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Developing Intercultural Competence in EFL Classes: Teachers' and Students' Attitudes

The case of Master Students and Teachers of English at Ouargla University

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Dedication

My father, my mother, my family, and Mary

To you all, I dedicate this work

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First and foremost, I thank Allah for paving the way for the accomplishment of this work.

For his constant assistance in each step of this research, special thanks go to my supervisor Mr. Madjid DOUFENE.

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For being there whenever I need, special " thank you" goes to Meriem.

Abstract

The awareness of the inseparability of language and culture on one hand and the necessity to prepare students for intercultural communication on the other make the integration of intercultural communicative competence in FL curriculum absolutely imperative and unavoidable. This study aims at identifying perceptions and attitudes of English language students and teachers at Ouargla University towards developing the intercultural dimension in classroom. It also investigates the impact of learners' age and gender on their attitudes. The study consists of two parts. The theoretical part presents the conceptual framework on which the study is based. The second part discusses the methodology and means of analysis. Data is collected both quantitatively and qualitatively by using two instruments: Structured Self-Completion questionnaire was administered to the students and Standardized Open-Ended interview addressed the teachers. The findings revealed that most of students develop positive attitudes towards developing intercultural competence in EFL classroom and teachers express high awareness of the importance to integrate the intercultural dimension in classroom.

Keywords: Intercultural Competence, Intercultural Communication, English as a Foreign Language, Attitudes.

الملخص

إن الوعي بعدم إمكانية الفصل بين اللغة والثقافة من جهة وضرورة إعداد الطلاب للتواصل بين الثقافات من جهة أخربجعل من إدماج كفاءة التثاقف والتواصل في مناهج تعليم اللغات الأجنبية أمرا حتميا لا يمكن تجنبه. تهدف هذه الدراسة إلى التعرف على تصورات وآراء طلبة وأساتذة الماستر في اللغة الإنجليزية بجامعة قاصدي مرباح حول تطويرالبعد الثقافي ضمن الفصول الدراسية. تبحث الدراسة أيضا في تأثير سن وجنس الطلبة على توجهاتهم. تتكون الدراسة من جزأينحيث يتعرض الجزء النظري إلى الإطار المفاهيمي الذي تستند عليه الدراسة أما الجزء الثاني فيناقش منهجية ووسائل التحليل.يتم جمع البيانات كما ونوعا باستخدام وسيلتين مختلفتين.استبيان موجه للطلبة ومقابلات تستهدف الأساتذة. كشفت النتائج عن أن معظم الطلاب لديهم أراء ايجابية اتجاه تطوير كفاءة التثاقف على مستوى أقسام اللغة الإنجليزية كلغة أجنبية كما أظهر معظم الأساتذة وعيا كبيرا بأهمية إدماج البعد الثقافي في المقررات الدراسية.

كلمات مفتاحيه: كفاءة التثاقف، التواصل بين الثقافات، اللغة الانجليزية كلغة أجنبية، توجهات.

List of Abbreviations

DMIS: Developmental Model of Intercultural Competence

EFL: English as a Foreign Language

FL: Foreign Language

FLT: Foreign Language Teaching

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

NS: Native Speaker

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GENERAL INTRODUCTION

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1. Background to the Study

Language and culture are closely related and culture has a key role in EFL classroom . As a natural consequence of the globalization and the increased development in technology, economy, and social media, the need to communicate and interact with people from different cultures and backgrounds becomes increasingly an inevitable necessity. Today, more than ever, in our integrated system, institutions of higher education (especially economic studies, business, and language teaching faculties) attempt to integrate the intercultural dimension into the teaching process. Accordingly, they prepare and train their graduates to function effectively and appropriately in different cultural contexts.

In respect to foreign language teaching, the focus nowadays is shifted to enhance learners' intercultural communicative competence. This enables foreign language students to understand, tolerate, value, and respect cultural differences. Moreover, it helps learners be flexible and adapt their behaviours in accordance with cultural situations that they might be involved in.

2. Statement of the Problem

Traditionally, the approaches to foreign language teaching ignored the interrelationship of language and culture. Language and culture have been taught separately as two different representative elements of social groups identities. These approaches, with their static view to culture, transmit solely declarative knowledge and different cultural information of other countries to learners. Recently, the static view to culture has been questioned and the tendency to see culture as a set of beliefs, behaviours and practices is gradually increased. Therefore, rather than acquiring just a declarative knowledge of the country and people of the foreign language, learners need to understand how those people think and see the world, how they interpret the life, and how they behave. Furthermore, students need to be aware of their own beliefs and cultural values. In other words, learners' intercultural competence should be developed.

In this research, we investigate the perceptions and attitudes of students and teachers towards developing intercultural competence in EFL classroom. We attempt to examine students' awareness of the necessity to integrate intercultural competence as a vital dimension in the process of language teaching. In this vein, we formulate the research questions as follows:

1- What are Master English students' and teachers' attitudes and perceptions towards developing intercultural competence in EFL classroom?

2- To what extent do students' age and gender affect their attitudes towards developing intercultural competence in EFL classroom?

Seeking to answer the raised questions, we hypothesized that:

1- Teachers of English department at Ouragla university express high awareness and positive attitudes towards integrating intercultural dimension in EFL classroom.
2- Students' age and gender may affect their attitudes towards developing intercultural competence in EFL classroom.

3. Objectives of the study

The present study attempts to achieve the following objectives:

- Identifying attitudes and responses of Master students and teachers of English at Ouargla university towards developing intercultural competence in class.
- Exploring the importance of integrating intercultural dimension in the language teaching process in Ouargla university.
- Exploring the impact of students' age and gender on their attitudes and views towards developing intercultural competence.

4. Significance of the Study

Despite the increasing international attention paid to developing foreign language learners' intercultural competence, the issue, yet, is not officially under debate in Algeria. In this paper, we aim to provide valuable insights into the necessity of integrating intercultural perspective in language education in the Algerian university. Furthermore, findings may help improve educational practices in order to conform with international standards.

5. Methodology

In this study, we have adopted both descriptive and analytical methods. The methods are used to investigate the views of teachers and students and to analyse different factors that may affect these views. For collecting data, we have used structured self-completion questionnaire for students and standardized open-ended interview for teachers.

6. Structure of the Dissertation

The dissertation is divided into three chapters. The first chapter is devoted to the review of the literature. The second chapter is concerned with the research methodology. It explains and accounts for the choices of research methods and data collection instruments. The third chapter interprets and discusses the findings.

7. Limitations of the Study

Since we have encountered some hurdles during conducting the study, the results remain incomplete and not absolute.First, because of the time constraint, we could not interview all Master teachers of the English department. Second, since this study is conducted at restricted setting (the English department at UKMO), its findings can never be generalised only if other researchers make use of the same research instruments and find the

same results.

8. Definition of Key Terms

Culture: "The sum of a way of life, including expected behaviour, beliefs, values, language and living practices shared by members of a society. It consists of both explicit and implicit rules through which experience is interpreted"(Herbig, 1998, p.11)

Intercultural Competence: The ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes. (Deardorff et al .2006).

Intercultural Speaker: "someone who is able to see relationships between different cultures-both internal and external to a society and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of their own and other cultures- someone who is conscious of their own perspective, of the way in which their thinking is a culturally determined, rather than believing that their understanding and perspective is natural" (Byram ,2000,p.10)

CHAPTER ONE

LITERATURE REVIEW

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Introduction

In the field of intercultural communication studies, the conceptualization and implementation of Intercultural Competence is one of the debatable issues among the intercultural experts and academic scholars. This chapter aims to delineate different ways of working with Intercultural Competence and its development in FL teaching in higher education. Concepts related to this study will be outlined including Intercultural Competence, Intercultural Speaker, and Dynamic view of culture.

This chapter presents a review of the major models Intercultural Competence and their contributions to FLT. Accordingly, three models of Intercultural Competence (IC) will be emphasized: First, Byram's Intercultural Communicative Competence' model (1997), since it is directly related to foreign language teaching. It is specifically designed to develop students' intercultural communicative competence(ICC). Second, Deardorff 's Pyramid model (2004), because the almost consensus among many intercultural experts about the dimensions of the intercultural competence suggested by this model. Third, Bennett's developmental model of intercultural sensitivity (1993), for the developmental nature of the model which accords with the progressive process of language teaching.

The chapter is divided into two sections: the first section intends to survey the valuable definitions to Intercultural Competence discussed in literature. It reviews the dimensions of Intercultural Competence that students have to acquire. Furthermore, it explains the stages through which learners grow in order to promote their acquisition of these dimensions. The second section is devoted to the implementation of Intercultural Competence in foreign language teaching. It highlights the distinction between the static and dynamic view of culture and the intercultural speaker as a desired outcome of the intercultural approach to language teaching. The second section also places an important space to explain Byram's model of ICC since it is the conceptual underpinning to the practical side of the research study. The chapter ends up with Kramsch's Third Place in language teaching and pedagogical activities for intercultural development.

1.1 Intercultural Competence

The meaning of Intercultural Competence is related primarily to the understanding of the notion of culture itself. Thus, before any endeavours to define or develop Intercultural Competence in foreign language classroom, it is crucial to determine a comprehensible definition of the concept of "culture". The sociologists Berger and Luckmann (1967) identify two different types of culture: Objective and Subjective culture.

The first involves the institutional aspects of culture. It refers to the products of a

particular social group such as its arts, music, traditions, and history. Furthermore, it is the set of linguistic, economic, political, and social systems that characterize a certain society. " The idea of the objective culture is good for understanding the cultural creations of other groups […] such knowledge does not equal the intercultural competence"(Bennett and Bennett,2001,pp.7-8).

The second type of culture, Subjective culture, refers to the worldview of people belonged to specific society. It reflects the ways of how individuals behave, think, and interpret the world around them. Rather than the institutions that a cultural group produces, subjective culture deals with the social reality formed by such institutions.

Both objective and subjective culture are necessary in foreign language teaching, however; understanding subjective culture is the most relevant pattern for developing students' intercultural awareness.

1.1.1 Defining Intercultural Competence

A plethora of conceptualizations and definitions have been attempted to determine the nature of Intercultural Competence and to explain the importance to develop it among the intercultural mediators, business experts, and foreign language learners in order to enable them act successfully in different cultural situations. Regarding this point, Deardorff (2001) states that " There are countless definitions and frameworks published on Intercultural Competence"(p.66)

One of the earliest provided definitions to Intercultural Competence is that of Robert Hanvey (1976). Hanvey in his work " An Attainable Global Perspective" identifies five dimensions of global and Intercultural Competence: Firstly, Perspective consciousness refers to the awareness of others' world views that are different from one's own and to the appreciation of this difference. In other words, the individual must be aware of the cultural diversity and accept it.

The second dimension is the state of the planet awareness. It refers to the deep understanding of the international events and issues such as economic development, population growth, science and technology and health. Individuals must be aware of the current state of the world around them. This does not necessarily need travelling throughout the world or face-to-face interaction with people from different countries and cultures. Communication media are most relevant instruments to increase this awareness.

Thirdly, Cross cultural awareness, that is, understanding the diversity of the values and ideas to be found in human societies. Also, it includes the awareness of the similarities and differences between these ideas.

The fourth dimension is the knowledge of global dynamics or as what Deardorff (2004) called "systematic awareness". It means to understand the mechanisms of the different global systems as the economic, political, and ecological systems. The individual should be familiar with the most important characteristics of each system. Moreover, s/he has to gain an insight into how the world generally works and a consciousness of the global change.

Finally, the awareness of the human choice and refers to the knowledge of the possible future alternatives to present situations. Including which choices are available to the world concerning many international practices and issues such as the economic growth and climate change. Also, which " strategies for participating in issue area in local, national, and international setting" (Deardorff ,2004,p.40).

In short, Hanvey(1976) places an emphasis on the necessity to provide individuals with opportunities to experience and participate in local and global intercultural situations. Furthermore, he emphasizes the notion of the " other" and the awareness of the surrounded world. Hanvey's definition does not include the cultural self-awareness which will become subsequently one of the most important constituents of Intercultural Competence models (e.g. Bennett, 1993, and Byram, 1997).

Another noticeable model of IC discussed in literature is the developmental model of intercultural sensitivity (henceforth DMIS) by Bennett (1993). The DMIS and its relevance to foreign language teaching will be the focus matter of the end of this section. In the DMIS, Intercultural Competence is seen as a progressive and ongoing process in which individuals' perceptions towards cultural differences evolve through time.

Bennett(1993) explains the way individuals construct their worldview. This worldview is gradually progressed by virtue of the increasing in the awareness of the cultural difference. According to him, Intercultural Competence is "the construction of reality as increasingly capable of accommodating cultural difference that constitutes development" (p.24). As the experience of cultural differences increases, the intercultural competence will be developed and the individual will be able to think and act in interculturally appropriate ways (Hammer, Bennett &Wiseman,2003, p.422)

Bennett (2011) also proposed a broad definition in which Intercultural Competence includes three dimensions: the cognitive, affective, and behavioural dimensions " that support effective and appropriate interaction in a variety of cultural context"(p.3).In regard to the cognitive dimension, individuals are to be aware of both ,their own objective and subjective culture. The affective dimension involves the motivation and curiosity to discover the other new culture. The behavioural dimension consists of skills of listening, observing, and

interpreting in intercultural situations.

Similar to Bennett's view, Chen and Starosta(1998) emphasized the ability of the intercultural competent individuals to interact effectively and appropriately in various intercultural situations. Furthermore, they placed an emphasis to the communicative nature of intercultural competence and to the understanding of the communicative behaviour as a means to " elicit a desired response in a specific environment"(Chen & Starosta, p.241)

In addition to Chen and Starosta, Kim (2001) pointed to the communicative perspective of Intercultural Competence. For him, the ICC includes both culture-specific (Objective culture) and culture-general (Subjective culture) dimensions. Unlike Bennett who prioritizes subjective culture in language education, Kim argues that both are necessary to develop Intercultural Competence. Thus, the learners have to be aware of knowledge about the institutions and products of culture (culture-specific) as well as be able to recognize how others think, behave, and view the world (culture-general).

Moreover, one of the most valuable contributions to developing and measuring IC in the higher education was the empirical study of Deardorff in 2004. It created a kind of consensus among leading intercultural experts on definitions and aspects of IC. The definition that gained high rate was that IC is " the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff,2006,p.248)

The study emphasized that IC development is an ongoing process. " The aspects on which these experts reached consensus were categorized and placed into a model" (Deardorff ,2011, p.66). This model (Figure 01) represents two levels in which Intercultural Competence is developed through: the individual level and the interactional level. The individual level has three key domains of IC which lead together to desired internal and external outcomes (the interactional level). As the figure 01 shows, there are three requisite attitudes an individual must acquire as a foundation to succeed in any intercultural context. These attitudes are underpinning to the knowledge and skills. The individual in this level may ask if he/she is truly open to those from different cultural, ethnic, or religious backgrounds. As the request attitudes of openness, respect, and curiosity are the starting points for developing intercultural competence, students can develop their knowledge comprehension and skills. Collectively, attitudes, knowledge, and skills produce both internal and external outcomes which are the ability of individual to behave and communicate successfully in different cultural situations.

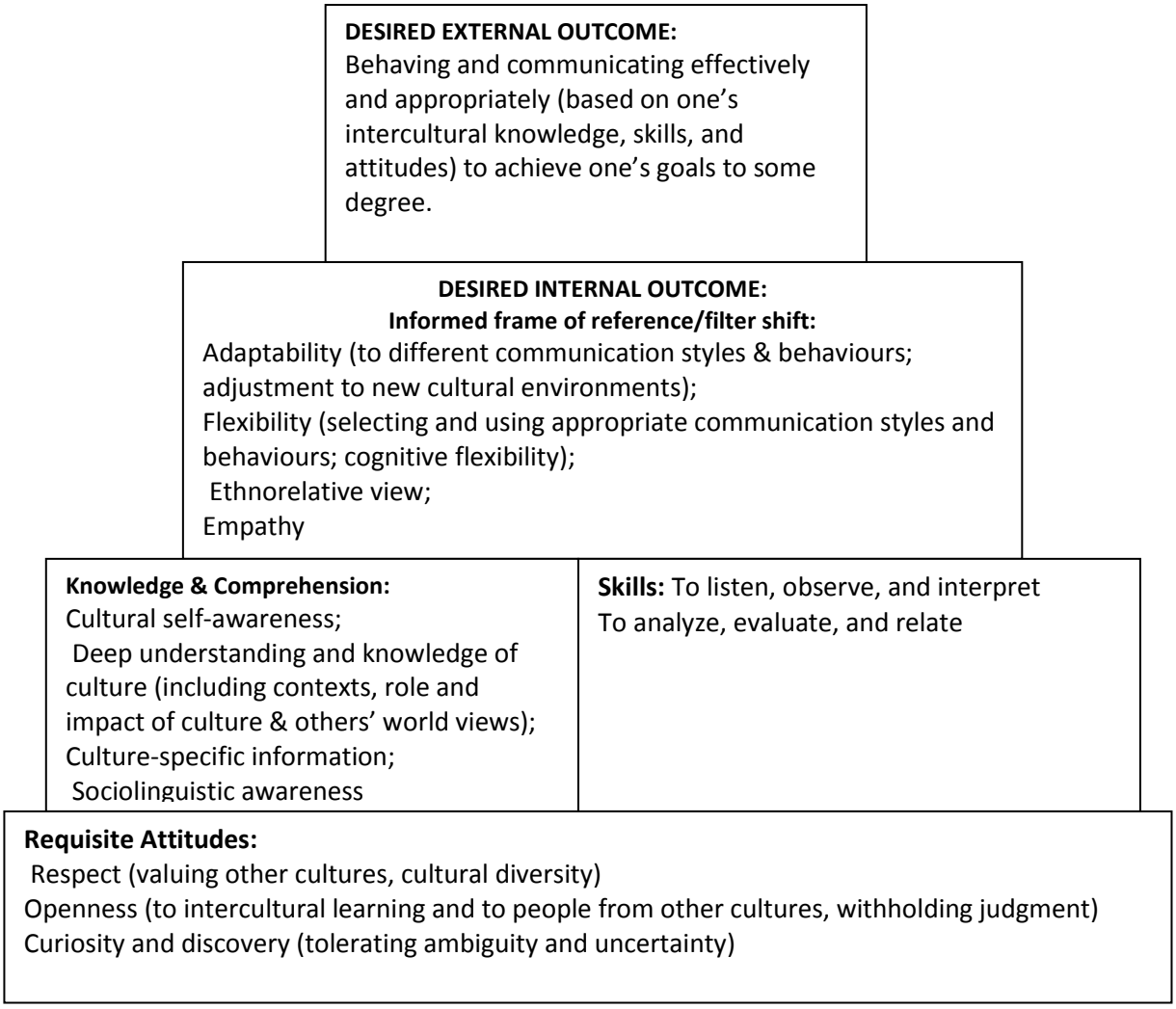

Figure 01: Pyramid Model of Intercultural Competence (Deardorff, 2006. 2009)

Also, Byram's (1997) works on Intercultural Competence had an influential impact on foreign language teaching. He combines the communicative competence with the intercultural competence and identifies the ICC as " the ability to interact effectively with people of cultures other than one's own" (Byram,2000,p.297). Byram's model tackled the social identity of the learners and their cultural awareness as key points in the process of language teaching. Similar with Deardorff's and Chen and Starosta's models, Byram's framework is based on three related dimensions: cognitive, affective, and behavioural.

Byram's ICC model will be discussed later in this chapter. It is selected to be the conceptual framework for the design of the instruments used in this research and to guide the analysis of students' responses to questionnaire in the practical side of the study. Among the reasons to use this three-dimension model is its intersection with most models studied, but mainly because it is designed specifically for foreign language education, and therefore

closely related to the ultimate aim of our research: to explore the attitudes and perceptions of English Master students and teachers towards developing Intercultural Competence in a EFL classroom.

Having reviewed the major works related to Intercultural Competence, obviously, we can conclude that the scholars agree about certain points and differ in others. Firstly, Whereas Bennett(1993) emphasizes that Intercultural Competence should be more culture-general, Kim(2001) confirms the importance of both culture-specific and culture-general. Secondly, Both Bennett (1993) and Byram (1997) confirm the cultural self-awareness as a basic component to develop IC. Thirdly, Similar to Bennett, Deardorff (2004) points to the developmental nature of the intercultural process. Fourthly, Byram's model is unique in that it is specifically directed to foreign language teaching. Finally, Kim categorizes the adaptability as a separate dimension of IC, in contrast, most scholars agree that IC comprises three dimensions; cognitive, affective, and behavioural dimensions and discuss the adaptability within the behavioural dimension (e.g. Bennett,1993; Chen & Starosta ,1996; and Deardorff,2004). In what follow these three dimensions will be explored.

1.1.2 Dimensions of Intercultural Competence

As mentioned above, Intercultural Competence involves three different dimensions: the cognitive, affective, and behavioural dimensions. Each dimension consists of a set of competencies. The individual seeks to master these competencies in order to be interculturaly competent.

1.1.2.1 Cognitive Dimension

The cognitive dimension, also called, intercultural awareness, is defined as one's ability to understand similarities and differences in other culture (Chen & Starosta,1998). For them, it includes two components: self-awareness and cultural awareness. The former refers to individuals' knowledge of their own cultural values, that is, they know who are they, their identity, their political and social affiliations, and religious principles. The latter, cultural awareness means that individuals have a considered amount of knowledge about different cultural issues related to different cultural contexts. Furthermore, they have knowledge about how the others think, act, and behave.

Both Bennett(2011) and Deardorff (2009) classified cultural awareness into awareness about culture-specific and culture-general. However, Bennett added to the previous components the interaction analysis component. The latter refers to the knowledge of the rules of how to interact with the other or analyze an interaction effectively.

In a similar vein, Byram also divides cultural awareness into two groups: the first group

is knowledge about the culture of one's social group or country. Whereas the second group refers to that knowledge of how to carry on a process of interaction at both individual and social levels. Additionally, he emphasized the role of linguistic capacity to be taken into account within the second kind of knowledge. In summary, this dimension is related to the recognition and knowledge of how both the individual and the different other live and interpret life.

1.1.2.2 Affective Dimension

It refers to the attitudinal and emotional aspects of IC in which the individual has to develop certain requisite attitudes towards cultural differences. According to Deardorff (2009), there are three main attitudes: First, respecting for the other culture; individuals accept, appreciate, and value the other cultural views that are different from theirs' own. Second, the openness to diversity, that is, the belief that the variety is the only reality in our world. Consequently, the openness to accept and acknowledge this diversity is an inevitable necessity to live in this integrated world. Third, the curiosity to discover the difference through activating the cognitive dimension and with tolerating the ambiguity that the individual may face in interacting with different people. Bennett added the attitude of motivation which is "the set of feelings, intentions, needs, and drives associated with the anticipation of or actual engagement in intercultural communication" (Wiseman ,2001,p.4)

1.1.2.3 Behavioural Dimension

It is understood as the ability to behave and communicate effectively in interaction with people from different cultures to attain one's goals of communication (Chen & Starosta (1996) and Deardorff (2009)). This ability is based on both the attitudes of individuals towards cultural diversity (affective dimension) and intercultural knowledge that one builds concerning the cultures of the others (cognitive dimension). According to Alred and Byram(2002), the behavioural dimension includes two kinds of skills: skills of interpreting an event from another culture and relating it with events from one's own and skills of discovering new knowledge, beliefs and behaviours(p.340)

Deardorff (2004), in his pyramid model of IC, concurs with Bennett (2001) in considering that Listening is one of the most important behavioural skills. She also classifies the ability of the individual to be flexible (in selecting and adapting their behaviours) as a desired outcome.

Unlike what mentioned above, Chen (2007) asserts different kind of skills the individuals must master. Message Skills and Interaction Management are among them. Message skills refers to" the ability to use the language of a culture other than one's

own"(p.102). Besides the appropriate use of the words and grammar as well as the non-verbal signals, message skills include capacity to express the ideas clearly and to distinguish opinions from facts. Interaction management is concerned with the rules of taking turns in an exchange that are based on the general sociocultural framework that govern a certain cultural group.

The three dimensions are, equally, of much importance to develop Intercultural Competence. Each dimension presupposes the other and they collectively lead to the desired outcome of intercultural learning; the individual who can interpret, understand, and mediate between different cultures. In the present study, trying to investigate learners' and teachers' attitudes towards integrating IC in FLT, the recognition of learners and teachers of the three dimensions of IC will be explored.

1.1.3 Levels of Intercultural Competence Development

Bennett's DMIS seeks to " explain the observed and reported experiences of people in intercultural situations'' (Bennett & Bennett, 2004, p.162). It aims to understand the extent to which people are ready for accepting and respecting cultural differences and analyze their various reactions towards these differences. The model shows how individual's behaviours and attitudes towards cultural differences evolve through time. Moreover, it emphasizes the impact of many external factors on people's attitudes such as the period of the exposure to the intercultural experiences and the atmosphere where intercultural learning takes place." The underlying assumption of the model is that as one's experience of cultural difference becomes more complex and sophisticated, one's potential competence in intercultural relations increases" (Bennett, Hammer, & Wiseman,2003,p.423)

The DMIS provides six developmental and connected stages in which the individuals progress in the acquisition of IC. Each stage indicates certain psychological state and particular worldview reflected in different attitudes and behaviours towards cultural differences. These stages are divided into two main categories. First, ethnocentric group in which" the worldview of one's own culture is central to all reality"(Bennett,1993,p.30). Those who are ethnocentric will construct their reality. That is, making their own culture as their only reference to see, interpret, and evaluate the others' view. Individuals in this group use their cultural values and norms to judge all people. In general, the ethnocentric orientation attempts to deny, raise defence against, or minimize cultural differences.

Second, ethnorelative group in which people consider their own culture, equally with the other cultures, just as one part of the whole picture of the universe. In this vein, Bennett(2011) added " our own culture is viewed in the context of other culture"(p.11). In this

group, one understands that cultures are relative to one another within a cultural context. He or she can adapt to and deal with various cultural norms and values. In short, ethnorelative group accept and acknowledge cultural differences. The following is a brief review of the different stages to developing Intercultural Competence.

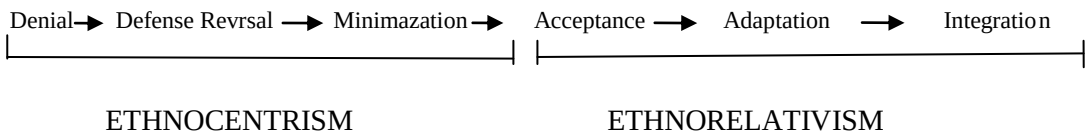

Figure 02: Stages of Intercultural Competence Development (Bennett 1993)

1.1.3.1 Ethnocentric Stages

In ethnocentric group, individuals construct their realty; they consider their own culture as the only reference to interpret the others' views. Individuals, here, develop through three stages: Denial, Defence, and Minimization.

1.1.3.1.1 Denial

Denial is the first ethnocentric stage which is usually the starting point of the developmental process of IC. This stage is characterized by the unawareness of the existence of cultural differences. Individual (learner) is unable to understand cultural differences and does not recognize the concept of the other. This is due to the fact that people at this level experience their own culture as the only reality in the universe and do not accept others' cultural values and norms. They are usually comfortable with the familiar and in doubt as to all what is strange. They seek to avoid any consideration of the other cultures by preserving psychological and physical isolation from all kinds of differences or diversity, thinking that by doing so they will protect their own worldview.

Individuals with a denial worldview have usually been belonged to monocultural societies where there is no/less opportunities to experience the cultural diversity.Thus, they cannot interpret the difference between their own perception and that of people who are culturally different. According to Bennett et al (2003); in the extreme form of this stage, the individual of one's own culture may be perceived to be the only real or valid ' humans', whereas others are viewed as ' less than human' and can therefore be exploited or eliminated.

1.1.3.1.2 Defence

In defence, in contrast to those of denial, people are aware of other cultures. They believe in cultural diversity and experience it as a real state; however, they see their own culture as the only good one and underestimate the other cultural views. Individuals in

defence show strong negative feeling and misunderstanding towards the others' worldview. There is often a "them" versus " us" mentality associated with defence, whereby people will see their own culture as superior to others (Bennett,1998). They usually do not trust those behaviours and ideas that are different from their own.

In short, this stage is characterized by two features. First, denigration in which the individual seeks to criticize negatively or underestimate the other perceptions. Second, superiority, that is, one's own culture is seen as the best and super one among other different cultures.

In this stage, the opposite of the defence against cultural differences may occur. This position is called Reversal. It is the state where individuals are affected by the other culture(the target language culture in the case of foreign language learners) whereby they see it as superior than their own original culture. They tend to acknowledge the other culture at the expense of their own values and beliefs. Bennett (2003), comparing it with defence, declared that ‘‘reversal is like defence in that it maintains a polarized " us" and " them" worldview. It is unlike defence in that it does not maintain the other culture as a threat’’ (p.424)

1.1.3.1.3 Minimization

It is characterized by avoiding or minimizing cultural differences on one hand, and emphasizing similarities between the different worldviews on the other. This is based on the assumption that all human beings share the same universal values. Consequently, the set of views and values that are involved in one's own culture are experienced as universal and similar to that of the others.

Despite that individuals in minimization recognize cultural differences and acknowledge the diversity of norms and values, deep down those cultures are seen as essentially similar to one's own (Hammer and Bennett,2001, p.12). Furthermore, in comparison with Defence, the feeling that people are threatened by different culture views is reduced or disappeared now.

In continuous progressing along the process, individuals move towards more ethnorelative orientations, that is, they will be able to view their own culture from another culture’s perspective. They will accept, adapt to, and may be integrate the interculturality into their identities.

1.1.3.2 Ethnorelative Stages

Individuals in this group consider that cultures are relative and see their own culture just as one part of the diverse interpretations of the reality. Individual grows up through three

stages: Acceptance, Adaptation, and Integration.

1.1.3.2.1 Acceptance

Individuals, here, see that all cultures are different but equal. They accept their own worldview as only one of various views. Therefore, they recognize the complexity of other cultures and accept them as different constructions of reality (Bennett, 2001). The acceptance is not a matter of agreement, but rather, it is a respecting and valuing the notion of difference as it is without negative or positive judgment. People in Acceptance are exposed frequently to intercultural interactions with people from different cultures such as those who belonged to bicultural or multicultural societies. As the individual needs to act in cultural context different from one's own, the need to move to adaptation stage increases.

1.2.3.2.1 Adaptation

Here, individual's Intercultural Competence is developed in that they are able to understand and interpret different cultural perceptions. They can consciously shift into another perspective; that is, they are able to think and act successfully in another cultural context outside their own culture. They understand that this difference should be interpreted within the relevant cultural context. Ultimately, they adapt their behaviours " to accord with the standards of appropriateness in other cultures" (Deardorff,2009, p. 22)

1.1.3.2.3 Integration

It is characterized by the integration of the individual's world view and the other cultural perspectives. They can move with ease in and out of different cultural contexts. They feel comfortable when interact with a variety of cultures. Additionally, they can manipulate various cultural perspectives and choose different alternatives to evaluate specific situations. " Integration is not necessarily better than adaptation in situations demanding Intercultural Competence" (Hammer et al, 2003, p.425). The individuals in integration commonly feel that they do not belong to any particular cultural group. They develop multicultural identity in which the interaction between different cultures is a principle part of their identity.

1.1.4 The DMIS in Foreign Language Teaching

The developmental model of intercultural sensitivity was not designed primarily for FLT. Furthermore, it did not explain what the different roles of language are in each stage of cultural competence development. However, it is useful to adopt its principles in the field of language teaching, since many phases of the model can be implemented in FLT. The model has been used in different educational contexts such as study abroad, intercultural communication workplace, and curriculum design (Mahoney & Schamber, 2004).

The DMIS demonstrates the progressive nature of the intercultural competence

development process, arguing that individuals' attitudes and behaviours grow through successive stages. Therefore, it is necessary for teachers to determine which stage the students have reached when it comes to design a syllabus. This knowledge enables teachers to carry out effective tasks and activities for developing students' Intercultural Competence.

Another phase of the model which can be used in the context of education is related to the cognitive structure of learners in different points of time. Each stage of the model reflects a particular psychological state. This state is expressed by certain behaviours and attitudes towards the cultural difference. Therefore, the teacher who recognizes his/ her students' cognitive structure can, firstly, determine which stage they are involved in, and then, infer attitudes and behaviours similar to that in the next level in order to " tailor curricular to facilitate student's progress to the next stage"(Bennett,1998, p.24)

In addition, Bennett's model can help teachers to assess the development of their learners from one stage to another. They can measure the progress of students' skills in interacting with people from the target language culture and their attitudes towards otherness. Thus, the gradual increase in the understanding of the notion of the other and in the tolerance with the different views indicates the transmission from one stage to another.

Moreover, the model emphasizes the acquisition of the subjective culture which is the most relevant type of culture that should be taught to develop learners ' IC. The students not only know about the productions and creations of the other social or cultural groups but rather seek to explore the other cultural views and behaviours and compare them with theirs 'own

1.2 Intercultural Competence in Foreign Language Teaching

This section is devoted to the implementation of Intercultural Competence in foreign language teaching. It highlights the distinction between the static and dynamic view of culture and the intercultural speaker as a desired outcome of the intercultural approach to language teaching. It also places an important space to explain Byram's ICC model since it is the conceptual underpinning to the practical side of the research study. It ends up with Kramsch's Third Space in language teaching and pedagogical activities for intercultural development.

1.2.1 Static versus Dynamic view of culture

Traditionally, the approaches to foreign language teaching ignored the interrelationship of language and culture. Language and culture were taught separately as two different representatives of social groups. These approaches, with their static view to culture, transmit solely declarative knowledge and different cultural information of other countries to learners.

This passive way of teaching helps learners to be familiar only with the institutions, history, and productions of others, without recognizing the dynamic nature of culture which

will be subsequently the core of intercultural approach to language teaching. Activities such as reading texts about the arts and cultural traditions of the English speaking countries, writing biographies about the main figures of foreign language literature, and watching videos relating to the important tourist and historical places are the most familiar examples in the traditional way of teaching culture.

In contrast to static view of culture, the dynamic perspective requires students to be engaged actively in different cultural contexts and provide them with opportunities to experience the culture of the other. They are encouraged to view cultural facts related to the others beliefs and values. Also, it requires learners to gain sufficient amount of knowledge of their own culture and culturally shaped behaviours.

In intercultural learning, in which the dynamic view of culture is emphasized, language and culture are taught together. Language is considered as a part of the cultural identity of the social group; therefore, it cannot be studied outside its umbrella. In respect of the interdependence of the language and culture ,Corbett (2003) asserts that" intercultural approach to second language aims to develop an understanding of how a community or language group uses language and how the values and beliefs are articulated and negotiated within the particular language group"(p.19).Through observation, comparison, group discussion and similar other activities that are in the teacher hands, learners' cultural understanding may be enhanced and their ability to examine critically their own worldview may be developed.

1.2.2 Native Speaker versus Intercultural Speaker

Although the intercultural approach to language teaching share many characteristics with the communicative approach, they differ in that they seek to achieve different desired outcomes. Whereas the communicative approach acknowledges the model of the native speaker, the intercultural approach emphasizes the intercultural speaker pattern.

Before the advent of the communicative approach, the linguistic competence has been dominated the field of foreign language teaching. The aim of learning was solely developing students' ability to listen, speak, read, and write well in the target language, ignoring any consideration to the sociolinguistic skills that help learners to interact successfully in the communication process.

Besides Linguistic competence, Communicative competence is linked also with both the discourse and the sociolinguistic competencies. The former refers to the ability to produce and interpret a coherent and cohesive written or spoken discourse. The latter covers the relation between the form of language and its context that is used in. The learner who has

sociolinguistic competence can use the appropriate language in accordance with the appropriate setting and circumstances. In communicative approach, learners must master these three competences to the degree that enable them to communicate and interact successfully.

The desired outcome of the communicative approach is the ' native speaker-like' competence in which the foreign language teaching must seek to model learners on foreign language speakers. The model of the native speaker, however, has been questioned in terms of many phases. Since the lack of the language communicative skills is not the only reason behind the misunderstanding, FL learners may acquire the communicative skills but still fail to interact successfully with the native speakers. Misinterpretation is mainly because the cultural difference; therefore, it is not enough to develop learners' communicative competence and the combination of the IC and CC are necessary for intercultural communication.

Another ground to criticize the native speaker model is the blind imitating of the native speaker, ignoring learners' personal and social identifies. Language teaching process's outcome must be an individual who is able to understand, relate, and interpret the similarities and differences between the culture of the others and one's own. In this vein, Byram(1997) stated " successful communication is not judged solely in terms of the efficiency of information exchange. It is focused on establishing and maintaining relationship"(p.3)

Byram(1997) argued against the native speaker (NS) model and talked about two reasons to criticize the model. First, it is impossible for learners to master the same competence and control over the language as the NS. Therefore, the failure to achieve this educational purpose will be inevitable. The advocators of NS model "ignore the conditions under which learners and native speaker learn and acquire language"(p.11). Second, the endeavour to master NS' communicative competence, if it is possible, may lead to create the wrong kind of competence. Learners in order to be integrated in the target society and accepted as a native speaker may abandon or discriminate his language.

Kramsch(1998) and Byram(1997) suggested alternative norm of the language learner, the intercultural speaker. The intercultural speaker does not necessarily master native speaker-like competence but rather can understand the other perspectives as well as examine his/her own view and what is taken unconsciously in his/her society. Byram (2000) summarizes the characteristics of the intercultural speaker as follows:

> someone with some degree of IC is someone who is able to see relationships between different cultures-both internal and external to a society and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of their own and other cultures- someone who is conscious of their own perspective, of

> the way in which their thinking is a culturally determined, rather than believing that their understanding and perspective is natural. (p.10)

1.2.3 Byram's ICC model

Based on Van Ek's(1986) model of communicative ability , in which FLT is concerned with the personal and social development of the learner as an individual, Byram(1997) has designed a theoretical framework for foreign language teaching to develop and measure students' intercultural competence. The model considers the intercultural speaker as a desired outcome to the process of language teaching. It enlarges the communicative approach by combining the intercultural competence with the communicative competence. Moreover, it emphasizes the linguistic competence as a valuable precondition to achieve IC.

ICC is one of the influential models that has an immense contribution to FLT. Byram analyzes five 'savoirs' or factors which form intercultural competence and affect intercultural communication and identifies what these savoirs involve, notably, attitudes, knowledge, and skills. He explains the nature of the knowledge that learners (intercultural speakers) need when they interact with people from different countries and cultures, the attitudes that are supposed to guide teachers and students to deal with other worldviews, and the set of critical thinking skills that help students to negotiate and communicate effectively in new social environments or intercultural situations. The model also grows specific critical skills with which learners can analyze their social identities, beliefs, and behaviours that are taken for granted.

The five factors of interaction according to Byram's model: Attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and critical cultural awareness are outlined in what follows.

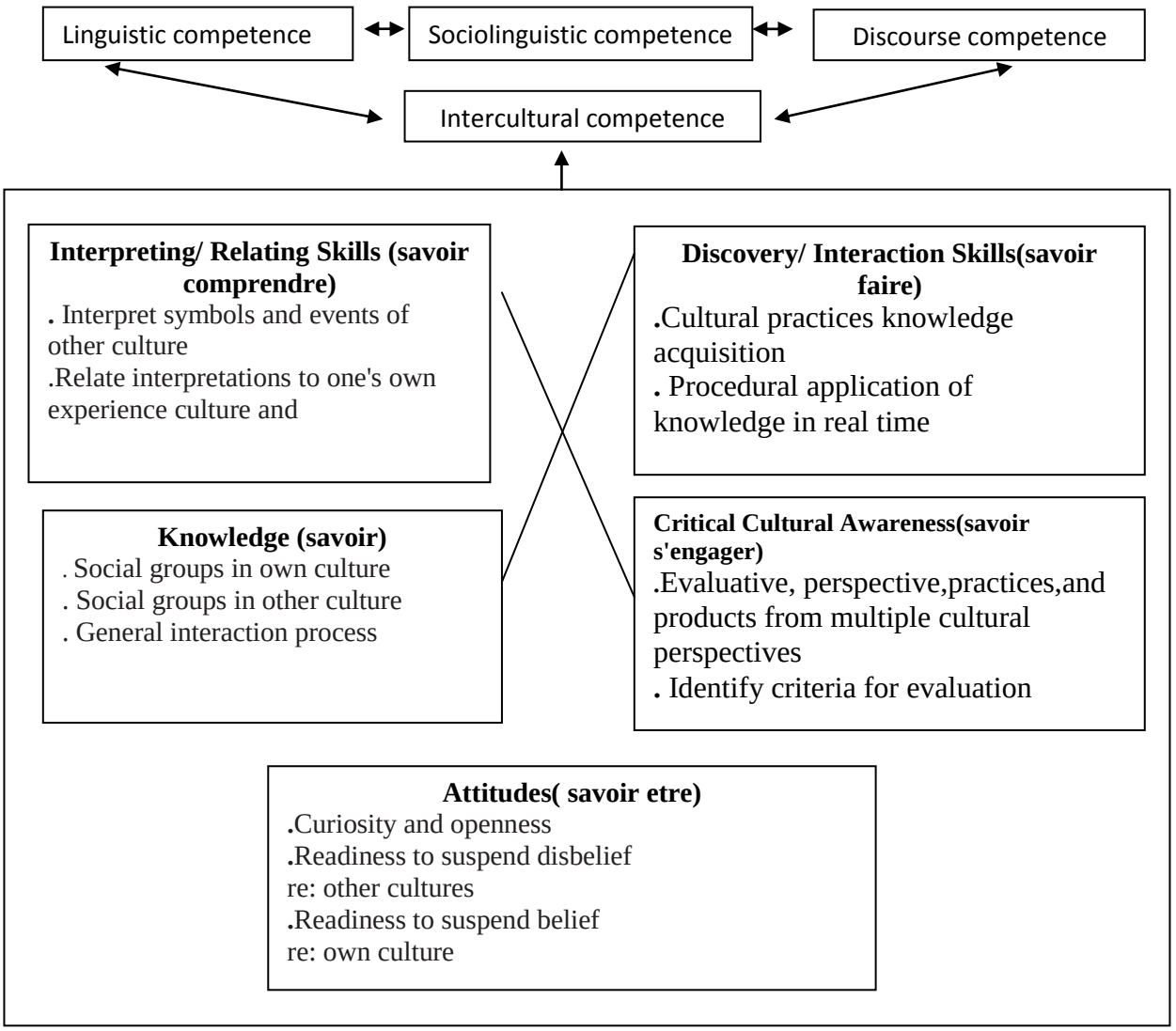

Figure 03: Intercultural Communicative Competence (Byram ,1997)

1.2.3.1 Components of ICC

Byram's model of Intercultural communicative competence consists of five components: Attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness

1.2.3.1.1 Knowledge (Savoir)

When they interact with people from different countries, in intercultural situations, individuals bring with them two different kinds of knowledge. The first kind refers to "the knowledge about the social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country"(Byram, 1997, p35). The second type is the knowledge of the process of interaction at both the individual and social levels. The former concerns declarative information about the country such as its geographical nature, its political system, and its religious values. That awareness provides a necessary base for

successful interaction but still not enough. The later considers the procedural knowledge of how to act in certain conditions and how to interpret and understand correctly the linguistic and cultural behaviours of other participants during the interaction. It is the second type which relates to Savoir comprendre or skills of interpreting and relating.

The knowledge of their own culture that individuals bring with them in intercultural communication is primarily socially- based. Society, in varying degrees, through its formal (e.g. schools) and informal (e.g. family) institutions models its members to think, believe, and act in certain ways. Through the formal education, individuals consciously acquire the set of national values that are adopted in the constitutional and legal institutions of the nation. These values and beliefs form what Byram called the 'national identity'. The national identity, with religious, ethnic, and social class identities constitute the social identity of the interlocutors. It is necessary for arriving at successful exchange to create a mutual understanding between different social identities of interlocutors.

However, having sufficient knowledge about the social groups' cultures on one hand and of the framework of interaction process on the other is not the only reason for successful communication. It is also depending on the attitudes of learners towards otherness; how they see cultural differences and if they accept that their cultural values and behaviours might be criticized.

1.2.3.1.2Attitudes (savoir être)

The attitudes of learners (intercultural speakers) towards people of the target language culture are considered the base of Intercultural Competence in that they guide learners how to judge other views which are different from theirs' own. It is not a matter of positive or negative attitudes to create unsuccessful interaction, since both positive and negative attitudes can lead respectively to unreasonable preference or dislike. Hence, the negotiation and mutual understanding will be broken down.

Attitudes need to be "attitudes of curiosity and openness, of readiness to suspend disbelief about other cultures and belief about one's own"(ibid, p.7). That is to abandon ethnocentric views and orientations when encountering otherness. Intercultural speakers relativise their own beliefs, values and behaviours, not to consider them, in contrast to the others' values, as the only real and possible ones. But rather compare them with the others in the sense that they are all equal but different. Furthermore, they seek to look at their beliefs and behaviours from the perspective of the other who has different values trying to distance themselves from what their own society has infused as unchangeable and absolute reality.

The knowledge and attitudes are preconditions to the skills individuals bring to an

interaction. Such skills influence the effectiveness of the intercultural communication and they are categorized into two kinds: Skills of interpretation and relation (savoire comprende) and skills of discovery and interaction. Confirming this interrelationship of attitudes and knowledge on one hand and skills on the other hand, Byram asserts that" the relationship of the attitudes factors with others is one of interdependence. Without relativising one's own and valuing others' experience, interpreting and relating them is likely to be value-laden"(ibid, p.34).

1.2.3.1.3 Skills of relating and interpreting (Savoir comprendre)

Both the existing knowledge of other countries and cultures, and attitudes of openness and curiosity can help individual to understand, partially, phenomena and events from these cultures. However, the need to operate skills of interpreting and relating is also of much significance in order to understand events and documents from other countries. Skills of interpreting and relating refer to individual's ability to analyze and interpret ideas, events, and documents from another country and to establish a potential relationship between them and similar events or documents from one's own culture.

This process of interpreting and relating depends above all on the pre-established knowledge of different cultures and on attitudes of accepting the other. In this respect, a requisite question Byram (1997) has raised: which kind of knowledge should be acquired through formal education, namely, in FLT and how to prepare learners to be able to interpret what said and written by others through using the knowledge they have acquired in the classroom.

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

Besides skills of interpreting and relating, a learner as an intercultural speaker needs to find out new information and build up specific knowledge about the interlocutor's country during the interaction. Skills that enable them to do, are skills of discovery and interaction. It refers to "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction."(ibid, p.8). What distinguishes this kind of skills from the former is that interpreting skills are confined only to work on document, not to need for interaction to be operated, thus, the lack of any kind of social constraints of real time communication. Managing these constraints is the function of the interaction skills. Consequently, developing the skills of discovery and interaction enable learners to recognise the important events of the foreign culture and to manipulate the process of interaction.

1.2.3.1.5 Critical Cultural Awareness (savoir s'engager)

Although they acquire attitudes of openness and curiosity, learners, because of the inevitable influence of their own beliefs and values, might react negatively or even reject the values and views of the others. Therefore, Savoir s'engager or students' critical cultural awareness should be developed. It is described as " an ability to evaluate, critically, on the basis of explicit criteria, perspective, practices and products in one's own and other cultures and countries"(ibid, p.9).

Critical cultural awareness requires learners to be aware of their own values and how these values affect their views about the beliefs of others. Also, it requires learners to examine the knowledge which is taken consciously or for granted from their social groups. Consequently, the function of the teaching, in this vein, is above all to make these values clear in learners' consciousness not to change them.

ICC model considers the interrelationship between the savoirs of interaction and the competences which teachers used to develop in their students. By integrating Knowledge and skills, Byram(1997) redefined the linguistic competence, sociolinguistic competence and discourse competence as follows:

- Linguistic competence: the ability to apply knowledge of the rules of the standard version of the language to produce and interpret spoken and written language
- Sociolinguistic competence: the ability to give to the language produced by an interlocutor whether native speaker or not meaning which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor
- Discourse competence: the ability to use, discover, and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes (p.48)

1.2.3.2 The Savoirs as learning objectives

Byram(1997) summarized the role of the teacher in developing "skills, attitudes and awareness of values just as much as to develop a knowledge of a particular culture or country"(p.9). To be applicable, he formulated his five savoirs into specific learning objectives teachers must seek to develop in their students. The table below explains the nature of knowledge, attitudes, and critical thinking skills which learners should recognize or master in order to behave appropriately in foreign language cultural situations.

Objectives related to the savoir etre (Attitudes)	**Learners should cultivate**: **.**Interest in discovering others' views to interpret the world. **.**Curiosity about the unfamiliar understanding to phenomena in one's own and in other countries. **.**Readiness to evaluate their own cultural values and presuppositions
Objectives related to the savoir(knowledge)	**Learners must know about**: **.**Events and cultural issues related to theirs' own and the interlocutor's countries. This knowledge that introduces the history of the nation and contemporary knowledge about the current political, economic and social atmospheres of both countries. **.**The causes of misunderstanding between interlocutors of different cultural origins: learners know about social rules of interaction in their own and the foreign culture. **.** The national definitions of geographical space in one's own country and one's interlocutor's country: the intercultural speaker knows about perceptions of regions and regional identities. **.**The nature of education systems, religious institutions, and similar locations where individuals acquire a national identity.
Objectives related to the savoir comprendre (Skills of interpreting and relating)	**Learners should be able to**: **.** identify ethnocentric perspectives in a document or event from another cultures; learners can understand and interpret a document and analyze it in terms of the view of these cultures. **.** identify the areas of misunderstanding and deal with them successfully, by reference to the existing knowledge they already have about the target culture.
Objectives related to the savoir apprendre/faire / (Skills of discovery and interaction)	**Learners should be able to:** **.**use different strategies to elicit from the interlocutors new information about the interlocutor's cultural environment. **.** identify similar and dissimilar processes of interaction and negotiate an appropriate use of them in specific circumstances.

Table 1.1 Adapted from Byram, M. (1997). Teaching and assessing intercultural communicative competence.

1.2.4 Kramsch's Third Place

In the same vein with Byram, Claire Kamsch(1993) argued against the model of the native speaker in which the native speaker's competence is the desired outcome of the communicative approach. For her, it is unreasonable to evaluate learners in terms of such kind of outcomes. Alternatively, she develops a metaphor for the acquisition of Intercultural

Competence, focusing on the learner identity.

Students, in foreign language acquisition, do not adopt a new identity that reflects the target culture and language. However, they form and organize clear boundaries between the native and the target culture. In that space, as what Kramsch calls, a "third culture" develops. The place where the student develops the identity of the intercultural speaker.

The intercultural speaker, or the learner, in the third place is affected by knowledge and skills acquired from their native language and culture. At this cross point between what learners are familiar with in their native culture and the unexpected meanings and worldviews of the target culture, meaning that were taken unconsciously and as unchangeable will be questioned and evaluated. Furthermore, learners create their new personal meanings in the third place between the native and the target cultures. It is a " way of using imposed system'' (Michel de Certeau, 1984, p.18)

Third place is that place of intersection between the culture learners grew up with and the new culture they are introduced to. In the third place, learners can appreciate, understand, value the way of thinking in both cultures. Cook (1992) claims" L2 learner is not becoming an imitation native speaker, but a person who can stand between two cultures seeing both….in a new light" (p.583-584). He/ She is able to comprehend and mediate between the native and the new culture. Consequently, S/he will be able to communicate, interact, and negotiate effectively with people from different languages and cultures.

Teachers, based on Third culture pedagogy, do not only give their learners opportunities to practice the target language in interaction and communication with others about specific contents and subjects, but also encourage students to question the social and cultural backgrounds behind the expressed vocabularies and grammar of L2. Moreover, teachers use different methods depending on the demand of the contexts. Both communicative activities and traditional tasks can be carried out. In what follow, we present several classroom activities for intercultural development.

1.2.5 Intercultural Awareness Classroom Activities

As mentioned in the brief survey above, developing learners' intercultural awareness is the main purpose of intercultural learning. Accordingly, learners should be involved in the process of discovering both their own and the new cultures. Gudykunst & Kim (2002) confirm that " the role of the teacher consists in making students understand who they are, reinforcing their self-confidence and overcoming their anxiety"(p.338). Cultural awareness, teachers develop in their students, promotes an open mind and " positive disposition towards the unfamiliar" (Sercu,2005, p.20). To improve learners' intercultural awareness, teachers can

engage their students in different kinds of activities. In what follows, we present certain kind of these activities.

1.2.5.1 Cross-cultural Interview

Such kind of exercises suggested by Sizoo and Serrie(2004). Each student is required to interview another student on the class or the campus, who is from a culture or region different from his/her own. Student seeks to discuss different cultural values and norms. After completing the interview exercise, learners reflect upon and share their experiences through a class discussion. The interview exercise helps learners to overcome fear and anxiety associated with interacting with people from different culture.

1.2.5.2 Cultural Misunderstanding Incidents and Stories

Cushner and Brislin 1996 explain 110 situations of cross cultural misunderstanding. This activity provides learners with incidents describe misunderstanding. Instead of considering cultural conflicts intellectually, this activity allows students to experience them through role plays and discussions.

1.2.5.3 Comparing Cultures

Teachers encourage students to look for cultural similarities and differences with the target culture in comparison withtheirs' own. Comparison draws on learners'own knowledge, beliefs and values and leads to increased cultural knowledge, understanding and acceptance, which provides a basis for successful intercultural interactions. learners can engage in group discussion activities about own family trees. This task can increase awareness of the diversity within learner's own culture as well as their individual concepts of family (Tomalin & Stempleski ,1993). Comparison task develops learners critical thinking.

1.2.5.4 Watching Videos

Video is used as a means of expanding learners' ability to observe cultural behaviours of people of the target culture. With a critical eye, learners can increase their awareness of observable features of the target culture for reflection and language production. e.g. learners can observe a video about British family having dinner with some guests. Then, they discuss cultural similarities and differences between theirs' own the British norms in table manners. By observing cultural behaviours of people from the target culture learners will "become aware of the ways in which their own cultural background influences their own behaviour and develop a tolerance for behaviour patterns that are different from their own"(ibid, p32).

Conclusion

This chapter has dealt with the literature related to Intercultural Competence: its definition, its major models with focus on Byram' and Deardorff's models, its development relaying on Bennett's model, and its importance in foreign language teaching. It also has tackled Knowledge, Attitudes and Skills which are the three dimensions of Intercultural Competence students has to be aware of and master to act successfully in different cultural situations. Moreover, intercultural awareness classroom implementation has been outlined. The review of the literature in this chapter presents the conceptual framework on which the following part of dissertation is based.

CHAPTER TWO

RESEARCH DESIGN AND METHODOLOGY

Introduction

2.1 Sample and Population

2.2 Method

2.3 Data Collection Instruments

2.3.1 Students' Questionnaire

2.3.2 Teachers' Interview

2.4 Data Collection Procedures

2.4.1 Administration of the questionnaire

2.4.2 Administration of the interview

2.5 Data Analysis

Conclusion

Introduction

We have reviewed the related literature to Intercultural Competence and its development in EFL classroom. Following the conventions of the scientific research design, the subsequent step should be presenting the practical side of the study. This chapter presents the methodology of the research; it describes the sample of the study (students and teachers) and the instruments which are used to collect data from the participants. It also accounts for the choice of research methods and the techniques used to analyse the findings in order to achieve the aims of this study. Moreover, the chapter explains the procedures through which data is collected.

2.1 Sample and Population

The target population of the study under investigation includes both Master students and teachers of English department in Kasdi Merbah University. In order to collect data from the target population, a representative sample is selected: 60 Master students, their level and specialty are not taken into consideration, for the academic year 2015/2016 and 04 teachers from the department are selected randomly to represent the sample under study. The rationale behind selecting Master students as the case study of the research is that they have been studying English for 4 or 5 years. This ensures that they have more experience in foreign language learning than B.A degree students. Thus, they have deeper understanding of the concept of culture in language teaching.

2.2 Methods

The current study aims to identify and describe the attitudes and views of Master teachers and students towards integrating the intercultural competence in EFL classroom. It investigates and analyses different factors that may influence students' attitudes such as their gender and age. Accordingly, in this study, we have adopted both descriptive and analytical methods in order to validate and consolidate our findings. As Burns and Grove (2001) state, the descriptive design helps to identify problems in current practice with an aim to solve them (p.248).

2.3 Data Collection Instruments

As Singh (2006) states , within descriptive survey method, the collection of data involves Survey testing method, Questionnaire survey method, and Interview survey method. We have chosen two instruments for collecting data from the participants to enhance the validity of research.

2.3.1 Structured Self-Completion Questionnaire

It is developed partially based on Byram's model of intercultural communicative competence. Besides Personal information, the questionnaire was divided into four parts. The first part measures if students are aware enough of intercultural competence and its importance in FLT. This part is composed of (06) close-ended questions answered by ticking the appropriate option. The second part investigates the attitudes and perceptions of students towards developing intercultural competence in EFL class. Students' attitudes are rated on a five point Likert Scale. Options range from "strongly agree" to "strongly disagree". Thus, students have been asked to say how much they agree with each statement in this part. The third part investigates culture teaching problems. It comprises of 04 statements present different kinds of cultural problems students may face. The last part is devoted to students' suggestions for intercultural development. This part includes two sections: in the first, students replied by "yes" or "no" concerning the intercultural aspects they are interested in. In the second section students suggest intercultural activities they prefer to be practised in classroom. The questionnaire helps to obtain information that is relatively easy to tabulate and analyze. It is widely used in educational and descriptive research specifically in attitudes survey.

2.3.2 Standardized Open-Ended Interview

The standardized open-ended interview is extremely structured in terms of the wording of the questions. Participants are always asked identical questions, but the questions are worded so that responses are open-ended (Gall, Gall, & Borg, 2003). The interview is composed of (08) questions. It assesses teachers' awareness of the importance of integrating the intercultural dimension in foreign language teaching process. It provides in-depth information pertaining to participants' viewpoints. Also, the nature of open-ended questions allows the participants to fully express their ideas and views and contribute as much detailed information as they desire.

Opting for more than one data collection instrument enhances the validity of the research. Both the questionnaire and interview are reviewed by experienced teachers to ensure the content related validity.

2.4 Data Collection Procedures

As this study relies on students' and teachers' perceptions towards developing intercultural competence in EFL class, the process of distributing the tools of this study, students' questionnaire and teachers' interview, will be described in the following paragraphs.

2.4.1 Administration of the questionnaire

The questionnaire was delivered to English Master Students in order to collect data. It was distributed in a face to face meeting in April 2016. After making clear to the students that the aim of the study is to identify their attitudes towards developing their intercultural competence, and then, explaining each part of the questionnaire in order to obtain reliable answers, students were asked to complete the questionnaire.

2.4.2 Administration of the interview

Four (04) Master teachers of English department at Kasdi Merbah University (selected randomly) were interviewed in April 2016. The interview investigates teachers' awareness of the importance of integrating intercultural competence in EFL class and the necessity of such competence in our globalized world.

2.5 Data Analysis

We collect data quantitatively and qualitatively by means of students' questionnaire and teachers' interview respectively. We use statistical analysis to analyse the answers of students and qualitative analysis for teachers' interview results. Findings are displayed in tables. Then, the analysis followed by discussions and recommendations for teaching practice and further researches.

Conclusion

In this chapter we have presented the research design and methodology. This chapter has provided a clear description regarding the major aspects of the study such as the respondents, the instrumentation, and data collection. Data collected through questionnaires and interviews will be analyzed and interpreted in chapter 3.

CHAPTER THREE

FINDINGS, INTERPRETATION AND DISCUSSIONS

Introduction

3.1 Findings ,Interpretation and Discussion

3.1.1 Students' Questionnaire

3.1.2 Teachers' Interview

Conclusion

Introduction

The present chapter is devoted to the analysis of the data collected through the students' questionnaire and teachers' interview. In order to confirm or refute the suggested hypotheses, the findings obtained from the questionnaire are interpreted and discussed quantitatively by means of statistical analysis and those obtained from the interview are described and analyzed qualitatively. The obtained data presented in the form of tables are discussed and interpreted.

3.1 Findings, Interpretation and Discussion

3.1.1 Students' Questionnaire

Personal Information

This section is designed to collect personal information from the students. The effect of the students' age and gender is investigated through the study.

Table 02
Students' Gender

	Male	Female	Total
Number of respondents	**21**	**39**	**60**
Percentage%	**35**	**65**	**100**

The table 02 indicates that sixty-five (65%) of the respondents are females and thirty-five (35%) are males. The combination of both genders achieves representativeness of the concerned population. Also, this combination helps examine the effect of gender difference on students' attitudes.

Table 03
Students' Age

	Less than 30	More than30	Total
Number of respondents	**50**	**10**	**60**
Percentage%	**83.33**	**16.66**	**100**

When we analyse table 03, it is obvious that most students are aged under 30. The result reveals that most Master students (the study population) are young adults. For The attitudes of students aged under 30, they will be discussed and analysed in comparison with the views of those aged above 30.

Table 04
Reasons for learning English

	Number respondents	Percentage%
To communicate with English native speaker	12	20
To use it in job career	21	35
To become a teacher	27	45
	60	100

This item probes the students' reasons for learning English. Data from respondents show that forty-five (45%) study English in order to become English teachers in the future, while thirty-five (35%) need English for their job career, and twenty (20%) study English for communication purpose.**.** It is clear that students come with different reasons and motives behind studying English**.** Furthermore, we observed that the primary objective to one fifth (1/5) of respondents was to communicate with English speakers. This is understood that communicating with English speakers or other people from distinct cultural backgrounds becomes more and more very attractive and appealing for the students in today's rampant world globalisation.

Part One

Intercultural Awareness

This section aims to investigate students' intercultural awareness, the importance of studying intercultural communication in EFL class, and then proceeding to the identification of the three intercultural competence dimensions.

Item 01 Have you ever communicated with English native-speakers? if yes, how?

Students were asked if they had an experience of intercultural interaction, and the means used to communicate with English native speakers. The purpose of the question is to determine the extent to which students are accustomed with such kind of communication. According to students' views, they claimed the need to develop skills and strategies in classroom that help improve intercultural communication.

Table 05
Communication with native speakers

	Yes	No	Total
Number of participants	46	14	60
Percentage %	76.66	23.33	100

Table 06
Communication means with native speaker

	Social Media	Travelling abroad	In university	Total
N	30	05	10	46
%	65.21	10.86	21.73	100

Tables 05 and 06 above indicate that most respondents (76.66%) have already communicated with English native speakers in different ways. (65.21%) through the social media such as facebook and twitter , (21.73%) in the university, and (10.86%) when travelling abroad. This shows that students have experienced intercultural communication. Though, we conclude that they still need to develop their intercultural competence, with its three dimensions, in order to act successfully when they communicate with people from different cultures and countries.

Item 02: Do you think that teaching culture is important in EFL classroom?

The respondents were asked to express their agreement on the integration of the cultural element in FL teaching. The respondents recognised the necessity to include culture in FL teaching.

Table07
The importance of teaching culture

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Number of participants	21	30	08	01	00	60
Percentage%	35	50	13.33	1.67	00	100

Table 07 above shows the analysis of the perceptions about the importance of teaching Culture in the classroom. The table shows that thirty-five (35%) of the respondents strongly agreed about the importance of teaching culture, fifty (50%) replied by ‘Agree, where (13.33%) were neutral, whereas fewer students (1.67%) Disagreed. Since a large proportion of respondents answered with ‘Agree’, we conclude that students consider culture teaching

important. This tendency reflects their awareness of the necessity to integrate the cultural dimension in EFL classroom on one hand, and their recognition of the inseparability of language and culture teaching on the other hand.

Item 03: Do you think that linguistic competence alone is a guarantee of success for interacting with native speakers?

This item highlights the views of students about the limitation of linguistic competence when using language with English native speakers and the importance of communicative competence (discourse, sociolinguistic, strategic, and pragmatic competence) and intercultural competence in such interaction.

Table 08

The importance of Intercultural Communicative Competence

	YES	NO	Total
N	**08**	**52**	**60**
%	**13.33**	**86.67**	**100**

The table 08 reveals that most of students (86.67%) answered with No. They consider that linguistic competence is not enough for a successful interaction with English native speakers. The majority of students show high awareness of the importance of other competences besides the linguistic competence in FL teaching. Integrating intercultural dimension in class needs to develop such awareness among students.

Item 04: Which cultural themes do you think are important to be taught in classroom? (Rank them)

The aim of this question is to determine which cultural themes students prefer and consider the most essential in EFL classroom. Then, they revealed the most relevant and required themes to be learned, explored and discussed when teaching culture.

Table 09

Students' preference of cultural themes

	Number of participants	Percentage
History	17	**28.33%**
Literature	19	**31.66%**
Behaviours	09	**15%**
Beliefs and Values	15	**25%**
Music and Arts	00	**00%**
	60	**100%**

According to the data from the table 3.8 , it can be seen that the respondents demonstrate their interest in diverse cultural themes. As shown above, the three most preferred cultural themes are Literature, History, and Beliefs and Values . This suggests that respondents seem to have a slight inclination to learning about both subjective and objective culture on which intercultural learning is based. The objective culture is related to Literature and History. And the subjective culture presents the beliefs and values that identify the social groups.

Item 05. .Do you think that it is essential to learn about beliefs, values and behaviours of English people in EFL class ?

This question is asked to identify students' opinions towards learning about the beliefs and values of English people in foreign language classroom. Thus, it explores, indirectly, their agreement/ disagreement with the static approach to culture teaching in which teachers transmit solely declarative knowledge and general information about the target culture. Unlike the static view to culture, the dynamic approach teaches culture as a set of practices, beliefs ,values and ways of life .

Table 10
Learning about English speakers believes and values

	Yes	No	Total
Number of participants	**44**	**16**	**60**
Percentage%	**73.33**	**26.67**	**100**

The table 10 reports that most of participants (73.33%) agree with the necessity to learn about the beliefs and values of the English speakers; exploring their life styles, feelings, and way of thinking. This is a sign that students are aware of the necessity to teach culture not just as a declarative knowledge but as a set of life practices. Then. It is important to discover the values, believes and lifestyles of others since interacting with people from different cultural backgrounds becomes an unavoidable fact.

Item 06: Intercultural competence has three dimensions: Knowledge, Attitudes and Skills. Could you match up each statement with the appropriate dimension?

This question is designed based on Bennett(1993), Byram(1997) ,and Deardorff(2006) dimensions of Intercultural Competence. According to them, Intercultural Competence consists of three dimensions: the cognitive, affective, and behavioural dimensions. The objective of the question is to test students' ability to differentiate between these dimensions, and consequently state their knowledge about Intercultural Communicative Competence. Males' and females' answers will be compared to determine if there is any difference in their

level of awareness. In addition, the influence of learners' age on their understanding of Intercultural Competence will be explored.

Table 11
Male students' intercultural awareness

	Knowledge	**Attitudes**	**Skills**
Understanding general cultural facts	80.95%	9.52%	9.52%
Interpreting different cultural views	4.76%	9.52%	85.71%
Understanding your own cultural values	71.42%	19.04%	9.52%
Interacting with people from different backgrounds	14.28%	38.09%	47.61%
Respecting others from different cultures	00%	90.47%	9.52%
Being Curious to discover new cultures	28.57%	38.09%	33.33%

When we analyse the table 11, it is obvious that the majority of the male participants answered that both statements 'understanding general cultural facts' and ' understanding values related to their own culture' are involved in the first dimension of Intercultural Competence. Thus, they recognize the cognitive dimension of IC and its aspects in EFL classroom. The reason behind this awareness is that the way students learn culture gives an emphasis to the objective culture and its cognitive dimension.

Furthermore, (90.47%) of male students replied that 'respecting others from different culture' is one of the intercultural attitudes which FL learners need to develop. In contrast, as to the statement 'Being curious to discover new cultures', only (38.09%) see it as a kind of attitudes (affective dimension). However, (61.91%) of them classify it as a cognitive or behavioural dimension. These findings indicate that males are not aware enough of the affective dimension of Intercultural Competence. This due to the lack of any aspect of intercultural learning in their previous learning experience.

Also, the table shows that (85.71%) of males classify the ability to ' interpret different cultural views' as an intercultural skill, what ensures their understanding of skills of interpreting but they need to master these skills in order to act successfully in (inter)cultural situations. However, only (47, 61%) of males answered that the ability to ' interact with people from different cultural background' is an intercultural skill , while about (52.39%) classify it as a cognitive dimension(knowledge)or an affective dimension(attitudes) and not as a skill(behavioural dimension). According to these data, it is obvious that males are

confused to differentiate the affective and behavioural dimensions of Intercultural Competence. The reasons behind students' inability to identify these dimensions is that both dimensions are new elements emerged with the intercultural learning. Students at Ouragla university did not develop such kind of competence since the educational system which the university follows does not place a great emphasis on the intercultural dimension in foreign language teaching process.

Table 12
Female students intercultural awareness

	Knowledge	**Attitudes**	**Skills**
Understanding general cultural facts	**87.17%**	**2.56%**	**10.25%**
Interpreting different cultural views	**10.25%**	**15.38%**	**74.35%**
Understanding your own cultural values	**53.84%**	**35.89%**	**10.25%**
Interacting with people from different backgrounds	**25.64%**	**23.07%**	**51.28%**
Respecting others from different cultures	**00%**	**97.43%**	**2.56%**
Being Curious to discover new cultures	**30.76%**	**51.28%**	**17.94%**

Just like males, most of females identify ‘ understanding general cultural facts’ as a cognitive dimension of Intercultural Competence. However, only (53.84%) of female students answered that knowledge includes understanding one's own cultural values. In general, this indicates that males express high awareness of the cognitive dimension more than females.

Also, most of females (97.43%) see that ‘ respecting others from different cultures’ as an affective dimension. The proportion of (51.28%) classifies the attribute ‘ being curious to discover new cultures’ as an attitude. Unlike males, females, to a certain extent, succeed to identify the attitudinal dimension of Intercultural Competence. Similar results gained as to behavioural dimension. Consequently, we can conclude that:

- Most of participants express high awareness of the cognitive dimension of Intercultural Competence which requires more enrichment of knowledge with a large declarative cultural information store. This accords with Byram’s first kind of knowledge an individual needs when interacting with people from different cultural backgrounds and regions.
- Males show deeper understanding of the cognitive dimension than females; they succeed to classify both attributes involved in the knowledge dimension.

- With regards to identification of behavioural dimension, it is clear that most students were confused and unable to determine it.
- With higher proportion than males, females determine appropriately what the affective dimension includes.
- Except for the cognitive dimension, learners were incapable to recognize intercultural competence dimensions.
- Since developing learners' Intercultural Competence is not officially a pedagogical purpose at Ouargla University, the nature of its components and dimensions were not fully understood yet.

Table 13
Students intercultural awareness (Comparison of the results using the criterion of age)

	Knowledge		**Attitudes**		**Skills**	
	Less than 30	More than 30	Less than 30	More than 30	Less than 30	More than 30
Understanding general cultural facts	**86 %**	**70%**	**06%**	**10%**	**08 %**	**20%**
Interpreting different cultural views	**10 %**	**00%**	**14%**	**00%**	**76 %**	**100%**
Understanding your own cultural values	**60 %**	**60%**	**32 %**	**30%**	**08 %**	**10%**
Interacting with people from different backgrounds	**14%**	**10%**	**30 %**	**40%**	**56 %**	**50%**
Respecting others from different cultures	**06%**	**00%**	**86 %**	**100%**	**08 %**	**00%**
Being Curious to discover new cultures	**30%**	**10%**	**50 %**	**50%**	**20 %**	**40%**

As shown in the table 13, there are no major differences between the findings of students aged than 30 and those who are older. However, it is noticed that older students succeeded twice (with the proportion of 100 %) to classify the attributes of intercultural dimension. The results also indicate that the same percentage from the two groups identify the statements ' understanding one's own cultural values' and ' Being curious to discover new cultures' as a cognitive and an attitudinal dimension respectively. However, these slight differences do not prove the direct relationship between students age and their understanding to the nature of Intercultural Competence.

Part Two

Students' Attitudes and Perceptions

The second part of the questionnaire aims at identifying students' attitudes and

perceptions towards developing Intercultural Competence in classroom. It investigates students' views about different aspects of Intercultural competence. Males and females ' results will be compared. In addition, we will compare the findings concerning students who are under 30 years old with those who are older, seeking any impact may age make on learners' attitudes.

Item 07: To what extent do you agree with these statements?

The table below displays six statements which represent various intercultural competence aspects. Students, here, were asked to say to what extent they agree or disagree with these statements.

Table 14
Students attitudes and Perceptions

Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
As a foreign language learner, I have to be aware of my own culture	73.33%	18.33%	1.66%	05%	3.33%
I should be aware of others' cultural values and compare them with my own	33.33%	46.66%	15%	3.33%	1.66%
I ought to respect the culture of others and accept cultural differences.	48.33%	41.66%	8.35%	00%	1.66%
I need to acquire knowledge about social groups of English speaking countries	10%	58.33%	25.34%	05%	1.66%
I need to develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours.	41.66	48.33%	05%	3.33%	1.66%
I should examine and evaluate critically both my own and the others values	21.66	40%	25%	11.66%	00%

The table indicates that most of the participants, (69.23%) of females and (80.95%) of males, replied by ' strongly agree' to the first statement. It is an indication that students appraise their own cultural values and see them as vital components in the language teaching process. In terms of keeping the source culture in EFL classroom, the results revealed that males are more conservative than females.

More than (46%) of the participants ((51.28%) of females and (38.09 %) of males)) answered with 'Agree' to the statement ' I should be aware of other's cultural values and

compare them with my own ’. It is noticed that most of students express positive attitudes towards the necessity to know about the cultural values of others and the importance of comparison between cultures in order to master foreign language by which culture is conveyed.

The statement of ‘ Accepting cultural differences and respecting others who are different’ has achieved a strong agreement from the students; (53.84%) of females answered with ‘Strongly agree’ and (47.61%) of males answered by ‘Agree’. This ensures that most respondents develop attitudes of openness to diversity and acceptance of the other -even if they do not recognize this as an intercultural attitude - since we are living in an integrated world where it is unavoidable to meet and interact with different people from different backgrounds.

The proportion of (58.33%) of respondents express their agreement to acquire knowledge about the social groups of the English speaking countries. However, it is noticed that about (42.85%) of male 'students answered by ‘Neutral’ expressing their reservation about the target culture and its integration as an essential element in the process of foreign language teaching. This confusion or reservation might account for their strong agreement to the statement (01) which claims the need for developing one's own cultural awareness.

As shown in the table above, almost half of respondents reacted favourably to the statement ‘ I need to develop skills and strategies that enable me interpret and understand different cultural world views and behaviours’ responded with ‘ Agree’ , about (41.66%) answered by ‘ Strongly agree’, while (05%) were ‘ neutral’, (3.33%) answered by ‘ Disagree’, and (1.66%) respond with ‘ Strongly disagree’. The results also indicate that there is no major difference between the views of males and females about the importance to develop such a kind of skills and strategies.

Relating to the last statement of the table, (52%) of males and (33.33 %) of females answered with ‘ Agree’, and about (9.52%) of males and (28.20%) of females answered with " Strongly agree", while (12.82 %) of males and (25.64%) of females are neutral. According to these data, it can be concluded that males have the tendency to examine and evaluate, with critical eyes, both their own and others' cultures; thus, supporting their attitudes towards maintaining the source culture.

In short, based on the findings discussed above we can infer:

- The majority of English Master Students at Ouragla University express positive attitudes towards and high awareness of the necessity to develop the intercultural competence aspects in EFL classroom.

- There is no major difference between attitudes of males and females.
- Most of students consider the source culture as a vital element in language teaching process.
- Almost all students develop the attitudes of respecting others who have different social norms and believe in different cultural values . This ensures complete readiness to learn about the other without reticence.
- Most students claim that they are in need to be trained in order to develop certain skills or strategies that enable them understand the other and interpret various cultural views. The latter might be considered as a sign of students openness to cultural diversity.
- The majority of respondents ensure the importance to examine critically both their own and others' values.

To determine if the students' ages have an impact on the students perceptions and view, the table below show the results of both groups of students which have different ages.

Table 15
Students attitudes and perceptions (more than 30 years old students)

Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
As a foreign language learner, I have to be aware of my own culture	80%	20%	00%	00%	00%
I should be aware of others' cultural values and compare them with my own	10%	50%	10%	00%	30%
I ought to respect the culture of others and accept cultural differences.	40%	50%	00%	00%	10%
I need to acquire knowledge about social groups of English speaking countries	00%	60%	40%	00%	00%
I need to develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours.	30%	40%	20%	00%	10%
I should examine and evaluate critically both my own and the others values	10%	20%	50%	20%	00%

Table 16

Students attitudes and perceptions (less than 30 years old students)

Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
As a foreign language learner, I have to be aware of my own culture	76%	18%	02%	02%	02%
I should be aware of others' cultural values and compare them with my own	42%	40%	18%	00%	00%
I ought to respect the culture of others and accept cultural differences.	50%	40%	10%	00%	00%
I need to acquire knowledge about social groups of English speaking countries	14%	60%	18%	06%	02%
I need to develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours.	40%	52%	06%	02%	00%
I should examine and evaluate critically both my own and the others values	22%	48%	20%	10%	00%

From the table 15 and 16 above, slight differences can be remarked between the attitudes and perceptions of the two groups of students.(30%) of those who are older express their strong disagreement to be aware of the target culture and compare its values and principles with theirs' own, unlike the younger students who agree with the necessity to understand others cultures. Furthermore, (40%) of the older students answered by ‘Neutral’ to the statement ‘ I need to acquire knowledge about the social groups of English speaking countries’ , whereas (60%) of the younger students answered with ‘ Agree’ to the same statement. In addition, most of younger students show agreement with examining both their own and others cultures critically, while the older ones were more conservative and answered with ‘ Neutral’ or ‘ Disagree’ .

In general, the younger students show more flexibility and higher openness to the cultural diversity. They are curious about discovering others' cultural norms.

Drawing on the findings of this section, we can conclude:

- Students develop positive attitudes towards developing Intercultural Competence in classroom.

- They express high awareness of the Cognitive dimension of Intercultural Competence.
- They are incapable of recognizing the affective and behavioural dimensions of Intercultural Competence.
- There are no major differences between males and females attitudes.
- The younger students, in general, show more flexibility and higher openness to cultural diversity.

Part Three

Culture Teaching Problems

Item 08: Answer the following questions

Students, here, were asked to answer with Yes or No about problems may teachers and students meet when teaching/ learning culture in EFL classroom.

Table 17

Culture Teaching Problems

Problem	Yes	No
Do teachers use authentic materials when they introduce cultural themes?	**26.66%**	**73.34%**
Are you provided with opportunity to discuss cultural issues with native speakers	**31.67%**	**68.33%**
Do you take lessons only about declarative knowledge and general cultural facts of English speaking countries	**65.00%**	**35.00%**
Are you taught how to analyze and evaluate critically other's cultural values	**13.33%**	**86.67%**

The table 17 reveals that most of students (73.34%) answered that teachers do not use authentic materials when teaching cultural topics. The lack of authentic materials in EFL classroom might cause students' misunderstanding of many cultural meanings and values. Using materials which reflects the real life situations helps both teachers and students to succeed in producing and receiving cultural elements .

The data also indicate that the majority of students (68.33%) are not provided, within their learning experience, with opportunity to interact directly with English native speakers. Providing students with chance to interact with English native speakers will give them the opportunity to enrich their cultural knowledge about the other and develop attitudes of respect and openness to cultural diversity.

Furthermore, the majority of the sample (65%) tells that they are taking lessons only about the declarative knowledge of cultural issues. Focusing only on such knowledge does not supply students with the required skills and strategies to behave appropriately when dealing or communicating with people from different cultures.

In addition to the lack of both authentic materials and opportunity to interact with English native speakers, and the problem of teaching culture from the static approach perspective, most students (86.67%) answered that they are not taught the way how to analyze and evaluate others' cultural values . Developing students' critical thinking is a cornerstone in intercultural approach to language teaching.

Part Four

Suggestions for intercultural development

This part is devoted to the students' suggestions for intercultural development; Their suggestions about intercultural aspects and activities they consider important to be practiced in classroom.

Item 09: Which aspects of intercultural learning would you suggest to be taught on classroom?

Table 18
Students Suggestions for Intercultural Aspects in Classroom

	Yes	No
Giving you opportunity to interact with English native speakers	80%	20%
Examining critically your own and others' cultural values	76.66%	23.34%
Comparing and contrasting similarities and differences between your native culture and target culture	86.67%	13.33%
Developing attitudes of openness and readiness to cultural diversity	75%	25%

According to the data indicated in the table 18, most students agree with the suggested aspects of intercultural competence. The aspect that has gained the highest percentage of agreement (86.67%) is the process of comparing and contrasting similarities and differences between the source and target culture. It is followed by the aspects ' Giving students opportunity to communicate with the English native speakers', 'Examining critically student's own and others' cultural values ', and 'Developing attitudes of openness and readiness to cultural diversity' with (80%), (76.66%), and (75%) respectively.

Item10: Which intercultural activities do you prefer to practise in class?

Table 19
Students' suggestions for intercultural activities practice in classroom

Activities	Yes	No
Opening group discussion about different cultural issues related to both your own and target culture	**91.67%**	**8.33%**
Using multimedia and internet to discover new cultural information	**80.00%**	**20.00%**
Analyzing literary texts	**66.67%**	**33.33%**
Using authentic materials when introducing cultural themes	**90.00%**	**10.00%**
Watching videos talking about English speaking countries	**91.67%**	**8.33%**

As shown from the table above, almost all students agree on two kinds of activities; ‘group discussion’ and ‘ watching videos talking about English speaking countries’. Also, most of the participants said "Yes" to using multimedia, internet, and authentic materials in teaching culture. With lower proportion, (66.77%) of respondents agree about studying and analyzing literary texts.

3.1.2 Teachers' interview

Four (04) teachers of English Department at Ouargla University constitute the sample of teachers’ participants in the study. Since the study is directed to Master students and teachers, all interviewees are teaching different Master degree specialties: ESP and Applied Linguistics, Anglo-Saxon Literature, Translation and Translation studies. All of them have been experiencing English teaching for many years. Two principle reasons motivate our choice of the interview as a data collection instrument from the teachers participants. First, unlike students, teachers are familiar with interviews. Then, they answer questions with ease and fluency. This ensures eliciting more valid responses. The second reason is that of pertaining in-depth information. In contrast to questionnaire, interview helps us obtain more detailed answers in which the views of teachers are clearly expressed and deeply explained. The interview consists of a set of items which seek to identify teachers' perceptions and attitudes towards Intercultural Competence development with their students. Through the different questions teachers expressed their ideas about the concept of Intercultural Competence and its integration into FLT curriculum. Furthermore, the interview items outline teachers’ assumptions and suggestions about the appropriate aspects of intercultural dimension in classroom. In addition, teachers suggest different kinds of classroom activities for intercultural development.

Item 01: How would you define Intercultural Competence?

This item aims to investigate teachers' recognition of the meaning of Intercultural Competence. All teachers attribute to Intercultural Competence the feature of ‘interaction’. They define it as the ability to interact with people from different cultures, the native and the target culture. Two of the interviewees consider it as ‘the fifth skill’ along with the four traditional language skills. One of them asserts that IC is characterized by good understanding of cultural differences. Another defines it as the ability to manipulate a set of rules which cannot be accounted for at lower level of language (phonology, morphology, syntax….). She explains that intercultural ability helps recognize the values existing in different societies and understanding the rules that govern people of those societies when they use language.

In short, all teachers participants express high awareness of the meaning of Intercultural Competence and its dimensions. The given definitions to IC accord with the results from

Deardorff 'study (2006), in which Deardorff, with other intercultural experts, suggest the following definition " IC is the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff,2006,p.248)

Item02: In your opinion, to what extent is culture teaching important in EFL classroom?

In fact, all teachers place a high importance to culture teaching. They assert the inseparability of language and culture. They also claim to the necessity of teaching cultural aspects of language at the university level. One of the interviewees considers culture as a central component in the process of FL teaching because it helps learners understand the language itself. She adds that there are many aspects of language cannot be recognized unless learners provided with certain cultural aspects. Another reason, one of teachers explains, is related to the fact that learners are accustomed to refer to their own culture when they speak the foreign language. This might lead to misunderstanding in intercultural situations. Hence, it is crucial to guide learners to be aware of the target culture and train them to interact successfully with others. In accordance with the principles of intercultural learning, it can be seen from teachers' responses their strong agreement to integrate the cultural element in EFL classroom.

Item 03: Which cultural themes you consider important to be taught at the university?

The purpose of this question is to determine teachers' recognition of the appropriate cultural themes should be discovered in the higher education. All teachers emphasize Literature as a central cultural theme at this level; however, two teachers assert that every day life situations and native speakers 'values and beliefs are of much importance as well. They argue that what have been taught in university such as history and civilization are not directly related to real life situations where language is used. One of the participants claims that they are not scared of the target culture. Accordingly, teachers should discuss others' cultural norms, values, and lifestyles with tolerance and empathy.

As seen in the claims above, most of teachers show highly positive attitudes towards the subjective culture. This latter reflects the way of how individuals think, behave, and interpret the world. Rather than focusing only on the objective culture (Literature, History, and cultural productions), the combination of both types of culture is one of the underpinning of intercultural approach to language teaching.

Item 04: what kind of activities FL teachers should integrate in classroom to develop learners' intercultural awareness?

All teachers tend to select appropriate activities depending on the subject matter they are teaching. One of the teachers classifies activities into two groups: those which are used in Language-centered approach and those activities related to Content-centered approach. The former includes Oral conversation activity, simulation and role play task in which learners play the role of the native speakers, and then, they open group discussion about the similarities and differences between their own and others' cultures. The latter is based on authentic materials, notably with written expression, in which students are required to read, analyze, and evaluate authentic texts presenting different cultural aspects of the target culture.

Two teachers stated that the nature of the module might affect the choice of activities. In Literature module, for example, reading and analyzing text are the most common tasks. In such activities students are asked to explore cultural aspects in the text, besides its stylistic features. As to Oral expression module, they have introduced several tasks such as group discussion, dialogues, listening activities, and watching videos and films. In respect of Civilization, one of the teachers ensure that the way we teach civilization should be directed more to the lifestyle of native speakers and not to the historical events.

Item 05: what aspects of intercultural competence should be developed in foreign language learners?

Most of intercultural aspects that teachers highlighted are: tolerance, empathy, understanding, skills of interpreting differences, acceptance and openness to others, and flexibility. All teachers point out the importance of encouraging learners to be tolerant with others; since cultural dissimilarities might create conflicts if an individual confronts them with rejection or misunderstanding. One interviewee indicated that in order to live in harmony with the other who is different from us, we should understand his views and accept them as an another interpretation of the world. In general, all teachers reflect their recognition of the fundamental aspects of Intercultural Competence that Byram(1997), Bennett(1993), and Deardorff (2006) called for.

Item 06: Do you feel comfortable to talk about cultural issues in classroom?

One of the participants answered by ‘yes , always’. In his opinion, we have to start from the common backgrounds between cultures, the universal values and the shared beliefs. Focusing on similarities and avoiding negative stereotypes and taboos will help teachers convey their message easily in classroom.

Another interviewee said that she tends to totally overlook those themes that may transgress students. However, when she is obliged to introduce such themes, she treats them with caution.

Item 07: Which kind of problems do you face when you teach about cultural issues ?

Teachers talked about different problems that might appear when teaching culture in classroom. First, students show resistance and denial when they reject the norms or values of the target culture. Second, students underestimate culture of the other .Third, cultural conflicts and clashes because of the misunderstanding to cultural diversity. Fourth, the problem of taboos that make students deny the other culture

Item (08) In your view, what is the ultimate goal of FLT nowadays? Is it the native-speaker competence or intercultural-speaker competence?

All teachers concur that preparing students to act successfully in global and intercultural situations is a requisite today. They reject to make learners take the native speaker as a model in the way they neglect their own identities, it is an ethnocentric way considering culture. Instead, teachers call for encouraging students to be aware of differences and accept others. One of the teachers emphasized the notion of mutual intelligibility between the native speakers and foreign language learners as an ultimate goal of the foreign language teaching process on the whole.

Conclusion

This chapter is devoted to analyze and interpret the findings obtained from data collection instruments in order to confirm or deny the research hypotheses. The results gained from students' perceptions and teachers' responses revealed that both the teachers and students express high awareness and high positive attitudes towards developing learners' intercultural competence. Therefore the first hypothesis is proved and evidenced. Moreover, findings show that there is no major difference between the attitudes of males and females. However, students' age affect their attitudes since the results revealed that those who are younger express more positive attitudes towards integration of intercultural competence in classroom.

RECOMMENDATIONS

&

GENERAL CONCLUSION

Recommendations

Drawing on the findings of the current study, we suggest a set of pedagogical recommendations as follows:

1- Integrating the intercultural dimension in the process of English language teaching.

2- Developing learners awareness of the three dimensions of Intercultural Competence.

3- Using activities and tasks which develop learners' intercultural communication skills.

4- Using authentic materials when presenting cultural themes in classroom.

5- Comparing and contrasting students' native culture with the target culture. Such comparison increases learners' awareness of their own and others' values.

6- Encouraging students to be tolerant and flexible when dealing with people from different cultures.

7- Developing the values of respecting others, accepting differences and tolerating cultural diversity.

8- Adopting intercultural approach principles on which great emphasis is put to develop students awareness of both their own and target culture.

9- Providing critical thinking tasks that help students see, examine, and interpret different worldviews.

10- Providing students with opportunities to interact with English native speakers.

General conclusion

The present study aims to identify perceptions and attitudes of English Master students and teachers towards developing Intercultural Competence in EFL classroom. To achieve this objective, we have raised the following questions: What are English Master students and teachers' attitudes towards developing Intercultural Competence? and what effect may students' age and gender have on their attitudes ?

To conduct this study, we have opted for the descriptive analytical method. Then, we used students' questionnaire and teachers 'interview as data collection instruments. The questionnaire was designed based on Byram's model of Intercultural Communicative Competence and administered to Master students in April 2016. The setting where the study was conducted is the English Department at Kasdi Merbah university, Ouargla.

The results have shown that most surveyed students develop positive attitudes towards the importance of integrating the intercultural dimension in EFL classroom. However, they were incapable to differentiate between the different dimensions of Intercultural Competence. As to teachers, they have shown high awareness of the significance of intercultural dimension in EFL classroom. They have expressed highly positive attitudes towards the incorporation of such dimension in language teaching curriculum. Based on the research findings, we have suggested various recommendations for pedagogical practice in order to cope with the international standards in foreign language teaching.

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Appendices

Appendix A

Students' questionnaire

Dear Students

This questionnaire is developed as a part of my master dissertation on the attitudes and perceptions of Master students and teachers of English language towards developing intercultural competence in EFL classroom. You are kindly invited to answer these questions. Thank you for your cooperation.

Please put a cross (**x**) in the appropriate box

Personal Information

Gender: Male ☐ Female ☐

Age: less than30 ☐ more than 30 ☐

Level: 1st year Master ☐ 2nd year Master ☐

Reasons for learning English

Why do you study English?

To communicate with English native speakers ☐

To use it in your job career ☐

To become a teacher ☐

Part One

Intercultural Awareness

1.Have you ever communicated with English native-speakers? If yes, how?

Trough Social media(facebook, twitter…) ☐

Travelling abroad ☐

In university ☐

2. Do you think that teaching culture is important in EFL classroom?

Strongly Agree ☐ Agree☐ Neutral ☐ Disagree ☐ Strongly disagree ☐

3.Do you think that linguistic competence alone is a guarantee of success for interacting with native speakers?

Yes ☐ No☐

4.Which cultural themes do you think are important to be focused in classroom? (rank them)

History ☐ Beliefs and values☐ Behaviours ☐ Music and arts ☐ Literature ☐

5.Do you think that it is essential to learn about beliefs, values and behaviours of English people in EFL class ?

Yes ☐ No ☐

6.Intercultural competence has three dimensions: Knowledge, Attitudes and Skills.

Could you match up each statements with the appropriate dimension?

	Knowledge	**Attitudes**	**Skills**
Understanding general cultural facts			
Interpreting different cultural views			
Understanding your own cultural values			
Interacting with people from different backgrounds			
Respecting others from different cultures			
Being Curious to discover new cultures			

Part Two :
Students attitudes and Perceptions
7.To what extent do you agree with these statements?

Statement	**Strongly agree**	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**
As a foreign language learner, I have to be aware of my own culture					
I should be aware of others' cultural values and compare them with my own					
I ought to respect the culture of others and accept cultural differences.					
I need to acquire knowledge about social groups of English speaking countries					
I need to develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours.					
I should examine and evaluate critically both my own and the others values					

Part Three
Culture Teaching Problems
8. Answer the following questions

	Yes	No
Do teachers use authentic materials when they introduce cultural themes?		
Do you provided with opportunity to discuss cultural issues with native speakers		
Do you take lessons only about declarative knowledge and general cultural facts of English speaking countries		
Are you taught how to analyze and evaluate critically other's cultural values		

Part four

Suggestions for intercultural development

9.Which aspects of intercultural learning would you suggest to be taught in classroom?

	Yes	No
Giving you opportunity to interact with English native speakers		
Examining critically your own and others' cultural values		
Comparing and contrasting similarities and differences between your native culture and target culture		
Developing attitudes of openness and readiness to cultural diversity		

10.Which intercultural activities do you prefer to practise in class?

	Yes	No
Opening group discussion about different cultural issues related to both your own and target culture		
Using multimedia and internet to discover new cultural information		
Analyzing literary texts		
Using authentic materials when introducing cultural thems		
Watching videos talking about English speaking countries		

Thank you

Appendix B

Teachers' interview

Item 01. How would you define Intercultural Competence?

Item 02. In your opinion, to what extent is culture teaching important in EFL classroom?

Item 03. Which cultural themes you consider important T be taught at the university?

Item 04.What kind of activities FL teachers should integrate in classroom to develop learners' intercultural awareness?

Item 05. what aspects of intercultural competence should be developed in foreign language learners?

Item 06. Do you feel comfortable to talk about cultural issues in classroom?

Item 07. Which kind of problems do you face when you teach about cultural issues ?

Item 08. In your view, what is the ultimate goal of FLT nowadays? Is it the native-speaker competence or intercultural-speaker competence?