847	27	.001
Respect for Behaviours of Culturally Different People	Experimental Group	.680	25	.000
	Control Group	.754	27	.000
Trying to Obtain Information about Culturally Different People	Experimental Group	.765	25	.000
	Control Group	.642	27	.000
Acceptance of Others' Opinions	Experimental Group	.744	25	.000
	Control Group	.728	27	.000
Sensitivity of Meaning during Interaction with Culturally Different People	Experimental Group	.838	25	.001
	Control Group	.820	27	.000
Ethnocentrism: One's Culture Superiority	Experimental Group	.819	25	.000
	Control Group	.854	27	.001

			Shapiro-Wilk		
			Statistic	df	Sig.
Responding	Positively	to Experimental Group	.819	25	.000
Culturally Different People during					
Interaction			.857	27	.002
Avoiding Dealing with Culturally	Experimental Group		.813	25	.000
Different People					
Control Group			.808	27	.000
Showing Understanding through	Experimental Group		.837	25	.001
Verbal or Nonverbal Cues during					
Interaction			.847	27	.001
Feeling of Enjoyment towards	Experimental Group		.812	25	.000
Cultural Difference					
Control Group			.835	27	.001

As it can be seen in table 22, tests of normality run for all items of the intercultural sensitivity scale for both control and experimental groups indicate a significant P value $p < 0.005$, accordingly suggesting data generated from this test are not normally distributed (Field, 2009). This is mainly due to the nature of the dependent variable as being ordinal ; thus generating ordinal data which are more likely not to be normally distributed, especially with small samples (less than 100) (ibid). Consequently, non-parametric tests are used in the current probe.

5.2.2. Non-Parametric Tests

Non-parametric tests are sometimes called distribution-free-tests as they are based on the assumption that data are not normally distributed. The non-parametric tests used in the analysis are Mann-Whitney Test of Ranks and Mann-Whitney T Test to determine if there is a significant difference in the level of ICC between control and experimental groups.(Elliot,

2007).

5.2.3. Quantitative Study Results

Quantitative study results focuses on reporting, discussing, and interpreting data collected from the pre-test, and the post-test for both EG and CR. Initially, descriptive statistics are run for all items; afterwards Mann Whitney T test and test of ranks are calculated for comparing the results of both groups. Finally a discussion of quantitative data is provided and research questions are answered, thus allowing confirming or rejecting hypotheses.

5.2.3.1. Pre-test Results

Pre-test results are organized into five factors of the intercultural sensitivity construct; Chen and Starota (2000) proposed these factors for analysing the scales' data. These factors are:

- ❖ Interaction engagement items are 1, 11, 13, 21, 22, 23;
- ❖ Respect for cultural differences: items are 2, 7, 8, 16, 18, and 20;
- ❖ Interaction confidence items are 3, 4, 5, 6, and 10;
- ❖ Interaction enjoyment items are 9, 12, 15;
- ❖ Interaction attentiveness items are 14, 17, and 19

The first dimension which is interaction engagement deals with the feelings of informants when engaging in intercultural interplay. The second one is respect for cultural differences. It is related to the participants' tolerance and orientation towards the people's culture and thoughts. The third is interaction confidence. It has to do with the participants' level of confidence in an intercultural context. The fourth dimension is interaction enjoyment. This dimension is concerned with the participants' responses, which can be positive or negative towards interacting with people from different cultures. The last one, which is interaction attentiveness, has to do with the exertions the participants make to comprehend what is going on in intercultural communication (Hou2010, p. 327).

Although in the pre-test document given to participants these categories were not explicitly stated; they are taken into consideration in describing statistics, and analysing the results.

5.2.3.1.1. Intercultural Sensitivity Pre-test Results for Control Group

5.2.3.1.1.1. Interaction Engagement CG

Interaction engagement factor includes items: 1, 11, 13,21,22,23, and 24. An analysis for every item is reported, and then a discussion over the factor is provided. Due to the categorical nature of the variable, frequencies, percentages, modes and medians are taken into consideration.

❖ I1. Enjoying Interaction

This item explores to what extent participants enjoyed interaction with people from different cultures, the aim of this item as part of the interaction engagement factor is to find out if participants are inclined toward the experience as enjoying the interaction may lead to creating more opportunities for such interactions.

Table 23: Statistics Enjoying Interaction CG

		Frequency		Valid	Cumulative
		Percent	Percent	Percent	Percent
Valid	Disagree	7	25.9	25.9	25.9
	Agree	13	48.1	48.1	74.1
	Strongly	7	25.9	25.9	100.0
	Agree				
	Total	27	100.0	100.0	
Median	4.00				
Mode	4				

❖ Forming Impression of Culturally Different People

This item explores if participants tend to wait before forming an impression of culturally different people. This item being part of the interaction engagement factor highlight the attitudes of people during the interaction with culturally different people; if participants easily form impression of these latter without waiting for the interaction to take place, this may influence the interaction engagement of them.

Table 24:Forming Impression of Culturally Different People CG

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	1	3.7	3.7	3.7
Disagree	4	14.8	14.8	18.5
Not Sure	6	22.2	22.2	40.7
Agree	15	55.6	55.6	96.3
Strongly Agree	1	3.7	3.7	100.0
Total	27	100.0	100.0	
Median	4.00			
Mode	4			

❖ Open-Mindedness towards Culturally Different People

Item 13 of the scale investigates to what extent participants are open-minded towards culturally different people. It is part of the interaction engagement factor as open-mindedness towards culturally different people can demonstrate if the person is ready to engage in an interaction or not.

Table 25: Open-Mindedness towards Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	7.4	7.4	7.4
	Not Sure	5	18.5	18.5	25.9
	Agree	17	63.0	63.0	88.9
	Strongly				
	Agree	3	11.1	11.1	100.0
	Total	27	100.0	100.0	
Median	4.00				
Mode	4				

❖ **Responding Positively to Culturally Different People during Interaction**

This item explores if participant often give positive responses to their culturally different counterpart during their interaction. Such an attitude may affect interaction engagement as these positive responses may show the counterpart a readiness for interaction; hence influencing their interaction engagement too.

Table 26: Responding Positively to Culturally Different People during Interaction CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	29.6	29.6	29.6
	Not Sure	11	40.7	40.7	70.4
	Agree	7	25.9	25.9	96.3
	Strongly				
	Agree	1	3.7	3.7	100.0
	Total	27	100.0	100.0	
Median	3.00				
Mode	3				

❖ Avoiding Dealing with Culturally Different People

This item investigates to what extent participants tend to avoid situations where they will have to deal with culturally different people; such avoidance may noticeably indicate the level of engagement in the interaction.

Table 27: Avoiding Dealing with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	22.2	22.2	22.2
	Disagree	6	22.2	22.2	44.4
	Not Sure	4	14.8	14.8	59.3
	Agree	11	40.7	40.7	100.0
	Total	27	100.0	100.0	
	Median	3.00			
Mode	4				

❖ Showing Understanding through Verbal or Nonverbal Cues during Interaction

The current item aims at indicating if participants show their culturally distinct counterparts understanding through verbal or nonverbal cues during interaction. If people constantly share such understanding, this is a sign that they can be more engaged in the interaction.

Table 28: Showing Understanding through Verbal or Nonverbal Cues during Interaction CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	18.5	18.5	18.5
	Disagree	4	14.8	14.8	33.3
	Not Sure	12	44.4	44.4	77.8
	Agree	6	22.2	22.2	100.0
	Total	27	100.0	100.0	
	Median	3.00			
Mode	3				

❖ **Feeling of Enjoyment towards Cultural Differences**

This item aims at identifying the extent to which participants have feelings of enjoyment towards cultural differences. It is more likely that people who enjoy cultural difference may have more interaction engagement than those who don't appreciate them.

Table 29:Feeling of Enjoyment towards Cultural Differences CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	18.5	18.5	18.5
	Disagree	2	7.4	7.4	25.9
	Not Sure	4	14.8	14.8	40.7
	Agree	12	44.4	44.4	85.2
	Strongly Agree	4	14.8	14.8	100.0
	Total	27	100.0	100.0	
Median	4.00				
Mode	4				

With reference to interaction engagement for CG, what can be observed from the results displayed in table 23, 24, 25 is that for participants in CG have a an average level of interaction engagement, the majority of participants (84 %) indicated that they enjoy interaction with culturally different people where the median and mode both at 4 that is to say agree with the statement. In addition, 55.6 % for agree and 3.7% for strongly agree of participants stated that they would wait before making impression of culturally different people. Furthermore, 63 % of participants shared their open-mindedness toward others from different cultures, the mode and median for the three items concerning interaction engagement was 4; thus indicating that the tendency is rather positive. With reference to responding positively to culturally different people during interaction, it can be observed that 40.7% are not sure about their responses while 29.6% disagree and 25.9% agree with the statement; the mode and the median of this item are both 3 indicating a level of uncertainty among participants. In avoiding dealing with culturally different people views ranged between 40.7% for those who agree, while 44.4% disagree, and the rest 14.8 % are unsure. Regarding showing understanding through verbal or nonverbal clues during interaction, what can be understood is the indecision tendency in participants' answers as 44.4% chose the unsure option. 33.3% of them disagree showing their non-use of verbal and nonverbal clues during interaction; while the rest 22.2% agreed. The median and mode for this item is 3 indicating that, in general terms, participants in CG are insensitive to these issues in their interaction. Interestingly though, 59.2% agree that they would enjoy interaction with culturally different people, 14.8% were unsure and 25.9 % disagree.

5.2.3.1.1.2. Respect for Cultural Differences CG

Respect for cultural differences factor includes items: 2, 7, 8, 16, 18, and 20. An analysis for every item is reported, and then a discussion over the factor is provided. Due to the categorical nature of the variable, frequencies, percentages, modes and medians are taken into

consideration.

❖ **Narrow-mindedness of People from Other Cultures**

This item examines to what extent participants think people from other cultures are narrow-minded. The more participants think so, the more likely they are to have less respect for cultural differences.

Table 30: Statistics Narrow-mindedness of People from Other Cultures CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	7.4	7.4	7.4
	Disagree	4	14.8	14.8	22.2
	Not Sure	10	37.0	37.0	59.3
	Agree	9	33.3	33.3	92.6
	Strongly Agree	2	7.4	7.4	100.0
	Total	27	100.0	100.0	
Median	3.00				
Mode	3				

❖ **Liking to be with People from Different Cultures**

The current item investigates the extent to which participants like to be with culturally-different people. This positive feeling may be an indication of esteem for their cultures, signifying thus a certain level of respect for cultural differences.

Table 31: Liking to be with People from Different Cultures CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	22.2	22.2	22.2
	Disagree	10	37.0	37.0	59.3
	Not Sure	1	3.7	3.7	63.0
	Agree	10	37.0	37.0	100.0
	Total	27	100.0	100.0	
	Median	2.00			
Mode	2 ^a				

❖ **Respect for the Values of Culturally Different People**

Obviously enough as indicated in this item, it aims at examining the extent to which participants respect the value of culturally, which in turn is an admission of respect for cultural differences.

Table 32: Respect for the Values of Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	12	44.4	44.4	44.4
	Disagree	9	33.3	33.3	77.8
	Agree	6	22.2	22.2	100.0
	Total	27	100.0	100.0	
	Median	2.00			
Mode	1				

❖ Respect for Behaviours of Culturally Different People

This item investigates the level of respect participants have for Behaviours of culturally different people. Beyond the respect of cultural values, respecting the Behaviours of culturally different people is a strong sign of respect for cultural differences.

Table 33: Respect for Behaviours of Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	3.7	3.7	3.7
	Not Sure	5	18.5	18.5	22.2
	Agree	6	22.2	22.2	44.4
	Strongly Agree	15	55.6	55.6	100.0
	Total	27	100.0	100.0	
Median	5.00				
Mode	5				

❖ Acceptance of Others' Opinions

Practically speaking, accepting others' opinions is a clear indication of respect to their views. This item shows to what extent participants show acceptance of others' opinions, demonstrating thus a certain level of respect for cultural differences.

Table 34: Acceptance of Others' Opinions CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	7.4	7.4	7.4
	Not Sure	2	7.4	7.4	14.8
	Agree	8	29.6	29.6	44.4
	Strongly Agree	15	55.6	55.6	100.0
	Total	27	100.0	100.0	
Median	5.00				
Mode	5				

❖ **Ethnocentrism: One's Culture Superiority**

If participants are more ethnocentric about their own culture believing it is superior to others, this may indicate they influence their respect for cultural differences. Hence, this items investigates the extent to which participants believe their cultures is superior than others' ones.

Table 35: Ethnocentrism: One's Culture Superiority CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	7.4	7.4	7.4
	Disagree	2	7.4	7.4	14.8
	Not Sure	7	25.9	25.9	40.7
	Agree	13	48.1	48.1	88.9
	Strongly Agree	3	11.1	11.1	100.0
	Total	27	100.0	100.0	
Median	4.00				
Mode	4				

The second factor of intercultural sensitivity is respect for cultural differences. Analysis of the answers to related items reveal that although participants share a high level of respect for cultural values and behaviors of others, they also share a high ethnocentric feeling about their own culture believing it is superior to other cultures. In addition, although previously indicating they would enjoy interaction with people from different cultures; they showed a negative feeling toward liking to be being with people from different cultures and accepting other people’s opinions.

5.2.3.1.1.3. Interaction Confidence

Interaction confidence factor includes items: 3, 4, 5, 6, and 10. An analysis for every item is reported, and then a discussion over the factor is provided. Due to the categorical nature of the variable, frequencies, percentages, modes and medians are taken into consideration.

❖ Being Sure of Oneself in Interaction

This item explores the extent to which participants are sure about themselves in interacting with culturally different people. People, who are sure about themselves, tend to have more confidence during interactions, particularly with culturally different partners.

Table 36: Being Sure of Oneself in Interaction CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	5	18.5	18.5	18.5
	Not Sure	9	33.3	33.3	51.9
	Agree	13	48.1	48.1	100.0
	Total	27	100.0	100.0	
Median	3.00				
Mode	4				

❖ Difficulty of Talking with People from Different Cultures

The item being analysed in the following chapter investigates to what extent participants find it hard to communicate and talk with people from different cultures. This may negatively affect the interaction confidence of participants with culturally different people.

Table37: Difficulty of Talking with People from Different Cultures CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	3.7	3.7	3.7
	Disagree	8	29.6	29.6	33.3
	Not Sure	3	11.1	11.1	44.4
	Agree	12	44.4	44.4	88.9
	Strongly Agree	3	11.1	11.1	100.0
	Total	27	100.0	100.0	
	Median	4.00			
Mode	4				

❖ **Knowing what to Say**

Table 38: Knowing what to Say CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	22.2	22.2	22.2
	Disagree	14	51.9	51.9	74.1
	Agree	5	18.5	18.5	92.6
	Strongly Agree	2	7.4	7.4	100.0
	Total	27	100.0	100.0	
	Median	2.00			
Mode	2				

❖ **Being Social with Culturally Different People**

Table 39: Being Social with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	29.6	29.6	29.6
	Not Sure	11	40.7	40.7	70.4
	Agree	8	29.6	29.6	29.6
	Total	27	100.0	100.0	100.0
Median	3.00				
Mode	3				

❖ **Confidence in Interaction with Culturally Different People**

Table 40: Confidence in Interaction with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	10	37.0	37.0	37.0
	Not Sure	8	29.6	29.6	66.7
	Agree	9	33.3	33.3	33.3
	Total	27	100.0	100.0	100.0
Median	3.00				
Mode	2				

With reference to interaction confidence factor, it can be understood from the results in tables 36-37-38-39-40 that participants have a limited interaction confidence. In replying to the item about being sure of oneself in interaction, 48.1 % agree while 33.3 % are unsure; and the rest 18.5 % disagree with the statement. In the same vein, over half of participants indicated they have difficulties in talking with people from different cultures, and the majority of them 73.1% stated they don't know what to talk about with culturally different people. Similarly to these results, when asked about socializing with culturally different people, the general tendency of the answers is uncertain; and unsure, thus revealing a limited confidence when interacting with people from different cultures, this is further demonstrated in answers to the item related to confidence in interaction; where 29.6% of participants are unsure about their confidence, 37% indicated they are not confident and 33.3 said they are. In general terms, the mean and median of items related to interaction confidence ranged between 3 and 2; thus revealing the uncertain to negative tendency of this factor.

5.2.3.1.1.4. Interaction Enjoyment

❖ Feeling during Interaction with Culturally Different People

Table 41: Feeling during Interaction with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	7.4	7.4	7.4
	Disagree	17	63.0	63.0	70.4
	Not Sure	7	25.9	25.9	96.3
	Strongly Agree	1	3.7	3.7	100.0
	Total	27	100.0	100.0	
	Median	2.00			
Mode	2				

❖ Discouragement during Interaction with Culturally Different People

Table 42: Discouragement during Interaction with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	7.4	7.4	7.4
	Disagree	7	25.9	25.9	33.3
	Not Sure	4	14.8	14.8	48.1
	Agree	14	51.9	51.9	100.0
	Total	27	100.0	100.0	
	Median	4.00			
Mode	4				

❖ **Feeling Useless during Interaction with Culturally Different People**

Table 43: Feeling Useless during Interaction with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	7.4	7.4	7.4
	Disagree	4	14.8	14.8	22.2
	Not Sure	3	11.1	11.1	33.3
	Agree	13	48.1	48.1	81.5
	Strongly Agree	5	18.5	18.5	100.0
	Total	27	100.0	100.0	
	Median	4.00			
Mode	4				

As far as interaction enjoyment is concerned, it seems that the majority of participants have some difficulties in interaction with culturally different people. 51.9% of participants felt discouraged during the interaction, while 14.8% were unsure, and almost 30% disagreed with the statement, with the median and mode being both 4. Over 66% of participants feel useless when interacting with culturally different people, and only 20% disagreeing with the item, the rest were unsure. These results show that participants have a low level of interaction enjoyment.

5.2.3.1.1.5. Interaction Attentiveness

❖ Observation during Interaction with Culturally Different People

Table 44: Observation during Interaction with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not Sure	4	14.8	14.8	14.8
	Agree	18	66.7	66.7	81.5
	Strongly	5	18.5	18.5	100.0
	Agree				
	Total	27	100.0	100.0	
Median	4.00				
Mode	4				

❖ Trying to Obtain Information about Culturally Different People

Table 45: Trying to Obtain Information about Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly	1	3.7	3.7	3.7
	Disagree				
	Disagree	1	3.7	3.7	7.4
	Not Sure	1	3.7	3.7	11.1
	Agree	7	25.9	25.9	37.0
	Strongly Agree	17	63.0	63.0	100.0
	Total	27	100.0	100.0	
Median	5.00				
Mode	5				

❖ **Sensitivity of Meaning during Interaction with Culturally Different People**

Table 46: Sensitivity of Meaning during Interaction with Culturally Different People CG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	7.4	7.4	7.4
	Disagree	4	14.8	14.8	22.2
	Not sure	17	63.0	63.0	85.2
	Agree	2	7.4	7.4	92.6
	Strongly Agree	2	7.4	7.4	100.0
	Total	27	100.0	100.0	
	Median	3.00			
Mode	3				

With reference to interaction attentiveness items, almost 80 % of participants stated they always try to obtain information about culturally different people when interacting with them, thus showing a curiosity toward other cultures, similarly when asked about being observant in the interaction with people from different cultures, the majority almost 75% indicated they are always observant during interactions. Interestingly though, answers related to being sensitive to the culturally different counterpart's meaning 63% of participant their uncertainty about this item, only 15 % agreed that they are sensitive to the other's meaning during interaction. In general terms, as mode and median for these items ranged between 3, 4, and 5, it can be safe to say that participants have positive interaction attentiveness.

From previous tables regarding intercultural sensitivity results for the CG, it can be noticed that broadly speaking the level of intercultural sensitivity is relatively low. Participants seem to have a low engagement confidence in interaction with culturally different

people; they also have a limited open-mindedness to other cultures and to cultural differences. Despite showing respect for cultural values of others, participants scored highly on the ethnocentric item related to the source culture; they perceive their own culture as being superior to others. These findings may be related to the shared lack of interaction with culturally different people, as in most Algerian universities the culture is almost homogeneous with few refugees students. Absence of traveling and studying abroad experiences might also constitute a reason for the limited interaction confidence, engagement, and enjoyment. What can also be understood is the positive attitude participants share for respecting others' cultural values, trying to obtain information before engaging in interaction with culturally different people; thus having an acceptable interaction attentiveness level. Participants seem to share a curiosity toward people from other cultures, however lacking knowledge, and intercultural skills to interact with them.

5.2.3.1.2. Intercultural Sensitivity Pre-test Results for Experimental Group

Similarly to the CG, pre-test results for EG are displayed below. Interaction engagement factor includes items: 1, 11, 13, 21, 22, 23, and 24. An analysis for every item is reported, and then a discussion over the factor is provided. Frequencies, percentages, modes and medians are calculated.

5.2.3.1.2.1 Interaction Engagement EG

❖ Enjoying Interaction

Table 47: Enjoying Interaction EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	6	24.0	24.0	24.0
	Not sure	1	4.0	4.0	28.0
	Agree	11	44.0	44.0	72.0
	Strongly Agree	7	28.0	28.0	100.0
	Total	25	100.0	100.0	
Median	4.00				
Mode	4				

❖ **Forming Impression of Culturally Different People**

Table 48: Forming Impression of Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	12.0	12.0	12.0
	Not Sure	4	16.0	16.0	28.0
	Agree	14	56.0	56.0	84.0
	Strongly Agree	4	16.0	16.0	100.0
	Total	25	100.0	100.0	
Median	4.00				
Mode	4				

❖ **Open-Mindedness towards Culturally Different People**

Table 49: Open-Mindedness towards Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	4.0	4.0	4.0
	Not Sure	7	28.0	28.0	32.0
	Agree	11	44.0	44.0	76.0
	Strongly Agree	6	24.0	24.0	100.0
	Total	25	100.0	100.0	
Median	4.00				
Mode	4				

❖ **Responding Positively to Culturally Different People during Interaction**

Table 50: Responding Positively to Culturally Different People during Interaction EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	9	36.0	36.0	36.0
	Not Sure	11	44.0	44.0	80.0
	Agree	3	12.0	12.0	92.0
	Strongly Agree	2	8.0	8.0	100.0
	Total	25	100.0	100.0	
Median	3.00				
Mode	3				

❖ **Avoiding Dealing with Culturally Different People**

Table 51: Avoiding Dealing with Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	36.0	36.0	36.0
	Disagree	4	16.0	16.0	52.0
	Not Sure	5	20.0	20.0	72.0
	Agree	7	28.0	28.0	100.0
	Total	25	100.0	100.0	
Median	2.00				
Mode	1				

❖ **Showing Understanding through Verbal or Nonverbal Cues during Interaction**

Table 52: Showing Understanding through Verbal or Nonverbal Cues during Interaction EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	20.0	20.0	20.0
	Disagree	3	12.0	12.0	32.0
	Not Sure	11	44.0	44.0	76.0
	Agree	6	24.0	24.0	100.0
	Total	25	100.0	100.0	
	Median	3.00			
Mode	3				

❖ **Feeling of Enjoyment towards Cultural Difference**

Table 53: Feeling of Enjoyment towards Cultural Difference EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	20.0	20.0	20.0
	Disagree	1	4.0	4.0	24.0
	Not Sure	3	12.0	12.0	36.0
	Agree	11	44.0	44.0	80.0
	Strongly Agree	5	20.0	20.0	100.0
	Total	25	100.0	100.0	
Median	4.00				
Mode	4				

Regarding interaction engagement, what can be noticed from the results displayed in table 47 to 53 is that for participants in EG have average levels of interaction engagement, the majority of participants (72 %) indicated that they enjoy interaction with culturally different people where the median and mode both at 4 that is to say agree with the statement. In addition, participants 56% agree and 16% strongly agree that they would wait before making impression of culturally different people. Furthermore, 68 % of participants shared their open-mindedness toward others from different cultures, the mode and median for the three items concerning interaction engagement was 4; thus indicating that the tendency is rather positive. With reference to responding positively to culturally different people during interaction, it can be observed that 44% are not sure about their responses while 36% disagree and 20 % agree with the statement; the mode and the median of this item are both 3 indicating a level of uncertainty among participants. In avoiding dealing with culturally different people views ranged between 28% for those who agree, while 52% disagree, and the rest 20 % are unsure. Regarding showing understanding through verbal or nonverbal clues during interaction, what can be understood is the indecision tendency in participants' answers as 44 % chose the unsure option. 32% of them disagree showing their non-use of verbal and nonverbal clues during interaction; while the rest 24% agreed. The median and mode for this item is 3 indicating that, in general terms, participants in EG are relatively unaware of these issues in their interaction. Interestingly though, 64% agreed that they would enjoy interaction with culturally different people, 12% were unsure and 24 % disagreed.

5.2.3.1.2.2. Respect for Cultural Differences

❖ Narrow-mindedness of People from Other Cultures

Table 54: Narrow-mindedness of People from Other Cultures EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	4.0	4.0	4.0
	Disagree	3	12.0	12.0	16.0
	Not Sure	7	28.0	28.0	44.0
	Agree	10	40.0	40.0	84.0
	Strongly Agree	4	16.0	16.0	100.0
	Total	25	100.0	100.0	
	Median	4.00			
Mode	4				

❖ Liking to be with People from Different Cultures

Table 55: Liking to be with People from Different Cultures EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	20.0	20.0	20.0
	Disagree	9	36.0	36.0	56.0
	Not Sure	1	4.0	4.0	60.0
	Agree	10	40.0	40.0	100.0
	Total	25	100.0	100.0	
	Median	2.00			
Mode	4				

❖ **Respect for the Values of Culturally Different People**

Table 56: Respect for the Values of Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	11	44.0	44.0	44.0
	Disagree	6	24.0	24.0	68.0
	Agree	7	28.0	28.0	96.0
	Strongly Agree	1	4.0	4.0	100.0
	Total	25	100.0	100.0	
Median	2.00				
Mode	1				

❖ **Respect for Behaviours of Culturally Different People**

Table 57: Respect for Behaviours of Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	4.0	4.0	4.0
	Not Sure	2	8.0	8.0	12.0
	Agree	6	24.0	24.0	36.0
	Strongly Agree	16	64.0	64.0	100.0
	Total	25	100.0	100.0	
Median	5.00				
Mode	5				

❖ **Acceptance of Others' Opinions**

Table 58: Acceptance of Others' Opinions EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	12.0	12.0	12.0
	Not Sure	1	4.0	4.0	16.0
	Agree	9	36.0	36.0	52.0
	Strongly Agree	12	48.0	48.0	100.0
	Total	25	100.0	100.0	
	Median	4.00			
Mode	5				

❖ **Ethnocentrism: One's Culture Superiority**

Table 59: Ethnocentrism: One's Culture Superiority EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	4.0	4.0	4.0
	Disagree	1	4.0	4.0	8.0
	Not Sure	5	20.0	20.0	28.0
	Agree	14	56.0	56.0	84.0
	Strongly Agree	4	16.0	16.0	100.0
	Total	25	100.0	100.0	
	Median	4.00			
Mode	4				

The second factor of intercultural sensitivity is respect for cultural differences. Analysis of the answers to related items revealed that although participants share a relatively average level of respect for cultural values (42 %) and behaviors of others (64%), they also share a high ethnocentric feeling about their own culture (72%) believing that it is superior to other cultures. In addition, although previously indicating they would enjoy interaction with people from different cultures; they showed a negative feeling toward liking to be being with people from different cultures (56 %) and an average level of (48%)accepting other people’s opinions.

5.2.3.1.2.3. Interaction Confidence

❖ Being Sure of Oneself in Interaction

Table 60:Being Sure of Oneself in Interaction EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	7	28.0	28.0	28.0
	Not Sure	4	16.0	16.0	44.0
	Agree	14	56.0	56.0	100.0
	Total	25	100.0	100.0	
Median		4.00			
Mode		4			

❖ **Difficulty of Talking with People from Different Cultures**

Table 61: Difficulty of Talking with People from Different Cultures EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	4.0	4.0	4.0
	Disagree	7	28.0	28.0	32.0
	Not Sure	3	12.0	12.0	44.0
	Agree	13	52.0	52.0	96.0
	Strongly Agree	1	4.0	4.0	100.0
	Total	25	100.0	100.0	
	Median	4.00			
Mode	4				

❖ **Knowing what to Say**

Table 62: Knowing what to Say EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	24.0	24.0	24.0
	Disagree	15	60.0	60.0	84.0
	Agree	3	12.0	12.0	96.0
	Strongly Agree	1	4.0	4.0	100.0
	Total	25	100.0	100.0	
	Median	2.00			
Mode	2				

❖ **Being Social with Culturally Different People**

Table 63: Being Social with Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	32.0	32.0	32.0
	Not Sure	9	36.0	36.0	68.0
	Agree	7	28.0	28.0	96.0
	Strongly Agree	1	4.0	4.0	100.0
	Total	25	100.0	100.0	
Median	3.00				
Mode	3				

❖ **Confidence in Interaction with Culturally Different People**

Table 64: Confidence in Interaction with Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	32.0	32.0	32.0
	Not Sure	6	24.0	24.0	56.0
	Agree	11	44.0	44.0	100.0
	Total	25	100.0	100.0	
Median	4.00				
Mode	3				

With reference to interaction confidence factor, it can be understood from the results in tables 60 to 64 that participants have a relatively limited interaction confidence. In replying to

the item about being sure of oneself in interaction, 56% agreed while 16 % were unsure; and the rest 28 % disagree with the statement. In the same respect, over half of participants 52% indicated they have difficulties in talking with people from different cultures, and the majority of them 84% stated they don't know what to talk about with culturally different people. Similarly to these results, when asked about socializing with culturally different people, the general tendency of the answers is uncertain; and unsure, thus revealing a limited confidence when interacting with people from different cultures, this is further demonstrated in answers to the item related to confidence in interaction; where 24% of participants are unsure about their confidence, 32% indicated they are not confident and 44% said they are. In general terms, the mean and median of items related to interaction confidence ranged between 3 and 2; thus revealing the uncertain and negative tendency of this factor.

5.2.3.1.2.4. Interaction Enjoyment

❖ Feeling during Interaction with Culturally Different People

Table 65: Feeling during Interaction with Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	8.0	8.0	8.0
	Disagree	14	56.0	56.0	64.0
	Not Sure	9	36.0	36.0	100.0
	Total	25	100.0	100.0	
	Median	2.00			
Mode	2				

❖ **Discouragement during Interaction with Culturally Different People**

Table 66: Discouragement during Interaction with Culturally Different People

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	4.0	4.0	4.0
	Disagree	7	28.0	28.0	32.0
	Not Sure	3	12.0	12.0	44.0
	Agree	13	52.0	52.0	96.0
	Strongly Agree	1	4.0	4.0	100.0
	Total	25	100.0	100.0	
	Median	4.00			
Mode	4				

❖ **Feeling Useless during Interaction with Culturally Different People**

Table 67: Feeling Useless during Interaction with Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	16.0	16.0	16.0
	Disagree	3	12.0	12.0	28.0
	Not Sure	2	8.0	8.0	36.0
	Agree	14	56.0	56.0	92.0
	Strongly Agree	2	8.0	8.0	100.0
	Total	25	100.0	100.0	
	Median	4.00			
Mod	4				

As far as interaction enjoyment is concerned, it seems that the majority of participants have some difficulties in enjoying interaction with culturally different people. 56% of participants felt discouraged during the interaction, while 12% were unsure, and 32% disagreed with the statement, with the median and mode being both 4. Over 62% of participants feel useless when interacting with culturally different people, and only 28% disagreeing with the item, the rest were unsure. These results show that participants have a considerably low level of interaction enjoyment.

5.2.3.1.2.5. Interaction Attentiveness

❖ Observation during Interaction with Culturally Different People

Table 68: Observation during Interaction with Culturally Different People EG

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Disagree	1	4.0	4.0	4.0
Not Sure	3	12.0	12.0	16.0
Agree	19	76.0	76.0	92.0
Strongly Agree	2	8.0	8.0	100.0
Total	25	100.0	100.0	

❖ **Trying to Obtain Information about Culturally Different People**

Table 69: Trying to Obtain Information about Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	8.0	8.0	8.0
	Not Sure	3	12.0	12.0	20.0
	Agree	7	28.0	28.0	48.0
	Strongly Agree	13	52.0	52.0	100.0
	Total	25	100.0	100.0	
Median	5;00				
Mode	5				

❖ **Sensitivity of Meaning during Interaction with Culturally Different People**

Table 70: Sensitivity of Meaning during Interaction with Culturally Different People EG

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	8.0	8.0	8.0
	Disagree	7	28.0	28.0	36.0
	Not sure	14	56.0	56.0	92.0
	Agree	1	4.0	4.0	96.0
	Strongly Agree	1	4.0	4.0	100.0
	Total	25	100.0	100.0	
	Median	3.00			
Mode	3				

With reference to interaction attentiveness items, 80 % of participants stated they always try to obtain information about culturally different people when interacting with them, thus showing a curiosity toward other cultures, similarly when asked about being observant in the interaction with people from different cultures, the majority almost 82% indicated they are always observant during interactions. Interestingly though, answers related to being sensitive to the culturally different counterpart's meaning 56% of participant their uncertainty about this item, only 8 % agreed that they are sensitive to the other's meaning during interaction. In general terms, as mode and median for these items ranged between 3, 4, and 5, it can be safe to say that participants have positive interaction attentiveness.

From above tables regarding intercultural sensitivity results for the EG, it can be noticed that the level of intercultural sensitivity is relatively low. Participants tend to have a low engagement confidence in interaction with culturally different people; they also have an inadequate open-mindedness to other cultures and toward cultural differences. Although the majority of them showed respect for cultural values and behaviours of others, participants scored relatively high on the ethnocentric item related to the source culture; they tend to perceive their culture as being superior to others. Similar to results of the CG, these findings may be related to the shared limited interaction with culturally different people, absence of traveling and studying abroad experiences might be an eventual reason for the limited interaction confidence, engagement, and enjoyment. Participants shared positive attitude for respecting others' cultural values and behaviours, trying to obtain information before engaging in interaction with culturally different people; thus having an acceptable interaction attentiveness level. Participants seem to share a curiosity toward people from other cultures, however lacking knowledge, and intercultural skills to interact with them.

These findings indicate the participants in both CG and EG suffer from the same issues related to their intercultural sensitivity level, consequently affecting their ICC. As

demonstrated in the discussed results, participants in both group seem to share similar views and attitudes; the following section compares the results of both groups aiming to identify possible existing significant differences.

5.2.3.1.3. Comparison of Pre-test Results for Both Groups

In order to prove the homogeneity of control and experimental groups, and to determine if there is are significant differences between both groups in terms of intercultural sensitivity; comparisons of pre-tests results for both groups were conducted. The Man-Whitney test of ranks helps in comparing the sum of scores and ranks of the two groups, thus indicating which group scored higher.

Table 71: Mann-Whitney Test of Ranks

	Treatment	N	Mean Rank	Sum of Ranks
Enjoying Interaction	Experimental	25	26.64	666.00
	Group			
	Control Group	27	26.57	686.00
	Total	52		
Narrow-mindedness of People from Other Cultures	Experimental	25	28.96	724.00
	Group			
	Control Group	27	28.22	687.00
	Total	52		
Being Sure of Oneself in Interaction	Experimental	25	26.70	667.50
	Group			
	Control Group	27	26.31	710.50
	Total	52		
Difficulty of Talking with People from Group	Experimental	25	26.06	651.50
	Group			

Different Cultures	Control Group	27	26.91	726.50
	Total	52		
Knowing what to Say	Experimental Group	25	25.26	631.50
	Total	52		
	Treatment	N	Mean Rank	Sum of Ranks
	Control Group	27	27.45	658.50
	Total	52		
Liking to be with People from Different Cultures	Experimental Group	25	27.02	675.50
	Control Group	27	26.72	695.50
	Total	52		
Respect for the Values of Culturally Different People	Experimental Group	25	27.40	685.00
	Control Group	27	25.67	693.00
	Total	52		
Feeling during Interaction with Culturally Different People	Experimental Group	25	27.06	676.50
	Control Group	27	26.98	691.50
	Total	52		
Confidence in Interaction with Culturally Different People	Experimental Group	25	27.86	696.50
	Control Group	27	26.24	690.50
	Total	52		

Being Social with Experimental	25	26.66	666.50
Culturally Different Group			
People Control Group	27	26.35	711.50
Total	52		

	Treatment	N	Mean Rank	Sum of Ranks
Forming Impression of Experimental		25	29.24	731.00
Culturally Different Group				
People Control Group		27	23.96	647.00
Total		52		

Discouragement during Experimental	25	27.38	684.50
Interaction with Group			
Culturally Different Control Group	27	25.69	693.50
People Total	52		

Open-Mindedness Experimental	25	27.24	681.00
towards Culturally Group			
Different People Control Group	27	25.81	697.00
Total	52		

Observation during Experimental	25	25.08	627.00
Interaction with Group			
Culturally Different Control Group	27	26.81	731.00
People Total	52		

Feeling Useless during Experimental	25	24.88	622.00
Interaction with Group			

Culturally Different People	Control Group	27	26.00	726.00
	Total	52		
Respect for Behaviours of Culturally Different People	Experimental Group	25	25.94	698.50
	Control Group	27	25.17	679.50
	Total	52		
	Treatment	N	Mean Rank	Sum of Ranks
	Total	52		
Trying to Obtain Information	Experimental Group	25	24.86	621.50
	Control Group	27	25.02	656.50
	Total	52		
Acceptance of Others' Opinions	Experimental Group	25	25.48	637.00
	Control Group	27	26.44	671.00
	Total	52		
Sensitivity of Meaning during Interaction with Culturally Different People	Experimental Group	25	24.32	608.00
	Control Group	27	26.52	710.00
	Total	52		
Ethnocentrism: One's Culture Superiority	Experimental Group	25	25.54	690.50
	Control Group	27	24.61	664.50
	Total	52		

Responding Positively Experimental				
to Culturally Different Group		25	25.20	630.00
People during	Control Group	27	26.70	688.00
Interaction	Total	52		
Avoiding Dealing with Experimental				
Culturally Different Group		25	24.34	608.50
People				
	Treatment	N	Mean Rank	Sum of Ranks
	Control Group	27	25.50	689.50
	Total	52		
Showing Understanding Experimental				
through Verbal or Group		25	26.70	667.50
Nonverbal Cues during	Control Group	27	26.31	710.50
Interaction	Total	52		
Feeling of Enjoyment Experimental				
towards Cultural Group		25	26.30	682.50
Difference	Control Group	27	25.76	645.50
	Total	52		

With reference to interaction engagement, mean ranks of enjoying interaction item for CG and EG were almost identical (26,64 and 26.57), similarly in terms of forming impressions, mean ranks of both groups were very close (29.24 and 28.96). In same vein, open-mindedness towards culturally different people's means ranks of both group are respectively 27.24 and 25.81. In addition, mean ranks for showing understanding through verbal or nonverbal clues during interaction, and responding positively to culturally different

people were very similar in both CG and EG. It is noticed that in items related to feeling of enjoyment culturally different groups; and avoiding dealing with them, participants in CG scored slightly higher than participants in EG; Mann Whitney T test should identify if there is a significant difference between the scores.

Regarding respect for cultural difference factor and in relation to narrow-mindedness of people from other cultures feeling, the two groups' scores were very similar (28.96 and 28.22), in the same vein, scored of the respect of cultural values of others and respect for their behaviors were close, CG and EG scored respectively 27.40/ 26.67 and 25.94/25.17. In the same way, mean ranks of acceptance of others' opinions and ethnocentrism feeling about one's culture items were very similar. It is worth noticing that both groups scored high in items related to respect for cultural differences.

As far as interaction confidence is concerned, and similar to the previous factors, it is noticed that both groups' mean ranks are close. In terms of being sure of oneself in interaction, mean ranks were 26.70 and 26.31 respectively. Both groups' scored highly on having difficulty of talking with people from different cultures (26.06 and 26.91); and both having similar difficulties in knowing what to say during that interaction. Despite this, results of answers related to liking to be with people from different cultures indicate positive feelings of both groups; both scoring similarly high with mean ranks of 27.02 and 27.15 respectively for CG and EG.

Interaction enjoyment factor results of both CG and EG were not different from previously explained factors in terms of similarity of mean ranks of both groups. As indicated in the above table, items related discouragement and feeling useless during interaction scored relatively high in both group, 27.38 for EG and 26.69 for CG, and 25.08 for EG and 26 for control group respectively. The results show that students have a relatively low level of interaction enjoyment for both groups.

In relation to interaction attentiveness, what can be noticed from the results obtained from both groups is that they scored similarly an average level in interaction attentiveness. Mean ranks for sensitivity of meaning during interaction with culturally different people were 24.32 and 24.82 respectively. In the same respect, for trying to obtain information about culturally different people the mean ranks were very close 24.86 and 25.02 respectively for CG and EG. Despite this, participants in both groups scored relatively high in observation during interaction thus indicating the positive feeling of curiosity, and respect both groups have.

It is worth mentioning that in observing the sum of ranks of both groups in terms of all items, for the first glance it looks that the CG has scored relatively higher than control group, however when analyzing the mean ranks it becomes apparent that the results are so close to each other. The difference in sum of ranks may be sure to the difference of participants' number in both CG and EG, as the former includes 27 participants while the latter has 25.

For the sake of investigating the significance of the differences in sum of ranks and means of ranks of both CG and EG, Mann-Whitney T test is run.

Table 72: Mann-Whitney Test Statistics 1

	Enjoying Interaction	Narrow-mindedness of People from Other Cultures	Being Sure of Oneself in Interaction	Difficulty of Talking with People from Different Cultures	Knowing what to Say	Liking to be with People from Different Cultures
Mann-Whitney U	334.000	276.000	332.500	326.500	306.500	324.500

Wilcoxon W	712.000	654.000	710.500	651.500	631.500	702.500
Z	-.069	-1.179	-.100	-.217	-.631	-.253
Asymp. Sig. (2-tailed)	.945	.238	.920	.828	.528	.800

Respect for the Values of Culturally Different People
 Feeling during Interaction with Culturally Different People
 Confidence in Interaction with Culturally Different People
 Being Social with Culturall y Differen t People
 Forming Impression of Culturally Different People
 Discouragement during Interaction with Culturally Different People

Mann-Whitney U	315.000	323.500	303.500	333.500	269.000	315.500
Wilcoxon W	693.000	701.500	681.500	711.500	647.000	693.500
Z	-.441	-.294	-.663	-.078	-1.388	-.440
Asymp. Sig. (2-tailed)	.659	.768	.507	.938	.165	.660

Open-Mindedness towards Culturally Different People
 Observation during Interaction with Culturally Different People
 Feeling Useless during Interaction with Culturally Different People
 Respect for Behaviour s of Culturall y Different People
 Trying to Obtain Information about Culturally Different People
 Acceptance of Others' Opinions

		Different People	Culturally Different People	Different People	Different People	
Mann-Whitney	319.000	302.000	297.000	301.500	296.500	312.000
U						
Wilcoxon W	697.000	627.000	622.000	679.500	621.500	637.000
Z	-.373	-.816	-.803	-.750	-.846	-.514
Asymp. Sig. (2-tailed)	.709	.415	.422	.453	.398	.607

	Sensitivity of Meaning during Interaction with Culturally Different People	Ethnocentris m: One's Culture Superiority	Respondi ng Positively to Culturally Different People during Interactio n	Avoidin g Dealing with Culturall y Differen t People	Showing Understandi ng through Verbal or Nonverbal Cues during Interaction	Feeling of Enjoyme nt towards Cultural Differenc e
Mann-Whitn	283.000	286.500	305.000	283.500	332.500	317.500
ey U						
Wilcoxon W	608.000	664.500	630.000	608.500	710.500	695.500
Z	-1.132	-1.016	-.634	-1.030	-.097	-.386

Asymp. Sig.	.258	.310	.526	.303	.923	.699
(2-tailed)						

Results of the Mann-Whitney T Tests revealed insignificant differences between control and experimental groups' answers to all items of intercultural sensitivity scale. In terms of the five factors: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment; and interaction attentiveness Mann-Whitney tests showed highly insignificant differences as P is far over the .005 value. These findings do not only prove the similarity of both groups in terms of intercultural sensitivity, thus limiting initial differences impact, but also proves any change in relation to ICC is due to the treatment; and not to these initial differences between the two groups. In addition to this, these findings indicate the low level of intercultural sensitivity of participants, which demonstrate how important the experiment may be in cultivating their ICC, if results of post-test prove fruitful.

5.2.3.2. Post-test Results

The treatment phase lasted for twelve weeks where the experimental group have been taught through the culture-based syllabus, and the control group being taught using the traditional syllabus. A post-test that is similar to the pre-test was administered to both groups in order to check the effectiveness of the culture-based syllabus in cultivating learners' ICC, subsequently, allowing the researcher to answer the third research question raised in the current study.

5.2.3.2.1. Intercultural Sensitivity Post-test Results for Control and Experimental Group

In the following section results of the post-test for both CG and EG are reported, frequencies and percentages are presented in tables, and more visualisation of these findings is provided through bar charts, subsequently results are analysed by factor. Afterwards, Mann-Whitney test of ranks and T test is run to investigate the significant differences between

both groups.

5.2.3.2.1.1. Interaction Engagement

❖ Enjoying Interaction

Table 73: Enjoying Interaction

			Experimental Group	Control Group
Enjoying Interaction	Strongly Disagree	Count	0	2
		%	0.0%	7.40%
	Disagree	Count	2	10
		%	8%	37.03%
	Not Sure	Count	4	10
		%	16%	37.03%
	Agree	Count	17	5
		%	68%	18.51%
	Strongly Agree	Count	2	0
		%	8%	0.0%
Total	Count		25	27
	Total %		100	100

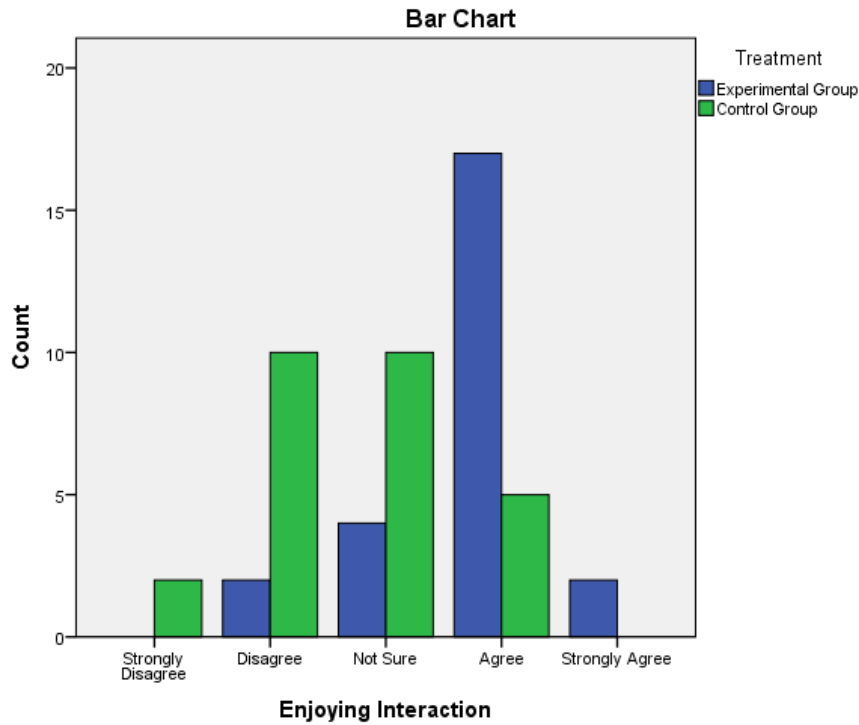


Figure 28: Enjoying Interaction

❖ **Forming Impression of Culturally Different People**

Table 74: Forming Impression of Culturally Different People

		Experimental Group	Control Group
Forming Impression of Culturally Different People	Strongly Disagree	Count: 0	Count: 1
		%: 0.0%	%: 3.7%
	Disagree	Count: 0	Count: 4
		%: 0.0%	%: 14.81%
	Not Sure	Count: 3	Count: 6
		%: 12%	%: 22.22%
	Agree	Count: 14	Count: 15
		%: 56%	%: 28.8%
	Strongly Agree	Count: 8	Count: 1
		%: 32%	%: 3.7%
Total	Count: 25	Count: 27	
	%: 100%	%: 100%	

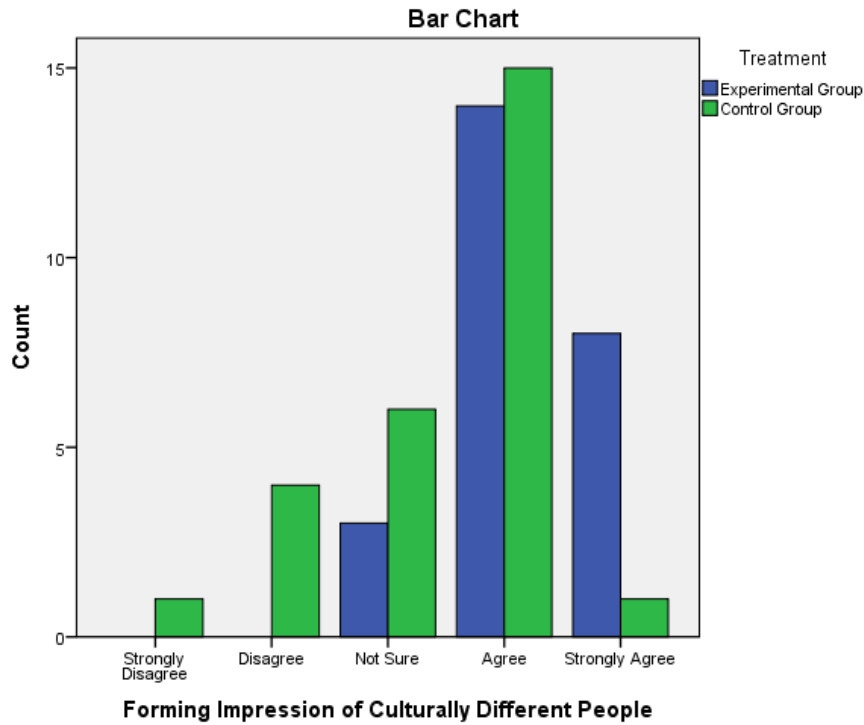


Figure 29: Forming Impression of Culturally Different People

❖ **Open-Mindedness towards Culturally Different People**

Table 75: Open-Mindedness towards Culturally Different People

		Experimental Group		Control Group	
Open-Mindedness towards Culturally Different People	Strongly Disagree	Count	0	6	
		%	0.0%	22.22%	
	Disagree	Count	0	10	
		%	0.0%	37.03%	
	Not Sure	Count	1	8	
		%	4%	29.62%	
	Agree	Count	5	3	
		%	20%	11.11%	
	Strongly Agree	Count	19	0	
		%	76%	0.0%	
Total	Count	25	27		
	%	100%	51.9%		

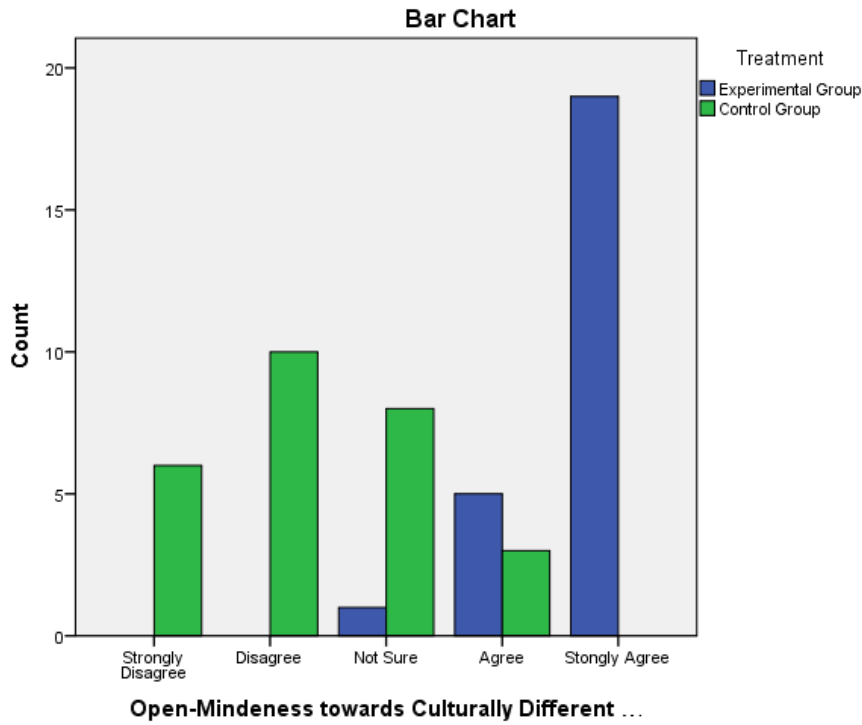


Figure 30: Open-Mindedness towards Culturally Different

❖ Responding Positively to Culturally Different People during Interaction

Table 76: Responding Positively to Culturally Different People during Interaction

		Experimental Group	Control Group
Responding Positively to Culturally Different People during Interaction	Disagree	0	8
		0.0%	29.62%
	Not Sure	8	11
		32%	40.74%
	Agree	13	7
		52%	25.92%
	Strongly Agree	4	1
		16%	3.7%
Total	Count	25	27
	%	100%	100%

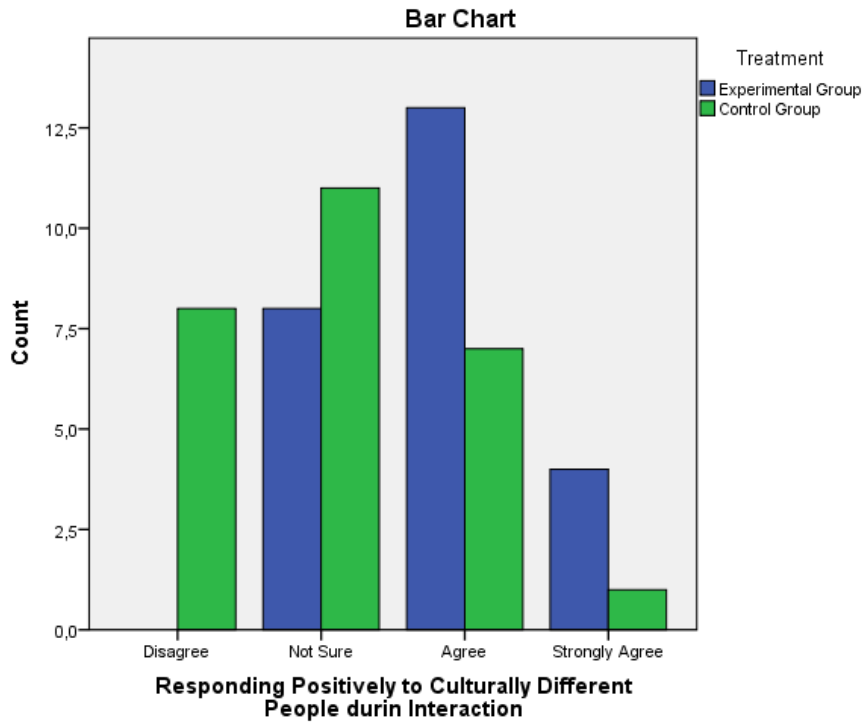


Figure 31: Responding Positively to Culturally Different People during Interaction

❖ **Avoiding Dealing with Culturally Different People**

Table 77: Avoiding Dealing with Culturally Different People

				Experimental Group	Control Group
Avoiding Dealing with Culturally Different People	Strongly Disagree	Count		8	0
		%		32%	0.0%
	Disagree	Count		13	2
		%		52%	7.40%
	Not Sure	Count		4	3
		%		16%	11.11%
	Agree	Count		0	14
		%		0.0%	51.85%
	Strongly Agree	Count		0	8
		%		0.0%	29.62%
	Total	Count		25	27
		%		100%	100%

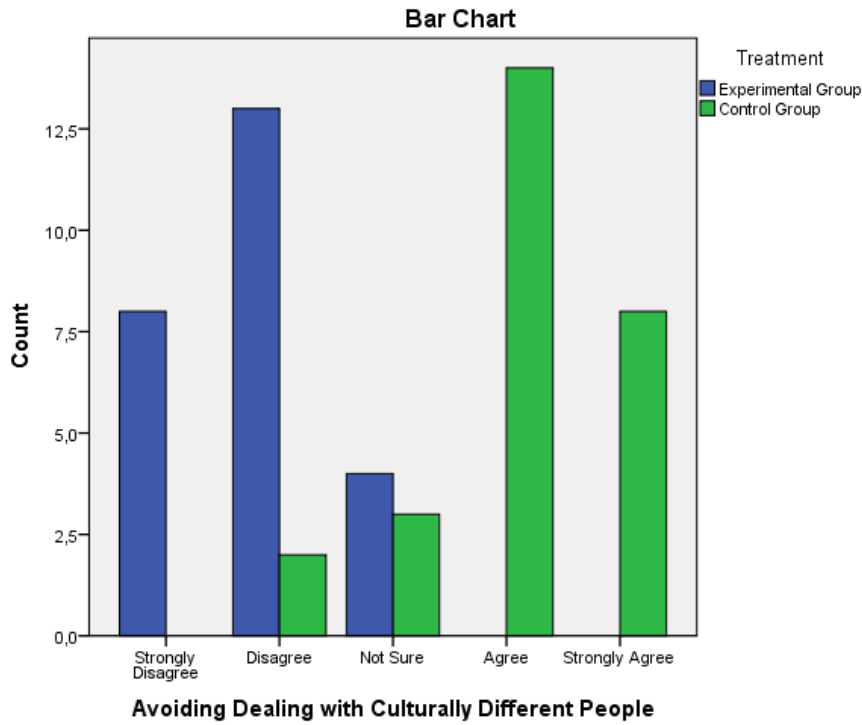


Figure 32: Avoiding Dealing with Culturally Different People

❖ **Showing Understanding through Verbal or Nonverbal Cues during Interaction**

Table 78: Showing Understanding through Verbal or Nonverbal Cues during Interaction

			Experimental Group	Control Group
Showing Understanding through Verbal or Nonverbal Cues during Interaction	Strongly Disagree	Count	1	10
		%	4%	37.03%
	Disagree	Count	0	8
		%	0.0%	29.62%
	Not Sure	Count	3	6
		%	12%	22.22%
	Agree	Count	9	3
		%	36%	11.11%
	Strongly Agree	Count	12	0
		%	48%	0.0%
Total	Count	25	27	
	%	100%	100%	

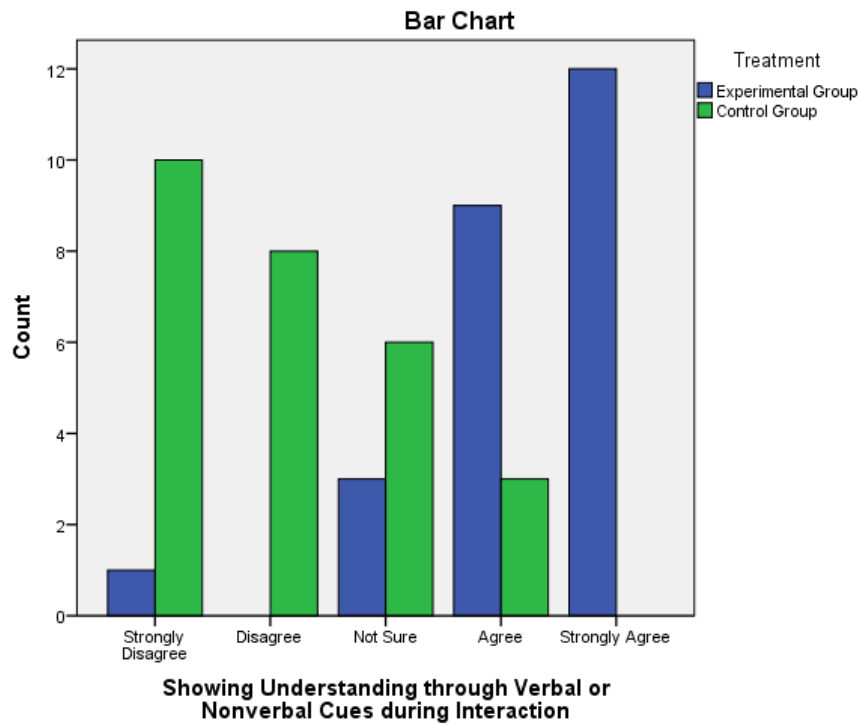


Figure 33: Showing Understanding through Verbal

❖ **Feeling of Enjoyment towards Cultural Difference**

Table 79: Feeling of Enjoyment towards Cultural Difference

		Experimental Group		Control Group	
Feeling of Strongly Enjoyment towards Cultural Difference	Strongly Disagree	Count	0	13	
		%	0.0%	48.14%	
	Disagree	Count	0	10	
		%	0.0%	37.03%	
	Not Sure	Count	1	4	
		%	4%	14.81%	
	Agree	Count	11	0	
		%	40.74%	0.0%	
	Strongly Agree	Count	13	0	
		%	52%	0.0%	
Total	Count	25	27		
	%	100%	100%		

Regarding interaction engagement, what can be noticed from the results displayed in table 73 to 79 is that for participants in EG have average levels of interaction engagement, the majority of participants (72 %) indicated that they enjoy interaction with culturally different people where the median and mode both at 4 that is to say agree with the statement. In addition, participants 56% agree and 16% strongly agree that they would wait before making impression of culturally different people. Furthermore, 68 % of participants shared their open-mindedness toward others from different cultures, the mode and median for the three items concerning interaction engagement was 4; thus indicating that the tendency is rather positive. With reference to responding positively to culturally different people during interaction, it can be observed that 44% are not sure about their responses while 36% disagree and 20 % agree with the statement; the mode and the median of this item are both 3 indicating a level of uncertainty among participants. In avoiding dealing with culturally different people views ranged between 28% for those who agree, while 52% disagree, and the rest 20 % are unsure. Regarding showing understanding through verbal or nonverbal clues during interaction, what can be understood is the indecision tendency in participants' answers as 44 % chose the unsure option. 32% of them disagree showing their non-use of verbal and nonverbal clues during interaction; while the rest 24% agreed. The median and mode for this item is 3 indicating that, in general terms, participants in EG are relatively unaware of these issues in their interaction. Interestingly though, 64% agreed that they would enjoy interaction with culturally different people, 12% were unsure and 24 % disagreed.

5.2.3.2.1.2. Respect for Cultural Differences

❖ Narrow-mindedness of People from Other Cultures

Table 80: Narrow-mindedness of People from Other Cultures

			Experimental Group	Control Group
Narrow-mindedness of People from Other Cultures	Strongly Disagree	Count	7	0
		%	28%	0.0%
	Disagree	Count	11	7
		%	44%	25.92%
	Not Sure	Count	4	11
		%	16%	40.74%
	Agree	Count	3	9
		%	12%	33.3%
	Total	Count	25	27
		%	100%	100%

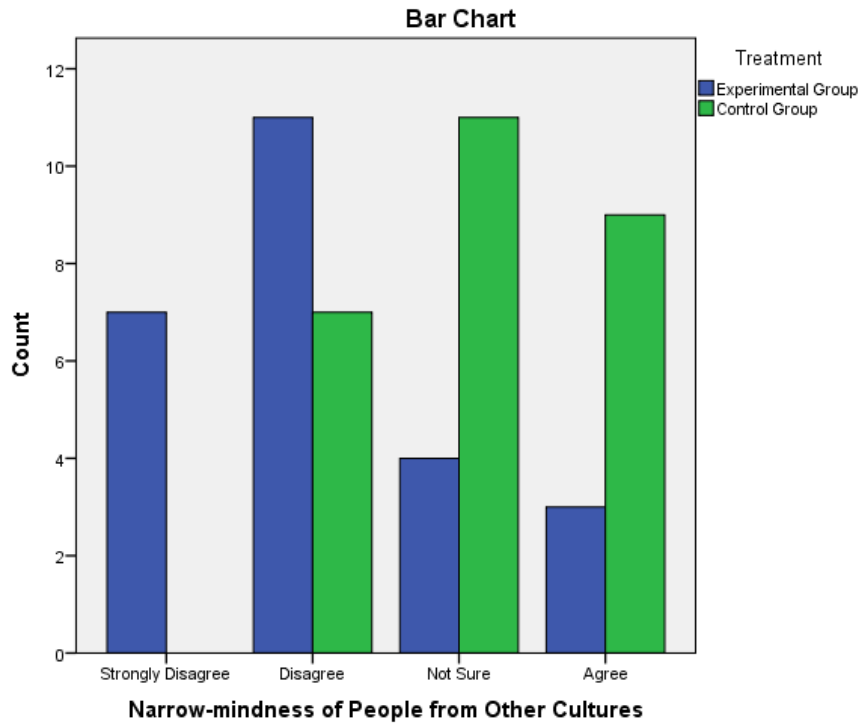


Figure 34: Narrow-mindedness of People from Other Cultures

❖ **Liking to be with People from Different Cultures**

Table 81: Liking to be with People from Different Cultures

		Experimental Group	Control Group	
Liking to be with People from Different Cultures	Strongly Disagree	Count	0	6
		%	0.0%	22.22%
	Disagree	Count	1	10
		%	4%	37.03%
	Not Sure	Count	4	1
		%	16%	3.70%
	Agree	Count	11	10
		%	44%	37.03%
	Strongly Agree	Count	9	0
		%	36%	0.0%
Total	Count	25	27	
	%	100%	100%	

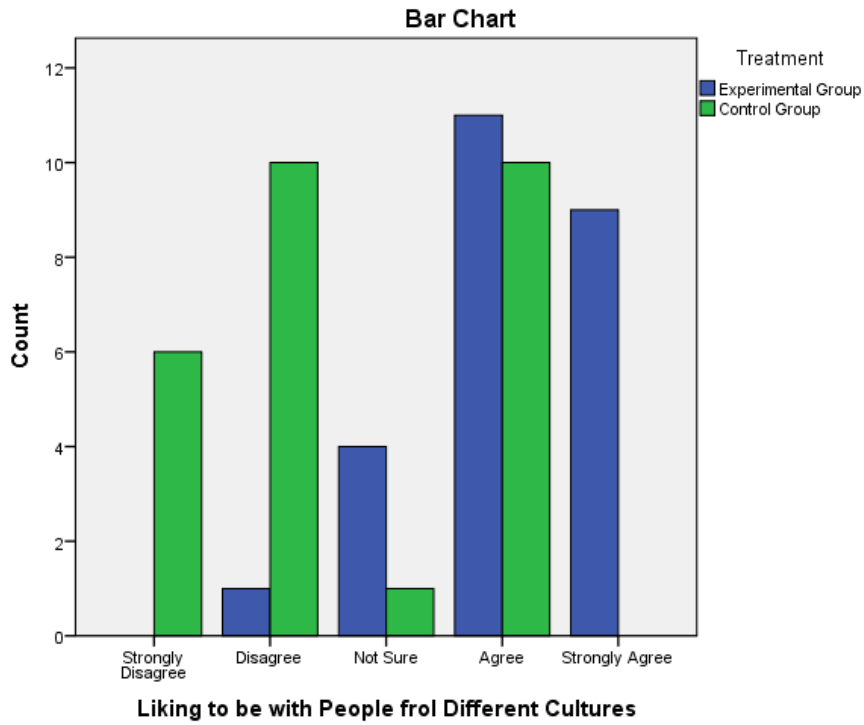


Figure 35: Liking to be with People from Different Cultures

❖ **Respect for the Values of Culturally Different People**

Table 82: Respect for the Values of Culturally Different People

		Experimental Group	Control Group
Respect for the Values of Culturally Different People	Strongly Disagree	Count: 1	Count: 12
		%: 32.7%	%: 23.1%
	Disagree	Count: 0	Count: 9
		%: 13.5%	%: 17.3%
	Agree	Count: 17	Count: 0
		%: 1.9%	%: 0.0%
	Strongly Agree	Count: 7	Count: 6
		%: 0.0%	%: 11.5%
Total		Count: 25	Count: 27
		%: 100%	%: 100%

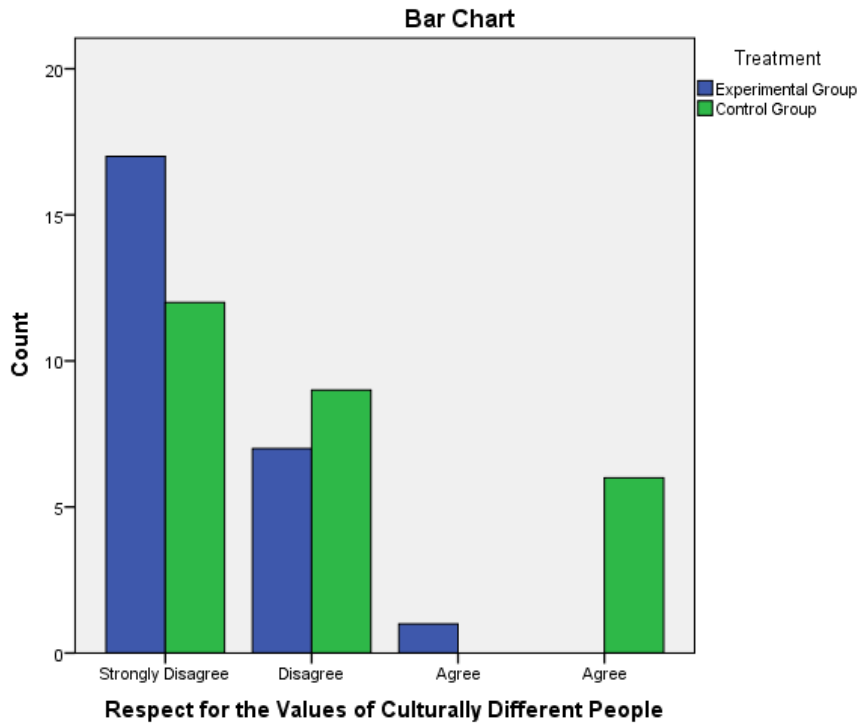


Figure 36: Respect for the Values of Culturally Different People

❖ **Respect for Behaviours of Culturally Different People**

Table 83: Respect for Behaviours of Culturally Different People

		Experimental Group		Control Group	
Respect Behaviours Culturally Different People	for Strongly	Count	0	0	
	of Disagree	%	0.0%	0.0%	
	Disagree	Count	0	8	
		%	0.0%	29.62%	
	Not Sure	Count	0	10	
		%	0.0%	37.03%	
	Agree	Count	8	8	
		%	15.4%	29.62%	
	Strongly Agree	Count	17	1	
		%	32.7%	3.70%	
Total	Count	25	27		
	%	100%	100%		

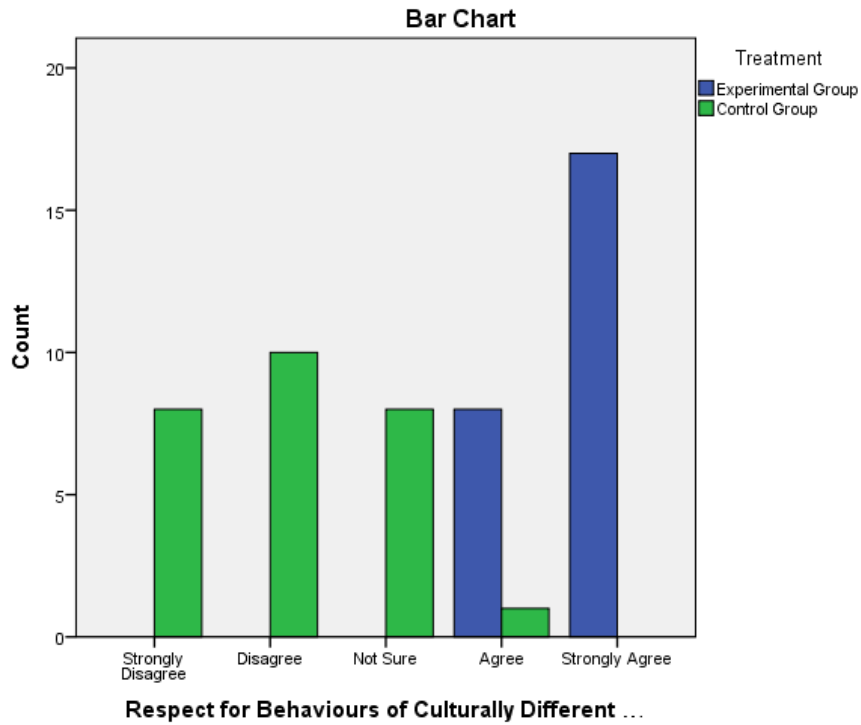


Figure 37: Respect for Behaviours of Culturally Different People

❖ **Acceptance of Others' Opinions**

Table 84: Acceptance of Others' Opinions

		Experimental Group		Control Group	
Acceptance of Others' Opinions	Strongly Disagree	Count	0	0	
		%	0.0%	0.0%	
	Disagree	Count	0	2	
		%	0.0%	7.40%	
	Not Sure	Count	0	7	
		%	0.0%	25.92%	
	Agree	Count	13	10	
		%	52%	37.03%	
	Strongly Agree	Count	12	10	
		%	48%	37.03%	
Total	Count	25	27		
	%	100%	100%		

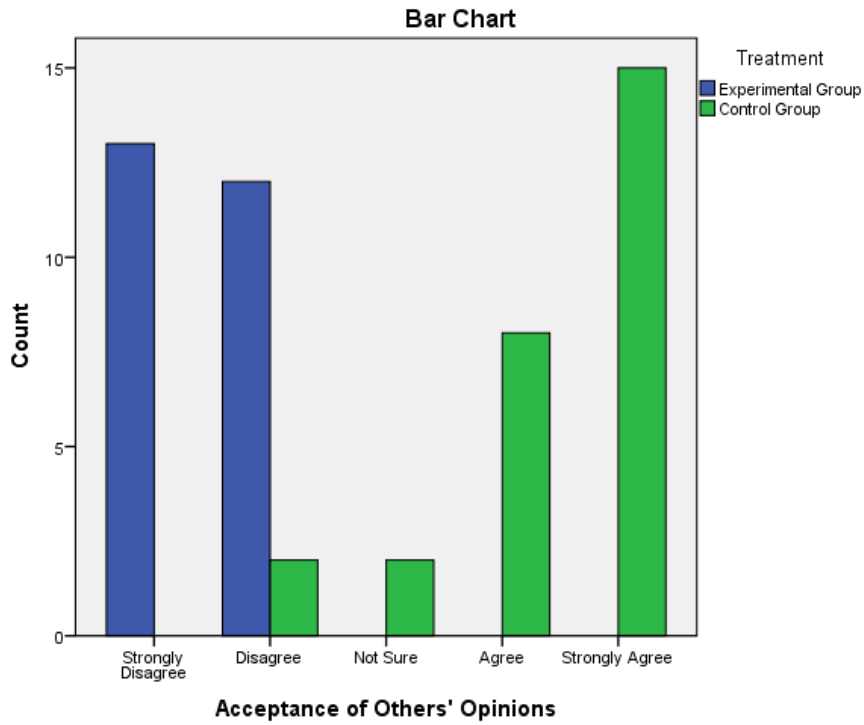


Figure 38: Acceptance of Others' Opinions

❖ **Ethnocentrism: One's Culture Superiority**

Table 85: Ethnocentrism: One's Culture Superiority

		Experimental Group		Control Group	
Ethnocentrism: One's Culture Superiority	Strongly Disagree	Count	6	2	
		%	24%	7.40%	
	Disagree	Count	15	1	
		%	60%	3.70%	
	Not Sure	Count	3	7	
		%	12%	25.92%	
	Agree	Count	1	12	
		%	4%	44.44%	
	Strongly Agree	Count	0	5	
		%	0.0%	18.51%	
Total		Count	25	27	
		%	100%	100%	

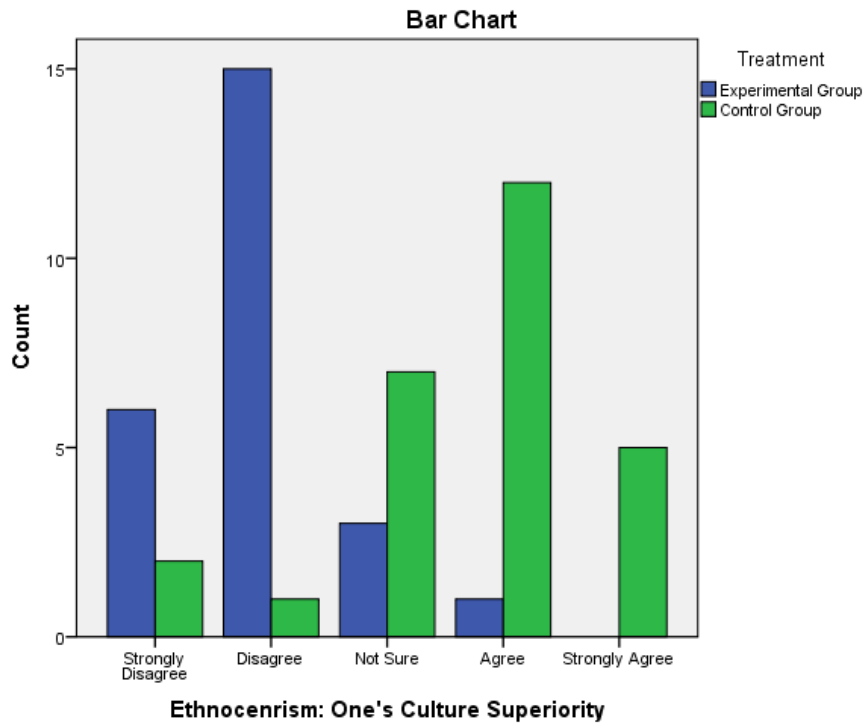


Figure 39: Ethnocentrism: One's Culture Superiority

The second factor of intercultural sensitivity is respect for cultural differences. Analysis of the answers to related items revealed that although participants share a relatively average level of respect for cultural values (42 %) and behaviors of others (64%), they also share a high ethnocentric feeling about their own culture (72%) believing that it is superior to other cultures. In addition, although previously indicating they would enjoy interaction with people from different cultures; they showed a negative feeling toward liking to be being with people from different cultures (56 %) and an average level of (48%)accepting other people's opinions.

5.2.3.2.1.3. Interaction Confidence

❖ Being Sure of Oneself in Interaction

Table 86: Being Sure of Oneself in Interaction

		Experimental Group	Control Group
Being Sure of Oneself Disagree in Interaction	Count	3	5
	%	12%	18.51%
Not Sure	Count	4	9
	%	16%	33.33%
Agree	Count	6	13
	%	24%	48.14%
Strongly Agree	Count	12	0
	%	48%	0.0%
Total	Count	25	27
	%	100%	100%

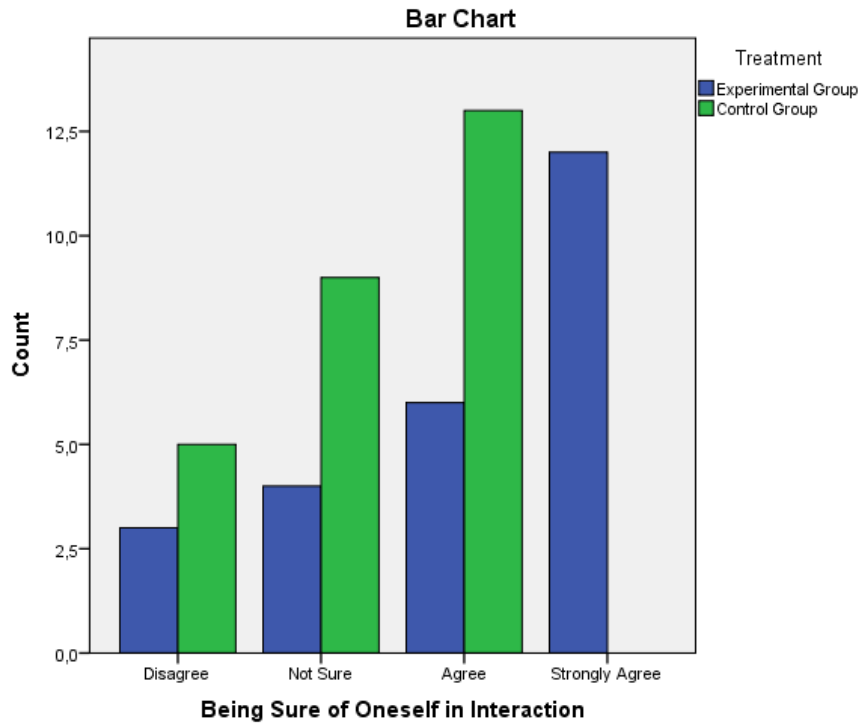


Figure 40: Being Sure of Oneself in Interaction

❖ **Difficulty of Talking with People from Different Cultures**

Table 87: Difficulty of Talking with People from Different Cultures

		Experimental Group	Control Group
Difficulty of Talking with People from Different Cultures	Strongly Disagree	Count: 7 %: 28%	Count: 1 %: 3.70%
	Disagree	Count: 14 %: 56%	Count: 7 %: 25.92%
	Not Sure	Count: 1 %: 4%	Count: 4 %: 14.81%
	Agree	Count: 2 %: 8%	Count: 12 %: 44.44%
	Strongly Agree	Count: 1 %: 4%	Count: 3 %: 11.11%
	Total	Count: 25 %: 100%	Count: 27 %: 100%

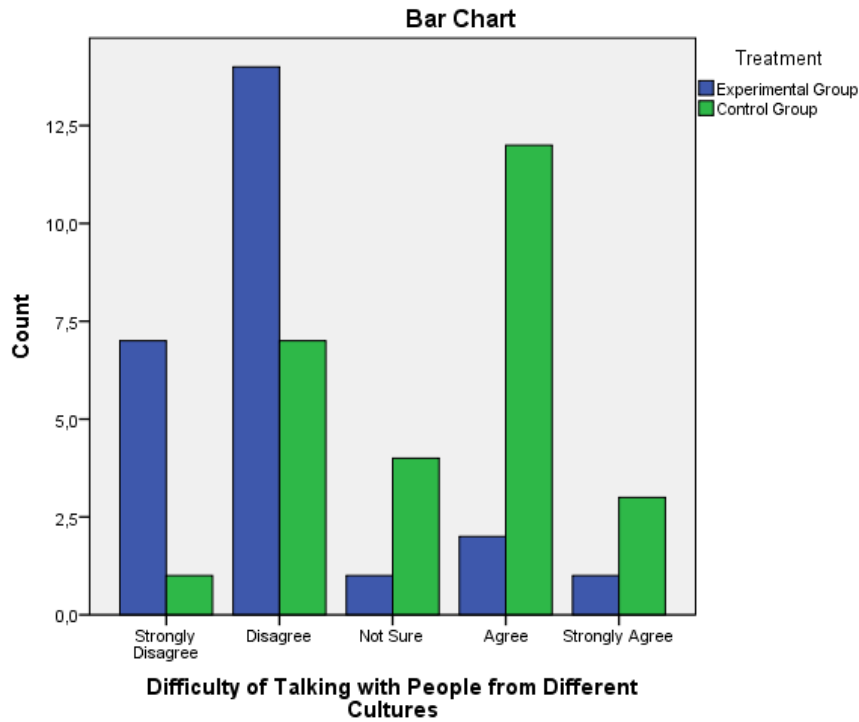


Figure 41: Difficulty of Talking with People from Different Cultures.

❖ **Knowing what to Say**

Table 88: Knowing what to Say

		Experimental Group		Control Group	
Knowing what to Say	Strongly Disagree	Count	0	0	5
		%	0.0%	0.0%	18.51%
	Disagree	Count	0	0	15
		%	0.0%	0.0%	55.55%
	Not Sure	Count	2	2	0
		%	8%	8%	0.0%
	Agree	Count	14	14	5
		%	56%	56%	18.51%
	Strongly Agree	Count	9	9	2
		%	36%	36%	7.40%
Total	Count	25	25	27	
	%	100%	100%	100%	

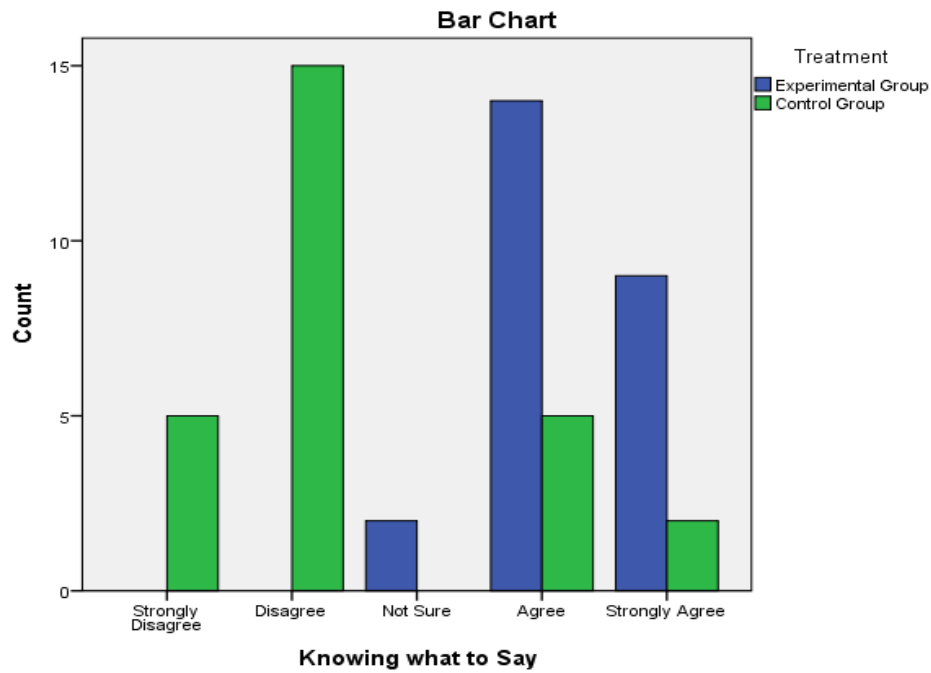


Figure 42: Knowing What to Say

❖ **Being Social with Culturally Different People**

Table 89: Being Social with Culturally Different People

		Experimental Group	Control Group
Being Social with Culturally Different People	Strongly Disagree	Count: 0	Count: 15
		%: 0.0%	%: 55.55%
	Disagree	Count: 0	Count: 12
		%: 0.0%	%: 44.44%
	Not Sure	Count: 1	Count: 0
		%: 4%	%: 0.0%
	Agree	Count: 11	Count: 0
		%: 44%	%: 0.0%
	Strongly Agree	Count: 13	Count: 0
		%: 52%	%: 0.0%
Total	Count: 25	Count: 27	
	%: 100%	%: 100%	

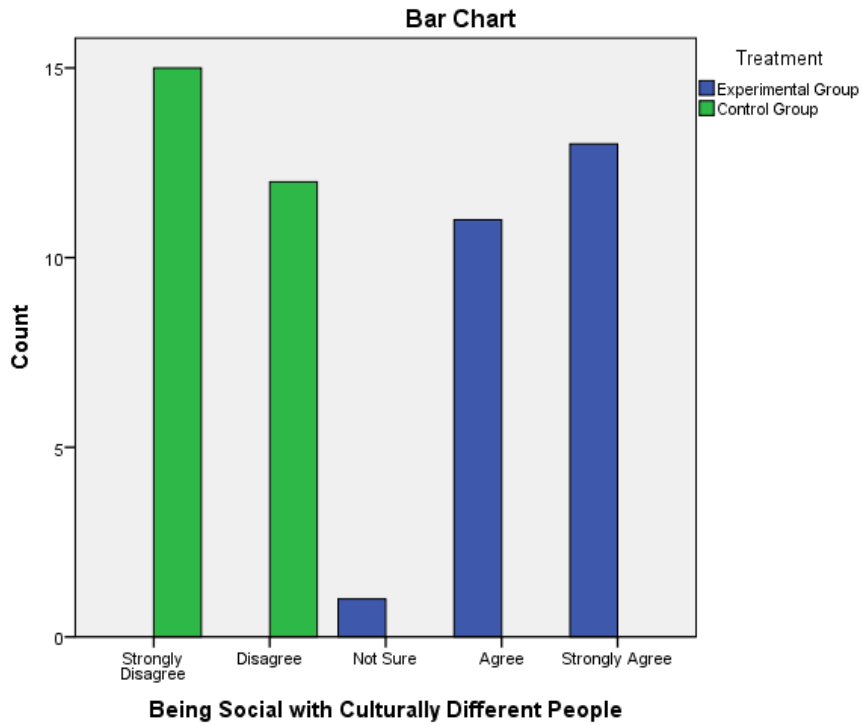


Figure 43: Being Social with Culturally Different People

❖ **Confidence in Interaction with Culturally Different People**

Table 90: Confidence in Interaction with Culturally Different People

		Treatment			
		Experimental Group	Control Group		
Confidence Interaction Culturally People	in Disagree	Count	2	8	
		%	8%	29.62%	
	with Different	Not Sure	Count	3	5
		%	12%	18.51%	
	Agree	Agree	Count	10	7
		%	40%	25.92%	
	Strongly Agree	Strongly Agree	Count	10	7
		%	40%	25.92%	
	Total		Count	25	27
			%	100%	100%

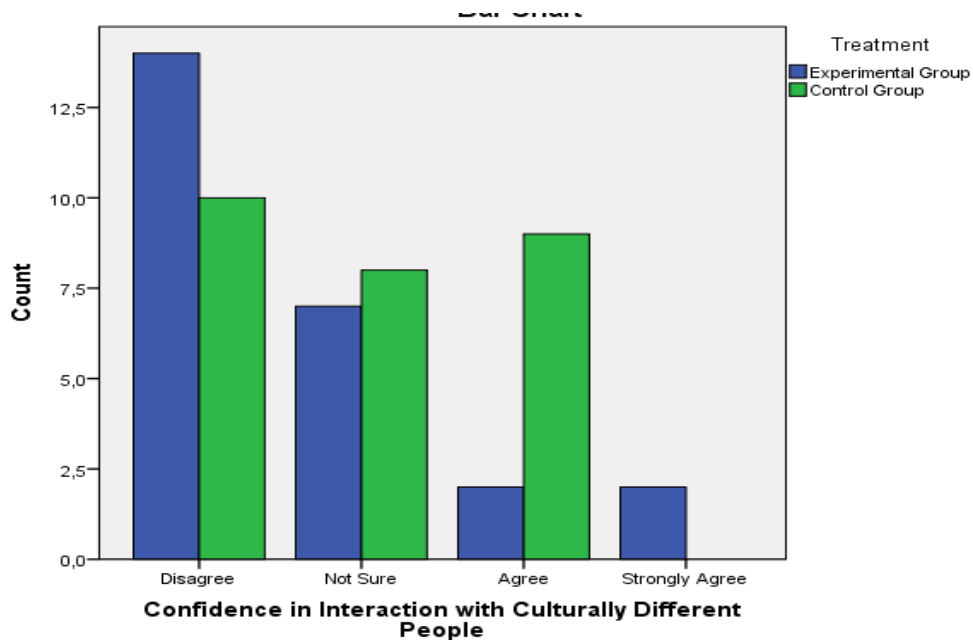


Figure 45: Confidence in Interaction with Culturally Different People

With reference to interaction confidence factor, it can be understood from the results in tables 60 to 64 that participants have a relatively limited interaction confidence. In replying to the item about being sure of oneself in interaction, 56 % agreed while 16 % were unsure; and the rest 28 % disagree with the statement. In the same respect, over half of participants 52% indicated they have difficulties in talking with people from different cultures, and the majority of them 84% stated they don't know what to talk about with culturally different people. Similarly to these results, when asked about socializing with culturally different people, the general tendency of the answers is uncertain; and unsure, thus revealing a limited confidence when interacting with people from different cultures, this is further demonstrated in answers to the item related to confidence in interaction; where 24% of participants are unsure about their confidence, 32% indicated they are not confident and 44% said they are. In general terms, the mean and median of items related to interaction confidence ranged between 3 and 2; thus revealing the uncertain and negative tendency of this factor.

5.2.3.2.1.4. Interaction Enjoyment

❖ Feeling during Interaction with Culturally Different People

Table 91: Feeling during Interaction with Culturally Different People

				Experimental Group	Control Group
Feeling during Interaction with Culturally Different People	Strongly Disagree	Count		1	14
		%		4%	26.9%
	Disagree	Count		0	13
		%		0.0%	25.0%
	Agree	Count		6	0
		%		24%	0.0%
	Strongly Agree	Count		18	0
		%		72%	0.0%
Total	Count			25	27
	%			100%	51.9%

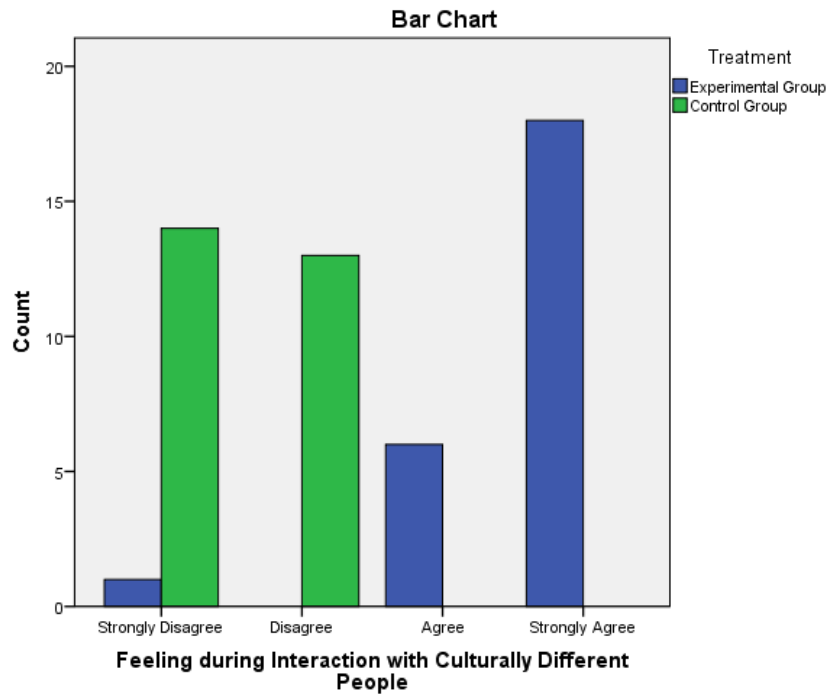


Figure 46: Feeling during Interaction with Culturally Different People

❖ **Discouragement during Interaction with Culturally Different People**

Table 92: Discouragement during Interaction with Culturally Different People

			Experimental Group	Control Group
Discouragement during Interaction with Culturally Different People	Strongly Disagree	Count	10	2
		%	40%	7.40%
	Disagree	Count	12	7
		%	48%	25.92%
	Not Sure	Count	2	4
		%	8%	14.81%
	Agree	Count	1	14
		%	4%	51.85%
	Total	Count	25	27
		%	100%	100%

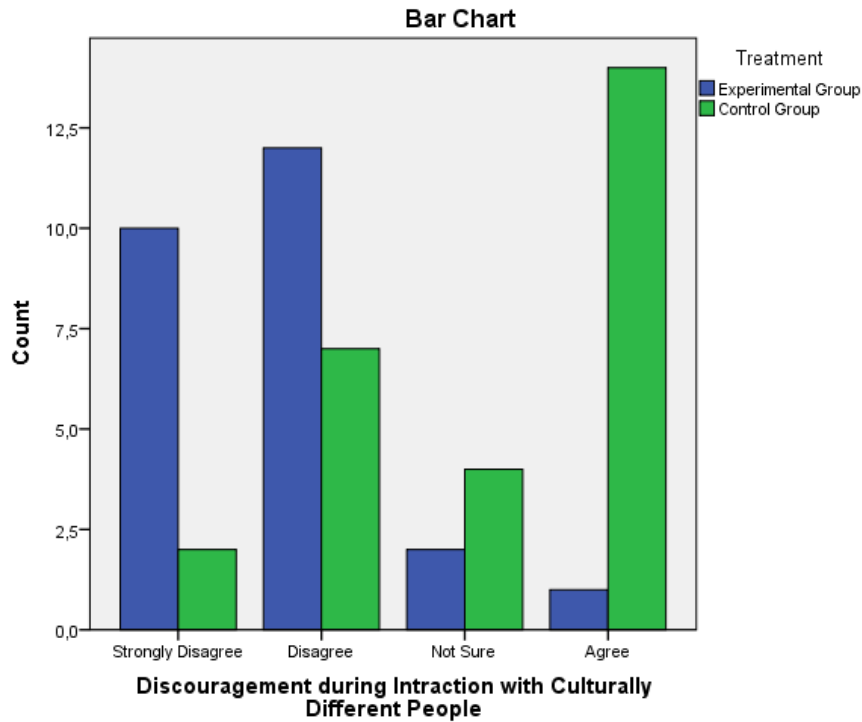


Figure 47: Discouragement during Interaction with Culturally Different People

❖ **Feeling Useless during Interaction with Culturally Different People**

Table 93: Feeling Useless during Interaction with Culturally Different People

		Experimental Group	Control Group	
Feeling Useless during Interaction with Culturally Different People	Strongly Disagree	Count	9	2
		%	36%	7.40%
	Disagree	Count	12	4
		%	48%	14.81%
	Not Sure	Count	4	3
		%	16%	11.11%
	Agree	Count	0	13
		%	0.0%	48.14%
	Strongly Agree	Count	0	5
		%	0.0%	18.51%
Total	Count	25	27	
	%	100%	100%	

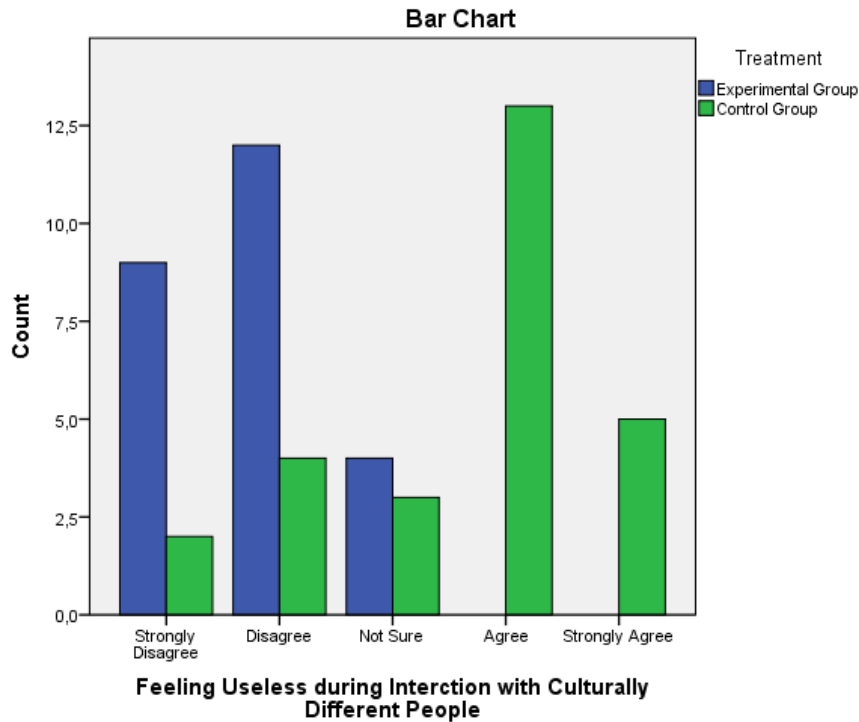


Figure 48: Feeling Useless during Interaction with Culturally Different People

As far as interaction enjoyment is concerned, it seems that the majority of participants have some difficulties in enjoying interaction with culturally different people. 56% of participants felt discouraged during the interaction, while 12% were unsure, and 32% disagreed with the statement, with the median and mode being both 4. Over 62% of participants feel useless when interacting with culturally different people, and only 28% disagreeing with the item, the rest were unsure. These results show that participants have a considerably low level of interaction enjoyment.

5.2.3.2.1.5. Interaction Attentiveness

❖ Observation during Interaction with Culturally Different People

Table 94: Observation during Interaction with Culturally Different People

				Experimental Group	Control Group
Observation during Interaction with Culturally Different People	Strongly Disagree	Count		0	1
		%		0.0%	3.70%
	Disagree	Count		1	13
		%		4%	48.14%
	Not Sure	Count		2	7
		%		8%	25.92%
	Agree	Count		11	6
		%		44%	22.22%
	Strongly Agree	Count		11	0
		%		4%	0.0%
Total	Count			25	27
	%			100%	100%

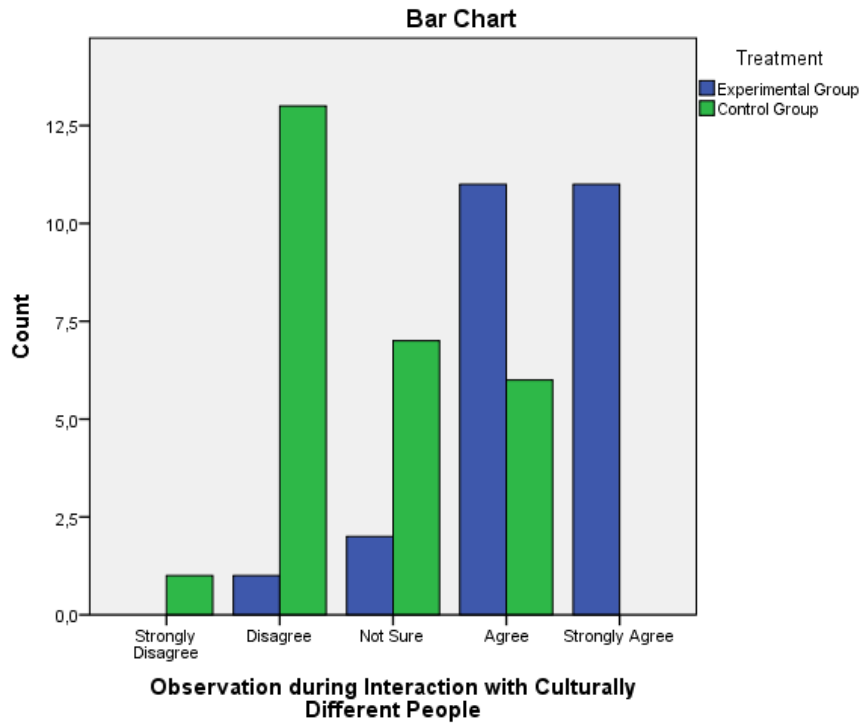


Figure 49: Observation during Interaction with Culturally Different People

❖ **Trying to Obtain Information about Culturally Different People**

Table 95: Trying to Obtain Information about Culturally Different People

		Experimental Group	Control Group	
Trying to Obtain Information about Culturally Different People	Strongly Disagree	Count	2	10
		%	8%	37.07%
	Disagree	Count	1	10
		%	4%	37.07%
	Not Sure	Count	0	7
		%	0.0%	25.92%
	Agree	Count	8	0
		%	32%	0.0%
	Strongly Agree	Count	14	0
		%	56%	0.0%
Total	Count	25	27	
	%	100%	100%	

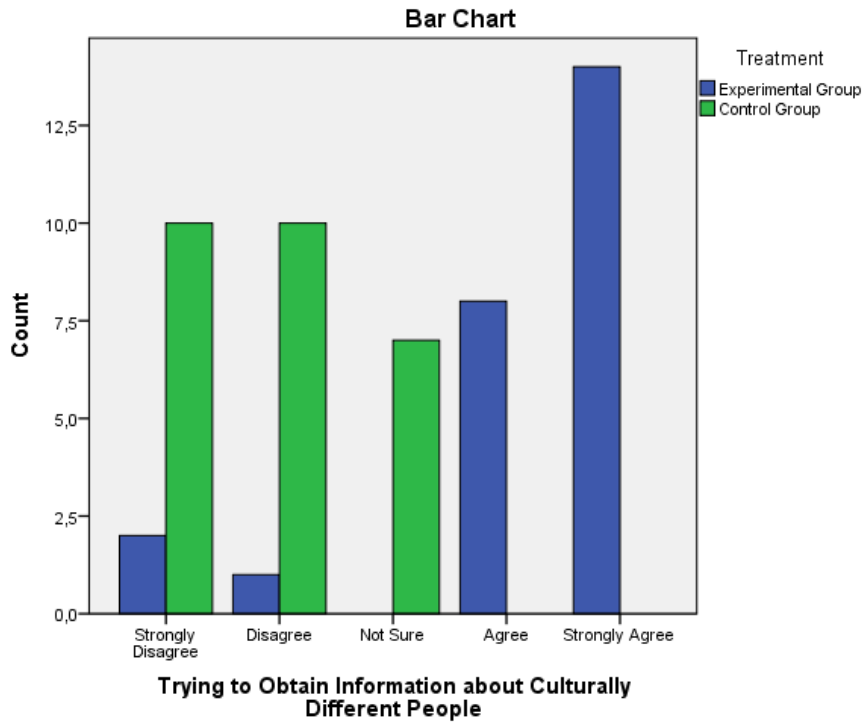


Figure 50: Trying to Obtain Information about Culturally Different People

❖ **Sensitivity of Meaning during Interaction with Culturally Different People**

Table 96: Sensitivity of Meaning during Interaction with Culturally Different People

		Experimental Group		Control Group	
Sensitivity of Meaning during Interaction with Culturally Different People	Strongly Disagree	Count	0	2	
		%	0.0%	7.40%	
	Disagree	Count	1	4	
		%	5%	14.81%	
	Not Sure	Count	3	17	
		%	12%	62.96%	
	Agree	Count	13	2	
		%	52%	7.40%	
	Strongly Agree	Count	8	2	
		%	32%	7.40%	
Total	Count	25	27		
	%	100%	100%		

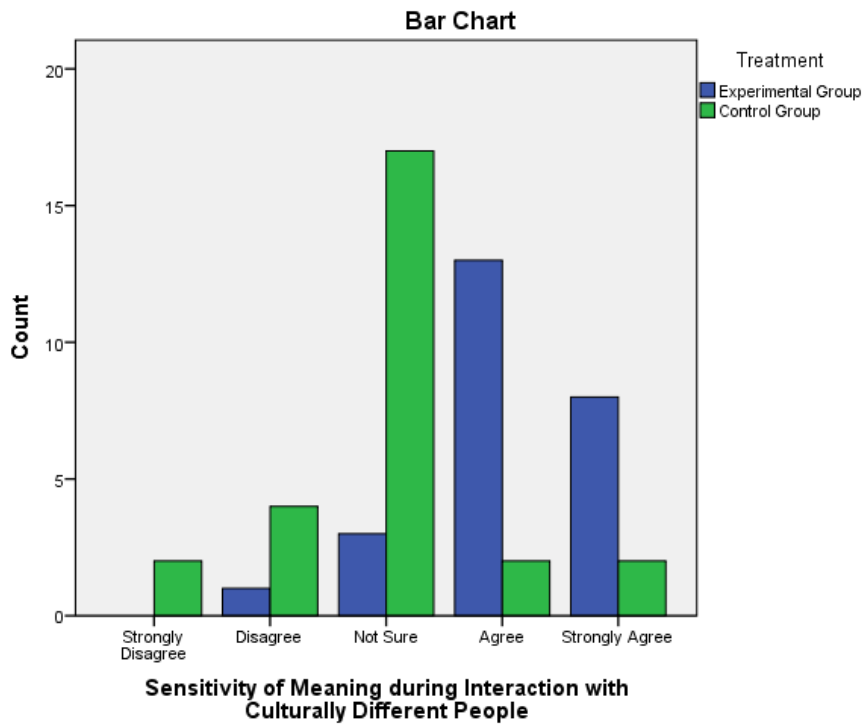


Figure 51: Sensitivity of Meaning during Interaction with Culturally Different People

With reference to interaction attentiveness items, 80 % of participants stated they always try to obtain information about culturally different people when interacting with them, thus showing a curiosity toward other cultures, similarly when asked about being observant in the interaction with people from different cultures, the majority almost 82% indicated they are always observant during interactions. Interestingly though, answers related to being sensitive to the culturally different counterpart’s meaning 56% of participant their uncertainty about this item, only 8 % agreed that they are sensitive to the other’s meaning during interaction. In general terms, as mode and median for these items ranged between 3, 4, and 5, it can be safe to say that participants have positive interaction attentiveness.

From above tables regarding intercultural sensitivity results for the EG, it can be noticed that the level of intercultural sensitivity is relatively low. Participants tend to have a low engagement confidence in interaction with culturally different people; they also have an inadequate open-mindedness to other cultures and to cultural differences. Although the majority of them showed respect for cultural values of others, participants scored relatively

high on the ethnocentric item related to the source culture; they perceive their culture as being superior to others. Similar to results of the CG, these findings may be related to the shared lack of interaction with culturally different people, absence of traveling and studying abroad experiences might be a reason for the limited interaction confidence, engagement, and enjoyment. Participants shared positive attitude for respecting others' cultural values, trying to obtain information before engaging in interaction with culturally different people; thus having an acceptable interaction attentiveness level. Participants seem to share a curiosity toward people from other cultures, however lacking knowledge, and intercultural skills to interact with them.

5.2.1.2.2. Comparison of Post-test Results for Both Groups

In order to investigate the post-test results for control and experimental groups, and to determine if there is a significant difference between both groups in terms of intercultural sensitivity; comparisons of post-tests results for both groups were conducted. The Mann-Whitney test of ranks helps in comparing the sum of scores and mean ranks of the two groups, thus indicating which group scored higher.

Table 97: Mann-Whitney Test of Ranks

	Treatment	N	Mean Rank	Sum of Ranks
Enjoying Interaction	Experimental Group	25	35.10	877.50
	Control Group	27	26.88	698.50
	Total	52		
Narrow-mindedness of People from Other Cultures	Experimental Group	25	19.24	481.00
	Control Group	27	28.22	687.00
	Total	52		

		Treatment	N	Mean Rank	Sum of Ranks
Being Sure of Oneself in		Experimental Group	25	32.70	817.50
Interaction		Control Group	27	27.76	760.50
		Total	52		
Difficulty of Talking with		Experimental Group	25	20.52	463.00
People from Different		Control Group	27	28.89	715.00
Cultures		Total	52		
Knowing what to Say		Experimental Group	25	36.56	914.00
		Control Group	27	25.19	630.00
		Total	52		
Liking to be with People		Experimental Group	25	35.48	887.00
from Different Cultures		Control Group	27	26.19	697.00
		Total	52		
Respect for the Values of		Experimental Group	25	30.54	843.50
Culturally Different People		Control Group	27	30.17	814.50
		Total	52		
Feeling during Interaction		Experimental Group	25	19.20	480.00
with Culturally Different		Control Group	27	18.74	458.00
People		Total	52		
Confidence in Interaction		Experimental Group	25	29.68	799.00
with Culturally Different		Control Group	27	29.41	786.00
People		Total	52		

			Mean	Sum of
Treatment		N	Rank	Ranks
Being Social with Culturally Different People	Experimental Group	25	40.00	1000.00
	Control Group	27	26.00	707.50
	Total	52		
Forming Impression of Culturally Different People	Experimental Group	25	32.80	820.00
	Control Group	27	28.67	697.00
	Total	52		
Discouragement during Interaction with Culturally Different People	Experimental Group	25	18.72	443.00
	Control Group	27	26.63	635.00
	Total	52		
Open-Mindedness towards Culturally Different People	Experimental Group	25	32.42	885.50
	Control Group	27	25.84	692.50
	Total	52		
Observation during Interaction with Culturally Different People	Experimental Group	25	37.14	928.50
	Control Group	27	26.65	739.50
	Total	52		
Feeling Useless during Interaction with Culturally Different People	Experimental Group	25	16.48	412.00
	Control Group	27	26.78	677.00
	Total	52		
Respect for Behaviours of Culturally Different People	Experimental Group	25	29.84	996.00
	Control Group	27	26.15	652.00
	Total	52		

	Treatment	N	Mean Rank	Sum of Ranks
Trying to Obtain Information about Culturally Different People	Experimental Group	25	37.76	944.00
	Control Group	27	26.07	604.00
	Total	52		
Acceptance of Others' Opinions	Experimental Group	25	33.48	837.00
	Control Group	27	27.56	685.00
	Total	52		
Sensitivity of Meaning during Interaction with Culturally Different People	Experimental Group	25	30.70	822.50
	Control Group	27	24.08	585.50
	Total	52		
Ethnocentrism: One's Culture Superiority	Experimental Group	25	16.16	404.00
	Control Group	27	26.02	594.00
	Total	52		
Responding Positively to Culturally Different People during Interaction	Experimental Group	25	33.26	831.50
	Control Group	27	26.74	546.50
	Total	52		
Avoiding Dealing with Culturally Different People	Experimental Group	25	14.08	352.00
	Control Group	27	25.50	689.50
	Total	52		
Showing Understanding through Verbal or Nonverbal Cues during Interaction	Experimental Group	25	37.86	946.50
	Control Group	27	26.50	731.50
	Total	52		

Treatment		N	Mean Rank	Sum of Ranks
Total		52		
Feeling of Enjoyment towards Cultural Difference	Experimental Group	25	39.92	998.00
	Control Group	27	24.07	580.00
	Total	52		

With reference to interaction engagement, mean ranks of enjoying interaction item for EG are higher than those of CG (35.10 and 26.88), similarly in terms of forming impressions, mean ranks of participants in EG are more elevated than those of participants in CG (32.80 and 28.67). In same vein, open-mindedness towards culturally different people’s means ranks of both group are respectively 32.42 and 25.84 for EG and CG. Clearly mean ranks for showing understanding through verbal or nonverbal clues during interaction, and responding positively to culturally different people are by far higher in EG than in CG. It is noticed that in items related to feeling of enjoyment culturally different groups; and avoiding dealing with them, and in contrast with results of pre-test where participants in CG scored slightly higher than participants in EG; mean ranks for EG is found to be higher than those of CG, (37.86 EG/ 26.50CG) and lower for avoiding dealing with culturally different people(14.08 EG and 25.50CG). Mann Whitney T test will identify if these are significant differences.

Regarding respect for cultural difference factor and in relation to narrow-mindedness of people from other cultures feeling, mean ranks for EG have decreased to 19.24 indicating an amelioration in EG participants’ attitude of respect to other cultures, whereas results of CG remained the same to the ones of the pre-test. In the same vein, scored of the respect of cultural values of others and respect for their behaviors were relatively close although there was an improvement in EG participants’ mean rank from 27.40 to 30.54. It is also noticed that

mean ranks of acceptance of others' opinions are higher for EG 33.48, in comparison to 27.56 for CG, and regarding ethnocentrism i.e, feeling about one's culture items scores differ greatly between the two groups, participants from EG scored lower on ethnocentrism level in comparison with scores from CG participants. It is worth noticing that both groups scored relatively higher than in the pre-test in items related to respect for cultural differences.

As far as interaction confidence is concerned, and similar to the previous factors, it is noticed that although both groups scored high in the pre-test both groups' mean ranks have increased showing amelioration in terms of this factor. However, it is observed that EG have scored higher than CG with mean ranks for being sure of oneself in interaction being 32.70 and 27.76 for EG and CG respectively in comparison to 26.70 and 26.31 in the pre-test. Both groups' scored highly on having difficulty of talking with people from different cultures (26.06 and 26.91) in the pre-test, in the post-test though EG mean ranks have decreased in contrast with CG (20.52 and 26.89), showing that participants in EG have less difficulties in interacting with people from different cultures.

Interaction enjoyment factor results of both CG and EG were not different from previously explained factors in terms of difference of mean ranks of both groups. In terms of feeling of discouragement during interaction, participants in EG scored much lower than participants in CG(18.72/ 26.63) demonstrating a better level of interaction enjoyment for the experimental group.

In relation to interaction attentiveness, what can be noticed from comparing the results obtained from pre and post-test for both groups is that although they have scored similarly an average level in interaction attentiveness in the pretest, participants in EG have scored significantly higher than those of CG. Pre-test mean ranks for sensitivity of meaning during interaction with culturally different people were 24.32 and 24.82 respectively; whereas in the post-test EG scored a mean rank of 30.70 in contrast with the 24.08 for CG. In the same

respect, for trying to obtain information about culturally different people the mean ranks were 37.76 and 26.07 respectively for EG and CG.

It is worth mentioning that in observing the sum of ranks of both groups in terms of all items, for the first glance it looks that in comparison with pre-test result, participants in EG has scored relatively higher than control group, even when analyzing the mean ranks it is clear that the results are so different from each other.

For the sake of investigating the significance of the differences in sum of ranks and means of ranks of both CG and EG, Mann-Whitney T test is run for post-test results.

Table 98: Mann-Whitney Test Statistics 2

	Enjoying Interaction	Narrow-minded ness of People from Other Cultures	Being Sure of Oneself in Interaction	Difficulty of Talking with People from Different Cultures	Knowing what to Say
Mann-Whitney U	122.500	156.000	182.500	138.000	86.000
Wilcoxon W	500.500	481.000	560.500	463.000	464.000
Z	-4.168	-3.465	-2.960	-3.830	-4.810
Asymp. Sig. (2-tailed)	.000	.001	.003	.000	.000

	Liking to be with People from Different Cultures	Respect for the Values of Culturally Different	Feeling during Interaction with	Confidence in Interaction with
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		People	Culturally Different People	Culturally Different People
Mann-Whitney U	113.000	238.500	20.000	267.000
Wilcoxon W	491.000	563.500	398.000	592.000
Z	-4.293	-2.032	-6.070	-1.386
Asymp. Sig. (2-tailed)	.000	.003	.000	.004

	Being Social with Culturally Different People	Discouragement during Interaction with Culturally Different People	Open-Mindedness towards Culturally Different People	Observation during Interaction with Culturally Different People	Feeling Useless during Interaction with Culturally Different People
Mann-Whitney U	0.000	118.000	14.500	71.500	87.000
Wilcoxon W	378.000	443.000	392.500	449.500	412.000
Z	-6.379	-4.206	-6.121	-5.048	-4.725
Asymp. Sig. (2-tailed)	.000	.000	.000	.000	.000

	Respect for Behaviours	Trying to Obtain	Acceptance of Others'	Sensitivity of Meaning	Ethnocentrism: One's
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	of Culturally Different People	Information about Culturally Different People	Opinions	during Interaction with Culturally Different People	Culture Superiority
Mann-Whitney U	4.000	56.000	12.000	107.500	79.000
Wilcoxon W	382.000	434.000	337.000	485.500	404.000
Z	-6.280	-5.281	-6.157	-4.412	-4.873
Asymp. Sig. (2-tailed)	.000	.000	.000	.000	.000

	Responding Positively to Culturally Different People during Interaction	Avoiding Dealing with Culturally Different People	Showing Understandin g through Verbal or Nonverbal Cues during Interaction	Feeling of Enjoyment towards Cultural Difference
Mann-Whitney U	168.500	27.000	53.500	2.000
Wilcoxon W	546.500	352.000	431.500	380.000
Z	-3.281	-5.843	-5.316	-6.299
Asymp. Sig.	.001	.000	.006	.000

(2-tailed)

Results of the Mann-Whitney Tests revealed significant differences between control and experimental groups' answers to the majority of the items of intercultural sensitivity scale. Regarding the item related to confidence in interaction with culturally different people, although mean ranks and sum of ranks results showed an amelioration for the EG, what can be observed from the table above is that it is less significant than other items, this is may be due to the relatively high level of this factor in the pre-test. In relation to the item of feeling during interaction, the difference between EG and CG is found to be insignificant, although there were amelioration in terms of mean rank for EG.

In terms of the five factors, items' Mann-Whitney statistics showed highly significant differences as P is less the .005 value in almost all items. These findings prove that participants who have been taught through the culture-based syllabus have developed their ICC level significantly better than those in the control group. Similarity of both groups in terms of intercultural sensitivity in pre-test results also proves that change in relation to intercultural competence is mainly due to the treatment; and not to the initial differences between the two groups.

5.2.1.3. Discussion of Quantitative Findings

Data analysed quantitatively permit to answer the third research question of this study; and reject or confirm the research hypotheses. Frequencies, percentages, Mann-Whitney test of ranks and T test provide rich information regarding the pre-test and post-test results for both groups which will be of use in understanding the impact of the treatment on participants in EG.

The third research question is related to: To what extent a culture-based syllabus is effective in cultivating first year learners' ICC? , data collected and analysed in the previous sections have helped in answering this research questions.

Participants in EG have remarkably scored better in their post-test in comparison to pre-test results. It was found that at the level of interaction engagement, participants have improved intensely after the treatment phase. Their interaction confidence has been positively impacted; as they indicated a high interaction confidence score in comparison to pre-test findings. Similarly, respect for cultural differences has increased in participants of EG, although their scores were relatively high in the pre-test showing their respect for cultural differences, the post-test results were even higher, significantly indicating there is a change in their attitudes. As far as interaction enjoyment is concerned, it was found that in comparison to their pre-test scores, participants in EG have significantly increased. They show more enjoyment in interaction with culturally different people, and less discouragement and negative feelings. Furthermore, results indicated that participants in EG became more attentive in interacting with culturally different people, they are more observant to cultural differences, they try to obtain as much information as they can, and they are significantly more sensitive to the meaning during their interaction with culturally different people.

Based on these findings, it can be said that there are significant differences in the experimental group's ICC pre-test and post-test results thus allowing to reject the null hypothesis H₀: There will be **no** significant differences in the experimental group's ICC pre-test and post-test results, and confirm H₁: There are significant differences in the experimental group's intercultural ICC pre-test and post-test results

The second portion of the research question investigates whether there will be significant differences between CG and EG participants in their pre-test and post-test results. Findings revealed the existence of significant differences at almost all items of the scale, indicating a positive change in the EG's participants ICC after the experiment. As indicated in table 98, P value ($<.005$) is very significant for all items, except for the one related to showing understanding to culturally-different people during interaction through verbal or nonverbal

cues where significance was marked as .006. Although, the sum of ranks and means of ranks were relatively higher for EG participant scores than those in CG, the differences were not significant. This may be due to the fact that scores were already higher in the pre-test results thus the change in these ones are found to be not significant.

These findings allow us to safely reject null hypothesis H₀: There are no significant differences in pre-test and post-test results in terms of ICC between the experimental and the control group, and confirm alternative hypothesis H₁ There are significant differences in pre-test and post-test results in terms of ICC between the experimental and the control group. Establishing that the culture-based syllabus is effective in cultivating FL learners' ICC; i.e. the culture-based syllabus is effective in raising FL learners' intercultural sensitivity.

Findings from the post-treatment questionnaire and FGD with students shall confirm these findings, and provide more insights into the impact the culture-based syllabus had on participants in EG.

5.2.2. Post Treatment Questionnaire

The post treatment survey was administered to all participants in the experimental group. The aim behind collecting such data is to understand how the culture-based syllabus has affected participants. The questionnaire addressed issues related to: activities used in the syllabus, topics of the lessons, learning outcomes as appreciated by participants; and the possible impact and changes in attitudes the syllabus may have had on learners' ICC.

5.2.2.1. Activities

According to participants, the activities which they found interesting included:

Table 99: Participants’ Choice of Interesting Activities

Activity	Number of Students who opted for it /25
Critical incidents	24
Intercultural Scenarios simulations	22
Presentation of projects	20
Group work	15
Warm Up Questions	7
Cultural Pictures	5

Regarding activities, students’ favourite ones are firstly critical incidents and intercultural scenarios because they helped in gaining more understanding of others’ cultural values, and contributed in making them more open to cultural difference; as stated by one student:” critical incidents made me realize how cultural difference can cause misunderstanding if we don’t try to understand the others’ behaviours”, Intercultural scenarios are interesting, because they help in “ drawing real picture of what is intercultural communication”; according to students; this activity is useful as it presents a real life situation where students can practice their ICC skills, and learn more about how to solve issue related to intercultural communication.

According to other students, the most interesting activity is group work and presenting projects related to cultural differences, and intercultural communication situations. These activities helped in “giving real opportunities to engage in interaction.... especially that everyone had to present their own point view about cultural issues..” They contributed in raising students’ engagement of interaction, and interest in discussing such cultural matters.

Group work in these kind of topics made it easy to share their opinions despite being different from others' ones: "I was not afraid to share my idea, we all shared openly in our groups... and when we present together , I felt it is ok to be different in my views... I am more open to listen to others too since they listened to my idea..." These two activities gave more confidence to students in discussing controversial issues related to cultural differences.

Another group of students believe warm up questions about cultural topics were the most interesting ones; as they provided them with ideas about the topic, and prepared them to think about different point of views; students illustrated that "the warm-up questions were the part that created our interest in the lesson... These questions gave us an idea about how we will prepare our discussion.... like a guide" Warm-up questions' aim is to provoke students' interest, and invite them into interaction while preparing them for discussing cultural issues.

The last group of students indicated their best activities to be the presentation of cultural pictures. According to them, the pictures related to cultural topics draw their attention more, and made them more interested in the topics. One student said "it is easier to imagine these cultural things if presented with pictures... It is less boring and made me more interested in topics.... I like to see pictures of other people, their culture, their ways... It is easier to imagine" These were the activities chosen by students are the most interesting ones.

5.2.2.2. Topics

With reference to topics, these are students' choices in relation to one that had more impact on them.

Table 100: Students' Choice of Topics with Impact

Topic	Number of Students who Opted for it /25
Cultural Stereotypes	23
What is culture?	20
Religious Diversity	20
Intercultural encounters	19
Body Language	18
Gender roles	15
Immigration	14
Thanksgiving	10
Marriage	7

Cultural stereotypes were identified as the topic that had more impact on students during the treatment. According to students, they have learned a lot of cultural issues thanks to this topic. The discussion on cultural stereotypes and their effect on creating

5.2.2.3. Impact on ICC and Changes in Attitudes

When asked about the impact of this course in the development of their ICC, and how it provoked a change in their attitudes, students replied in the following manner:

Table 101: Students' Opinions about the Impact of the Experiment

I have more understanding of other cultures	22/25
I am more interested to learn about other cultures	23/25
I became more aware of my own culture	24/25
I am confident in communicating with foreigners	20/25
I reflect about others' values, beliefs, and behaviours	20/25
I try to understand others' behaviours	20/25

The majority of students indicated that they have more understanding of other cultures after participating in the experiment; it helped them become more aware of their own culture, while reflecting about others' cultural values, beliefs, and behaviours. Furthermore, this course contributed in making them more confident in communicating with culturally different

people, and they even tried to understand their behaviours. These shared views of students who participated in the experiment confirm the results from the post-test. Students showed higher interaction engagement; and confidence; less ethnocentrism; and more understanding of other cultures and other cultural difference, in comparison to their pre-test level; and in contrast with their counterpart in the control group.

The findings of the post treatment questionnaire confirmed the results obtained from analysing post-test data. Students in the experimental group showed more understanding of cultural values, beliefs, and behaviours of culturally different people, and they shared more positive attitudes toward cultural differences. Furthermore, students are found to be more aware of their own culture, while reflecting about others' ones. They also showed more openness toward other cultures, and even tried to understand their behaviours and generate intercultural understanding scenarios, as an aim for better intercultural communication. This is undeniably the rationale behind emphasizing intercultural communicative competence's role in foreign language learning.

5.2.3. Qualitative Study Results

The coming section aims at revealing the finding of the focus group discussion conducted with students from EG, after having been transcribed, organized, coded thematically; data are presented; analysed; and interpreted qualitatively.

5.2.3.2. FGD Report

The results of the analysis of qualitative data generated from the FGD confirm and back up the findings of both post-test, and the post treatment questionnaire. FGD conducted with eight students who participated in the experiment provides more insights into the impact this experiment has on them. The aim of this section is to report the findings of FGD analysis hence answering the third research question of the current probe.

❖ **Motivation and Interest in Others' Culture**

Focus group discussion analysis revealed that the culture-based syllabus had positive impacts regarding the motivation, and interest in others' cultures. Students indicated that they more interest in learning about others, and they became more motivated to inquire about cultural difference. A student stated "I feel that I have more interest in others... I look for information about other cultures", another one shared his attitude by stating: "I think I have changed, before I don't care about these stuff... now I know it is important to know about other cultures if we want to understand each other" The experience has raised students' sense of curiosity and interest in other cultures. This finding confirms the results of the post-test for the experimental group where students showed a better interaction engagement, due to their growing interest in other cultures.

❖ **Dealing with Sensitive Cultural Issues and Cultural Differences**

According to students, some topics raised controversial and sensitive discussions during the experimental phase. Among these were religious diversity, immigration, and gender roles. One student affirms: "in the beginning, I felt that these topics are sensitive... we never discuss these things in English class..." The discussions on these topics were provoking to get the students learn how to deal with interactions in sensitive cultural issues. Although at the beginning students felt reluctant to share their views, and preferred to be silent in such discussions, the group work and presentation of projects helped them in becoming more open and share their views with their classmates. One student adds: "I felt less anxious when we discussed in groups about religious diversity for example, I didn't know my classmates have same idea like me..." The purpose was to make students realize the cultural differences, and how to deal with these latter in intercultural encounters. Results from the post-test confirm the opinions of students; it is revealed that the level of respect for cultural values, and enjoyment of discussions on cultural difference has developed in a positive way. In the same vein,

students' ethnocentric attitude of their own culture has significantly decreased allowing students to be more open to cultural differences.

❖ **Awareness of One's Own Culture**

According to students, the experiment has greatly influenced their way of thinking about their own culture. The constant comparison and reflection about both target and source culture contributed in raising their awareness of the importance that should be allocated to both culture. "Very rare we mention our culture, or talk about it in other lectures, even the civilization and culture one... I felt this is so different but in a positive way"; students believe the discussion on both cultures helped them not only to be more aware of others' cultures but also raised their interest in their own culture, by reflecting on the positive and negative sides of it, and thinking about the differences and similarities has impacted their views on cultural differences... "In the beginning, I thought we are so different, I always thought my culture is the best one... but there are other positive cultural things in other cultures too... I am more proud of my own culture, but I like other too..." This is an indication that thanks to the experiment, students are more aware of their own culture, less ethnocentric about, and more open to understand others' ones. A revelation that is confirmed by the results of the post-test were students in EG were found to have more understanding of other cultures, more open-mindedness toward cultural difference, and less ethnocentric about their own culture.

❖ **English Language Performance**

On account of the inseparable relationship of language and culture, teaching of one will unquestionably lead to the teaching of the other; a culture-based syllabus language teaching syllabus. Students stated that they have perceived a positive change in their English language performance after the experiment, "although we dealt with cultural topics, we also learned a lot of things related to language aspects... for example arguing techniques, comparisons, also expressions related to politeness...". Furthermore, students share a similar view as to how the

experiment has nurtured their confidence in interaction engagement; “ I feel more confident not only to discuss cultural issues but also to speak in English... I am surer about myself”. These findings are affirmed by the post-test results where students of EG showed a significant change in their interaction confidence.

❖ **Intercultural Understanding**

The ultimate goal of this research is to foster intercultural understanding in the foreign language learner. Students shared similar views regarding the impact of the experiment on raising their intercultural understanding. As students stated “I am more ready to understand others and their cultures... I think I have changed in a positive way, understanding a person from different culture is really important for the success of communication, not only good language...” Another student stated: “I am more open minded and I understand better the world around me”. It is obvious through the post-test results of the EG that intercultural understanding has been ameliorated; students have better understanding of cultural differences, more open mindedness toward culturally different people, and a sufficient level of ICC that allow students to successfully engage in intercultural encounters using English language.

5.3. Discussion and Interpretation of Qualitative Findings

Qualitative findings contributed in answering the fourth research question of this study, related to the views of students regarding the impact of the culture-based syllabus intervention on their ICC.

Focus group discussion findings revealed enriching results as to the impact of the experiment on participants. Some of the findings confirmed the quantitative ones; whereas others brought about new perspectives. Participants in the FGD were motivated to talk about their experience, and this had greatly affected the quality of the data collected.

Participants’ shared their raised interest and motivation to learn about other cultures, an

attitude that can be explained with reference to the experiment, its content, the techniques used, and the intercultural approach followed. Participants felt that the content was interesting, and the techniques used to implement this content were rather motivating; this may have nurtured their motivation about the topics, thus allowing them to develop and raise their interest in others' cultures.

In the same vein, it is also revealed that the experiment has impacted participants' views of their own culture. Through the adaptation of the intercultural approach to language teaching, where comparisons between target and source culture are made regularly, students got used to directly reflect about other cultures when presented to a cultural topic. Due to a constant reflection about both cultures, students felt more aware of their own culture, which was rarely discussed in the classroom.

Furthermore, it was found that the experiment despite being culture-based, did not ignore the linguistic aspect of learning English. All lessons of the treatment focused on a linguistic functional aspect that is in some way related to the cultural topic being addressed; the current syllabus doesn't call for an elimination of linguistic functional aspects of English but emphasizes the important role culture should be given in EFL syllabi design.

It might be safe to say that, to some extent, the experiment has positively impacted those who participated in it. Students become more open to discussing cultural differences, more open-minded about other cultures, and have developed an interest in understanding them, without deriving from the objective of foreign language learning, which was the aim of the current research study.

CONCLUSION

This chapter provided a thorough analysis of the data, a triangulated discussion of both quantitative and qualitative data, and a detailed interpretation of the findings in order to find answers for the study's research questions. Both quantitative and qualitative analyses are used to interpret the data generated. Quantitative data analysis answered the first two questions; whereas the last one was answered qualitatively. Based on the findings discussed in this chapter; implications, recommendations are provided in the coming one.

CHAPTER SIX

Implications, Recommendations, and General Conclusion

6. INTRODUCTION

The concluding findings of the current research study attempt to provide some useful implications for culture teaching and learning in the FL classroom as a means to raising learners' ICC. Hence, some implications were made to address the issue, for students, teachers, syllabi designers and curriculum developers, and for policy makers too.

6.1. Pedagogical Implications

This chapter discusses the possible pedagogical implications of the present study. It starts by looking at the implications for students and teachers, especially in terms of its methodology and practice in English FL classroom, and offers teachers ideas and suggestions for its successful implementation of TC and intercultural language teaching. These are based on the experience gathered through this study.

6.1.1. Implications for Students

Students are encouraged to be more open to learn about other cultures, and try to inquire into their own values, beliefs; and behaviours. Furthermore, they should reflect more on their own culture while learning about others' ones; it is crucial in foreign language learning that both target and source culture be of equal importance to learners. Students should be more critical in dealing with target culture issues to develop their critical cultural awareness, thence fostering their intercultural communicative competence, a skill proved to be indispensable for foreign language learning in nowadays globalized world. Students are encouraged to engage more in intercultural encounters, not only inside classrooms, but extra-curricular activities may be beneficial in fostering one's ICC, and improving their English level.

6.1.2. Implications for Teachers

Teachers should reconsider the issue of balance between linguistic competence and culture's competence with emphasis on learners' ICC, thence; teachers are encouraged to allocate more importance to the integration of culture in their teachings. Not only because of

the inextricable relationship between the two, but also because this integration shall contribute to raising students' intercultural awareness and sensitivity; thus preparing them for the challenges of intercultural world interaction. The integration of culture shall not stay sporadic and information-based one; but rather in a systematic methodological approach following techniques and strategies made for this purpose. Besides, the intercultural foreign language teaching approach may be really helpful in integration activities that provoke and develop students' intercultural communicative competence, an approach that awards importance to both target and source culture, which is often neglected in foreign language teaching. Consequently, teachers would not teach EFL as an end in itself but as a means for communicative purposes, and henceforth, they create positive opportunities for the learners to go beyond their classroom environment and encourage them to engage in meaningful intercultural communication situations.

In addition to this, teachers are invited to make more initiatives in developing international research projects that would allow the creation of students' and staff motilities to foreign countries; an initiative that will certainly enhance intercultural interaction and generate more opportunities for target culture understanding and comprehension.

6.1.3. Implications for Syllabus Designers and Curriculum Developers

English language syllabi designers and curriculum developers should be made aware of the changing priorities in nowadays foreign language learning. Focus should be more oriented to developing content and activities that draw on intercultural communication competence developing, and preparing learners for a professionally intercultural world. Foreign language learners should shift focus from a grammatical linguistic view of language learning into an intercultural one. Syllabus designers are invited to reflect on a module for undergraduate students dedicated only for intercultural communication development, where students learn to acquire ICC while studying foreign languages.

6.1.4. Implications for Policy Makers

Policy makers are invited to invest more in students and teachers mobility to foreign countries. Although, there is an increasing effort from the ministry of higher education and scientific research to promote mobility, and open doors for student and teachers alike to see the world, and experience intercultural encounters; more students should be given opportunities to travel, study, and live in foreign countries, and more recognition should be accorded to intercultural exchanges in their overall evaluation. This step will not only help those students acquire better intercultural skills and *savoir faire*; but they shall bring back with them their experiences from the intercultural bath, and share that with other students. If not, students should have more chances for intercultural virtual exchanges where they can have access to the target culture values, beliefs, and behaviors. Additionally, strategies of internationalization at home institutions where both teacher and students both Algerian and foreigners participate shall undoubtedly contribute in creating an intercultural atmosphere for developing intercultural communicative competence. International education should be given more importance in Algerian universities, reflections on creating more opportunities for visiting staff and students may positively affect the university intercultural milieu.

6.2. Recommendations for Further Research

The current work addresses a vital issue in the Algerian EFL classroom dealing with cultivating learners' ICC through a culture-based designed syllabus. This research area incorporates many interesting themes and ideas that can be taken in consideration for future research studies. More research work is needed to develop both theoretical related matters, and the practical ones that would allow a better culture integration methods, techniques, strategies, and make it possible for learners to develop their ICC in the EFL classroom.

First, the present study investigated the effect of a culture-based syllabus on learners' ICC in the oral expression module. Although the study's findings revealed positive change and

amelioration of students' ICC level; the study didn't examine how possibly this experiment could have impacted their oral expression performance. Although, students in FGD shared a view that the experiment did actually influence their oral performance; this was not investigated through the study's timeline.

Second, another area need to be further experimented is regarding the intercultural adroitness, the behavioural aspect of ICC. The research deliberately eliminated this construct from both treatment and test, based on the rationale that this study doesn't provide opportunities for real exchanges with culturally-different people especially people from outside Algeria; thus investigating the impact of this experiment on students' behavioural aspect and how they behave in intercultural encounters was not taken into consideration in this study.

Third, the strategies and techniques for culture integration utilized for teaching the cultural content of the experiment included: critical incidents, cultural pictures, culture assimilators, cultural capsules, reading authentic materials, videos, selling points, and cultural quiz. The study didn't use other ones because these were considered as the ones that match better the aims and the content of the lesson plans.. Thus, it would be useful to conduct similar studies with concern for every technique and strategy alone as an independent variable.

Fourth, the sample of the study is a major concern for replication issues. It is believed that future research studies could work on a larger more representative sample of the population; as to ensure a generalizability of the results, and permit a more understanding of the whole population.

Accordingly, based on the study's findings much remains to be done particularly concerning a broad range of concerns with this research to be detailed. It is within this orientation that rigorous efforts should be made to develop an intercultural teaching method for culture teaching in the foreign language classroom. Some of the concerns that would need

more focus on are:

- A study to identify the weaknesses in learners' behavioral aspect of ICC, where intercultural adroitness is focused on.
- A study to investigate the effects of techniques and strategies integration on learners' aspects of ICC, every technique and strategy acting as an independent variable.
- An experimental study to examine how the integration of culture works in other modules: like civilization, literature, pragmatics, cross cultural communication.
- An experimental study to investigate how students' oral performance has been influenced by a culture-based syllabus.
- A study to find out about the appropriate culture learning strategies according to both learners and teachers.
- A study to explore the issue of intercultural dimension in EFL teaching in other modules.

The previous apprehensions are made in order to guarantee that EFL learners and teachers are given the best possible training in culture integration in the EFL classroom, not only to deal with these concerns inside the classroom but to contribute to broaden their perspectives beyond the classroom in nowadays globalized intercultural world.

Conclusion

Following the study's findings, some implications were made to address the issue of intercultural communicative competence and target culture integration in foreign language teaching and learning. Students, teachers, syllabi designer, and policy makers are advised to pay more importance to the intercultural aspect of FL learning, and considering it in every aspect in preparing, implementing and teaching culture-based materials.

GENERAL CONCLUSION

The present thesis is concerned with the issue of intercultural communicative competence in the Algerian foreign language classroom. The idea of the present probe comes from an existing current concern in foreign language learning. During the past few years, teaching English as FL has shifted interest from linguistic grammatical competences to communicative and intercultural skills. Unfortunately though, and despite the fact that in educational research, it has already been established that language and culture are inseparable; and that the teaching of language will inevitably lead to the teaching of culture as well, practices in teaching English as FL has somehow ignored this fact and concentrated on a skill building, linguistic competence, and teaching culture mainly as fragmented information related to the target language. Language is divorced from its cultural context and cultural teaching occurs separately from language instruction; a situation that calls for a need to a reflection on how culture is being taught in the language classroom, and how it should be. The Algerian context is no exception; the practice of teaching culture in the FL classroom is an information-rich type of cultural teaching, a teaching that provokes the developing of stereotypical images about TC where culture is seen as static, focusing on superficial behaviours without examining underlying values, and how they are connected with language use.

At the level of the Department of English Language and Literature in Setif2 University, teachers' opinions related to TC seems to be of very much controversy amongst them, many of whom revealed their consternation and full disarray regarding how to apprehend FL cultural issues with students. Although teachers are aware of the importance of TC integration in the FL oral expression class; and the importance to implement it; they faced some unresolved issues with such an implementation. Many of them tend to focus more on the linguistic and CCs when designing their lesson plans than on the intercultural aspect of FL

learning. Teachers do not seem to integrate TC explicitly through using culture-specific activities or techniques. However, they sporadically touch TC integration on occasional events, using a limited set of techniques and strategies such as proverbs; idioms; or projects about certain cultural aspects of TC. Some other aspects and elements of TC related to small C culture such as norms; social values and behaviours are clearly ignored. The source culture, i.e. the students' own culture is almost rarely pedagogically exploited through comparisons that encourage intercultural understandings, which goes against the principles of intercultural FL education where the importance of both target and source culture in the FL classroom are highlighted.

Likewise students seem to not only have a limited knowledge about the cultural elements of the target language; but they also lack communication and intercultural skills necessary for a better understanding of the target language in real life situations. This is indeed a problematic situation bound up with the weak or absence of mastery as concerns ICC among FL learners.

Furthermore, the unclear role assigned to culture integration, the integration of TC and focus on the intercultural skill, which is not clearly emphasized in the official "Socle Commun" syllabus and guidelines pertaining to Oral expression courses, even though there is an underscored emphasis on the importance of communication skills and focus on interaction in real life situations. The official syllabus sets as its main objectives the reaction and enlargement of students' knowledge to develop the necessary competences of communication in comfortable way orally; in everyday and in professional situations.

Therefore, there are legitimate research questions to be raised to achieve ICC awareness rising among FL learners. One of them would be related to which cultural aspects or features have to unavoidably be manipulated for such awareness to happen. Second, once these features identified, how are they going to be manipulated through methodical techniques and

strategies in an experiment to foster and cultivate FL learners' ICC.

This study aims at cultivating learners' ICC via a culture-based syllabus in teaching English, particularly in the oral expression class. As an endeavour to understand the theories around the notion of culture and intercultural communicative competence, and establish the theoretical framework for this study, a review of the literature related to language and culture, culture integration in foreign language classrooms, and a review of intercultural communicative competence's related matter has been provided.

The inextricable relationship between language and culture has long been established by scholars. Kramsch defined culture from two different perspectives : the first definition comes from the humanities' perspective as "it focuses on the way a social group represents itself and others through its materials' productions , be they works of art , literature , social institutions or artefacts of everyday life; and the mechanism for their production and preservation through history" (Kramsch, 1993, p.3). Whereas the second definition comes from the social sciences perspective as "it refers to attitudes and beliefs, way of thinking, behaving and remembering shared by members of that community". This latter is strongly related to the definition of Brislin who sees that culture "refers to widely shared ideas , values , formation and uses of categories , assumptions about life , and goal-directed activities that become unconsciously or subconsciously accepted as "right" and "correct" by people who identify themselves as members of a society" (Brislin, 1990,p.11)

The kind of relation that governs language and culture is one nowadays concerns for foreign language educators. The integration of the target culture (TC) in teaching English as FL has been a subject of investigation for many decades. Linguistics scholars have argued that cultural competence is as important as the linguistic competence especially for FL learners (Brown, 1987; Byram, 1989; Kramsch, 1993). Moreover, what seems to be trendy in the research area nowadays is whether they possess the appropriate techniques and strategies to a

better TC integration. Kitao (2000, p. 13) clarifies this idea by putting forward that ‘foreign language teachers recognize the necessity of teaching culture.... However they were not adequately trained to do so.’ Hence, instructors are required to be aware of the importance of the culturally integrated classrooms and therefore employ appropriate, useful and beneficial techniques and strategies to present cultural content in their syllabi.

Furthermore, the aim of language teaching is not only the acquisition of the linguistic competence but also the acquisition of the communicative competence (CC), which was introduced by Hymes (1972). It refers to the ability to use the linguistic system in an effective and appropriate way respecting the socio-cultural aspects of the target language. He aimed at developing learner's capacity to use language effectively in real life situations; this is why he considered the socio-cultural aspects as a component of CC.

In a globalized world, the value of intercultural competence and FL has become a new currency for this world order. Recently, ICC in FL learning and teaching is considered as one of the key elements that allow English FL Learners to recognize the differences and similarities between their own culture and the target one. In addition to developing their ICC as well, particularly in non-native contexts where contact and interaction with persons from the TC is limited.

In addition to this, it is a fact that the main objective of language is communication; the linguistic competence is not enough to guarantee an appropriate communicative environment in speaking English as FL. ICC is a skill that most FL learners lack, and most FL practitioners ignore (directly or indirectly) in their teaching practice. ICC, after being researched of more than three decades, became a major concern in teaching FL. As Byram (1989) stated “part of the contribution of foreign language teaching ... is to introduce learners and help them understand “otherness”. It is indeed the goal of intercultural language teaching as to produce language users “equipped with explicit skills in understanding connections and

differences between their own culture and the culture of the target language” (Byram, 1991. p 61). Hence, acquiring a life-learning competency in terms of ICC.

Accordingly, raising awareness towards the target language is one of the major interests of both teachers and learners in intercultural FL teaching and learning. In this context, Chen and Starosta (1998) state that intercultural awareness “provides us with an opportunity to develop an understanding of cultural dynamics by reducing the level of situational ambiguity and uncertainty in intercultural interactions” (p.30). Consequently, in order to notice cultural differences and improve their ICC, learners need to be interculturally aware and sensitive. One way to cultivate learners’ ICC is integrating some techniques and strategies to teach TC and intercultural matters. (Kramsch, 1993; Byram, 1989; Liddicoat, 2002; Liddicoat & Scarino, 2013; and Manshall, 2002)

To achieve the aim of the current study, a mixed method, quasi experimental design was adopted. Fifty two conveniently chosen students participated in this study divided into experimental and control group. To collect the data for further description, analyses and interpretation, a mixed method was adopted combining qualitative and quantitative data. The quasi experimental character of the research imposes the intervention of the independent variables identified to foster students’ ICC. An exploratory phase took place before the treatment; intercultural awareness instrument was administrated to the sample of this study to find out students’ awareness of cultural elements: values, beliefs, and behaviours related to TC. Subsequently, an experimental phase stretched over a period of twelve weeks. Prior to the experiment, the two groups took a pre ICC-based test to investigate their level of ICC. Self-assessment checklists for teacher were used by the teacher to assess to what extent her teaching followed and respected intercultural language teaching principles, to observe and record students’ interaction during the class. Immediately after the experiment a post-ICC test has been conducted. A post treatment Questionnaire was administrated to the experimental

group, and Focus Group Discussion was conducted with eight students to explore their views and opinions regarding their ICC after the experiment and how it affected them.

Data collected from the abovementioned tools permitted to answer the raised research questions of this study. Findings of the pre-test indicated that both groups have a low intercultural sensitivity level, especially when it comes to interaction engagement, interaction enjoyment, and interaction confidence. Although participants showed respect for others' cultural values, they also showed an ethnocentric attitude of their own culture. These results together with those of the intercultural awareness questionnaire revealed a low level of intercultural communicative competence in both experimental and control group. Results of the post-test showed a significant difference in students' intercultural communicative competence between both groups. In terms of intercultural sensitivity, the students of the experimental group showed a positive change in their interaction confidence, and engagement; while their ethnocentric attitude has decreased in comparison with the control group. Additionally, focus group discussion findings revealed how the experiment impacted students' view of their own culture, and raised their understanding of the other.

Following these findings, some implications were made to address the issue of intercultural communicative competence and target culture integration in foreign language teaching and learning. Students are encouraged to be more open to learn about other cultures, and try to inquire into their values, beliefs; and behaviours. Furthermore, they should reflect more on their own culture while learning about others' ones, it is crucial in foreign language learning that both target and source culture be of equal importance to learners. Students should be more critical in dealing with target culture issues to develop their critical cultural awareness, thence fostering their intercultural communicative competence, a skill proved to be indispensable for foreign language learning in nowadays globalized world.

Teachers are encouraged to allocate more importance to the integration of culture in their teachings. Not only because of the inextricable relationship between the two, but also because this integration shall contribute to raising students' intercultural awareness and sensitivity; thus preparing them for the challenges of intercultural world interaction. The integration of culture shall not stay sporadic and information-based one; but rather in a systematic methodological approach following techniques and strategies made for this purpose. Besides, the intercultural foreign language teaching approach may be really helpful in integration activities that provoke and develop students' intercultural communicative competence, an approach that awards importance to both target and source culture, which is often neglected in foreign language teaching.

English language syllabi designers and curriculum developers should be made aware of the changing priorities in nowadays foreign language learning. Focus should be more oriented to developing content and activities that draw on intercultural communication competence developing, and preparing learners for a professionally intercultural world. Foreign language learners should shift focus from a grammatical linguistic view of language learning into an intercultural one.

Policy makers are invited to invest more in students and teachers mobility to foreign countries. More students should be given opportunities to travel, study, and live in foreign countries. This step will not only help those students acquire better intercultural skills and savoir faire; but they shall bring back with them their experiences from the intercultural bath, and share that with other students and the society. Otherwise, students should have more chances for intercultural virtual exchanges where they can have access to the target culture values, beliefs, and behaviors. Additionally, strategies of internationalization at home institutions where both teacher and students both Algerian and foreigners participate shall undoubtedly contribute in creating an intercultural atmosphere for developing intercultural

communicative competence.

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APPENDIX A

TEACHERS PRELIMINARY INTERVIEW PROTOCOL

Good afternoon dear colleague, thank you for coming and accepting my invitation for this interview. This interview involves 8 questions and will take around 20 minutes to finish. I will ask you about your experiences as a teacher of oral expression at this university. The purpose is to get your perceptions of your experiences concerning the integration of target culture in the foreign language classroom; and also we will talk about the intercultural approach and intercultural communicative competence. There are no right or wrong or desirable or undesirable answers. I would like you to feel comfortable with saying what you really think and how you really feel.

TAPE RECORDER INSTRUCTIONS

If it is okay with you, I will be tape-recording our conversation. The purpose of this is so that I can get all the details once I start the transcription; but at the same time be able to carry on an attentive conversation with you. I assure you that all your comments will remain confidential. I will be compiling a report which will contain all teachers' comments without any reference to individuals.

1. To what extent do you believe in the inseparability of language and culture?
2. What importance do you attribute to culture integration in the foreign language classroom? Probe: like how do you think it would affect EFL students learning?
3. How often you address culture in your classrooms?
4. What type of culture? Probe: I mean the target culture ; or the source culture the original one

5. Do you use some techniques or strategies for culture integration? Probe: Like culture capsules, clusters, assimilators... Well do you use any others?
6. Which side of culture do you think it should be addressed more often? The big C culture that talks about food, music, festivals, literature, holidays; flags... for example ; or the values ; social norms, beliefs...
7. How often do you focus on students' Intercultural communicative competence in your classes?
8. To what extent do you believe the intercultural approach, which is may be beneficial for foreign language learners? In which way?

Thank you again

APPENDIX B

STUDENTS PRELIMINARY INTERVIEW PROTOCOL

Good morning dear student, thank you for coming and accepting my invitation for this interview. This interview involves 10 questions and will take around 30 minutes to finish. I will ask you about your experience as a student of English at this university. The purpose is to get insights into your understanding of target culture, your intercultural communication skills, and your knowledge of other cultures. There are no right or wrong or desirable or undesirable answers. I would like you to feel comfortable with saying what you really think and how you really feel.

TAPE RECORDER INSTRUCTIONS

If it is okay with you, I will be tape-recording our conversation. The purpose of this is so that I can get all the details once I start the transcription; but at the same time be able to carry on an attentive conversation with you. I assure you that all your comments will remain confidential. I will be compiling a report which will contain all students' comments without any reference to your identity.

1. How do you perceive the concept of culture
2. What do you think are the elements of culture?
3. How often do your teachers address culture in your classrooms?
4. What type of culture? Probe: I mean American, English culture
5. Do you talk sometimes about Algerian culture while discussing other cultures in the classroom?
6. How important for you is to communicate successfully with people from different cultures?

7. Do you think your ignorance; Probe: I mean your lack of knowledge about other culture may affect your communication with them? How?
8. Would you want to learn about other culture in your foreign language classes?

Thank you again

APPENDIX C: Official Oral Expression Program

REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

MINISTERE DE L'ENSEIGNEMENT SUPERIEUR
ET DE LA RECHERCHE SCIENTIFIQUE

Programme Pédagogique

Socle commun

1^{ère} et 2^{ème} année
Licence

Domaine
Lettres et Langues Etrangères

18/03/2015 Ministry of Education

Socle Commun L1-L2

Lettres et Langues Etrangères

Page 1

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي

برنامج البيداغوجي

للتعليم القاعدي المشترك
السنة الأولى و الثانية
ليساس

ميدان

آداب و لغات أجنبية

Semestre : 1^{er} Semestre

UE: Unité Fondamentale 1

Matière 2 : Compréhension et Expression Orale 1

Objectifs de l'enseignement

Réactiver, élargir les connaissances des étudiants et développer les compétences nécessaires pour communiquer avec aisance à l'oral, au quotidien et/ou dans des situations professionnelles.

Connaissances préalables recommandées

Compréhension

- développer chez l'étudiant des facultés d'écoute et d'hierarchisation des contenus
- reconnaître des intonations pour réagir
- construire le sens d'un message oral
- adopter une attitude d'écoute sélective pour repérer une information
- comprendre un vocabulaire fréquent en rapport avec des situations de la vie courante.

Expression

- interagir dans différentes situations de la vie courante.
- prendre part à une discussion
- donner et demander des informations
- prendre part à des échanges brefs.

Contenu de la matière

Types d'activité

Compréhension

- écouter des messages audio
- sélectionner et hierarchiser des informations
- identifier des voix

Expression

- exercices d'élocution
- présenter son point de vue, s'exprimer sur ses sentiments
- réagir à des situations
- répondre à des questions
- résumer, synthétiser, reformuler
- poser des questions pour se renseigner
- débattre à propos de sujets familiers

Contenus

Compréhension

- le rythme
- la pause
- la prosodie
- l'intonation
- les marques de l'énonciation
- le schéma de la communication

Expression

- les actes de parole
- exercice de diction, d'élocution

Mode d'évaluation Continu et examen

Références

- BARIL, D. ANTONIDIS G, *Techniques de l'expression écrite et orale*, Sirey, 2001
- Blanche, P, *A tour de rôle, des activités de communication orale à pratiquer face à face*, Paris, Clé international, 1991
- Les méthodes de français : Le DELF, Funanbule, Pour tout dire, Le français dans le monde, Tempo.

Sites : www.tv5.org/ TV5
www.francaisfacile.com

Semestre: 2ème Semestre

UE: Unité d'Enseignement Fondamentale 1

Matière 2 : Compréhension et Expression Orale 2

Objectifs de l'enseignement

Réactiver, élargir les connaissances des étudiants et développer les compétences nécessaires pour communiquer avec aisance à l'oral, au quotidien et/ou dans des situations professionnelles.

Connaissances préalables recommandées

Compréhension

- Saisir l'essentiel de messages simples et clairs
- parler spontanément (exemple : prendre part à une discussion sans préparation préalable)
- comprendre des expressions
- comprendre l'essentiel de messages audio et vidéo sur des sujets d'actualité.

Expression

- interagir dans des situations de communication sur des sujets d'actualité
- s'exprimer en continu pour exposer et développer brièvement une idée et aborder des sujets d'actualité en utilisant des phrases simples et cohérentes
- prendre part spontanément à une conversation sur des sujets familiers et d'intérêt personnel.

Contenu de la matière

Types d'activité

Compréhension

- écouter des émissions radiophoniques et télévisuelles
- formuler des hypothèses de sens.

Expression

- s'adresser à un auditoire de façon adaptée

Contenus

Compréhension

- les registres de langue
- les expressions idiomatiques

Expression

- annonces
- exposés
- débit
- registre de langue

Mode d'évaluation Continu et examen

Références

- BARIL, D. ANTONIDIS G, *Techniques de l'expression écrite et orale*, Sirey, 2001
- Blanche, P, *A tour de rôle, des activités de communication orale à pratiquer face à face*, Paris, Clé international, 1991
- *Les méthodes de français : Le DELF*, Funanbule, Pour tout dire, Le français dans le monde, Tempo.

Sites : www.tv5.org/ TV5
www.francaisfacile.com

Semestre: 3^{ème} Semestre

UE: Unité d'Enseignement Fondamentale 1

Matière 2 : Compréhension et Expression Orale 3

Objectifs de l'enseignement

Réactiver, élargir les connaissances des étudiants et développer les compétences nécessaires pour communiquer avec aisance à l'oral, au quotidien et/ou dans des situations professionnelles.

Connaissances préalables recommandées

Compréhension

- comprendre des messages longs et variés
- saisir le contenu d'un échange verbal (thème, principaux arguments, enjeux, ...etc.)

Expression

- produire des messages longs et variés
- produire des échanges verbaux en interaction
- défendre son opinion
- s'exprimer

Contenu de la matière

Types d'activité

Compréhension

- écoute de conférences
- écoute d'allocutions de personnalités politiques, académiques, ...etc.

Expression

- scènes mimées
- l'exposé
- le débat
- Défendre une thèse
- l'entretien
- la table ronde

Contenus

Compréhension

- Saynètes
- sketch
- monologues
- des pièces de théâtre
- discours académiques

Expression

- annonces
- exposés
- débit
- registre de langue

Mode d'évaluation Continu et examen.

Références

- BARIL, D. ANTONIDIS G, *Techniques de l'expression écrite et orale*, Sirey, 2001
- Blanche, P, *A tour de rôle, des activités de communication orale à pratiquer face à face*, Paris, Clé international, 1991
- Les méthodes de français : Le DELF, Funanbule, Pour tout dire, Le français dans le monde, Tempo.

Sites : www.tv5.org/ TV5

www.francaisfacile.com

Semestre: 4^{ème} Semestre

UE: Unité d'Enseignement Fondamentale 1

Matière 1: Compréhension et Expression orale 4

Objectifs de l'enseignement

Réactiver, élargir les connaissances des étudiants et développer les compétences nécessaires pour communiquer avec aisance à l'oral, au quotidien et/ou dans des situations professionnelles.

Connaissances préalables recommandées

Compréhension

- comprendre des messages longs et variés
- saisir le contenu d'un échange verbal (thème, principaux arguments, enjeux, ...etc.)

Expression

- produire des messages longs et variés
- produire des échanges verbaux en interaction
- défendre son opinion
- s'exprimer

Contenu de la matière

Types d'activité

Compréhension

- écoute de conférences
- écoute d'allocutions de personnalités politiques, académiques, ...etc.

Expression

- scènes mimées
- l'exposé
- le débat
- Défendre une thèse
- l'entretien
- la table ronde

Contenus

Compréhension

- Saynètes
- sketch
- monologues
- des pièces de théâtre
- discours académiques

Expression

- annonces
- exposés
- débit
- registre de langue

Mode d'évaluation Continu et examen

Références - BARIL, D. ANTONIDIS G, *Techniques de l'expression écrite et orale*, Sirey, 2001

- Blanche, P, *A tour de rôle, des activités de communication orale à pratiquer face à face*, Paris, Clé international, 1991

- *Les méthodes de français : Le DELF, Funanbule, Pour tout dire, Le français dans le monde*, Tempo.

Sites : www.tv5.org/ TV5

www.francaisfacile.com

Appendix D: Permission of ICC Scales

Appendix E

Intercultural Awareness Questionnaire

Code :

INTERCULTURAL AWARENESS QUESTIONNAIRE

Background information:

Age:

Have you ever lived abroad? YES NO

If yes, indicate the place

Have you ever studied abroad? YES NO

If yes, indicate the place

Have you ever traveled to the USA, UK; or any other English Speaking Country?

YES NO , If yes, for how long?

Do you have any foreign friends? YES NO

If yes, where do you know them from :

Directions: here are several statements about American cultural values. Please indicate the extent to which you feel that each statement describes what you think. There are no right or wrong answers, just answer honestly how you feel by indicating:

5= *strongly agree*

4= *agree*

3= *not decided*

2= *disagree*

1= *strongly disagree*

..... 1 Americans are individualists

..... 2 Americans are doing oriented

..... 3 Americans believe that life is basically sad

..... 4 Americans are high in family mobility

..... 5 Americans emphasize spiritual life

..... 6 Americans are less formal in social interaction

..... 7 Americans seldom express their opinions openly

..... 8 Americans emphasize social rank

..... 9 Americans often refer to each other by first name

..... 10 Americans are not action-oriented

..... 11 Americans believe that they are in control of their environment

..... 12 Americans rely on intermediaries in social interaction

..... 13 Americans express themselves directly

..... 14 Americans are less democratic in the family role behavior

..... 15 American emphasize change more than tradition

..... 16 Americans do not emphasize status

..... 17 Americans emphasize the future more than the past

..... 18 Americans believe that the human nature is unchangeable

..... 19 Americans believe that people are controlled by the supernatural

..... 20 Americans are open in the family role behavior?

THANK YOU FOR YOUR COOPERATION

Appendix F

Intercultural Sensitivity Scale Pre-test

Code :

PRE-TEST: INTERCULTURAL SENSITIVITY SCALE

Directions: below is a series of statements about intercultural communication. There are no right or wrong answers, please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation

5= *strongly agree*
4= *agree*
3= *not decided*
2= *disagree*
1= *strongly disagree*

..... 1 I enjoy interacting with people from different cultures	..... 11 I tend to wait before forming an impression of culturally different persons
..... 2 I think people from other cultures are narrow-minded	..... 12 I often get discouraged when I am with people from different cultures
..... 3 I am pretty sure of myself in interacting with people from different cultures	..... 13 I am open-minded to people from different cultures
..... 4 I find it very hard to talk with people from different cultures	..... 14 I am very observant when interacting with people from different cultures
..... 5 I always know what to say when interacting with people from different cultures	..... 15 I often feel useless when interacting with people from different cultures
..... 6 I do not like to be with people from different cultures	..... 16 I respect the ways people from different cultures behave
..... 7 I respect the values of people from different cultures	..... 17 I try to obtain as much information as I can when interacting with people from different cultures
..... 8 I get upset easily when interacting with people from different cultures	..... 18 I would not accept the opinions of people from different cultures
..... 9 I feel confident when interacting with people from different cultures	..... 19 I am sensitive to my culturally different counterpart's subtle meaning during our interaction
..... 10 I can be as sociable as I want when interacting with people from different cultures	..... 20 I think that my culture is better than other cultures
	..... 21 I often get positive responses to my culturally distinct counterpart during our interaction
	..... 22 I avoid those situations where I have to deal with culturally different persons
	..... 23 I often show my culturally distinct counterpart my understanding through verbal or nonverbal cues
	..... 24 I have a feeling of enjoyment towards differences between my culturally-distinct counterpart

THANK YOU FOR YOUR COOPERATION

Appendix G

Intercultural Sensitivity Post-test

Code : _____

POST-TEST: INTERCULTURAL SENSITIVITY SCALE

Directions: below is a series of statements about intercultural communication. There are no right or wrong answers, please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement.

5= *strongly agree*
4= *agree*
3= *not decided*
2= *disagree*
1= *strongly disagree*

..... 1 I enjoy interacting with people from different cultures

..... 2 I think people from other cultures are narrow-minded

..... 3 I am pretty sure of myself in interacting with people from different cultures

..... 4 I find it very hard to talk with people from different cultures

..... 5 I always know what to say when interacting with people from different cultures

..... 6 I do not like to be with people from different cultures

..... 7 I respect the values of people from different cultures

..... 8 I get upset easily when interacting with people from different cultures

..... 9 I feel confident when interacting with people from different cultures

..... 10 I can be as sociable as I want when interacting with people from different cultures

..... 11 I tend to wait before forming an impression of culturally different persons

..... 12 I often get discouraged when I am with people from different cultures

..... 13 I am open-minded to people from different cultures

..... 14 I am very observant when interacting with people from different cultures

..... 15 I often feel useless when interacting with people from different cultures

..... 16 I respect the ways people from different cultures behave

..... 17 I try to obtain as much information as I can when interacting with people from different cultures

..... 18 I would not accept the opinions of people from different cultures

..... 19 I am sensitive to my culturally different counterpart's subtle meaning during our interaction

..... 20 I think that my culture is better than other cultures

..... 21 I often get positive responses to my culturally distinct counterpart during our interaction

..... 22 I avoid those situations where I have to deal with culturally different persons

..... 23 I often show my culturally distinct counterpart my understanding through verbal or nonverbal cues

..... 24 I have a feeling of enjoyment towards differences between my culturally-distinct counterpart

THANK YOU FOR YOUR COOPERATION

Appendix H:

Post Treatment Questionnaire

Code :

POST TREATMENT QUESTIONNAIRE

Dear participant, I would like to know your feelings about the course you just finished, your answers are so valuable, there are no right or wrong answers, please answer as honestly as possible.

Here is a list of activities we did this semester:

- a) Warm-up questions
- b) Group work
- c) Cultural pictures
- d) Presentations of Projects
- e) Critical incidents
- f) Intercultural scenarios

1. Which one of these activities did you find more interesting. Why?
.....
.....
2. Which activity was least interesting to you ? Why ?
.....
.....
3. Which topic any particular you think had more impact on you ? Why ?
.....
.....
.....
.....
.....
4. Can you list three main things you learned in this class?
.....
.....
.....
5. Read the statements below, then indicate the corresponding answer that best describes your feelings:
5= Strongly agree 4= Agree 3= Neither agree nor disagree 2= Disagree 1= Strongly disagree

I have more understanding of other cultures	
I am interested to learn about other cultures	
I am aware of my own culture	
I am confident in communicating with foreigners	
I reflect about others' values, beliefs, and behaviors	
I try to understand others' behaviors	

6. Compared to October, do you think you have changes? If yes, in what way?
.....
.....
.....
.....

Thank you Very Much for your Cooperation

Appendix I

FGD Guide

Cultivating EFL Learners' Intercultural Communicative Competence

Focus Group Discussion Guide

Introduction: This study aims at cultivating EFL learners' intercultural communicative competence through a culture-based syllabus designed to reach this aim. :

Participants: first year students at the department of English language and literature who have participated in a treatment phase of 12 weeks.

Participant Consent: Participants signed a consent form to participate in the focus group discussion. One copy of the informed consent form was given to participants and a second copy was kept by the researcher. Participants were informed that audio-taping will be used for recording the focus group session.

Moderator: Their teacher of Oral expression; and the researcher who designed; and conducted the experiment

FGD guide: A discussion guide facilitated structuring the focus group discussion by highlighting the topics that need to be covered. Participants were given copies of the FGD guide to be have an idea of what will be discussed.

Data collection: The discussions will be audio-taped after being agreed by participants, and will be transcribed for analysis. The recordings will be securely stored until transcribed and then destroyed. The transcription will not contain information that would allow individuals to be linked to specific statements.

Time and Place for Focus Group: The focus group will last for one hour and a half, and can have a break if participants need it. Participants received clear details of where and when the focus group will take place and how long it will last.

FOCUS GROUP DISCUSSION GUIDE

Moderator's welcome, introduction and instructions to participants

Welcome and thank you for taking part in this focus group. You have been asked to participate as your point of view is important. I really appreciate your time.

Introduction: This focus group discussion aims at delving into your current opinions and feelings about the experiment you have participated in during the first semester. The purpose of it is to understand how possibly the treatment had impacted your: Intercultural communicative competence and your views regarding cultural content dealt with in the lessons you had. The focus group discussion will take no more than one hour and a half. May I tape the discussion to facilitate its recollection?

Anonymity: Despite being taped, I would like to assure you that the discussion will be anonymous. The tapes will be kept safely until they are transcribed word for word, then they will be destroyed. The transcribed notes of the focus group will contain no information that would allow individual subjects to be linked to specific statements. You should try to answer and comment as accurately and truthfully as possible. I and the other focus group participants would appreciate it if you would refrain from discussing the comments of other group members outside the focus group. If there are any questions or discussions that you do not wish to answer or participate in, you do not have to do so; however please try to answer and be as involved as possible.

Ground rules

- The most important rule is that only one person speaks at a time. There may be a temptation to jump in when someone is talking but please wait until they have finished.
- There are no right or wrong answers
- You do not have to speak in any particular order
- When you do have something to say, please do so. It is important that I obtain the views of each one of you
- You do not have to agree with the views of other people in the group
- Does anyone have any questions? (answers).
- OK, let's begin

Introductory question

I am just going to give you a couple of minutes to think about your experience of taking this course during the first semester as part of the experimental group, what is your overall perception of the experience?

Guiding questions

- What are your views regarding the class? How would you describe it?
- Is there anything in particular that you enjoyed in this class?
- Do you think the techniques and strategies used in teaching culture have helped you understand better the cultural content of the lessons? In what way?
- What are your thoughts concerning the content of the lessons?
- Was there anything that annoyed you? In relation to the topics or content of the lessons

- When thinking back to how cultural content were introduced to you, are there ways that could have been introduced to make it easier/better for you?
- Did you feel comfortable preparing and presenting projects related to intercultural misunderstanding scenarios? How did you feel during your group work interaction
- How do you think this class may have affected your intercultural communicative competence?
Do you think this course has affected your awareness of your own culture and other ones?
Do you believe this class has made you more open and understanding towards others? How?
- What did you learn from this class?
- Do you believe this course has changed you somehow?

Concluding question

- Of all the things we've discussed today, what would you advice future students who will be taking this course?

Conclusion

- Thank you for participating. This has been a very successful discussion
- Your opinions will be a valuable contribution to the study
- I hope you have found the discussion interesting
- If there is anything you are unhappy with or wish to complain about, please speak to me later
- I would like to remind you that any comments featuring in this report will be anonymous.

Appendix J : FOCUS GROUP NOTE-TAKING SHEET

Date of Focus Group *February; 5th 2018/ 11-12.30*

Location of Focus Group *Department of English Language and Literature, Room 2*

Number of Participants *8 total – 4 male, 4 Female*

Category of Group *Experimental Group*

Responses to Questions

- Q1. What are your views of the class? How would you describe it?

Brief Summary/Key Points	Notable Quotes

Q2. Is there anything in particular that you enjoyed in this class?

Brief Summary/Key Points	Notable Quotes

Further Remarks :

.....

.....

.....

.....

.....

Q3: Do you think the techniques and strategies used in teaching culture have helped you understand better the cultural content of the lesson? In what way?

Brief Summary/Key Points	Notable Quotes

Q4: What are your thoughts concerning the content of the lessons?

Brief Summary/Key Points	Notable Quotes

Further Remarks :

.....

.....

.....

.....

.....

- Q5: Was there anything that annoyed you? In relation to the topics or content of the lessons?

Brief Summary/Key Points	Notable Quotes

Q6: When thinking back to how cultural content were introduced to you, are there ways that could have been introduced to make it easier/better for you?

Brief Summary/Key Points	Notable Quotes

Further Remarks :

.....

.....

.....

.....

.....

- Q7 :Did you feel comfortable preparing and presenting projects related to intercultural misunderstanding scenarios? How did you feel during your group work interaction?

Brief Summary/Key Points	Notable Quotes

- Q8: How do you think this class may have affected your intercultural communicative competence?

Do you think this course has affected your awareness of your own culture and other ones?

Do you believe this class has made you more open and understanding towards others?

How?

Brief Summary/Key Points	Notable Quotes

Further remarks:

.....

.....

.....

.....

.....

Q9 : What would you advice future students who will be taking this course?

Brief Summary/Key Points	Notable Quotes

Closing Question: Of all the things we've discussed today, what did you learn from this class?

And do you believe this course has changed you somehow?

.....

.....

.....

.....

.....

Appendix K

Consent Form

Consent to Participate in a Research Study

Title of Study: Cultivating Students' Intercultural Communicative Competence through a Culturally based Syllabus.

Investigators:

Name: Haddaoui Soumia **Dept:** English **Phone:** 00213553838253

Dear participant

Introduction

- You are being asked to be in a research study of how the integration of culture in the EFL classroom may enhance learners' intercultural communicative competence.
- You were randomly selected to take part in this research study.
- We ask that you read this form and ask any questions that you may have before agreeing to be in the study.

Purpose of Study

- The purpose of the study is to investigate the extent to which a culturally based syllabus may enhance students' intercultural communicative competence
- Ultimately, the results of this research may be published as an article, a paper, or a presentation

Description of the Study Procedures

- If you agree to be in this study, you will be asked to attend regularly the course, participate in all activities of the course, answer the tests, and participate in the final Focus group discussion conducted at the end of the experiment.

Risks/Discomforts of Being in this Study

- There are no reasonable foreseeable (or expected) risks.

Benefits of Being in the Study

- The study aims at investigating how a culturally based syllabus may enhance the intercultural competence of learners, taking part in this study will get you exposed to different cultural topics, and may help you have a clearer idea of the cultural differences.

Confidentiality

- This study is anonymous. We will not be collecting or retaining any information about your identity.
- The records of this study will be kept strictly confidential. Research records will be kept in a locked file, and all electronic information will be coded and secured using a password protected file. We will not include any information in any report we may publish that would make it possible to identify you.
- Your identity will be disclosed in the material that is published. However, you will be given the opportunity to review and approve any material that is published about you.

Right to Refuse or Withdraw

- The decision to participate in this study is entirely up to you. You may refuse to take part in the study **at any time** without affecting your relationship with the investigator of this study. Your decision will not result in any loss or benefits to which you are otherwise entitled.

Right to Ask Questions and Report Concerns

- You have the right to ask questions about this research study and to have those questions answered by me before, during or after the research. If you have any further questions about the study, at any time feel free to contact me, [*Haddaoui Soumia*] at [*haddaoui.soumia@gmail.com*] or by telephone at [*00213553838253*].

Consent

- Your signature below indicates that you have decided to participate in this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep, along with any other printed materials deemed necessary by the study investigator.

Subject's Name (print): _____

Subject's Signature: _____

Date: _____

Investigator's Signature: _____

Date: _____

APPENDIX L: LESSON PLAN SAMPLE

Thanksgiving

Thanksgiving is one of the most celebrated holidays in the United States. It also marks the beginning of the Holiday Season; the weeks leading up to Christmas, Hanukah, Kwanza and the winter solstice, which are all widely-celebrated holidays in the United States. For retailers, thanksgiving begins their busiest season. It is celebrated on the fourth Thursday of November. The arrival of Thanksgiving marks a very exciting and busy time for shopkeepers and small businesses.

The origins of Thanksgiving can be traced back to 1621 when the Pilgrims celebrated their first year of harvest in the new world. This feast lasted three days and it was attended by 90 Native Americans and 53 Pilgrims. It was originally celebrated as a day of giving thanks for the blessing of the harvest and of the preceding year. Thanksgiving has been celebrated nationally since 1789, after a proclamation by George Washington. It has been founded officially as a federal holiday by President Abraham Lincoln in 1863 during the American Civil War. In 1939, President Franklin Roosevelt fixed the date of Thanksgiving as the fourth Thursday in November instead of the last one.

Thanksgiving to a large extent is about having a feast with friends and family. Turkey is the traditional main course, with the yams, squash, pumpkin pie, cranberries, and other rich and filling foods rounding out the meal. Some families spend weeks preparing for their Thanksgiving feast and to stuff oneself is most certainly encouraged.

The Thanksgiving meal of today is rooted in the meal that the pilgrims from Europe shared with the Native Americans on the first Thanksgiving. Turkey, duck, goose, squash, corn, and a plethora of other foods were shared between the Europeans and the Native Americans. This original fete is said to go on for three full days.

Football is another tradition during Thanksgiving celebrations in the United States. Many

families gather in the kitchen and watch sports on TV together while cooking and helping prepare the meal. Families that aren't sports fans, however, may opt to spend outside enjoying the crisp autumn air or may find other diversions to enjoy while the turkey cooks.

Thanksgiving is not a uniquely American holiday. There are similar celebrations in Canada, for instance. The concept behind the holiday – showing thankfulness by having a feast – spans many cultures.

- ✚ The text was adopted by the teacher from information available on the websites of the American embassy

<https://uk.usembassy.gov/thanksgiving-a-favorite-u-s-holiday/>

https://uk.usembassy.gov/ambassador_johnson_delivers_thanksgiving_day_remarks_at_st_pauls_november_2018/

<https://ar.usembassy.gov/education-culture/irc/u-s-holidays-celebrations/thanksgiving-day/>

Discussion questions:

- 1- Why and how do Americans celebrate Thanksgiving (significance)?
- 2- Reflect back on the values of Thanksgiving.
- 3- Write a sentence in which you show thanks.
- 4- Is there a day in your country where you give thanks?



Lesson Plan

Module: Oral Expression

Topic: Thanksgiving

Level: 1st Year Students of English

Time: 90 minutes

Materials or Teaching Aids: Reading text, pictures, videos, audio, overhead projector.

Objectives:

By the end of the lesson, the students should be able to:

- Know some basic facts and information about Thanksgiving.
- Know something about the values, norms, and beliefs of a particular event (small c culture)
- Know some vocabulary related to Thanksgiving.
- Compare their native culture with the target one.
- Be more interculturally aware.

Language Functions: Arguing, Comparing, and convincing about a foreign cultural event through the following language skills: Reading, Speaking and Listening.

Lesson Plan:

1. Warm-up: (10 minutes) **material** (pictures, cards) **Technique:** Cultural Island

- Teacher /student interaction

- **Brainstorming:** the teacher asks the students some questions to brainstorm their prior knowledge on the topic.
- **Introduction:** after brainstorming, the teacher introduces the new topic using different pictures related to the event. The teacher also sets the lesson objectives. Through asking questions, the teacher has to make the students focus on particular points in the

pictures (places of small c culture). The students have to infer the meaning behind a particular picture. The teacher's role is to guide the students and correct their answers.

At the same time, the teacher introduces the new vocabulary and writes it on the board.

2- **Presentation**: (25 minutes) **material**: reading text

- Introducing the new information, checking the students' comprehension.
- The students are given a text and have to read it individually.
- Ask some students to read the text loudly and explain any difficult words.
- Then ask comprehension questions.

3- **Practice**: (30 minutes) **technique**: Cultural Capsules

- Divide the students into groups of 4 members;
- Ask the students to (write one or two paragraphs in which they) compare Thanksgiving to a similar celebration in their own culture. Try to make them draw parallels between the two events in relation to food, giving thanks, harvest, and family gathering.
- The groups then present their work to the class.
- The teacher should at the end of every presentation discuss with the students the intercultural perspective of the lesson; he should highlight and emphasize the importance of both source and target culture.

4- **Evaluation**: (10 minutes) **Technique**: Culture Quiz

- The teacher asks the students to answer a quiz about thanksgiving to check understanding.


At the end, the teacher shared a video song about Thanksgiving using the overhead projector to help the students memorize the event. The video was about Thanksgiving celebrations in the American Embassy in Algiers (10-15 minutes)

5-Key Takeaways: Cultural Insights on Thanksgiving




- By spending time with family and friends on Thanksgiving, people reaffirm their close relationships, the social importance of family and friends.
- Thanksgiving highlights stereotypical American gender roles.
- Overeating associated with Thanksgiving illustrates American materialism and abundance.
- It turns out that Thanksgiving is about a lot more than turkey and pumpkin pie.

APPENDIX M

Self-Assessment Worksheet



Session :

My Worksheet	It does 	It can improve 	Comments 
The lesson contains relevant, interesting, and useful information about the cultural topic			
Vocabulary related to the topic was explained			
I made brainstorming questions at the beginning of the lesson			
I draw attention to linguistic and functional features of English language during the class			
I made reference to source culture with reference to this topic			
I provoked a debate about the differences and similarities in both target and source cultures			
I promoted group work and interaction			

Résumé

La compétence de communication interculturelle est considérée comme un élément clé de l'apprentissage des langues étrangères. Elle permet aux apprenants de réfléchir sur le monde qui les entoure, d'être conscients de leurs propres valeurs culturelles, de respecter les cultures des autres, et de s'exprimer de manière appropriée. Il se trouve que cette compétence est totalement ignorée dans les programmes d'Anglais. En conséquence de quoi, cette recherche vise à intégrer et à développer la compétence de communication interculturelle chez des apprenants par le biais d'un programme basé sur la culture. Pour se faire, cinquante-deux étudiants d'anglais de première année à l'Université Sétif2 ont participé dans cette recherche qui s'est appuyée sur une méthode mixte quasi expérimentale. Une phase exploratoire a permis d'identifier les éléments culturels, qui font défaut chez les apprenants, et qui sont susceptibles de cultiver la compétence de communication interculturelle. Cette phase a permis aussi d'apprécier le niveau de conscience interculturelle des apprenants. Le groupe expérimental et le groupe témoin ont tous les deux subi un pré-test de sensibilité interculturelle; ensuite, le groupe expérimental a, pendant douze semaines, été exposé aux valeurs, comportements, et croyances culturels cible, tout en actionnant la culture source pour en apprécier le contraste entre les deux cultures. Les leçons prodiguées, lors de cette phase expérimentale, ont tous été élaborées et mises en œuvre autour de l'approche interculturelle. Subséquemment, un post-test a été administré aux deux groupes et un questionnaire à propos du traitement a été adressé au groupe expérimental. Pour se faire une idée plus précise sur les opinions des participants quant à l'impact de l'expérience, un focus group a eu lieu avec huit étudiants. Les résultats du pré-test affichent une faiblesse en termes de sensibilité interculturelle chez les deux groupes; et plus particulièrement concernant les aspects interactifs portant sur la participation, l'amusement, et la confiance. Bien que les participants aient montré du respect pour les valeurs culturelles des autres, ils n'ont pas pu

également se départir d'une attitude ethnocentrique de leur propre culture. Ces résultats, ainsi que ceux du questionnaire de conscience interculturelle indiquent une faible compétence de communication interculturelle dans les deux groupes. Les résultats du post-test ont dévoilé une différence significative dans la compétence de communication interculturelle des étudiants des deux groupes. Au niveau de la sensibilité interculturelle; les étudiants du groupe expérimental ont montré une amélioration dans leur confiance et engagement en interaction; tandis que leur attitude ethnocentrique a diminué par rapport au groupe témoin. En outre, les résultats des discussions du focus groupe ont confirmé l'impact positif du traitement sur la perception des étudiants de leur propre culture, et leur compréhension de celle de l'autre. Il est ainsi recommandé d'accorder plus d'importance à la culture source et la culture cible dans les programmes d'enseignements. Une approche interculturelle est primordiale pour générer une atmosphère interculturelle dans laquelle les étudiants peuvent développer leurs compétences de communication interculturelle.

Mots clés: la compétence de communication interculturelle, la culture locale, la culture cible.

ملخص

تعتبر الكفاءة التواصلية بين الثقافات عنصراً أساسياً في تعلم اللغات الأجنبية حيث تسمح للمتعلمين بالتأمل في العالم الذي حولهم، الوعي بقيمهم الثقافية، احترام ثقافات الآخرين، والتعبير عن أنفسهم بشكل مناسب. للأسف، يتم تجاهل هذه الكفاءة في مناهج الانجليزية. تهدف هذه الدراسة إلى تنمية الكفاءة التواصلية بين الطلبة من خلال منهاج قائم على الثقافة مع عينة من اثنين وخمسين طالباً في السنة الأولى للغة الإنجليزية بجامعة سطيف 2، وذلك باتباع تصميم شبه تجريبي كمي و كفي في آن واحد ساعدت المرحلة الاستكشافية على تحديد العناصر الثقافية المسؤولة عن تعزيز الكفاءة التواصلية بين الثقافات، والتحقيق في الوعي الثقافي للطلبة. اجاب كل من المجموعتين التجريبية والضابطة عن الاختبار القبلي للحساسية بين الثقافات؛ و في وقت لاحق، شاركت المجموعة التجريبية في التجربة لمدة اثني عشر أسبوعاً، والتي من خلالها تطرق الباحث للقيم والمعتقدات والسلوكيات الثقافية لكل من الثقافة المستهدفة و الأصلية. اتبع منهج المتأقفة لتنفيذ الدروس. ومن ثم، تم إجراء اختبار ما بعد التجربة على كلا المجموعتين واستبيان ما بعد البحث الخاص فقط بالمجموعة التجريبية. بهدف التعمق في آراء المشاركين في التجربة وتأثيرها، تم إجراء مقابلة جماعية مع ثمانية طلبة تم اختيارهم بعناية. أشارت نتائج الاختبار التمهيدي إلى أن طلبة كلا المجموعتين لديهم بمستوى منخفض من الحساسية بين الثقافات، خاصة فيما يتعلق بمشاركة التفاعل؛ التمتع بالتفاعل، والثقة أثناء التفاعل؛ على الرغم من أن المشاركين أظهروا احتراماً للقيم الثقافية للآخرين، إلا أنهم أظهروا أيضاً توجهاً عرقياً لثقافتهم الخاصة. هذه النتائج جنباً إلى جنب مع تلك من استبيان الوعي الثقافي أشارت إلى مستوى منخفض من الكفاءة التواصلية بين الثقافات في كل من المجموعة التجريبية والضابطة . أظهرت نتائج الاختبار البعدي اختلافاً كبيراً في الكفاءة التواصلية بين الثقافات طلبة ، على مستوى الحساسية بين الثقافات. أظهر طلبة المجموعة التجريبية تغييراً إيجابياً في المشاركة و الثقة بالتفاعل؛ بينما انخفض موقفهم العرقي مقارنة مع المجموعة الضابطة .بالإضافة إلى ذلك، كشفت نتائج المقابلة الجماعية كيف أثرت التجربة على نظرة الطلبة لثقافتهم، ورفعت مستوى فهمهم للآخر. إعطاء الثقافة أهمية أكبر في تصميم المناهج الدراسية؛ وأنه ينبغي التركيز أكثر على كل من الثقافة الأصلية والمستهدفة. اتباع نهج المتأقفة في التعليم قد يساهم في توليد جو مشترك بين الثقافات حيث يمكن للطلاب تطوير كفاءاتهم

التواصلية بين الثقافات

الكلمات المفتاحية

الكفاءة التواصلية بين الثقافات- الثقافة الكلية – الثقافة الجزئية – الثقافة المحلية – الثقافة المستهدفة