Research Paper submitted to the department of English in partial fulfillment of the requirements of the degree of MASTER 2

RAISING EFL LEARNERS' INTERCULTURAL COMMUNICATIVE COMPETENCE THROUGH ICC MODULE

Case study :
2nd year master students of English at Khemis Miliana University, Ain Defla, Algeria.

Supervised by: **Submitted by:**

Mr. Abdelhamid Alili   Kori Yahia Romaissa

MAZOUZ ASMAA

ITIM DHIHAD

Academic Year: 2021-2022

Dedication 1

I dedicate this humble work to the memory of my beloved father, Mustapha whose love always pushing me to go on …

To My beautiful mother, may Allah reward you for all what you did and still do for me…

To my sisters Fatima, Asmaa and Salma , To my brothers Salah Eddin and Mohammed , to my brother in law Youcef and to my nephews Anes and mohamed El Mustapha and Adam to my nieces Asia and Aridj, I still want to tell you all because of you life is beautiful.

To all my friends and colleagues and teachers specially Mr Alili, an example of modesty and welfare

Kori yahia Romaissa

Dedication2

To my Family..

To my friends..

 to my mates with whom I shared the university life with its lights and shadows …

To all my teachers especially Mr. Alili

To all those who love me I dedicate this work…

Djihad Itim

Dedication 3

After ALLAH the almighty who granted me the power to endure and make it up to here.

I dedicate this dissertation

To my parents for their love, patience, confidence, and support. May ALLAH reward you bountifully.

To my brother and sisters , mostly Hadjer who helped me in every way possible.

To the rest of my family, my friends and all those who love me.

To my teachers, especially Mr Alili and Mrs Belkheir.

To Mr Berradjaa for his tolerance, and to Romaissaa for her compassion.

To my friend Sidou, for standing by my side, backing me and persuading me not to give up.

To my gift from heaven, my son Daniel Assil, may ALLAH heal you from whatever pain your are suffering from.

Lastly, to myself, I fought against all the odds and still will.

May this be the start, not the end.

Mazouz Asma

Acknowledgement

First and foremost, praises and thanks to the God, the Almighty for his Showers of blessing throughout our study to complete the research successfully.

Words cannot express our gratitude to our professor Mr Alili for his invaluable patience and feedback.

Lastly, we would be remiss in not mentioning our families, their belief in us has kept our spirits and motivation high during this process.

Abstract

The major aim of this research study was to investigate the impact of intercultural communicative competence module on raising EFL learners' intercultural communicative competence. A sample of 83 students was randomly selected from different groups in Djilali Bounaama University of Khemis Miliana , Algeria.

Data were collected by using the Intercultural Scale adapted from Chen and a questionnaire. A mixed approach was used for data analysis. It was found that there is a positive relationship between ICC module and students' intercultural awareness. Results showed that students are more aware about the importance of studying the ICC module.

Therefore, it is concluded that studying the intercultural communicative competence syllabus not only enhance students' intercultural communicative competence but also improving English as a foreign language. ICC training is so crucial that educators required contributing in their students' appreciation for the language and the target culture they study, as well as taking a part in shaping their students' awareness of their own culture.

Keywords: culture , intercultural communicative competence, intercultural awareness.

ملخص :

كان الهدف الرئيسي لهذه الدراسة العلمية هو التحقيق في تأثير مقياس كفاءة التواصل بين الثقافات على رفع كفاءة التواصل
الثقافية بين متعلمي اللغة الإنجليزية كلغة أجنبية . تم اختيار عينة من 83 طالبًا بشكل عشوائي من مجموعات مختلفة في جامعة
جيلالي بونعامة بخميس مليانة ، الجزائر.

أظهرت النتائج أن الطلاب أكثر وعياً بأهمية دراسة المقياس السابق ذكره.

كما انه تبين ان دراسة منهج الكفاءة التواصلية بين الثقافات لا يعزز فقط كفاءة الطلاب في التواصل بين الثقافات ولكن أيضًا يساهم
في تحسين لغتهم الإنجليزية كلغة أجنبية . لذا فهو من المطلوب من اساتذة اللغات بصفة عامة و اساتذة مقياس كفاءة التواصل بين
الثقافات بصفة خاصة في تعزيز وعيهم بمدى اهمية هذه الكفاءة و تكثيف مجهوداتهم لتدريسها لطلابهم.

Table of contents

Introduction

Intercultural competence (IC) is essential for global citizens in the 21st century, the era of integration (Stiftung & Cariplo, 2008). The roles of culture teaching and intercultural education in contemporary time are confirmed and emphasized (Arslangilay, 2018; Byram & Kramsch, 2008; Hofstede, 1991; Tran & Dang, 2014; Tran & Duong, 2015). In the same line, Algerian language-in-education policy has shown an increasing interest in developing IC for learners, which was considered as an integral part of the educational reform in foreign language teaching . the Algerian intercultural communication curriculum proved the proportion of home, target language, and international culture respectively. In the transitional period, it is important to explore teachers' perceptions and practices of intercultural integration and their supporting factors, namely teachers' education, teachers' intercultural experience, and ICC learning.

Culture classes have a humanizing and a motivating effect on the language learner and the learning process. They help learners observe similarities and differences among various cultural groups. Today, most of L2 students around the world live in a monolingual and monocultural environment. Consequently, they become culture-bound individuals who tend to make premature and inappropriate value judgments about their as well as others' cultural characteristics. This can lead them to consider others whose language they may be trying to learn as very peculiar and even ill-mannered, which, in turn, plays a demotivating role in their language learning process.

Some experts, however, approach the issue of teaching culture with some kind of reservation. Bada (2000) reminds us that awareness of cultural values and societal characteristics does not

necessarily invite the learner to conform to such values, since they are there to "refine the self so that it can take a more universal and less egoistic form" (p.100). Besides, we are reminded of the fact that English language is the most studied language all over the world, whereby the language has gained a lingua franca status (Alptekin, 2002; Smith, 1976). Alptekin (2002) in his article, favoring an intercultural communicative competence rather than a native-like competence, asserts that since English is used by much of the world for instrumental reasons such as professional contacts, academic studies, and commercial pursuits.

Intercultural awareness is regarded as the foundation of communication. It encompasses two qualities: awareness of one's own culture and of another culture. Put differently, it concerns the ability to stand back from one's own point of view with enhanced awareness of not only one's own cultural values, beliefs and perceptions but also those of other cultures. Cultural awareness is crucial when one communicates with individuals from other cultures. Bush and colleagues (2001) demonstrate that a communicator's cultural awareness is a key factor in developing intercultural communication competence. Zimmermann (1995) reports that getting along with the owners of one culture is essential to successful communication. Wiseman and colleagues (1989) note a positive correlation between intercultural communication competence and awareness of other cultures.

Many countries, including Algeria, have embedded culture teaching objectives such as cultivating students' intercultural ability and intercultural communication in language teaching guidelines. Some researchers point out that there is a lack of empirical research concerning this important topic in the context of Algeria. From a practical perspective, integration of language skills and intercultural competency could assist learners to be better prepared for interacting in the global world. To prepare students for their future careers, there is great need to emphasize the

development of intercultural competence in the globalizing job market. Evidence suggests that students' intercultural abilities need to be developed . It is necessary to conduct research, such as the one at hand, that seeks to explore students' current situation regarding intercultural competence.

This study seeks to enrich the existing intercultural literature by adding empirical information on the development of students' intercultural competence and filling the gap in research within the Algerian context. The study provides suggestions for language teachers in general and intercultural communicative competence teachers in particular mainly in Algeria and elsewhere on how to manage their future classroom teaching practice with the view to promoting the development of students' intercultural competence.

The study addressed the following questions and hypotheses to pursue the above stated broader objective.

- Is there a positive impact of intercultural communicative competence module on students' intercultural communicative competence?

- Are master 2 students' of English in Khemis Miliana university interculturally aware?

- **H01**: There is a positive relationship between ICC module and students' intercultural communicative competence.

- **H02:** There is a significant impact of studying ICC on improving English as a foreign language.

- **H03:**EFL students of master 2 of English department are more aware about the importance of studying the target culture.

The organization of the Study

The dissertation includes four chapters .The first chapter deals with Literature Review. It contains previous studies about intercultural communicative competence and English language learning. The second chapter deals with Methodology. It includes Research Design and Approach, setting and sample, instruments and material used. The third chapter deals with data analysis, findings and discussion. The last chapter includes recommendation, significance of the study and general conclusion.

Chapter one

Literature Review

Introduction

The 21st century is considered the age of globalization because it is characterized by fast-growing development in information and communication technologies. People around the world have more opportunities to communicate internationally with each other. English is the first international language used as a medium of communication (Kim, 2011) and is the most widely used by people from different cultural backgrounds (Choudhury, 2014; Jenkin, 2013; Nilmanee & Soontornwipast, 2014). Therefore, the demand for learning English among non-native speakers has dramatically increased; English has also been adopted as the main foreign language in educational systems by many countries throughout the world (Brumfit, 2004; Byram, 2008).

In addition, the English language learning environment has changed drastically. With its new roles as the global language and a lingua franca, English has been used as a communication tool to fulfill the goals of global economics, politics, education, science and technology, and culture and to communicate with members of different cultures (Byram, 2008).

This section will discuss the previous studies about intercultural communicative competence teaching and learning, explain its history, and importance.

Definitions of the concepts

Culture

Culture is the set of concepts, identities, representations, attitudes, values, symbols, styles, rules, patterns, and power relations found in the praxis of particular social communities (Deardorff, 2009).

Language and culture

The relationship between language and its sociocultural context is the subject of a vast literature across a range of interrelated disciplines, including sociolinguistics (e.g. Holmes, 2007), social semiotics (e.g. Halliday, 1978), communication studies (e.g. Fiske, 1990) and cultural studies (e.g. Bourdieu, 1991). The core claim to which all these disciplines hold is summed up in the claim that 'language does not function independently from the context in which it is used' (Liddicoat et al., 2003, p. 8). Atkinson (2002) elaborates this idea:

Obviously but nontrivially, language is social – a social practice, a social accomplishment, a social tool. People use language to act in and on their social worlds: to convey, construct, and perform, among other things, ideas, feelings, actions, identities, and simple (but crucial) passing acknowledgments of the existence of other human beings. None of these activities makes sense apart from a fundamentally social environment – all language is language in use, to paraphrase M.A.K. Halliday. (2002, p.526)18

Intercultural Competence (IC)

According to Byram, Nichols & Stevens (op. cit., pp. 4-7), the Intercultural Competence (IC) is based on components such as: intercultural attitudes, knowledge, skills, and shared values in a given society. The foundation is on the attitudes of the intercultural speaker. Byram refers to these components as "savoirs", the "know how", that will guide the attitudes of a foreign language learner. these components will be described briefly, as they are important for the

acquisition of the Intercultural Communicative Competence.

a) Intercultural attitudes (savoir être)

Intercultural attitudes refer to curiosity, openness, readiness, beliefs and behaviors of the interlocutors. One should be able to perceive the other and the self with open eyes, with eagerness to consider new values, beliefs and behaviors.

b) Knowledge/ Knowledge (savoirs)

Knowledge refers to understanding how social groups and social identities function, including one's own groups and identities. Further, Knowledge (savoirs) denotes the products and the practices of these social groups.

c) Skills of interpreting and relating (savoir comprendre)

Skills of interpreting and relating designate the ability to interpret and explain a document or an event from one culture to another.

d) Skills of discovery and interaction (savoir apprendre/ faire)

Skills of discovery and interaction refer to the ability to acquire and operate newly acquired knowledge, attitudes and skills under the constraints of real-time interaction.

e) Critical cultural awareness (savoir s'engager)

Critical cultural awareness is the ability to critically evaluate perspectives, practices and products in one's own culture as well as another's culture. This evaluation operates on the basis of explicit criteria.

These components are essential to those who would like to play the role of intercultural mediators. And they should be the groundwork of foreign language teaching within an intercultural approach.

Intercultural Communicative Competence

The intercultural communicative competence (ICC) is attained in the context of language learning and the accurate way to perform in the language. As Byram, Kribkova & Starkey (2002, pp. 9-10) mention "language teaching in an intercultural dimension continues to help learners to acquire the linguistic competence needed to communicate in speaking or writing, to formulate what they want to say/ write in correct and appropriate ways".

Students learn linguistic, communicative and intercultural abilities in order to effectively communicate and appropriately relate content in a variety of cross-cultural situations. Their cultural values, worldviews and attitudes are important to build an interrelationship with communities where the foreign language is spoken.

The Integration of Intercultural Communicative Competence in EFL Classrooms

The ultimate goal of English language teaching is to enable students to communicate effectively in real contexts, use authentic language, foster their ability to integrate the cultural aspects of the target language with its culture, and finally be qualified to communicate with foreigners using accurate target language (Zhaowen, 2015, p. 81). Therefore, English teachers take responsibility for cultivating ICC in students by designing English teaching that integrates intercultural communicative aspects in parallel with linguistic knowledge. Lazar (2007) described that to develop ICC, teachers should teach culture through language and teach language and culture interchangeably. In addition, teaching materials need to consciously and systematically incorporate elements of both "big C" and "little c" cultural general knowledge through culture-specific examples that are not taken only from the target culture(s) (p. 9). Similarly, Tomalin

(2008) said that teaching of culture in English language teaching should include cultural knowledge (knowledge of cultural institutions, the big C), cultural values (the "psyche" of the country, what people think is important), cultural behavior (knowledge of daily routines and behavior, the littlec), and cultural skills (the development of intercultural sensitivity and awareness, using the English language as the medium of interaction). Hsin (2008) expressed concerns about the problems for EFL learners when integrating their own culture with the intercultural content of the target language after Kramsch (1993) suggested that language teaching should include "a reflection both on the target and on the native culture" (p. 205). Therefore, Byram et al. (2002) suggested promoting ICC in the classroom using authentic materials and presenting the language in context. In addition, Byram (1989, 1991, 1997) also proposed two approaches to cultural learning in EFL classrooms, the first being to use learners' mother tongue as a medium for studying the target language culture and the second being to integrate language and culture by using the foreign language.

Reviewing the literature

One of the greatest demands of our time from the individual is the ability to communicate across borders and cultures. In this regard, incorporating an intercultural teaching perspective in foreign language education stands for a solid necessity that has emerged over the last few decades. In the early 1990s, Byram (1997) expressed the idea that native speakers cannot be a model, since language learner is forced to abandon a language to merge with another linguistic environment, becoming a 'linguistic schizophrenic' (p.398). Moreover, he questions the need for a detailed acquaintance with the culture of the country of the language being studied, especially, when this language is English. This questioning is grounded on the fact that most of the English speakers

across the globe are non-natives. Therefore, for communication, it is necessary to have an idea of the culturally different countries and people and to cultivate a tolerant attitude towards all cultures (Byram, 2008). We must not forget that teaching foreign languages does not consist simple transfer of reading, speaking, and writing and listening skills,

but rather it implies expanding worldview, providing opportunities for real-life experiences to empathize with other cultures.

In the history of language teaching, Communicative Language Teaching has gained a remarkable position with the main goal to develop learners' communicative competence (CC). CC has been defined differently and partially in relation to IC. In fact, Canale and Swain (1981), Celce-Murcia et al. (1995), and Van Ek (1986) concurrently approved the social and cultural factors of CC. Noticeably, Van Ek (1986) introduced six elements of CC: linguistic sociolinguistic, discourse, strategic, sociocultural, and social competence. Of them, sociocultural and social competence involve motivation, attitude, tolerance, and empathy, which have been recognized as components of IC.

In literature, two prominent models of IC have been introduced by Byram (1997) and Fantini (2006). Byram (1997) developed an IC model constituted from five interrelated components, known as the five - savoirs: (1) savoir être - attitude, (2) savoirs - knowledge, (3) savoir comprendre - skills to interpret and relate, (4) savoir apprendre/faire - skills to discover and interact and (5) savoir s' engager - critical cultural awareness. Fantini (2006) proposed another model of intercultural communicative competence (ICC), including multiple constituents and four IC dimensions, namely, knowledge, (positive) attitudes, skills, and awareness. In this framework, the four elements are arranged in a spiral and dynamic circle. Due to the dynamicity of Fantini' s

framework (2006), it has been adopted in specifying IC objectives and activities in intercultural language education.

Of popular approaches for intercultural teaching, *culture as practice* was originated from dynamic view of culture (Ho, 2011; Newton, Yates, Shearn, & Nowitzki, 2010). It has been widely accepted for developing skills to communicate and behave right in the target language culture, but it is blamed for ignoring the roles of learners' home culture (Crozet, Liddicoat & Lo Bianco, 1999). Therefore, Crozet et al. (1999) proposed *intercultural language teaching approach* to promote students' acquisition of IC through intercultural language activities, namely exploring cultures and comparing home with target language culture. However, both approaches ignored the interculturality of intercultural communication. Embracing the ideas of practicing culture and acquiring culture, this study advocates an approach for intercultural integration or intercultural teaching to develop leaner's' IC though their personal engagement in social intercultural communication in form of intercultural (language) activities (Byram, 2006; Deardorff, 2006; Liddicoat and Crozet, 1997; Newton, 2016; Newton et al. 2010) with the following principles:

- Intercultural teaching should be included in language lessons, not as a lesson by itself, but with a balance of cultural and linguistic focus.

- Intercultural teaching should be both implicit and explicit with clearly stated intercultural outcomes.

- Intercultural teaching should foster learners' acquiring and learning process.

- Intercultural teaching should take the diversity of learners and contexts into account with variety of intercultural language activities.

- Intercultural teaching should aim to develop learners' ICC rather than native-speaker competence.

In light of dynamic view of IC and principles of intercultural teaching, teachers' perceptions and practices are specified and discussed.

A number of related studies in Europe (Lázár, 2007; Gönen & Sağlam, 2012; Sercu et al., 2005) and in Asia (Chau and Truong, 2018; Ho, 2011; Nguyen, 2013; Zhou, 2011) are found relevant to this study as they investigate teachers' perceptions and practices of intercultural integration from the view of dynamic culture. Some similarities among those studies can be found. First, teachers' perceptions and practices, which are defined as what teachers think and do (Borg, 2003), were studied in parallel. Second, in many contexts, regardless of intercultural or target language environments, teachers had good intercultural teaching perceptions, but they did not frequently implement intercultural teaching in practice.

Teachers' perceptions of intercultural integration have been studied by Chau & Truong (2018), Gönen & Sağlam (2012), Nguyen (2013), Sercu et al. (2005), and Zhou (2011). It was generally proven that teachers had good perceptions of intercultural integration. They believed that the objectives of intercultural integration were to develop both linguistic and intercultural competence and approved the explicit incorporation of teaching culture into teaching language (Chau & Truong, 2018; Gönen & Sağlam, 2012; Sercu et al., 2005; Zhou, 2011). However, intercultural teaching was inferior to language teaching and focused on developing learners' intercultural knowledge (Gönen & Sağlam, 2012; Sercu et al., 2005; Zhou, 2011). Notably, Nguyen (2013) confirmed that teachers were not fully aware of their responsibilities to deal with intercultural integration in teaching English as a foreign language (EFL). Besides, Chau & Truong (2018) pinpointed that there existed the ignorance of intercultural objectives and well as the discrepancy between teachers' perceptions and practices of intercultural integration. In general,

teachers were positive to the integration of cultures into teaching EFL, but they still had different attitudes towards the balance of language and culture and their responsibility awareness.

From reflection of teachers' intercultural teaching practices or classroom observations, Chau and Truong (2018), Gönen and Sağlam (2012), Ho (2011), Lázár (2007), Nguyen (2013), Sercu et al. (2005), and Zhou (2011) confirmed that teachers did not deal with intercultural integration properly. Intercultural instruction was mainly knowledge-focused and teacher-centered (Chau & Truong, 2018; Gönen & Sağlam, 2012; Zhou, 2011). Besides, culture was treated as an add-on or a time-filler to a language lesson (Lázár, 2007; Ho, 2011). In addition, in Vietnam, Chau & Truong (2018), Ho (2011), and Nguyen (2013) concurrently found that intercultural teaching was accidental, implicit, and topic dependent because they just followed the coursebooks. For the above reasons, it is concluded that intercultural integration was not properly implemented.

In terms of content, the common discussion was what cultures were integrated: foreign culture or home culture, "big C" culture (civilization) or "small c" culture (behaviours, practices, values, and discourse structures). Gönen & Sağlam (2012) and Sercu et al. (2005) focused on the dominance of English speaking cultures. Other studies proved teachers' preferences of cultural diversity, covering home, target language, and other cultures (Chau & Truong, 2018; Ho, 2011; Lázár, 2007; Nguyen, 2013; Zhou, 2011). More specifically, Lázár (2007) found that teachers were more inclined to teach "big C" culture than "small c" culture, but Ho (2011) found the opposite. The finding gaps among the mentioned studies might be attributed to the learner and participant variance and size of research population.

Supporting factors to intercultural instruction were defined by Gönen and Sağlam (2012), Lázár (2007), and Zhou (2011). Lázár (2007) proved that two factors contributing to the frequency of intercultural teaching activities were teachers' intercultural experience and teachers' training, of

which the former was less overt. Focusing on teachers' education and training, Gönen and Sağlam

(2012) found that teachers of English Language Teaching (ELT) and non-ELT background gave

different priority to aspects of the target culture, but their practices were generally driven by the

curriculum that they applied. Regarding international experience, Zhou (2011) explored that

teachers' IC from international experience had meaningful impacts on their teaching beliefs and

practices. As discussed, common contributing factors to teachers' intercultural teaching were their

professional education, intercultural experience, IC, curriculum, and but the degree to which these

factors were affected varied.

Chapter two

Research Methodology

Introduction

The current chapter is devoted to giving a general idea about the research methodology followed in the present research work. It attempts to investigate the aim of ICC module on developing EFl Learners' Intercultural communicative competence, the question: to what extent does "Intercultural Communicative Competence syllabus" offer cultural knowledge and yet, what role it plays in promoting intercultural competence? Besides, this chapter is also concerned with the description of the research instruments that were used to carry out this study, namely a students' questionnaire and interview. The aim behind is to evaluate their intercultural awareness. Furthermore, it presents the data analysis procedures that have been applied for analyzing the gathered data.

Research Design

While conducting this study, the researcher generally goes through the phase of research design. Yet, to achieve appropriate results a combination of research instruments is needed. A research design includes a general guideline of data collection and the procedures through which the data is to be analyzed. Consequently, the information obtained provides an answer to the research questions. In this respect, McMillan and Schumacher (1993:31) explain that the aim of the research design is to "provide the most valid, accurate answers as possible to research questions".

In foreign/second language, research is divided into two main paradigms: qualitative research and quantitative one. In the same line of thought Aliaga and Gunderson (2002), (cited in Daniel Muijis 2004:1) claim that quantitative research is to explain a phenomenon based on collecting numerical data

which will be analyzed later on using statistics. In other words it is used to quantify the problem by generating numerical data (it can be transformed into statistics). Qualitative research on the other hand is an exploratory research which provides insights into the problem.

In accordance with this, the present research combines both qualitative and quantitative method since the main two aims of the current study are to investigating the aim of ICC module as well as exploring the intercultural communicative competence among second year master students of English at Djilali Bounaama Khemis Miliana university. Therefore, it adopts a case study design.

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 the context are not clearly evident" (p.13). case studies are meant to provide comprehensive explanations of real-life phenomenon as they provide unique examples of 'real people in real situations' (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)

Strength and weaknesses of case study

The usefulness of case study designs in research is that they provide investigators with qealthy details in relation to the phenomenon being studies in a particular context. Nsibet and watt(1984) posit some strengths and weaknesses of case study design.

Strengths of case studies

The major strengths of case studies are:

Case study 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 provide different sources of gathering data which enables the researchers to gain in-depth insights into the phenomenon being studied.

Weakness of case studies

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.

Research setting

The current study is conducted at the department of English language and literature at Djilali Bounaama Khemis Miliana university.

Target population

The target population refers to "the collection of cases in which the researcher is ultimately interested and to which he or wishes to make generalizations"(Sim and Wright,2000, p.111). Accordingly, the population for the current investigation consists of second year master students of English language and communication at Djilali Bounaama Khemis Miliana during the academic year 2021-2022. We have chosen this particular population because they have exposed to the ICC module since their 1st year of master in language and communication specialty.

We aimed at investigating their cultural awareness obtained through the Intercultural communicative competence module.

Research sample

Sampling refers to the process of selecting a few individuals or elements from a large population. The sample, is then, a sun group of a larger group the researchers is interested in (Kumar,2011,p.177)

Participants in this study are second year master students of English language and communication at Djilali Bounaama university. A total of 83 students (70 females and 13 males) completed the questionnaire . their average age is 26. These students came from different states of Algeria. However, 60 72% of the students are from Ain Defla.

All the students have studied the ICC module since their first year in master degree. This way, the participants were able to understand the research questionnaire and interview.

Research instruments

This research work has been conducted through the use of a questionnaire which was given to second year master degree students and a yes/no checklist for the evaluation of their cultural awareness .

The questionnaire

The questionnaire is first and foremost the primary tool that researchers often take into account when conducting any research work. The questions should be short, simple, and clearly worded. It should also begin with an introduction that elicits the topic, the purpose of the questionnaire and the consent of the informants and contain clear instructions. Questionnaires are generally easy to undertake and to analyze.

Additionally, it is efficient as it provides qualitative and quantitative data if the questionnaire includes both open and closed questions. Therefore, one should bear in mind that the quality of the data gathered is bound to the quality of the questions used. A well designed research questionnaire should avoid:

• Double-barreled questions.

• Leading questions which make the respondent choose answers from a list of responses that are nearly the same as if the researcher wants the respondents to give a specific answer.

• Personal views and subjectivity.

It is worthy important to reflect on the advantages and disadvantages of the questionnaire.

Advantages:

The data collected is easy to analyze.

Data can be quickly gathered when the sample is large.

Respondents can answer anonymously which may produce honest answers.

Disadvantages

Answers might be inaccurate if the respondents misunderstand the questions.

The respondents may lack the motivation to complete the questionnaire.

It is time consuming.

Description of the Questionnaire

The questionnaire is composed of 9 questions which aimed at gathering information about the importance and aims of culture learning in improving Intercultural competence , how culture is viewed by second year master students, how they can develop their learners" intercultural competence and ICC module efficiency.

The participants are 83 second year master students. They were chosen randomly from different groups.

Ethical Issue

All the participants were asked to sign the consent form before taking part. This informed participants of the aims of the research, procedure and any possible risks of taking part, as well as of the use of the audio and video recorders. Participants were told that taking part was voluntary, and that their personal data were protected and securely stored.

Threats to quality and validity

According to Lincoln and Guba (1985), criterion applied to evaluate the quality of qualitative research is trustworthiness, which consists of credibility, transferability,dependability and conformability. A set of techniques, including prolonged engagement, member checks, thick description, and so forth, have been proposed to be applied to establish trustworthiness (Lincoln & Guba, 1985). In the following subsections, we describe the strategies that were used to increase the trustworthiness of this study.

Credibility

Credibility, according to Merriam (2007), deals with the question, 'How congruent are the findings with reality?' (p. 201). In other words, it addresses the 'fit' between participants' viewpoints and a researcher's representation (Tobin & Begley, 2004).

The following techniques have been applied to establish the credibility of this qualitative study. First, though the period of fieldwork did not last long, we invested a substantial amount of time engaged in the field and with the collected data. we immersed ourselves in the participants' world by searching for information relevant to our research to familiarise ourselves with, and gain insights into, the research context and also spent time talking with participants to build a rapport. Second, credibility can also be operationalised through member checks, as the potential meaning of participants' words may not always be easily captured. In this process, data transcripts, interpretations and reports were sent back to participants, dependent on their willingness and availability. Thus, participants could confirm whether their articulation was accurately captured and test the accuracy of the researcher's interpretation of their accounts.

Transferability, dependability and conformability

Transferability relates to the degree to which results can be applied to a wider population or different context (Shenton, 2004). Transferability is concerned only with the case-to-case transfer of knowledge, and sufficient contextual information on fieldwork enables readers to make transferable inferences (Lincoln & Guba, 1985; Tobin & Begley, 2004). To establish transferability, thick descriptions of the phenomenon under investigation were provided to allow readers a proper understanding and thereby make comparisons between the phenomenon described in the report and those they have seen emerge in other situations (Shenton, 2004). In addition to this, rich and extensive details concerning the methodology

were included with the elucidation of the research process, enabling future researchers to examine whether the results of this study are transferable or applicable to other contexts and settings with other respondents. Dependability refers to 'the stability of findings of time' (Bitsch, 2005, p. 86). This was achieved by providing detailed steps of methods used in this study to enable the research process to be logical, traceable, and clearly documented (Tobin & Begley, 2004), so that other researchers are able to replicate the study (Shenton, 2004). Confirmability refers to extent to which the characteristics of data collected by the researcher can be confirmed or corroborated by others (Bradley, 1993). This was established by clearly deriving interpretations and findings from the data rather than figments of the researcher's imaginations, and demonstrating how the interpretations and findings were reached (Tobin & Begley, 2004). According to Lincoln and Guba (1985), dependability and confirmability can be constructed through an audit trail which provides readers with evidence of the researcher's decision-making and selection processes regarding methodological and theoretical issues (Koch, 1994), and requires a clear rationale for reaching such decisions. Once more, a detailed description of choices and decisions regarding theoretical and methodological issues has been provided above and throughout the study to establish dependability and confirmability.

Data analysis

Analysis of the questionnaire

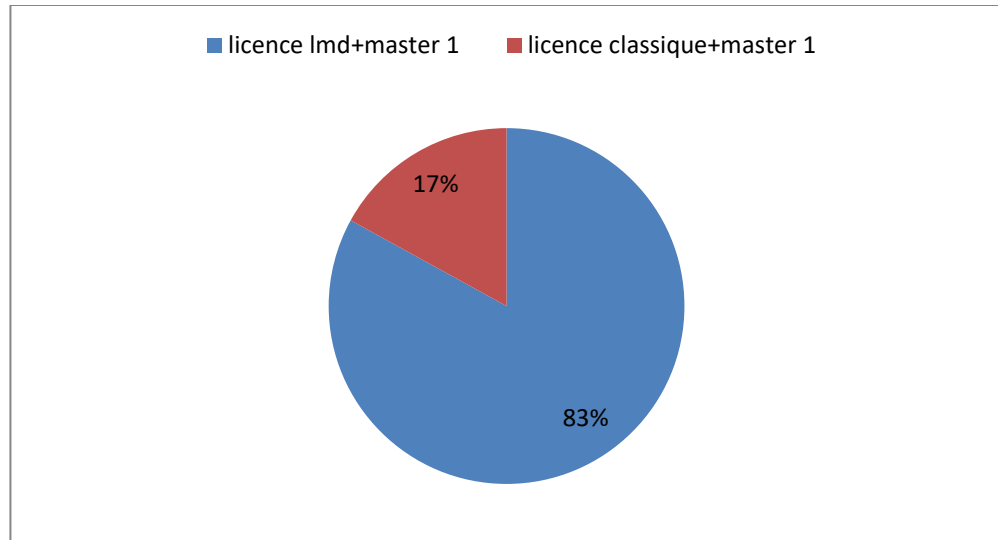Question 1: What is your qualification?

Figure 1.1. students' qualification

The data obtained revealed that 83% of the students have licence lmd + master 1 degree. 17% have licence classique + master 1 lmd.

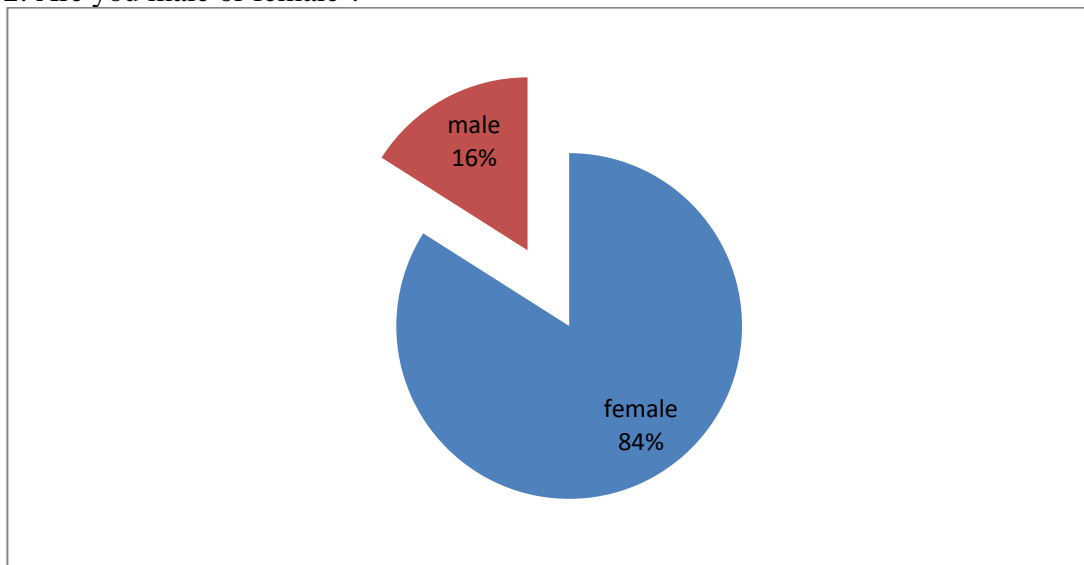Question 2: Are you male or female ?

Figure 1.2. students' gender

From the above figure. It can be noticed that the majority of the sample are female students (84%) as opposed to male students (16%)

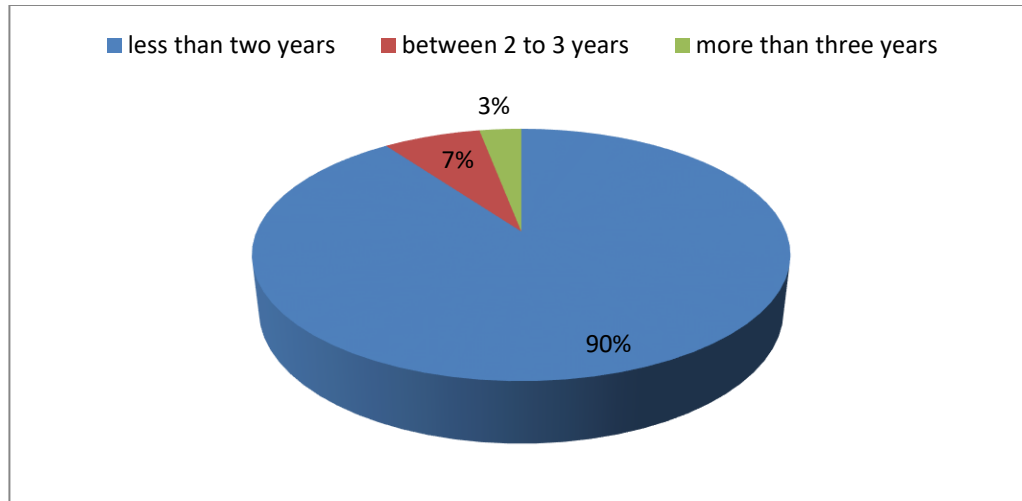Question 3: how long have you been learning ICC ?

Figure 1.3. students' experience period with ICC module

This figure demonstrates that 90% of students have studied ICC less than two years. 7% of them have studied it between two to three years and 3% of them have studied ICC more than three years.

Question 4: Do you think that it is important to study ICC as the main module of language and communication speciality ?

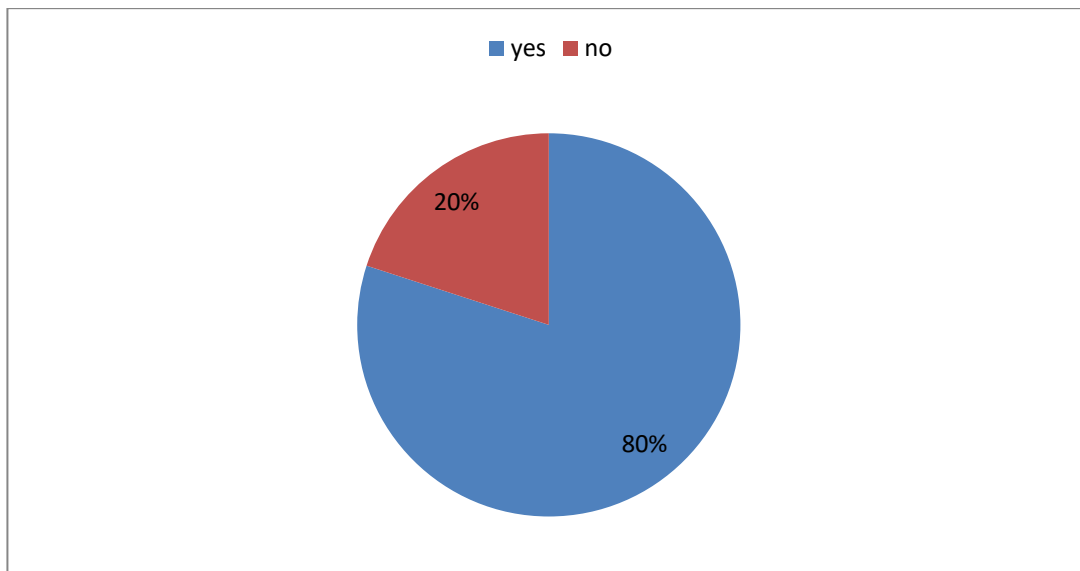**Figure 1.4. importance of studing ICC module as the main module in language and communication**

Through the figure above it is clearly stated by the majority of students (80%) that it is the crucial importance to study ICC as the principle module in Language and communication speciality. While 20% of them think that it is not necessary to study ICC as the main module .

Question 5: how would you define the concept of culture ?

Definition of culture	Numbers	Percentage
a- culture is the set of artistic achievements, customs and general civilization of a country or a group of people.	10	12.04%
b- culture refers to the way of life common between a group of people linked by shared distinctive features characteristics, activities, beliefs and behaviours.	4	4.81%
c- culture involves both definitions.	69	83.13%

Figure 1.5. students' definition of culture

Regarding the definition of the concept of culture, ten students representing 12.04% of the total number of students claimed that culture is the set of artistic achievements, customs and general civilization of a country or a group of people. four students representing 4.81%, on the other hand, answered that culture refers to the way of life common between a group of people linked by shared distinctive features characteristics, activities, beliefs and behaviours. The remaining students (69) representing 83.13% pointed out that in fact culture involves both definitions. The answers of this question are summarized in the above table chart.

Question 6 : Do you think that obtaining the intercultural communicative competence is crucial to improve English as a foreign language?
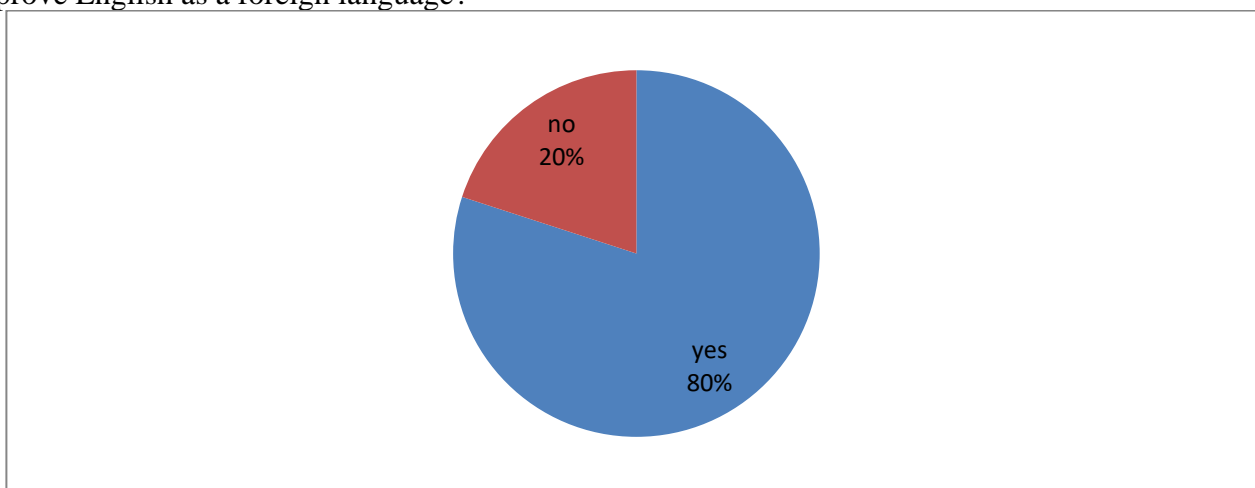

Figure 1.6. students' perception of the importance of intercultural communicative competence in improving English as foreign language

The pie chart above shows that 80% students think that intercultural communicative competence plays an important role in enhancing English as a foreign language. Whereas, the remaining 20% think that is not necessary.

Question 7 : how often do you discuss cultural issues in ICC module?

Option	Number of students	Percentage
Always	10	10%
Sometimes	30	40%
Rarely	40	50%
Never	00	00%

figure 2.7.Frequency of Discussing Cultural Issues in ICC Class

The results of this question are represented in the table above.

Question 8: Do you feel that your ICC teachers are well informed about the syllabus they teach ? (ICC)
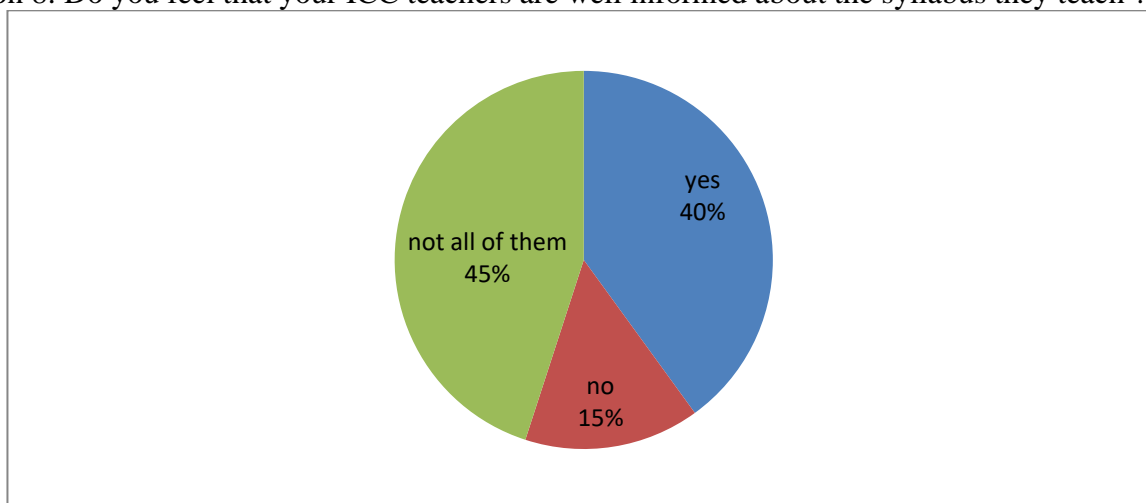
Figure 1.8. ICC teachers' knowledge

Responses to this question showed that 40% of students claim that their ICC teachers are well informed about the module they teach. In contrast, 15% of students argue that their teachers are not well informed about ICC and the remaining students state that not all of their teachers are well informed about the syllabus they teach.

Question 9: Do you think that ICC module change the way you used to perceive culture in learning EFL?

Figure 1.9. The impact of ICC module on raising cultural awareness

The pie chart above demonstrates that the majority (90%) of the students state that ICC module helps them in forming a new concept about culture and its importance in learning English as a foreign language. Whereas, 10% of them can't see any difference.

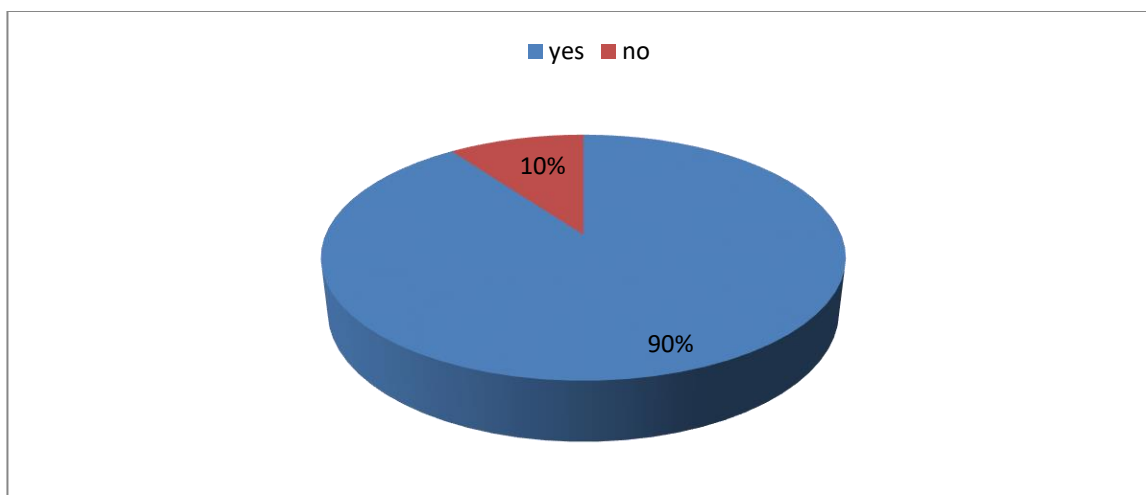## Analysis of the intercultural awareness test

 In addition to the questionnaire above, another type of instrument was used in gathering data. The aim behind it is to investigate learners' intercultural awareness after studying the ICC module. Thus, a test which is adapted from Chen (1996) intercultural awareness scale was done.

statements	I agree	I disagree
I form impression of culturally different people	83	
I feel discouraged when I interact with culturally different people	40	43
I share open-mindedness towards culturally different people	70	13
I make observations during interacting with culturally different people	46	37
I behave respectfully towards culturally different people	80	3
I feel sensitive while interpreting meaning during interacting with culturally different people	53	30
I try to obtain information about culturally different people	27	56
I respond positively to culturally different people during	66	14

interaction		
I avoid dealing with culturally different people	2	81
I enjoy dealing with culturally different people	81	2
I feel sensitive while interpreting meaning during interacting with culturally different people	31	52

figure 2 intercultural awareness test

figure 2 shows students responses about their feelings, open-mindedness and respect towards culturally different people .

Conclusion

The second chapter of this extended essay attempted to provide a general view of the research design and the data collection instruments. In addition to the analysis of the data which has been obtained by means of a questionnaire and an intercultural awareness test.

The following chapter will be devoted for the interpretation of the results to approve or disapprove the hypotheses and as a last step it will provide some helpful suggestions and recommendations.

Chapter three

Findings and interpretations

Introduction

In the previous chapter we presented the analysis and the results of our study. In this chapter, we interpret and detail the importance of our findings in light of the research problem investigated. Multiple elements inform our discussion. First, we follow with an explanation of our findings, making links between Intercultural communicative competence module as the independent variable and mixed approach data collected from the student questionnaire and test of awareness. Finally, we conclude with a discussion of potential implications for raising ICC among the EFL students mainly in Algeria.

Data interpretation of the questionnaire

In chapter 1 we identified a gap in the research: while studies have examined the impact of culture on acquiring English as a foreign language and the role of ICC in the development of learners' intercultural competence, no research has attempted to combine the two. Furthermore, no known research of its kind has been conducted in khemis miliana University context . We aimed to fill this gap by posing the following research question:

1. How might intercultural communicative competence module shape the knowledge, awareness and skills of secondary students' master intercultural communicative competence?

This question addressed intercultural attitudes, knowledge and skills. The following sections will discuss our interpretation of how participants from second year master of Khemis miliana University perceived their intercultural attitudes, knowledge and awareness to be shaped after studying ICC module.

Results indicate, overall, that participants with licence lmd and licence classique felt that learning the ICC module shaped their intercultural attitudes and awareness. However, results also suggest that students are not yet convinced with studying ICC as the main module of Language and Communication speciality. These results were both expected and surprising. Given the theoretical replication logic behind the selection of our case , we expected the latter to yield differing results for anticipated reasons. Beginning with what might not account for the differences observed, it seems that participants shared many characteristics such as age, grade level, gender, maternal language, language spoken most frequently. Furthermore, qualitative data from the students questionnaire suggested that participants had a positive experience learning the ICC module . However, despite many shared sociodemographic characteristics, some did differ. Of these, location and thus access to culturally different people (English speakers) stood out,. With this in mind, we will now turn to a targeted discussion of what might account for the differences in the way the participants perceived their intercultural attitudes, knowledge and awareness to be shaped after studying the ICC module.

To summarize, results revealed that there were some reasons while we can, with difficulty, make links between certain factors/data in order to explain the tendencies observed.

While research in the field of intercultural learning in a L2/FL context is narrow, in a large-scale study of Swiss nationals, Grin and Faniko (2012) investigated the commonly-held view that there is a link between language skills and intercultural abilities. Data collected through the Multicultural Personality Questionnaire (MPQ) yielded exploratory results revealing that a significant relationship existed between three dimensions of the MPQ, open-mindedness, cultural empathy and social initiative, and participants' language skills. This study was conducted in a different context than our own, and language ability itself was not tested

As discussed above, a discrepancy was noticed with regard to participants' comments around an absence of cultural teaching and the inadequacy of some ICC teachers who are not well informed about the module they teach was addressed. What we may be observing here, is a misunderstanding around what culture is, or what it means to students. This would not be surprising given the abstract concept of culture itself, complicated by the fact that no single definition exists. Furthermore, with regard to the relationship between language and culture, a nuance between how these entities are presented by the ICC program compared to the intercultural literature is observed. While the program presents language and culture as two related, but separate, elements, many scholars recognize their inseparable nature: "As pointed out by many authors, language and other semiotic systems are not only carriers of culture; they are culture (Geertz, 1975:9)" (Lussier, 2011, p. 45). Diverging perspectives thus complicate culture teaching in a second language context. If language is culture, then is speaking about anything culture? Are activities about language itself (grammar, syntax, vocabulary), culture? Is knowledge culture? While we do not have the answers here, aiming to better define culture and unpack it with students may be one way to address this theme.

Another reason why participants have felt that they did not learn about culture may have been because it was not explicitly addressed. While this would need to be investigated further. It might be interesting for the syllabus designers to explore how language teachers feel today about talking about culture as well as the resources they might need to support them in this complex task.

Data interpretation of the test of intercultural awareness

Similar work using this approach to analyse the development of intercultural competence could been found in Lantz' Ph.D. work (2014). Through thematic analysis, she suggests that students' development may have been hindered by the intercultural challenges they experienced at university. For this study, the data were analysed under the framework reviewed above and initially sorted into four broad analytical categories—motivation, knowledge, skills and awareness. The subcategories were created under each theme according to (but not necessarily the same as) the Relational Model (Imahori & Lanigan, 1989). For example, the subcategories suggested by the relational model within the "motivation" category are "specific toward other culture (e.g., positive regard)", "general toward foreign culture (e.g., open-mindedness), and specific toward partner (e.g., assertiveness, attentiveness)". If the participant indicated a clear position which might involve the use of the key terms such as open-minded, that comment was classified into the subcategory "general attitude towards foreign culture". As Spitzberg (2000) suggests confidence is one of the key components in attitude, comments involving the expressions such as "I become more confident when speaking to culturally different people" was classified as a subcategory in "motivation" category and became a subcategory as the high occurrences from the comments. Other comments involving the clear use of expressions such as "I enjoy dealing with culturally different people" is classified in the motivation category and named as "improving oneself" according to the content.

The subcategories within "knowledge" category follow the relational model which contains knowledge of "culture general", "culture specific", "language", and "communication skills and interaction rules" (Imahori & Lanigan, 1989). In general, comments who go for the statement of "I try to obtain information about culturally different people" gave a hint for knowledge category.

Three subcategories created in "skills" are from the relational model such as "displaying respect" (e.g., key words as "do not judge", "being neutral"); "linguistic skills" (e.g., key expressions as "my English got better"), and "flexibility" (e.g., key expressions as "altering my behaviour", "do differently in different situations"). Two new subcategories— "evaluating self and other" and "communication skills" were created according to the high occurrences of the comments. For example, any description or reflection of their own and other people's performance (e.g., "I feel sensitive while interpreting meaning during interacting with culturally different people") was classified in the "evaluating self and other" subcategory. The fine line of the subcategory "communication skills" between "knowledge" and "skills" was distinguished by looking at the specific choice of words.

As there is no "awareness" category in the relational model, nor subcategories suggested by Fantini (2009), all the subcategories were created based on the content of the comments. The clear sign for "awareness" is the use of "I am aware of", "I realised", "I am more conscious".

As reviewed earlier, the components of intercultural competence are interdependent. Therefore, it is possible that one comment could be classified as one or more of the categories. For example, in the comment "I am more aware of things that I was doing but without noticing, like using some strategies such as let-it-pass", the frequency of awareness (key words "I am aware"), knowledge (key words "strategy— let-it-pass"), and skills (key words "using") were all counted in each category.

The findings of the test of awareness confirmed the results obtained from analyzing the questionnaire data. Students showed more understanding of cultural values, beliefs, and behaviors of culturally different

people, and they shared more positive attitude toward cultural differences. Furthermore, students showed more openness toward other cultures, and even try to understand their behaviors and generate intercultural understanding scenarios, as an aim for better intercultural communication. This is undeniably the rational behind emphasizing intercultural communicative competence's role in foreign language learning.

In addition, result indicate that the intercultural communicative competence module had positive impacts regarding the motivation and interest in others' cultures that is safe to say that this module has raised students' sense of curiosity and interest in other cultures.

Summary

As it is mentioned above, the aim behind this interpretation is to provide clear answers to the questions of this research. Both quantitative and qualitative analyses are used to interpret the data generated. The quantitative data analysis answered the first question whereas the second one was answered qualitatively. The results of the data analysis indicate that there is a significant impact of the intercultural communicative competence module on developing students' intercultural communicative competence.

Implications for raising ICC among the EFL students and teachers

In conclusion, we would like to stress that the field' of IC should be recognized as the separate specialty that it is. Language teaching should ideally include cultural components, so that we aren't graduating "fluent fools" (Bennett, 1993). Teachers who wish to teach IC as a content class need to develop "their knowledge and skills in this area, and language departments or cultural studies departments at universities need to recognize that it is indeed a specialty that deserves its own niche within these departments.

Educators who are considering graduate schools would be well advised to consider a master's degree in IC, as universities in Algeria are now beginning to look for people with such credentials. Paige and Martin (1983) have identified certain competencies necessary for intercultural training: a high degree of self-awareness; recognition of one's skills limitations; sensitivity to the needs of learners; the ability to respond to problems that culture learners encounter; awareness of the ethical issues involved in intercultural training; an understanding of conceptual/theoretical frameworks in IC; program-design skills; and research/evaluation skills. IC training is a necessity for students to achieve intercultural competence. Through an IC course, students should gain self-awareness (What are my values? How do I conceptualize and structure my "reality?") and culture-general knowledge (What kinds of cultures are there? What other ways are there of self-conceptualization?) and learn skills that will help them to communicate effectively with persons from other cultures. For people who already have credentials in another field, there are professional programs available to increase knowledge and skills in IC. This calls for establishing specific institutions that offer opportunities for professional networking and skill building. In the ongoing efforts to improve the field of language education, it is the duty of educators to keep up with the latest trends and research. As the world becomes more integrated and interconnected, the need for successful communication across borders, whether they divide countries or cultures, increases. The Internet is making the world even smaller and more accessible, but the potential for cultural miscommunication actually increases as we communicate more and more with people outside our own borders. An awareness of how different our perceptions are is absolutely essential for teachers and for students. teachers must remain in the forefront and continue to learn, grow, and help their students to identify and transcend their cultural limitations, even as they attempt to transcend their own.

The way for a reasonable understanding of culture and cultural difference is narrow and it is easy to fall into the traps of culturalisation and indifference. Teaching about culture in teacher training is for sure a challenging task; the concept is particularly complex, and pre-service as well as in-service teachers are not necessarily interested in the theoretical debates about it. Intercultural training sessions which present culture as an important dimension to take into account, and then criticise it at length are confusing and unconvincing. The metaphors of culture (as language, air and non-newtonian fluid) are helpful to foster an understanding of culture as indispensable yet at the same time unseizable. The dialectical square of cultural difference helps to put words on the contradictions and tensions experienced in intercultural situations. It helps to understand how short-sighted either-or choices are and to accept the dialectical tension between equality and diversity. The dialectical square is also directly useful for teacher educators: to assess students' needs, to design a training programme that will lead students through the developmental lines towards the positive dialectical tension, and also to stay alert to the pitfall of a culturalist training in response to colour-blind students.

Figure 3. Principles for effective intercultural communicative language teaching and learning (iCLT)
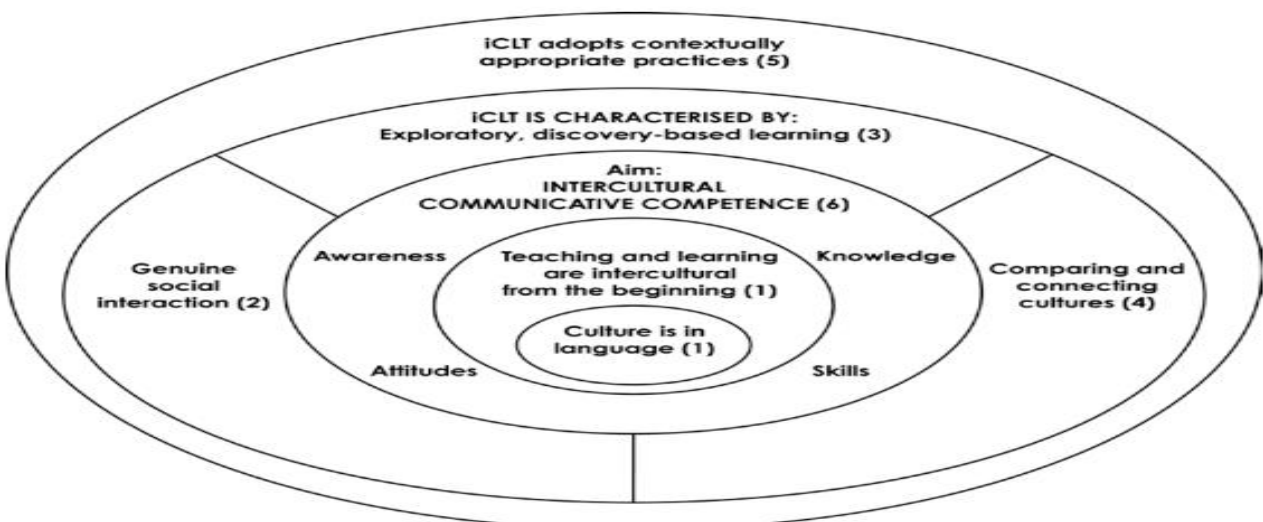
Principle 1: iCLT integrates language and culture from the beginning

Intercultural communicative language teaching (iCLT) emphasizes the connectedness of culture and language, and prioritizes the goal of developing interculturally competent communicators. The language–culture nexus is seen in the intricate ways that language and culture co-construct each other (Kramsch, 2004). On the other hand, to the extent that the terms remain in common parlance, they reconstruct and maintain the cultural values with which they are associated. As Kramsch (1993) expresses it, 'Every time we speak we perform a cultural act'. The term 'culture-in-language' (Carr, 2007) captures this idea and we will use it throughout this section. Culture, from this viewpoint, is dynamic, and in dynamic interplay with language. The implications of this point for language learning are well summed up by Liddicoat (2004, p. 17): Every message a human being communicates through language is communicated in a cultural context. Cultures shape the ways language is structured and the ways in which language is used. A language learner who has learnt only the grammar and vocabulary of a language is, therefore, not well equipped to communicate in that language.

Intercultural language learning seeks to address this gap by highlighting the permeation of culture through our everyday lives and interactions. It does this by integrating learning about culture and language, rather than treating them as separate strands. Thus, culture becomes a salient dimension of the teaching of all language macroskills (reading, writing, listening, speaking, viewing and presenting), rather than forming a separate macroskill (Crozet & Liddicoat, 2000). The way teachers can apply this principle to teaching practice is seen in principles 3 to 5: teachers encourage learners to be experientially involved with other languages and cultures through communication and interaction (principle 2); to explore culture-in-language (principle 3); and to discover connections with other cultural worlds through comparison (principle 4). The integration of culture and language is more easily achieved in classrooms informed by communicative language teaching and task-based language teaching (Ellis, 2003, 2005) since these

approaches require active participation and experiential learning. In fact, the adoption of intercultural language teaching promotes a fuller realization of communication by focusing learners' attention on the effects of the implicit messages conveyed in their choice of linguistic forms and communication strategies. Separating language and culture, therefore, can lead to stereotyping and prejudice. Attention to culture and interculturality in the beginning stages of language learning is easily achievable, because of the rich cultural content found in ostensibly simple language, such as forms of greeting and attendant behaviour. Similarly, aspects of culture such as the coding of family relationships, the naming of rooms in a house and expressions of politeness and respect are all appropriate topics for the beginning stages of learning, while also being equally rich topics for intercultural exploration (Carr, 2007)

Principle 2: **iCLT engages learners in genuine social interaction**

We have presented a view of culture as dynamic and constructed in people's lives, practices, and interactions. We have also seen how language is fundamentally social – 'a social practice, a social accomplishment, a social tool' (D. Atkinson, 2002, p. 526). In as much as our social lives are culturally shaped, so also is language. As discussed in regard to principle 1, we use the term 'culture-in-language' (Carr, 2007) to capture this relationship. For language teaching to adequately respond to these views of language and culture, it must provide learning opportunities that are themselves dynamic, experiential and interactive. Language learning is a social process (Vygotsky, 1978) that flourishes when learners not only observe cultural representations and behaviour, linguistic or visual, but also experience them first hand. Such opportunities, layered with guided analysis and reflection, are the necessary basis for exploring and comparing cultures (principles 3 and 4) as exemplified in the two intercultural activities – Byram's autobiography of key intercultural experiences (2006b) discussed earlier and Finkbeiner and Schmidt's ABCs model of cultural understanding and communication, discussed in principle 4 (Finkbeiner, 2006; R.

Schmidt, 1998). This approach implies a necessary departure from traditional, linguistically focused language teaching, although its emphasis on interaction both complements and embraces the communicative approach . Intercultural language teaching approaches interaction in two ways. First it treats any interaction involving the target language and/or culture as an opportunity to explore linguistic and cultural boundaries, and to engender awareness of one's own as well as the other's ways of communicating and maintaining relationships, and of dealing with cross-cultural misunderstandings and communication breakdowns. Secondly, in the ABCs model, interactions are used to directly explore the cultural worlds, beliefs, values and attitudes of others through topics which provide opportunities for explicit discussion of cultural comparisons. Thus, learners experience culture first through the way communication proceeds, and secondly through the content of what is discussed or written about. From an intercultural perspective, interaction is not simply a tool for developing fluency; it provides opportunities for learners to confront their culturally constructed worlds and cultural assumptions, and so to learn more about themselves. The richest interactions are likely to be with native speakers of the target language, because the process by which interculturality is acquired is greatly enhanced by opportunities for contact and interaction with such speakers. The success of such interactions depends to a large extent on the culturally appropriate behaviour, verbal and non-verbal, expected by a target language speaker. A focus on effective communication must therefore take into account the way target language speakers live, speak, write and portray themselves, with particular attention to the strategies and features of language and discourse that convey politeness and appropriateness (Brown & Levinson, 1987; Byram, 1997). Research has shown that contact with a target language community can have positive effects on student attitudes (e.g. Clément, 1980; 66 Noels & Clément, 1996; Rubenfeld et al., 2006), and interaction with target language speakers is desirable (Dellit, 2005, p. 24). Research by Ingram and O'Neill (2001, 2002) in Australian schools also found that students showed a strong preference for interactional modes of learning

and for more interaction with native speakers, both face-to-face and over the internet. However, interaction and exploratory talk with teachers and others, particularly talk that involves tasks (Ellis, 2003) and role plays (Morgan, 1993), also provides important opportunities for learners to notice and explore culture-in-language and to develop flexibility and communicative awareness, two elements of intercultural competence identified by Byram (2006b). To this point we have used the term 'interaction' in its most obvious sense, meaning 'social interaction', both oral and written (including modes that merge this distinction such as SMS language or txtspk). However, it is possible to extend the notion of interaction to encompass the way the learner engages with a text, or visual/performative form of cultural expression. Interaction here refers to the way the reader/observer/listener actively constructs knowledge through their interpretation and interrogation of cultural input (Crichton, Paige, Papadematre, & A. Scarino, 2004). Intercultural language teaching encourages learners to explore the values, beliefs and thought processes as well as the sociocultural and historical contexts reflected in cultural input (Finkbeiner & Koplin, 2002). Thus, one of four cognitive capacities that define intercultural competence according to Byram (2006b) is 'interpreting and relating', defined as 'an ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's one' (p. 25).

Principle 3: iCLT encourages and develops an exploratory and reflective approach to culture and culture-in-language.

We have seen that culture encompasses much more than the traditional arts, conventional practices, institutions and objectively describable, visible manifestations of people's lives. Using the metaphor of an iceberg (Weaver, 1993), these dimensions of culture make up the small, visible segment of the iceberg above the surface. Beneath the surface lies a much larger, less visible part of culture made up of values, beliefs, and thought patterns. Much of the work of Russell Bishop and his colleagues in the Te Kōtahitanga

project involves teachers coming to understand the invisible culture of Māori children in mainstream classrooms – what they refer to as 'Māori sense-making processes (ways of knowing)' (Bishop & Glynn, 1999, p. 131) – and shaping pedagogy to embrace these culturally specific processes (Bishop & Berryman, 2006). Kramsch (1993) gives the very tangible example from an international context of the practice of keeping an office door closed in Germany, but open in America. As she explains, underlying this visible display of culture lie less visible values of friendliness (open door) and order and respect (closed door). But without an intercultural perspective in play, to an American visitor, the closed door to a German office might well be interpreted as a sign of unfriendliness, while a German visitor to America could interpret the open door as a sign of disorder and lack of respect (p. 209). In these cases, what is needed is intercultural understanding of how our cultural identity provides a lens through which we view and interpret other cultures. The iceberg metaphor can be applied equally to culture-in-language. Culture is manifest in language in obvious ways, such as in overt politeness forms (e.g. Japanese forms of address) and in culturally distinct genres such as karakia, an 'ava ceremony, or a wedding speech. But it is also deeply embedded in language in less obvious ways such as the requirements for polite and formal language, the patterns and extent of conversational feedback, the degree of tolerance for overlapping speech and interruptions, the degree of indirectness in speech acts such as requests and refusals, and a vast number of other communicative subtleties displayed in the everyday use of language. Culture defies easy description and involves much more than 'facts'. Teaching that focuses largely on learning about visible culture thus misses a large portion of cultural experience. As Ingram and O'Neill (2001) point out: knowledge alone leaves learners ensconced in their own culture looking out at the other culture and observing its differences (often judgmentally) – rather like walking through a museum' (p. 14). iCLT responds to this issue by shifting focus from transmission of objective cultural knowledge to exploration by learners of both visible and invisible culture, and, most importantly, to exploration of 'culture-in-language'. Exploring culture

involves learners in constructing knowledge from experience and reflection. Factual information has its place, but this information is interrogated by learners so as to reveal insights and understanding about the lived culture experience of others. Active construction of meaning, and critical enquiry are both essential components of this approach (Carr, 2007). Exploratory learning is used widely across educational contexts (e.g. Adshead, 1993; Snell, 2005) . Exploratory learning involves a process of discovery that allows learners to develop their individual conceptualizations of culture and to decentre from their taken-forgranted cultural world. The starting point is usually learners' exploration of their own culture and cultural identity, and through this lens of self-awareness, examination of their attitudes towards the target language and culture, looking at what they already know or believe, before gaining new insights (Byram, 2006a; Byram et al., 1991; Finkbeiner, 2006; Kramsch, 2006). As learners begin to understand the concept of culture and cultural differences, they should begin to understand that culture learning is not simply a matter of accruing information and facts. Instead, it involves observing and analyzing what Byram (1997, p. 19) calls 'social processes and their outcomes'. In other words, they develop 'critical understanding of their own and other societies', an awareness of what constitutes culture, and how it affects everybody's behaviour and use of language. In this way, learners can challenge and replace cultural stereotypes which 'exoticise and essentialize' members of another culture with more empathetic and self-aware perceptions and attitudes (Kramsch, 2006, p. 107). This exploratory approach to iCLT is supported and exemplified in particular by Byram and Cain (1998), and Liddicoat et al. (2003). Byram's autobiography of key intercultural experiences (2006b) is a teaching and learning tool that shows how learners can be guided to explore and reflect on an interaction with someone from another culture or country. Through these processes they can cultivate aspects of intercultural competence, such as empathy and communicative awareness. An additional aspect of this principle is that it involves the teacher as well as the learners in the process of exploration. Research by Byram and Cain (1998) led them to the conclusion that teachers

themselves are learning, as they allow students to explore and discover new facts and ideas and make comparisons with what they already know. The idea that teachers themselves have to remain open to new ideas and admit that they are not the founts of all knowledge .It is important to note that this principle does not preclude traditional approaches to culture, which involve information about a country, its institutions, society and history. Indeed, Byram (1997) argues that ideally, the teacher would combine the two approaches, provided that learners are encouraged to see cultural information as subjective and dynamic. It is also recognised that the age of learners will govern the extent to which critical self-reflection and 'decentring' from one's taken-forgranted cultural world are feasible (Byram, 2006b; Lange, 2003). Similarly, the level of linguistic skills development will govern the amount of exploration which can occur in the target language. An exploratory approach to culture opens up many opportunities for learners to make connections between their cultures. This is discussed in relation to the next principle.

Principle 4: iCLT fosters explicit comparisons and connections between languages and cultures
Comparing languages and cultures is a fundamental process in intercultural language learning. Both Michael Byram and Claire Kramsch, two leading international scholars in intercultural language learning who are referred to frequently in this report, have written extensively on the insights into self and others that can be achieved through guided comparisons between cultures (Byram, 2003, 2006a; Kramsch, 1993, 2006). In increasingly multicultural classrooms, these comparisons and connections can be multi-faceted, as learners explore and share each other's cultures, while cooperatively exploring a new culture and learning a new language. The development of cultural awareness through exploration aims to gradually promote an 'inner sense of the equality of cultures, an increased understanding of [one's] own and other people's cultures, and a positive interest in how cultures both connect and differ' (Tomlinson, 2001). In a practical guide to integrating culture in language instruction, Tomlinson and Matsuhara (2004, p. 4)

suggest that teachers begin and end each activity 'in the minds of the learners', through such activities as encouraging them to think about an experience in their own culture, before providing them with a similar one in another culture, or 'getting [learners] to "translate" a new experience in another culture into an equivalent experience in their own culture'. Maintaining this kind of awareness of culture is a primary goal of intercultural language learning. If comparison is to be effective as learning for iCLT, it needs to be a reflective, interpretive comparison which draws on the learners' current knowledge as well as the new knowledge they are encountering. This is captured in the ABC model of cultural understanding and communication (Finkbeiner, 2006; R. Schmidt, 1998). This learning tool involves three steps: The three steps of the ABCs A as in Autobiography Each learner writes or narrates relevant aspects and/or key events from his or her autobiography. B as in Biography Learners cooperate with a partner from a different cultural background. Each of them conducts an in-depth, audio or videotaped interview with a partner from a culture different from his or her own. The interviewer will then construct a biography describing the key events in that person's life. C as in Cross-Cultural Analysis and Appreciation of Differences Learners study their autobiographies and compare them to the biographies they have written. They write down a list of the similarities and differences. (Finkbeiner, 2006) The third step touches on Kramsch's statement of the well known truth that 'it is through the eyes of others that we get to know ourselves and others' (1993, p. 222). It is important to emphasise that comparison of a target culture with one's own culture is not an end in itself. Instead, it is a process which is designed to facilitate movement by the learner into what is referred to in the intercultural literature as 'a third place' (Kramsch, 1993). This third place is an intercultural position between cultures, a position from which the learner can negotiate differences and interact comfortably across cultures by drawing on 'a reflective capacity to deal with cultural differences and to modify behaviour when needed' (Dellit, 2005, p. 17). Comparing cultures is a practical focus for language teaching which aims to allow learners to develop more sophisticated concepts of culture, and

helps to undermine notions of the immutability of cultural values and cross-cultural prejudices. Instruction focused on raising cultural awareness and making connections has the ultimate goal of producing what Byram (2006a, p. 4) calls 'intercultural speakers' – that is, people who have 'the ability to communicate and interact across cultural boundaries' (Byram, 1997, p. 7)

Principle 5: iCLT acknowledges and responds appropriately to diverse learners and learning
contexts

Teaching a language interculturally entails recognising and embracing diversity in the classroom, especially as it relates to learners' cultural and linguistic backgrounds. Thus, one of the characteristics of quality teaching for diverse students identified by Alton-Lee (2003) in a recent best evidence synthesis on education for diverse learners in schooling states that: Effective links are created between school and other cultural contexts in which students are socialized, to facilitate learning. (p. 3) Alton-Lee identifies a set of research-based features related to this characteristic, two of which closely align with intercultural language teaching: Student diversity is utilized effectively as a pedagogical resource. Quality teaching respects and affirms cultural identity (including gender identity) and optimises educational opportunities. As a result of the implementation of this culturally responsive teaching, the attitudes and values of students towards school have shifted and there has been greater engagement in learning activities and improved levels of achievement. Instead of focussing solely on the target language, multicultural classes participated in exploring many cultures, Teachers clearly have a responsibility to manage the representation of and participation in culture(s) which are new to students, and to show an appreciation of and respect for the culture(s) that students bring with them into the classroom. Our earlier discussion of the importance of fostering comparisons and connections between languages and cultures (principle 4) provides a way of doing this. The importance of acknowledging diversity is also implied in one of the 10 principles for

successful instructed learning proposed by Ellis (2005, p. 41), namely that: Instruction needs to take account of individual differences in learners. However, here Ellis discusses only individual differences in two cognitive variables: aptitude and motivation. Indeed, this list of 10 principles is overwhelmingly cognitive in orientation; nowhere is the sociocultural context of language learning addressed. We see the current report as providing an important sociocultural balance to the set of principles proposed by Ellis. Motivation warrants further discussion since the extent to which each individual is willing and able to learn a new language in the classroom is influenced by motivational dispositions developed through their family, community upbringing and schooling (Dörnyei, 2001a, pp. 30-41). As Dörnyei notes, 'setting-specific sociocultural values [for example, the value placed in education, cultural beliefs about learning, and social support for learning from family and peers] mediate achievement cognition, cognition and behaviour' (p. 32). In other words, diversity will be reflected in a range of motivational dispositions. Motivation has been extensively researched in educational psychology and second language acquisition. Evidence shows the importance of specific teaching strategies for creating motivating learning conditions and for maintaining and protecting motivation.

Principle 6: iCLT emphasises intercultural communicative competence rather than native-speaker competence

The assumption that native speakers are models for cultural competence is also misguided, according to Byram (2003), because no native speaker is an authority on their culture, in the same way that no individual is a perfect linguistic model (because of variations in class, region, register, and so on). The implication of these points is that language learners should be encouraged to critically analyze whatever they observe in native-speaker interactions, as proposed in principle 3, and to make informed choices about what behaviour is an appropriate model for imitation. Another reason for not taking native-speaker norms

(linguistic or cultural) as preferred models is that there is always more to learn, because cultures and languages are always changing. This reinforces the notion that schools need to prepare learners for change and life-long learning.The components of intercultural communicative competence as presented by Byram (1997) are:

• attitudes − values and beliefs, curiosity and openness − relativising self and valuing others • knowledge − of self and others in communication − of other cultures − of processes of interaction: individual and societal • skills − for interpreting and relating

• skills − for discovering and interacting • awareness − critical cultural awareness If intercultural communicative competence is to be the goal of language learning, then this will have far-reaching consequences for pedagogy. It requires, for instance, that classroom tasks and communicative opportunities are used for intercultural learning. This is achieved by including activities and finding opportunities to guide learners' attention to the various elements in the model such as their own values and beliefs, knowledge of self, the ability to interpret indirectness in discourse, critical awareness of the power of language, and so on. Byram (2006b, pp. 17–18) translates the model of intercultural communicative competence above into a set of four overall aims of intercultural language learning: 1. The acquisition of the linguistic and cultural skills of intercultural communication; 2. The development of an aptitude for critical thinking, questioning and challenging assumptions; 3. A change from exclusive identification with familiar communities and in particular, the nation state and national identity, to inclusive identification with others with related interests in other societies; the acquisition of new international identities, which complement national and local identities; 4. Taking action through involvement with people of other societies and liberating oneself and others from assumptions and ways of being and doing which are oppressive or constraining. In these aims we see the overall agenda for iCLT presented clearly and powerfully. Thus, the evidence-based framework of six principles for effective intercultural

communicative teaching and learning (iCLT) presented in Part 2 identify and describe a set of core claims concerning intercultural language learning that emerge from and find support in the extensive and rapidly growing research literature in this field.

Conclusion

This chapter discussed the findings of the research as well as it provided practical implications which help educators , teachers and students to develop their intercultural awareness. Next chapter will discuss the significance of our study and what are the limitations that might shed the light on further researches.

Chapter Four

Significance of the study, limitations, recommendations and general conclusion

Significance of the study

The present study revealed some interesting findings with both practical and theoretical implications for the field of intercultural communication competence as discussed in the the previous chapter. As English becomes the worldwide language, more intercultural studies required to be done in order to permit learners to understand the process they are going through and help them shaping their way to interpret others' culture to enhance their English. Since almost the previous researchers in Algeria investigated the role of culture in rising learners' cultural awareness, few researches were done to study the relationship between ICC module and improving English language. Subsequently, this study aimed to fill a small part of this gap by looking at the impact of the intercultural communicative competence module (syllabus) on enhancing students' intercultural communicative competence and its role in improving English as a foreign language.

Throughout the research we emphasize on why it is imperative to study intercultural communication. Undeniably, when students fail to communicate, conflict can occur. They can draw on their common strengths to resolve problems and come to know each other with respect for their diversity. They can view this imperative through the lens of demographics and their shifts and trends as they move and relocate. They can view it through technology, through trade and economics, through their self-awareness and awareness of others, and through fundamental beliefs, customs, and ethical codes of conduct. The study of intercultural communication, and effective intercultural communication itself, is important for us to know ourselves, to know others, and to make the world a better place.

Limitations

It is inevitable that, like other research, this study has its own limitations, including those noted in the contributions and implications above.

First, the aim of this study was to investigate the impact of ICC module on raising students intercultural communicative competence , as well as exploring their intercultural awareness . Thus, the findings concentrated mainly on the students' experiences and perspectives. However, intercultural communication

and issues relating to the curriculum provided by the Ministry of Higher Education and Scientific Research concerning the ICC module is limited in the current study.

Second, this study was a case study conducted in a particular Algerian university. It, therefore, does not constitute a "generalisation" which is "defined in the usual sense of nomic generalisation, based upon data representative of some population" (Lincoln & Guba, 1985). In naturalistic inquiry, however, generalisation can be interpreted as "transferability", which is addressed in a thick description of the research project (Lincoln & Guba, 1985, p. 125). This study provides detailed information about the context of the study and the fieldwork process, and so future researchers can decide if the outcomes of the study can be transferred to other settings.

Third, the intercultural awareness scale was not reliable. Consequently, the results involving intercultural awareness should be considered tentative. The researchers used the scale because there was no other adequate scale in the literature.

Finally, the limitations of this study, lie in the subjectivity of the data and its analysis. As the majority of the data collected for this study came in the form of the participants' oral reports, we

had to reply heavily on this form of data when developing our findings and analysis. Despite our attempts to establish a sound rapport with our participants, we cannot guarantee that the participants openly and honestly shared their experiences and perception without reservation. The issue of privacy when disclosing their feelings to others may have been of concern for the study participants and so it is possible the verbal accounts that they gave of their experiences may not have accurately captured their actual behaviour or true thoughts.

The limitation imposed by subjectivity can be compensated for, to some extent, in two ways, however. The researcher can make explicit the confidentiality of using and reporting the research data, and can create an emotionally supportive interviewing atmosphere

Recommendations for further research

While this mixed approach study has attempted to offer some understanding of the impact of ICC module on raising EFL learners' intercultural communicative competence and investigating in learners' intercultural awareness, based largely on the students' own narratives, a number of possibilities for further research still remain. Owing to the subjectivity of the participants' perceptions, the research findings may not have been able to accurately reflect participants' perceptions of cultural others and of the institutional system. Accordingly, conducting further research that involves academic staff members and university administrators is desirable, as a broader study might either support or contradict participants' experiences and perceptions articulated in this study. Furthermore, research based on participant observation would be complementary in exploring the possible discrepancy between participants' retrospective responses and their observed daily intercultural communication behaviour.

The findings of this study suggested that positive attitudes (open-mindedness, curiosity, and interest in other cultures) exerted considerable influence on how diverse cultural members perceived and communicated with one another. Thus, the findings of research that focuses on uncovering the influences that affect has on intercultural communication could be helpful in revealing ways to decrease distance and promote connections between those involved in intercultural encounters, and eventually inform policy makers within higher education. Future research, therefore, could concentrate on examining other factors, and particularly affective factors, that contribute to students' development of intercultural competence and interpersonal relations. In this way, further studies may have the potential to depict a more comprehensive picture of students' intercultural communication experiences in the specific context of higher education.

Moreover, as discussed in the previous section, voices and narratives from other members could be taken into account in further research. Such research may enhance understandings of the consistency of the university' policy initiatives and the students' individual experience. In addition, having a more balanced sample might enable future studies to more reliably investigate responses to institutional support and development of intercultural competence, an issue which it has not been possible to explore in this study.

Conclusion

Regarding the focus of the study to explore the impact of the intercultural communicative competence module on raising EFL learners' intercultural communicative competence , the results revealed that studying this module affects positively students' communicative competence. Besides, in this study, the relationship between students' intercultural awareness and studying the ICC module found to be significant.

Čaňková, Kostova, Golubina, Huber-kriegler, Ivanus, Kackere, Lawar, Lussier, Matei, Retalar, Peck, Gabrovec, Skopinskaja, Vief-Schmidt and Wiesinger (2007) discussed various techniques and strategies which can be applied by ICC teachers (trainees) to enhance the intercultural communicative competence among their students. The strategies which can be contextually relevant and useful for teachers in Algeria can be; help participants to conceptualise when appropriate; create links with the real world of teaching-classroom, teachers' room and schools; critical incidents to raise awareness of cultural differences and their importance in communication; role plays and simulations to experience as much as possible what is like to communicate with people from other cultures; ethnographic tasks in order to give ideas about the learning potential in doing interviews and observations. Finally, using quizzes to offer the group concrete information about different cultures and thus stimulate a purposeful discussion in small groups.

To summarize this discussion, intercultural Communicative Competence (ICC) needs to be incorporated in the language curriculum if educators hope to help students develop an appreciation for the language and culture studied, an awareness of their own culture, and the development of skills that will allow them to be competent, adaptable, communicators. The key question addressed in this paper focuses on the importance placed on the incorporation of those skills, now

66

recognised as crucial when learning a language: are we as teachers creating the conditions for the development of ICC, or are we simply hoping students will become interculturally competent on their own? It is, thus, necessary to understand what is meant by ICC, why must we consider fully integrating it in the language curriculum, and address the challenges associated with its inclusion.

References

Newton,J., Yates,E., Shearn,S., & Nowitzki,W.(2022). *Intercultural Communicative Language Teaching: Implications for Effective Teaching and Learning*. [online] School of Linguistics and Applied Language Studies and the Jessie Hetherington Centre for Educational Research Victoria University of Wellington, p.64-75. Available at: <https://www.educationcounts.govt.nz/__data/assets/pdf_file/0005/174155/ICLT-Implications-for-Effective-Teaching-and-Learning.pdf> [Accessed 21 May 2022].

Byram, K. & Kramsch, C. (2008). Why is it difficult to teach language as culture? The German Quarterly, 81(1), 20-34. https://doi.org/10.1111/j.1756-1183.2008.00005.x

Byram, M. (1997). Teaching and assessing intercultural communicative competence. Clevedon: Multilingual Matters.

Byram, M. (2006). Language teaching for intercultural citizenship. Keynote address. Paper presented at the NZALT Conference, University of Auckland. 2-5.

Canale, M., & Swain, M. (1981). A theoretical framework for communicative competence. In Palmer, A., Groot, P., & Trosper, G. (Eds.), The construct validation of test of communicative competence, (pp.31-36).

Celce-Murcia, M., Dornyei, Z. & Thurrell, S. (1995). Communicative competence: A pedagogically motivated model with content specifications. Issues in Applied Linguistics, 6 (2), 5-35. Chau, T. H. H & Truong, V. (2018). Developing intercultural competence for upper secondary students: Perspectives and practices. Kỷ yếu Hội thảo Quốc gia "Nghiên cứu Liên ngành về Ngôn ngữ và Giảng dạy Ngôn ngữ lần thứ III", 227-239.

Crozet, C. Liddicoat, A. J. & Lo Bianco, J. (1999) "Intercultural competence: From language policy to language education". In Lo Bianco, J., Liddicoat A. J., & Crozet C. (Eds), Striving for the Third Place: Intercultural Competence Through Language Education. Canberra: Language Australia.

Deardorff, D. K. (2006). The Identification and assessment of intercultural competence as a student outcome of internationalization. Journal of Studies in International Education, 10 (3), 241-266.

Fantini, A. E. (2006). Exploring and assessing intercultural competence. World Learning Publications. Retrieved from http://www.sit.edu/publications/docs/feil_research_report.pdf Gönen, S., & Sağlam, S. (2012). Teaching culture in the FL classroom: Teachers' perspectives. International Journal of Global Education, 1(3), 26-46. Retrieved from http://www.ijtase.net/ojs/index.php/ijge/article/view/143 Ho S. T. K. (2011). An investigation of intercultural teaching and learning in tertiary EFL classrooms in Vietnam. Electronic Theses and Dissertations. Victoria University of Wellington, Wellington, New Zealand. Retrieved from https://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/4447/thesis.pdf?sequence=2

Hoang, Liddicoat, A. J. & Crozet, C. (1997). Teaching culture as an integrated part of language teaching: An introduction. Australian Review of Applied Linguistics, Series S N14. Retrieved from https://files.eric.ed.gov/fulltext/ED421881.pdf Liddicoat, A. J., Papademetre, L., Scarino, A., &

Nguyen, T. L. (2013). Integrating culture into Vietnamese university EFL teaching: A critical ethnography study. Electronic Theses and Dissertations. Auckland University of Technology, New Zealand. Retrieved from http://hdl.handle.net/10292/5975 . Nunan, D. (2003). The impact of English as a global language on educational policies and practices in AsiaPacific region. TESOL Quarterly, 37(4), 589-613. Polit, D.F. & Beck, C.T. (2012) Nursing research: Generating and assessing evidence for nursing practice (9th Ed.). Philadelphia: Wolters Kluwer Health Lippincott Williams & Wilkins.

Sercu, L., Bandura, E., Castro, P., Davcheva, L., Laskaridou, C., Lundgren, U., Mendez García, M., & T. Q., & Duong, T. M. (2015). Intercultural communicative competence: A vital skill in the context of ASEAN economic community. Global Journal of Foreign Language Teaching, 5(1), 15-22. Tran, T. Q., & Dang, H. V. (2014). Culture teaching in English language teaching: teachers' beliefs and their classroom practices. Korea TESOL Journal, 11(1), 207-223. Van Ek, J. (1986). Objectives for foreign language learning. Strasbourg: Council of Europe.

Zhou, Y. (2011). A study of Chinese university EFL teachers and their intercultural competence teaching. Electronic Theses and Dissertations. University of Winsor, Canada. Retrieved from https://scholar.uwindsor.ca/etd/428

Van Ek, J. (1986). Objectives for foreign language learning. Strasbourg: Council of Europe.

Chaya, P. and Inpin, B., 2020. Effects of Integrating Movie-Based Mobile Learning Instruction for Enhancing Thai University Students' Speaking Skills and Intercultural Communicative Competence. English Language Teaching;, Vol. 13, No. 7; 2020 ISSN 1916-4742 E-ISSN 1916-4750.

Deardorff, D. K. (2006). The Identification and assessment of intercultural competence as a student outcome of internationalization. Journal of Studies in International Education, 10 (3), 241-266.

Appendixes

Full name:

What is your qualification?	Licence lmd + master 1 ☐	licence classique + master1 ☐	
Are you male or female ?	Male ☐	female ☐	
How long have you been learning ICC?	Less than two years ☐ between two to three years ☐ more than three years ☐		
Do you think that it is important to study ICC as the main module of language and communication speciality ?	Yes ☐	No ☐	
how would you define the concept of culture ?	a- culture is the set of artistic achievements, customs and general civilization of a country or a group of people. ☐	b-culture refers to the way of life common between a group of people linked by shared distinctive features characteristics, activities, beliefs and behaviours. ☐	c- culture involves both definitions. ☐
Do you think that obtaining the intercultural communicative competence is crucial to improve English as a foreign language?	Yes ☐	No ☐	
how often do you discuss cultural issues in ICC module?	Always ☐ sometimes ☐ rarely ☐ never ☐		
Do you feel that your ICC teachers are well informed about the syllabus they teach ? (ICC)	Yes ☐	No ☐	
Do you think that ICC module change the way you used to perceive culture in learning EFL?	Yes ☐	No ☐	