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The Impact of the Mother Culture Interference on EFL Learners' Intercultural Communicative Competence.Case Study:Third Year LMD Students, Universityof Guelma.

Dissertation Submitted to letters and English Department in Partial Fulfillment of the Requirement for the Master Degree in Anglophone Language, Literature and Civilizations.

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I

Dedication

In my deepest, darkest moments, what really got me through was a prayer,

"Allah" remains the main source of help and support,

In the first place, all the thank goes to "**Allah"**

for providing us with energy and patience to accomplish on this research.

I dedicate this Dissertation to my beloved parents "**Mom** and **Dad**".

They have motivated me to workhard, to never give up and enjoy the taste of success.

You have successfully made me the person I am today.

Thank you for your support and unconditional love.

For my dear sisters "**Maissa** and **Rania**"

I don't know how to express my feelings,

But I thank you very much for always being there for me.

Your gentle, friendly touch

"**Asma**"

I am very lucky to have childhood friends as:

"**Marwa**, **Rima**, **Nessrine, Loubna**"

"To all those who remain loyal towards their noble values and beloved people"

For all these Special persons in my life I dedicate this work.

Bourenane Imane.

Dedication

*In the name of **ALLAH**, the most Gracious, the most Merciful.*

This dissertation is proudly dedicated to all my beloved family, the persons who are the cause of my success, my brothers, and my friends, specially my Loving and Caring Parents, who are always a source of success for me.

For you both, I would like to say:

"May God make me able to give you both, my mother and my father, thesmallest part of what you gave me from myChildhood to infinity old age".

My dear **Mother**:

My first teacher, a strong and gentle soul who taught me to believe in hard work and

To trust in **ALLAH**.

My dear **Father:**

Thank you for providing an honest living for us, for supporting and encouraging me to

Believe in myself.

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Thank you for your endless love, sacrifices, prayers, supports and advices.

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Abstract

The present study aims at investigating the impact of the mother culture interference on EFL learners' Intercultural Communicative Competence, since EFL learners' main goal is to master the foreign language in order to be able to communicate effectively. The importance is given to decreasing the mother culture interference, as well as highlighting the cultural awareness and the significance of teaching the target culture inside the EFL classes in order to develop the learners' Intercultural Communicative Competence. It hypothesizes that If EFL learners are aware of the importance of the target culture and if they are exposed to it adequately, they would develop an effective Intercultural Communicative Competence. To test this hypothesis, two questionnaires were administered to teachers and learners to gather the necessary data. After analyzing the collected data and the results obtained, we arrived to confirm the hypothesis of this research and we attempted to give some pedagogical recommendations that would eventually help EFL learners to overcome the mother culture interference while communicating with english native speakers for a successful communication through the foreign language.

List of Abbreviations

C: Culture.

CC: Communicative Competence.

CD: Compact Disc.

EFL: English as a Foreign Language.

FL: Foreign Language.

ICC: Intercultural Communicative Competence.

L1: First Language.

L2: Second Language.

LAD: Language Acquisition Device.

LMD: Licence, Master and Doctorat.

PH.D: Philosophiæ doctor (Doctor of Philosophy).

TV: Television**.**

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French Abstract (Résumé)

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General Introduction

Language exists, holds and possesses meaning only within a speech community. It is the basis of all human interaction and communication. It represents a socio-cultural feature and a means that differentiates one area from another, one culture from another. As far as the socio-cultural situation changes, it leads to a semantic change too. Yet, EFL learners interfere their mother culture in the FL learning. They generally come across these cultural barriers and obstacles when communicating with Native Speakers. Thus, many learners succeed in having an adequate knowledge which enables them to speak the language, but still they have little knowledge on how to use it appropriately in its context, to effectively communicate with it. For instance, the cultural features, the way of thinking and the non-verbal clues. Accordingly, acquiring a FL requires not only grasping the linguistic components of the language, but also knowing how to use it as well. Therefore, EFL teachers should give much importance to teach the socio-cultural aspects, hand to hand with the linguistic ones. In the present research, we aim to study the reasons behind this mother culture interference in the Algerian EFL classrooms and thereby propose solutions to this phenomenon.

1- Statement of the Problem

This study highlights the importance of teaching the target culture in order to develop the intercultural communicative competence of the learners. The non-native teachers and learners of English need to be aware about the different ways of cultural communication diversity. Since the problem is the EFL learners' lack of the cultural communicative competency and willingness to understand what the other has to say, regardless to the cultural diversity, in which learners tend to impose their own cultural values and norms onto the other.

This Research will investigate and analyze the importance of Intercultural Communicative Competence (ICC) as an essential component in EFL learning.

2- Aim of the Study and Research Question

The present study aims to shed light on the impact of the mother culture interference on E.FL learners' Intercultural Communicative Competence, and the importance of teaching culture as an integral component of language teaching, in order to raise the learners' cultural awareness and to develop their cultural knowledge, skills and attitudes required for effective communication and interaction with people from other cultures.

Our objective is to highlight how culture and language are highly related, that we cannot separate them and the lack of this cultural differentiation between the Mother culture and the target culture will lead to a big mess and interference of the mother culture in the target language, which will cause a communicative difficulties and highly affect the meaning since each culture is unique in its own.

This research aims at evaluating how effective is the fully integration of the target culture in EFL teaching/learning process to increase students' Intercultural Communicative Competence.

3- Hypotheses

We assume that the target culture is so important in the foreign language learning, in order to reduce the interference of the mother culture to develop an effective Intercultural Communicative Competence. Thus, we hypothesize that:

1. If students are aware of the importance of the target culture in the EFL learning, they would get interested in it.

2. If students are exposed to the target culture, they would develop an effective Intercultural Communicative Competency.

These hypotheses imply that if students are really aware of the target culture's aspects/nature and its effect in influencing the target language learning, then they will reach an effective learning of the target language.

This study seeks to answer the following questions:

1. What is meant by the Intercultural Communicative Competence?
2. How can the Students' Mother Culture's interference hinder E.F.L learning?
3. How can learners' cultural awareness help them in overcoming these barriers, and reducing them in order to increase their Communicative Competency?

4- Methodology

Two means of research are to be used in this study.

- Teachers' questionnaire, which will investigate the teachers' point of view concerning the importance of integrating culture as an important component in EFL classes.
- Students' questionnaire to find out whether the learners are aware of the cultural differences, and the problems caused by interference of the mother culture.

The population under investigation is Third Year LMD students and teachers at the department of English, Guelma University.

5- Structure of the Dissertation

The study is divided into three chapters.

Chapter One: This Chapter gives an account of the term 'culture', its definition, components and the relationship that exists between culture and foreign language learning.

Chapter Two: This chapter sheds light on the intercultural communicative competence and how it can help EFL learners to become communicatively competent/ effective communicators.

Chapter Three: This chapter represents the practical part of the study. It is devoted to the analysis and interpretation of the data collected from the teachers' questionnaire and the learners' questionnaire. It also provides some suggestions and recommendations for the implementation of the Target culture in EFL classes.

Chapter One: Culture.

Introduction.

1. What is culture?
2. Culture and language.

2.1. Culture and context (Semantic).

3. The effect of culture on language use (communication).
4. Integrating culture in foreign language teaching/learning.

4.1. Cultural strategies.

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4.2.1. Information sources.

4.2.2. Additional activities.

4.2.2.1. Quizzes.
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4.2.2.5. Prediction.
4.2.2.6. Research.

5. The Role of mother tongue culture.

5.1. In education.

5.2. In foreign language learning (EFL learners).

5.3. Cultural interference (Problem: How+Why+Examples).

6. The importance of the target culture in foreign language learning.
7. Cross-cultural awareness.

7.1. Developing the cross cultural communication awareness inside the classroom.

Conclusion.

Introduction

In foreign language studies, Culture plays a vital role in the construction of the language learning itself. This chapter will discuss and explore the relationship between language, culture and its effect on communication. It focuses its attention not just on cultural knowledge as a necessary aspect of communicative competence, but as an educational objective in its own right, as well as a means of language learning.

1. What is Culture?

According to Roohul-Amini (1989): "Culture has multifarious meanings.Culture meant farming" (p. 15). It is used everywhere as rural culture, urban culture, American culture and so on. Today, in every field, in humanities, every research requires a general view of culture. It is used in archaeology, linguistics, history, psychology, sociology and etc. It is even said that man is an animal with culture. That is to say, the factor which differentiates the human being's behavior from the behavior of animal is culture (MesbaheYazdi, 2005). In general, from the sociological perspective, culture is the total of the inherited and innate ideas, attitudes, beliefs, values, and knowledge, comprising or forming the shared foundations of social action. Likewise, from the anthropological and ethnological senses, culture encompasses the total range of activities and ideas of a specific group of people with common and shared traditions, which are conveyed, distributed, and highlighted by members of the group (Collins English Dictionary 1991, 1994, 1998, 2000,2003).

Edward Sapir (1956) says that “culture is a system of behaviors and modes that depend on unconsciousness”. Rocher (1968) believes that “Culture is a connection of ideas and feelings accepted by the majority of people in a society” (p. 142). In this sense, culture is considered as an abstract fact that cannot be measured, only through the cultural products such as: written languages, governments, buildings, and other man-made things. As Goodenough (1996) claims that culture “is a systematic association of people that have a

certain way of life". Taylor says in his book *"Primitive Culture*" (1871) that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society". Therefore, in "*Communication between Cultures"* (1984), Hofstede defined culture as:"Culture is the collective programming of the mind which distinguishes the members of one category of people from another." (p. 51). Culture has a significant role in classifying people into several categories, based on their different life background characteristics and all the aspects of everyday human life tasks and activities such as: language, religion, social habits, music and arts.

According to J. Useem, & R. Useem, (1963), "Culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings" (p. 169). For an appropriate interaction, transition of messages and different meanings between human beings, each individual must consciously obtain the needed social keys, which define a particular culture, that enable him to communicate effectively. The most important point we must take into account concerning culture is its deviation into two main related concepts, which are culture with capital "C", or formal culture, and culture with small "c", or deep culture. "A cultured (big "C") person knows the finer points of manners and customs, and can distinguish between the common and the refined. In summary, on one hand culture can be seen as civilization, the great achievements of a people as reflected in their history, social institutions, works of art, architecture, music, and literature, commonly referred to as big "C" culture" (Hu, 2002). On the other hand, culture can be viewed as the customs, traditions, or practices that people carry out as part of their everyday lives, i.e. little/small "c" culture (Halverson, 1985). Little "c" culture includes the routine aspects of life, such as how common people greet one another, what they wear, what they eat, and their myriad daily habits. Little "c" culture encompasses everything as a

total way of life, so big “C” culture is necessarily part of little “c” culture. Kroeber, A.L., &Kluckhohn, C (1952). "Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other hand as conditioning elements of further action".

2. Culture and Language

A.L.Krober (1923) said, “Culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other”. Language is introduced by Crystal (1971, 1992) as “the systematic, conventional use of sounds, signs or written symbols in a human society for communication and self-expression”. Language is considered as one of the most significant component of a particular culture, because with language, people cannot only communicate, but also express their beliefs, values, thoughts, concepts, habits and world views. As Brown (2007) pointed out the interrelatedness of language and culture: “Language is a part of a culture, and culture is a part of the language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. (pp. 189-190). “The real world is, to a large extent, unconsciously built up on the language habits of the group. Saussure (1956, 1972, 1974, and 1983) defines language as the system of differences. In this sense, he believes in the difference of meaning of a sound-image or written shape in different languages. “If words stood for pre-existing concepts, they would all have exact equivalents in meaning from one language to the next; but this is not true” (Saussure, 1974, p. 116). That is to say, the concept of a sound-image or symbol in different languages isdifferent. No two languages are ever so similar that they represent the same social reality. “The real world is,

to a large extent, unconsciously built up on the language habits of the group. No two languages are ever so similar that they represent the same social reality. “The worlds in which different societies live are distinct, not merely the same with a different label attached” (Edward Sapir, 1929). Hence, to speak is to assume a culture, and to know a culture is like knowing a language.

Sapir and Whorf Hypothesis is a Hypothesis built up and expanded by B. L. Whorf (1897 – 1941) and derived from linguistic approach of his teacher, E. Sapir (1884 – 1939). This hypothesis, in fact, suggests that a language determines and resolves the thought and perception of its speakers. In the sense that, no language can subsist except it is in the context of culture and reciprocally, the culture which does not have at its center the structure of a standard and ordinary language cannot survive (Sapir, 1921; Berlin and Kay, 1969). Whorf himself called this view “the linguistic relativity principle‟ (Whorf, 1952; Lucy, 1992a, 1992b; Levinson, 2000; Gilbert, et al. 2008). And also they claimed that every human being views the world by his own native language. In other words, just as time, space, and mass. It can be defined only in terms of a system of relationships; human knowledge similarly arises only in relation to the semantic andstructural possibilities of natural languages.

Sapir (1956) insists that “every cultural pattern and every single act of social behavior involves communication in either an explicit or implicit sense” (p. 104). Language is the crucial tool for this communication. “A culture determines certain features and characteristics of both a language’s content and appropriate ways of communicating such as, as examples, utterances, gestures, intonation patterns, and so forth”. (Sysoev&Donalson, 2002). Culture is believed to be a part of speech community, while the individuals acquire their language from their societies, they learn their culture and develop their cognitive abilities all at once. In this sense, Kuang (2007, p. 75) wrote: “Language is

the carrier of culture and culture is the content of language". Mitchell and Myles (2004) argue that "language and culture are not separate, but are acquired together, with each providing support for the development of the other" (p. 235). According to Rossi Landi (1973), "the totality of the messages we exchange with one another while speaking a given language constitutes a speech community, that is, the whole society understood from the point of view of speaking."

In Foreign language learning, culture plays a significant role that cannot be disregarded. It is considered as the base, whereas language is the strength of a given society. Thus, they are inseparable.

> "It is clear that understanding a language involves not only knowledge of grammar, phonology and lexis but also a certain features and characteristics of the culture. To communicate internationally inevitably involves communicating inter-culturally as well, which probably leads us to encounter factors of cultural differences. Having the points above in the mind it can be concluded that a language is a part of culture and a culture is a part of a language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (Brown 1994, as cited in Cakir, 2006). Consequently, English as Foreign Language learners must develop their cultural knowledge of the target language, in order to effectively build up their intercultural competence, and this will increase their language proficiency: "…the integration of language and culture learning by using the language as medium for the continuing socialization of students is a process which is not intended to imitate and replicate the socialization of native-

speaker teachers but rather to develop student's cultural competence from its existing stage, by changing it into intercultural competence" (Fengping Gao).

2.1. Culture and Context

Paige, Jorstad, Siaya, Klein, and Colby claimed that: "It is not the context itself that alters language use or how the interactants behave; it is the meaning associated with that context, and that meaning is determined by the culture. It is essential, therefore, for language learners to also be effective culture learners". Hence "they must know how to "read*"* the context. This suggests that language instruction must provide opportunities for students to be exposed to, or better yet, immersed in the target culture in order to gain skills in ascertaining the cultural meanings of time, place, person, and circumstances". (Cited in: Culture Learning in Language Education: A Review of the Literature).

Since language and culture have an interrelated relationship, acquiring a foreign language does not only imply learning simply the language explicitly, through few lessons about celebrations, folk songs or customs of the areas in which the language is spoken; but rather learning also the implicit meaning of language which is influenced by a particular culture. As street (1993) claimed that: "Culture and language learning involve a dynamic relationship between the situation and the actors in which cultural context, prior experience, and other factors come into play".

Byram (1988) asserts that "language has no function independent of the context in which it is used, thus language always refers to something beyond itself: the cultural context." In a clear sense, this means that words and their meaning and interpretation differ from one area to another, thus language differs from one context to another, in which it is influenced by: place, time, person and the different circumstances. Therefore, Heath (1986) states that "most human interaction is based not so much on people having shared intimate

knowledge of each other, but rather on their having an understanding of the context in which the communication is taking place". This means that when various persons come together under definite circumstances at a particular place and time, they use several language patterns, despite the fact that people are from different cultural backgrounds; they must respect the cultural context where the communication is taken place.

3. The effect of Culture on Language Use

Many studies show a significant interest on language deep meaning "semantic", and other aspects of pragmatics to realize what is needed for people to communicate. As culture is an important component of language teaching, instructors need to be bicultural or at least have adequate knowledge of the target culture and develop competencies in some intercultural communication skills (Zhu, 2010).

Since language and culture are strictly intertwined, our culture affects the way we make sentences and the way we interpret the meaning. It is a fact that students gain the most linguistic knowledge in the classroom, during the lesson; therefore, it is necessary for the instructors to develop their cultural knowledge and incorporate it into their classroom applications. They need to enable students to be aware of their own learning as well as to encourage the learner's autonomy by assessing and questioning more about the target language (Sarıçoban&Çalışkan, 2011). Meanwhile, as the usage of language is related to social and cultural values, language is regarded to be a social and cultural phenomenon. Since every culture has its own cultural standards for conversation and these norms are different from one culture to another, some of the norms can be totally different and conflict with other cultures′ norms.

Consequently, communication problems may be found among speakers who do not know or share the norms of the other culture. As a result, to solve the communication problems in the target language in the EFL classrooms the learners need to learn the target culture

within the syllabus, and the teachers should be sensitive to the learner's fragility so as not to cause them to lose their motivation (Cakir, 2006).

4. Integrating Culture in foreign language teaching/learning

To study culture means to understand different phenomena from the learners' cultural perspectives and the target cultural perspective, moving from recognizing the culture's importance to more practical level inside the classroom. According to Kramsch (1993), Culture in language learning is considered to be a fifth skill, it is always in the background of the learners, the more they give it importance, the easier their communication will be. However, ignoring the culture will probably lead them to face some difficulties which will challenge their communicative ability, to make sense of the world around them. (P.1). According to Straub (1999), when teaching culture, foreign language teachers should always put in mind the importance to raise their students' awareness about the target culture, to provide them with a 'model' of an appropriate language, in order to talk about culture, and 'to cultivate a degree of intellectual objectivity essential in cross-cultural analyses'. What is more, another objective permeating the teaching of culture is 'to foster…understanding of the target culture from an insider's perspective—an empathetic view that permits the student to accurately interpret foreign cultural behaviors' (ibid.). Culture teaching must be commensurate with the dynamic aspects of culture. As Lessard-Clouston (1997) notes, "students will indeed need to develop knowledge of about the L2 or FL culture, but this receptive aspect of cultural competence is not sufficient. Learners will also need to master some skills in culturally appropriate communication and behavior for the target culture…Cultural awareness is necessary if students are to develop an understanding of the dynamic nature of the target culture, as well as their own culture". Some types of activity that we have found useful include the following; most standard EFL

activities can be easily adapted for use in the culture classroom. The most important point is to ensure that the students are actively engaged in the target culture and language.

4.1. Cultural Strategies

Some concrete Strategies and techniques for teaching culture in the foreign language classroom, among them : providing lectures, native informants, audio-taped interviews, video-taped interviews/observational dialogues, or Using authentic and reliable readings for cross-cultural understanding (a four-stage approach to a cultural reading of authentic materials is very effective to lead students through the process of guided exploration and discovery: (1- Thinking, 2- Looking, 3- Learning, 4- Integrating).

4.2.Cultural Activities

In Addition to other activities that may enhance culture learning and comprehension:

-Information sources.

-Additional activities, such as:

- Quizzes.
- Action Logs.
- Reformulation.
- Noticing.
- Prediction.
- Research.
- Selling points.

4.2.1. Information Sources

In order to get a comprehensive picture of the target culture from many angles, we need to present FL students with different kinds of information. The list below shows some possible sources of information which can be used as materials for teaching culture. By using a combination of visual, audio and tactile materials, we are also likely to succeed in addressing the different learning styles of the students. Such as: Videos, CDs, TV, Readings, Internet, Stories, Students own information, Songs, Newspapers, Realia, Fieldwork, Interviews, Guest speakers, Anecdotes, Souvenirs, Photographs Surveys, Illustrations, Literature.

4.2.2. Additional Activities

Many books which attempt to teach culture offer only 'discussion' activities. Discussion is a valuable form of learning in culture, but we cannot expect all students to be able to discuss complex issues at a high level in a foreign language. Often, even high-level students need of the some relevant activities with clear goals before they can proceed to discussion. Some of our favorite activities are discussed below.

4.2.2.1. Quizzes

Quizzes are one of the more successful activity types. Quizzes can be used to test materials that you have previously taught, but they are also useful in learning new information. You should ask the students to answer true or false to each of the questions in pairs or groups. They will share their existing knowledge and common sense to give answers. It is not important whether students get the right answer or not, but by predicting, students will become more interested in finding out the right answer. The right answers can be given by the teacher, through a reading, listening, or video. At this point, extra information can be provided.

4.2.2.2. Action Logs

An action log is a notebook used for written reflection on the activities done during class which also provides useful feedback for the teacher. Students write it up after each class or at the end of each class. By requiring students to evaluate each class activity for interest usefulness, difficulty, and they must reconsider what they have learnt. Each student also records their target for speaking English, what they think they actually achieve the names of their discussion partners, and their own comments on the activities. Some students get so interested in the target culture that they write several pages in comments each week.

4.2.2.3. Reformulation

When students have read an activity or listened to a story, you may like to use reformulation to allow them to check what they have learned and to reinforce it by retelling it to a partner. Reformulation simply means: 'Explain what you just learned to your partner in your own words.' It is a very simple technique, but has proved very successful results for learning both culture and language. We often give readings for homework and require students to take notes on the content. These notes can be in the form of pictures, keywords or mind-maps. In the next class, we ask the students to reformulate the content of the reading with a partner using their notes without looking at the original paper. Reformulation is also effective after watching a short video extract or listening to a story. Through reformulation, students check what they have learnt, find out things that they have missed from their partner, and improve their language by noticing gaps in their own ability to explain.

4.2.2.4.Noticing

As students watch a video or are engaged with some other materials, you can ask them to 'notice' particular features. For example, they can watch a video of a target-culture wedding and note all the differences with their own culture. Asking students to 'notice' gives a focus to the materials by making it into a task, rather than simply passive viewing or listening.

4.2.2.5. Prediction

As mentioned above, prediction can be a useful tool in quizzes, but it can be equally useful in using almost any materials. Like 'noticing', prediction can engage the students more actively. For example, when you are telling a story, you can stop at a certain point and ask the students to predict how it will continue. Or, when you are giving out a reading for homework, first give the title of the reading and ask students to predict what they will learn. This will force them to review their existing knowledge of the topic and raise their curiosity about whether their prediction is correct or not.

4.2.2.6. Research

Student research is one of the most powerful tools that we can use with college students because it combines their interests with the classroom. For example, after the first class, we ask students to search the internet or library and find information on any aspect of the target-culture that interests them. In the following class, students explain to their group what they have learned and answer any questions about it. This can lead to poster-sessions or longer projects. For some students, it can even lead to a long-term interest in the target-culture.

Moreover, Intercultural learning gives the teacher a role also as an educator because they feel that they influence their students. EFL teachers tend to have a wide variety of different backgrounds in different disciplines, different experiences, and in many cases may have travelled broadly and got to know several different cultures, they may have undergone the experience of living in, adjusting to and understanding a different culture. There is a lot that they can bring to their job as teachers, as they are considered as unique mediators of cultural relativity. In the EFL classes, teachers tend to reach many goals by teaching culture, and play crucial roles not only to influence their students but also helping them to become more aware of the world around them, and to better interact with that world.

5. The Role of the Mother Tongue Culture

The Learners' mother tongue plays a vital role in the construction of their social and personal development, either in education or in foreign language learning. While an E.F.L learner has already built his/her first language cultural competence through the mother tongue prior education, so when receiving an extra education through a foreign language, it is in the form of additional learning only. Thus, this will certainly affect the newly knowledge he is going to acquire in a way or another, i.e. his/her prior cultural competence will definitely influence the learning of the coming language. Since the learners' mother tongue cultural competence can affect their abilities, capacities, lacks and difficulties; for instance, it could either increase some competence or skill as well as it may affect other educational opportunities in foreign language learning proficiency. As a result, research show that E.F.L learners do not have the same level as native ones. (Zeliha, Yazici. BinnurGencilter and Philip Glover, 2009).Meanwhile, Cultural competence implies the necessity of having a clear distinction between what is ones' own cultural identity and the other's possible differences, that may encounter the capability to learn appropriately and

develop the individual's ability to distinguish the variations of communities' norms among the cross cultural negotiations. (Zeliha, Yazici. BinnurGencilter and Philip Glover, 2009).

5.1.In Education

The mother tongue culture provides the learner with certain conditions and backgrounds according to the surrounding habits and situations they face daily, which will probably control the semantic intuitions that differ from one culture to another. Thus this will definitely serve or arrange a "language model" that will systematically plan up the learners' mind with the basic mother culture competence. As Chomsky believes that every child has a "Language Acquisition Device" (LAD), which encodes the major principles of a language and its grammatical structures into the child's brain. Hence, whatever foreign language they may speak, children learn languages at similar rates and follow similar paths and periods of development (meece 1997, P.27). However, we find that even adult's speech is often broken up and sometimes ungrammatical. This ensure that L1 highly affect both the input and output of L2 learning and production, in which learners tend to mix up between the different aspects of the mother and target language.

5.2. In Foreign Language Learning (EFL Learners)

Language mediates the learning of social rules and cultural values. A further explanation goes back to the distinction between learning language and learning a language. The child acquiring his first language has to find out what language itself is? That it uses symbolic representation, that it has grammatical and phonological structure, and so on. To illustrate, Halliday (1975) says that: "A child who is learning his mother tongue is learning how to mean". In a foreign language this is presumably unnecessary: the learner already knows the potential of language and can go straight on to discovering how that potential is realised in the foreign language. Partly this gives EFL learner an advantage since he/she is already aware of what language components or structure is, so he/she will

look for an equivalent meaning and comprehension in the target language. However, it puts him/her at a disadvantage since he/she may not be aware which parts of his/her knowledge are about 'language', where the learner has to find out what language system itself is and which are about 'a language', any foreign language learning, in which he/she may assume that languages are all the same in general terms and specific details. Hence, the problem of "interference". (Vivian cook, 1977)**.** Therefore, One can speculate that this separation of 'language' from 'a language' required for foreign language learning will facilitate the learning of third and subsequent languages; the learner does not have the same problem of realising that his/her own language is not the sole system through which linguistic meaning can be communicated after he/she has learnt his/her first foreign language. (Vivian cook, 1977).According to Lomicka, "the act of knowing the other and the other's culture is inextricably linked to language competence. Both the ability to communicate by the appropriate use of language and by the awareness of the specific meanings, along with the values and connotations of language are involved in this act" (2006, p. 212). This means that while acquiring a foreign language, learners want to build an effective appropriate communication using (L2); they have to be aware about its specific cultural meanings, values and implications, at the same time are conscious about the differences and the similarities between their mother tongue language (L1) and their foreign acquired language (L2).

5.3.Cultural Interference (Problem: How+Why+examples)

The mother tongue shapes children's social life and behavior (Aytemiz 2000, 87). According to Ashworth (1992), mother tongue or native language is the language which the person acquires in early years and which normally becomes his/her natural instrument of thought and communication. During the learning of any foreign language, learners may face difficulties during this process; those difficulties are strongly related to the mother

tongue language interference, students tend to use their mother tongue as a backup plan, while they try to improve their skills in the new language, and for that reason most of them always have mother tongue interference when trying to master the foreign language. As Skiba (2000) defines mother tongue as "one's native language; the language learned by children and passed from one generation to the next; it is received by birth or from ancestors".

Therefore, Richards, C. John Platt and H. Platt states (1992): "Foreign language is a language which is not a native language in a country. A foreign language is usually studied either for communication with foreigners who speak the language, or for reading printed materials in the language" and "native language (usually the language which a person acquires in early childhood because it is spoken in the family and/or it is the language of the country where he or she is living. The native language is often the first language the child acquires…)". Furthermore, the process of foreign language learning is an ongoing, long-term process, in the beginning learners make errors because they want to relate the words of their mother tongue, due to the interference of that one with the language that they want to learn. "Errors in the learner's foreign language that can be traced back to the mother tongue."(Lott, D. 1983)But in fact, they seem to be part of the learning process. However, it is worth mentioning that even after years of study, learners do not seem to overcome this situation for they keep on making errors even when they have seemed to reach a certain level of proficiency, semantic problems cause a misunderstood between EFL speakers and native ones.

The problem of mother tongue culture interference in the acquisition of any foreign language is one of the most important difficulties faced by the learners of foreign languages. Especially EFL learners tend to mix either consciously or unconsciously the unique elements of both languages, hence this may cause a misuse of the language, thus a

miscommunication and misunderstanding. It is simply the result of the lack of substantial knowledge about certain aspects of the targetlanguage. Interference may be viewed as the transference of elements of one language to another (Berthold cited in Ormrod, 1990).

Moreover, language interference can be understood as a process when one language has an impact on another language and when individual is experiencing language transfer. On one hand, we can speak about negative transfers, usually known as interference, when the experience in one language complicates the use of another language. On the other hand, there can be positive transfer too, when knowing of one language can help the development of foreign language skills. Interference can effect in a positive as well as in a negative way. Though the greater the difference between the two languages, the more negative effects of interference are expected to be. We should take into account that languages with more similar structures are more likely to be exposed to mutual interference than languages with fewer similar features. Here it should be noted that more learning difficulties might be expected when FL is more distant from L1, as the learner would find it difficult to learn and understand a completely new and different usage. As a result, the learner would resort L1 structures forhelp. (Selinker L. 1972).

According to Labo cited in Ellis (1999, p. 23): "the teacher who has made a comparison of the foreign language with the native language of the students will know better what the real problems are and can provide for teaching them". By making the difference between native language learners' acquisition and target language acquisition, only then we can be able to recognize this problem of cultural transfer or 'interference', when speakers apply knowledge of one language to another foreign language, or even speak a language and think in another one, which will produce broken utterances and meaningless patterns. Cultural interference can occur in any situation when someone using foreign language does not have a native-level proficiency of a language. As Ellis says that

" language transfer is the influence that the learner's L1 exerts over the acquisition of a L2" He thinks that interference can be understood as " errors in the learner's use of the foreign language that can be traced back to the mothertongue.", in which the speaker tend to apply basic knowledge from one language to another language. Students do not yet appreciate that different languages and their cultures express ideas in different ways through different means. They do not know that texts "become signs or semiotic constructs which embody the assumptions, presuppositions and conventions that reflect the ways a given culture constructs and partitions reality" (Hatim: 1997, 30). For example, Arabic argumentation uses repetition for emphasis and stylistic effectiveness, whereas in English, repetition weakens the argument. Therefore, "differences in persuasive strategy within the same language or between languages must be seen in both social and linguistic terms" (Hatim& Mason: 1997, 127).

However, "a good sentence does not write itself. A good paragraph does not just 'happen" (Mallery: 1944, 1). as we observe the process of cultural interference when teaching English as a foreign language to Algerians students having Arabic as a native language (L1). Cultural interference is clearly noticed. For instance, semantic problems occur when students disassociate the meaning of the word from the context in which it occurs. As an example, some students' mistakes while making negative structures using the verbs like: think, hope, seem, etc. In English, when we introduce negative ideas with think, believe, suppose, imagine and words with similar meanings, we usually make the first verb (think) negative, not the second. ex. (I don't think you have passed) It is more natural than (I think you haven't passed). However in Arabic it can simply be used either for negative or positive idea. Supported by Richards, Platt & Platt (1992) it is considered that during the learning process learner’s errors are the result of many implications caused by a phenomenon that appear when the learners borrow or use specific patterns or

representative characteristics from their mother tongue and, in this way, express meanings using the vocabulary and syntax which they already knew.

The mother language interference is often noticeable and results in constructing unnatural-sounding sentences, where EFL learners often make mistakes while constructing sentences in English when they do not know the collocations properly. Collocations in our mother tongue and in English do not often coincide. The students have to remember that a person, who drinks much, is a *heavy drinker*, and somebody who smokes a lot is a *heavy smoker*. To express the same idea, Arabs employs the word "مدمن" not "كثير التدخين". We consider then that cultural interference is the impact of the learner's mother tongue culture on his/her production of the language he/she is learning. It means that the speaker's mother tongue culture influences his/her foreign language.

Lado in his book "linguistics across cultures (1957) wants to show that in the process of acquiring a foreign language, learners rely widely on their native language, he states: "Individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture to the foreign language and culture" (p.2). This means that E.F.L learners who acquire a foreign language tend to express themselves in that target language, which will lead to conflicts as a result to mother language interference, due to the differences of both languages. Thus, Lado in this sense says: "We assume that the student who comes in contact with a foreign language will find some features of it quite easy and others extremely difficult. Those elements that are similar to his/her native language will be simple for him/her, and those elements that are different will be difficult." (Lado 1957: 2). In the prior studies of a foreign language acquisition (L2), learners are particularly prone to make errors of interference because of the transfer of knowledge from their mother tongue language (L1) or any other previously acquired language. If this error of negative interference is not adequately addressed, it can lead to

the development of habits that run contrary to target language expectations, and potentially cause mutual misunderstanding. As cited in: "The Influence of the Mother Tongue on foreign Language Vocabulary Acquisition and Use", For instance:

- The Italian word *attuale* (= *current*, *topical*) is reasonably easy for most learners to grasp; especially easy for speakers of several European languages (*aktual*, *actuel*, *aktuel* etc) mean the same); but a confusing false cognate for an English-speaker.

- The English structure *I like X* is structurally and semantically straightforward, but problematic if one is coming at it from Spanish or Italian: *me gusta X* and *mi piace X* have a misleadingly similar word order to the English structure, but require the liked thing rather than the 'liker' as subject.

- Asking for a "drink" in an Arabian context may be understood as drinking water, jus, or whatever…because of thirst. However, in British context if one asks for a drink, it will certainly mean "Alcohol" as something accepted unlike Arabians who considered it as forbidden.

- In Arabic societies, people cannot discuss TABOO issues using the Arabic language. Yet, they can discuss them with any other foreign language, such as: sexual issues and female concerns. For instance Algerian writers like: Asia Djebar, who cannot talk about such issues with Arabic language, she finds a way to talk about them in French language.

- Other religious, traditional and social life issues like: the vail, female driving a car, living alone (18 age), polygamy, and so one…

- In French culture, it is weird if someone asks you about your wife, it is seen as disrespectful, and especially if they are strangers. However, for Arabs, it seems much normal to ask about the family, how they are doing.

6. The Importance of Culture in Foreign Language Learning

Learning a foreign language without learning its culture can only construct a fluent fool performance of language, i.e. E.F.L learner who is fluent in a particular foreign language, but does not understand its social context. So, it is of a paramount importance for E.F.L teachers to supply students with high level of the intercultural awareness. (MurshedHaider Choudhury, 2013)

Kramsch (1993) sees culture as a fifth language skill besides the usual four skills of listening, speaking, reading, and writing. Because each language has its particular unique characteristic, it cannot be used correctly and appropriately if one does not apply the rules of usage and the conventions of use of the Target speech community. Consequently, a language cannot be used properly if one does not make it one's own, give it one's voice, so to speak, in one's own unique, that is, proper, situation (Widdowson, 1994). Thus, the forms and uses of a given language mirror the cultural values of the society in which the language is spoken. Teaching language in isolation cannot make a learner of the language competent in that language (Krasner, 1999). They need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should know that the behaviors and intonation patterns that are appropriate in their own speech community may be considered otherwise by members of the target language speech community. They have to realize that, in order for communication to be successful, language use must be in harmony with the culturally appropriate behavior.

Teaching English as culture means showing the students how grammar and vocabulary express, construct and are a metaphor for the social and cultural reality of an English-speaking world (Halliday, 1978; Kramsch, 1998), and how idiomatic expressions say something about the general mindsets and beliefs of native speakers of English (Lakoff&

Johnson, 1980). But teaching English as culture and voice entails showing them how the choices made by individual users of English, be they native or non-native, construct relationships among utterances, and between utterances and their recipients (Kramsch 1995, 2000). For texts that are both written and visual, students need to understand how the many semiotic systems reinforce one another for the creation of meaning (Kress 1885; Kress & van Leeuwen, 1996). Cultural knowledge is not therefore a case of knowing information about the culture; it is about knowing how to engage with the culture. It is important that the scope of culture learning move beyond awareness, understanding and sympathy, and begin to address the ways in which culture learning will be practiced by learners. Cultural knowledge is, therefore, not limited in its use to a particular task or exercise, but instead it is a more general knowing which underlies how language is used and how things are said and done in a cultural context.

According to Brown (1994) culture is deeply ingrained part of the very fiber of our being, but language _ the means for communication among members of a culture_ is the most visible and available expression of that culture. And so a person's world view, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a change from one culture to another. In a word, culture is a way of life. It is the context within which we exist, think, feel and relate others. It is the "glue" that binds a group of people together. It can be defined as a blueprint that guides the behavior of people in community and is incubated in family life. It governs our behavior in groups, makes us sensitive to matters of status, and helps us to know what others expect of us and what will happen if we do not live up to their expectations. Thus, culture helps us to know how far we can go as individuals and what our responsibility is to the group. Brown maintains that a language is a part of a culture and a culture is a part of a language. He believes that the two are intricately interwoven so that one cannot separate the two without losing the

significance of either language or culture. As a result, cultural competence is an integral part of language learning, especially in foreign language learning. Similarly, Tang (1999) propounds the view that culture is language and language is culture. He suggests that to speak a language well, one has to be able to think in that language, and thought is extremely powerful. Language is the soul of the country and people who speak it. Language and culture are inextricably linked, and as such we might think about moving away from questions about the inclusion or exclusion of culture in foreign language curriculum, to issues of deliberate immersion versus non-deliberate exposure to it.However, teaching culture is considered important by most teachers but according to others, it is not appropriately done in the majority of the classes as Omaggio words: "insubstantial and sporadic in most language classrooms" (Omaggio, 1993, p. 357). Following this on, he gives several reasons why teaching culture inside the classrooms is not appropriately done including lack of time, uncertainty about which aspects of culture to teach, and lack of practical techniques. EFL teachers should not just draw learners' attention to facts about other cultures, but they should teach in such a way as to make it clear that communication is more than the exchange of information and opinions. Politzer explains that: "if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning…" (Politzer, 1959.P.100-101).

7.Cross-Cultural Awareness

Intercultural Learning is considered as the process of becoming more aware and better understands one's culture and different cultures around the world. It is a part of EFL learning, but has many exponents in several fields of education; its aim is to increase international and cross-cultural tolerance and understanding. Damen (1987) involves discovering and understanding one's own culturally conditioned behavior and thinking, as

well as the patterns of others. It is also “the force that moves a culture learner across the acculturation continuum from a state of no understanding of, or even hostility to, a new culture to near total understanding, from monoculturalism, to bi- or multi-culturalism” (Damen, 1987, p.141). In a similar vein, intercultural communication is defined as acts of communication undertaken by individuals identified with groups exhibiting intergroup variation in shared social and cultural patterns (Damen, 1987). Damen remarked that the term intercultural communication has different names such as cross-cultural communication, transcultural communication, interracial communication, international communication, and contra cultural communication. Zhang (2007) argued that having the proper awareness of cross-cultural communication is the first step to achieve harmony and success of intercultural communication.

According to Clair Kramsch (1993), Intercultural awareness in language learning is often talked about as it were a 'fifth skill', in other words, she means that to have the ability to be aware of cultural proportionality following reading, writing, listening and speaking. She points out …

“If...language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency ... Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing”. However, language itself is defined by a culture. The individuals cannot learn a foreign language if they are not conscious about that culture, and how that culture relates to our own first language/first culture, also cannot be a communicative competent if they do not have the enough understanding of target culture, and how language is shaped and informed by it. In any case, it is not only therefore essential to have cultural awareness, but also intercultural awareness. Following

on from what Kramsch says above, intercultural awareness is not really therefore a skill, but rather a collection of skills and attitudes better thought as a competence.

7.1. Developing the cross cultural communication awareness inside the classroom

It is very important first to raise students' awareness of their own culture, and in so doing to interpret and understand the other cultures. Raising intercultural awareness implies the development of skills for successful communication, i.e. competent and peaceful interaction with people who are different from us. Such an approach assigns another important role to the foreign language teacher/learner: that of "intercultural mediator", i.e. someone who is capable of critically reflecting on the relationship between two cultures. EFL teachers will be challenged to exploit this situation by creating opportunities for communication based on the values, cultural norms, and needs of learners, rather than on the syllabi and texts/textbooks developed in native-speakers communities. Most importantly, an intercultural language learning programme should help the learners to develop an "intercultural awareness" in order to "translate" culture in their own context (Guilherme, 2002).

Cultural activities should be carefully organized and incorporated into the EFL syllabus to enrich and inform the teaching content. These are some useful ideas for presenting culture in the classroom:

- Students read articles or extracts from books, newspapers, magazines or websites written by travel writers or people who have visited the students' town, country or region. Discussion topics can include the norms and values of the culture, nonverbal behaviours (e.g. the physical distance between speakers, eye contact, gestures, and societal roles).

- Students discuss funny stories and experience they once had related to cultural issues, or misunderstandings. They can role play a situation based on cultural differences (e.g. A situation in which an inappropriategreetingisused).
- Using photos in class to explore various cultures and lifestyles and answering questions together can be interesting for your students; these activities enable lessons to take the form of collaborative discovery.
- Students are usually curious about the different foods, art and songs that have value in different cultures, and you can teach that by incorporating important elements of cultural celebrations into English language classroom.
- Using proverbs in class as a way to explore culture, its values, and analyze the stereotypes of the culture. Discussions can focus on how the proverbs are different from or similar to the proverbs in the students' native language.
- Students create a brochure, guidebook, poster or webpage for visitors to their town, country or region. This should not only describe famous sites and places to visit, stay or eat, but also give visitors some useful tips about what they may find strange or unusual about their own culture.

Besides, there are some attitudes and skills that may develop both the understanding of cross cultural communication awareness and promote respect for multiculturalism inside the classroom. Among them are:

- Observing, identifying and recognizing.
- Comparing and contrasting.
- Negotiating meanings.
- Dealing with or tolerating ambiguity.
- Effectively interpreting messages.
- Limiting the possibility of misinterpretation.

- Defending one's own point of view while acknowledging the legitimacy of others.
- Accepting differences.

Intercultural learning can be very similar to many of other skills EFL teachers normally teach. So what makes intercultural learning different is the fact of raising awareness about the cross cultural communication, and showing the vital importance of these skills already makes intercultural communicative competence a more attainable goal. Moreover, despite the fact that the competence is more than just a body of knowledge, intercultural awareness skills can be developed by designing materials which have cultural and intercultural themes as their content.

In any EFL classrooms, there are a wide range of classroom activities that can help students recognize the essential humanity and value of different types of people. For instance, providing students with an opportunity to share stories of their life experiences, home life, such as family holiday practices, these can open for them a window into their peer's cultural traditions. However, showing students everyday photographs of people of different ethnicities, shapes, sizes, and garb gives students the opportunity to see people that look very different from themselves and their family engaging in the same types of activities that they and their family participate in; this activity can help humanize types of people that a student has never had an opportunity to interact with them personally from different cultures. Also teaching students about multiculturalism serves as an effective method for demonstrating that people of all genders, ethnicities, and appearances can have a positive influence on the world and deserve to be respected and to be like, after all, as an example, if students never learn about prominent African American citizens, other than Martin Luther King, Jr. and Malcolm X then it is likely that some students will be taught about the contributions that people of various ethnicities, genders, and creeds have made to

a variety of different artistic, scientific, and political fields then they are more likely to respect and value diverse cultural backgrounds as a whole.

Conclusion

Each country has its unique culture which distinguishes it from other cultures. Generally the individual may hardly make the difference from his/her own culture, there are some simple things in each one's daily life, that he/she could not expect it to be so different elsewhere. In case where EFL learners face these obstacles, it would be difficult for them to overcome it without developing the needed competence that will facilitate his/her learning. Thus, integrating culture inside the classroom, would be an effective way to raise learner' cultural awareness, in order to avoid the miscommunication, that is caused by interference of the mother tongue culture.

Chapter Two: Intercultural Communicative Competence.

Introduction.

1. Communicative competence.

1.1. What is communication?

1.2. Developing communicative competence in foreign language learning.

1.2.1. Linguistics competence.

1.2.2. Sociolinguistics competence.

1.2.3. Discourse competence.

1.2.4. Strategic competence.

2. Interculturalism.

2.1. Cultural diversity.

2.2. Intercultural language learning.

2.3. Intercultural communication.

3. Intercultural Communicative Competence (ICC).

3.1. What is Intercultural Communicative Competence?

3.2. The Acquisition of ICC in foreign language teaching/learning.

3.3. Intercultural Communicative Competence's Models.

3.4. Intercultural Communication competence in Language Learning/Teaching.

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Conclusion.

Introduction

In the knowledge society of the twenty-one century, language competence and intercultural understanding are not only optional extras, but rather they are an essential part of being a competent learner, teacher and a citizen. “Language and cultural role” as an introduction of “intercultural competence” has further refined the notion of what it is to be competent for communication with speakers of different languages. This chapter offers a slight critique of the problems experienced by EFL learners. In addition to a descriptive model of Intercultural communicative Competence; it is a description of the basic components which contribute to understand and relate people from different cultural backgrounds, and it is intended to be a comprehensive and rich description of what is required to acquire this complex and favourable skill (ICC), which is relevant for a successful intercultural communication.

1. Communicative Competence

1.1 What is communication?

Communication is the basis of all human contact and interaction; it is about sharing and exchanging ideas and feelings, thus culture is learned, acted out, transmitted, and preserved through communication. Cultures are createdthroughcommunication; that is,communicationis themeansof humaninteractionthrough whichcultural characteristicsarecreatedandshared.Itis notsomuchthatindividuals setouttocreateaculturewhentheyinteract inrelationships,groups,organizations,or societies,butratherthatculturesareanaturalby-productofsocial interaction. One can say,therefore,thatcultureiscreated,shaped,transmitted,andlearnedthroughcommunication.Th ereverseis alsothecase;thatis;communication practicesarelargely

created,shaped,andtransmittedbyculture. This understandingoflanguageseesalanguagenotsimplyasabodyofknowledgetobelearntbutasasocialpracticein whichtoparticipate(Kramsch,1994).

Edward Sapir (1884–1939), and his student, Benjamin Whorf (1897–1941) an American linguist and anthropologist were the first who propose and show the power of language to reflect culture and influence thinking of different people in real world communication. The **Sapir–Whorf hypothesis** stated that the way we think and view the world is determined by our language (Anderson & Lightfoot, 2002; Crystal, 1987; Hayes, Ornstein, & Gage, 1987). Models of cultural language differences are evidenced in that some languages have specific words for concepts whereas other languages use several words to represent a specific concept, for example, the Arabic language includes many specific words for designating a certain type of horse or camel, which means " الحصان و الجمل " (Crystal, 1987). To make such distinctions in English, where specific words do not exist, adjectives would be used preceding the concept label, such as quarter horse or dray horse, in which quarter horse refers toأو حصان الخيل , whereas, dray horse refers to جياد لجر العربات.Other Examples, like: Owners of the British food company Sharwood's spent millions of pounds launching a new curry sauce in 2003 called "Bundh", only to be inundated with calls from Punjabi speakers who embarrassingly informed them that the new offering sounded like the Punjabi word for "backside/bottom". Also Global internet search engine "Bing" experienced a slight problem after they launched in China, because "Bing" in Mandarin Chinese sound like "illness", or it could also mean "pancake", depending on what Chinese dialect is used. Therefore, the internet giant so they changed the name to "Biying" in China, in reference to the longer Chinese expression "you qui bi ying" which roughly translates as "seek and you shall find".

1.2 Developing Communicative Competence in Foreign Language Learning

Hymes proposed the concept of Communicative Competence, adding the ability to discern when and how to use language in specific contexts to complete linguistic ability when speaking. Canale and swain split CC into several aspects or competences: “grammatical competence”, “sociolinguistics competence” and “strategic competence”. Van Ek (33) emphasized the idea that language teaching is not concerned merely with training in communication skills but must also involve the personal and social development of the learner as an individual, and therefore, he presented a framework for comprehensive foreign language objectives which includes aspects such as social competence, the promotion of autonomy or the development of social responsibility. He also broke CC into six dimensions or competences: “linguistic competence”, “sociolinguistic competence”, “discourse competence”, “strategic competence”, “socio-cultural competence” and “social competence”.

Davison and Ward (1999) found that although similar languages (for example, languages of the European language group) are easier to learn, they can often cause the most misunderstanding and confusion. Words that are the same or very similar in spelling or pronunciation tend to be assumed to have the same meaning, which is frequently not true. Slight differences in meanings can cause even greater confusion, as it is hardertorecognizethatthewordsare*actually*different.Forexample‘actualité’inFrench means ‘currently’, not ‘actually’. According to the results of the study, frequent communication confusions have been observed between even the British and Americans. Because they speak practically the same language, they simply ignore the fact that some words have

different meanings in the two countries, and falsely assume they understand each other. (Davison & Ward, 1999).

Moreover, this concept was introduced also by Dell Hymes (1966) and discussed and by many authors. Hymes' original idea was that speakers of a language, in order to be able to communicate effectively in a particular language, they should have more than grammatical competence; they also need to know how language is used by members of a speech community to achieve their purposes and goals. As a concrete example, if a language learner is asked what he/she thinks the goal of a language course is, he/she would perhaps answer that it is to teach the grammar and vocabulary of that language, however, if he/she is asked what his/her goal is as language learners, he/she would most perhaps answer that it is to be able to communicatein that language. Anyway, we cannot say that in actuality the goal of a language course is to teach solely grammar and vocabulary because it needs more than that; it needs to be followed by culture. Fortunately, the focus of foreign language teaching has moved from purely teaching grammar and vocabulary, to provide the skills for effective communication. In linguistics terminology, a language course should not only have "linguistic competence" as its goal, but "communicative competence" in general. Further, in more clear definition, Communicative competence is a term coined by Dell Hymes in 1966 in reaction to Noam Chomsky's (1965) notion of "linguistic competence". It is the instinctive functional knowledge and control of the principles of language usage.As Hymes words: "…a normal child acquires knowledge of sentences not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others."(Hymes 1972. P.277) following this sense, a language user needs to use the language not only correctly based on linguistic

competence, but also appropriately based on communicative competence. Indeed, this approach does focus on the significance of communication not only learning the grammatical rules; in fact, it is one of the four components of communicative competence: linguistic, sociolinguistic, discourse, and strategic competence.

1.2.1. Linguistic competence

Itis considered the knowledge of the language code, i.e. its grammar and vocabulary, and also of the conventions of its written representation .The grammar component includes the rules that govern sound interactions and patterns (i.e. phonology), the knowledge of the sounds and their pronunciation (i.e. phonetics), the formation of words by means of e.g. inflection and derivation (i.e. morphology), and the way that meaning is conveyed through language (i.e. semantics), the rules that govern the combination of words and phrases to structure sentences (i.e. syntax).

1.2.2. Sociolinguistic competence

In this sense is the knowledge of socio-cultural rules of use, i.e. knowing how to use and respond to language effectively and realize the cultural differences and similarities between exposed languages appropriately, this appropriateness depends on the setting of the communication, the topic, and the relationships among the people communicating, in other words it depends on the context. Moreover, being appropriate depends on knowing what the taboos of the other culture are, what politeness indices are used in each case, what the politically correct term would be for something, how a specific attitude (authority, friendliness, courtesy, irony etc.) is expressed etc.

1.2.3. Discourse competence

It is the knowledge of how to combine language structures into a cohesive and coherent oral or written text of different types, and how to produce and comprehend oral or written texts in the modes of speaking/writing and listening/reading respectively. Thus, discourse competence deals with organizing words, phrases and sentences in order to create conversations, speeches, poetry, email messages, newspaper articles etc so that the individual can reach the appropriation and the effectiveness of an understood communication.

1.2.4. Strategic competence

It is the ability to distinguish and repair communication breakdowns before, during, or after communication. As an example, for instance, the speaker may not know a certain word, thus, he/she will simply plan to either paraphrase it means to replace the word by its synonym according to his/her understanding of the context of that word , or ask what that word is in the target language simply, however During the conversation, many factors may hinder communication such as background noise, interruption ; thus the speaker must know how to keep the communication channel open and keep concentrating on words so that he/she can understand messages well and respond with the appropriate ones. If not , in other words ,if the communication was unsuccessful due to external factors (such as interruptions), or due to the message being misunderstood, the speaker must know how to re-establish communication such as ask questions simply taking into consideration the differences of linguistic codes and cultural values. Yet, these are considered useful strategies that the communicators should take into consideration and apply them may be for other conversational factors such as repetition, clarification, slower speech, or the usage of gestures, taking turns in conversation etc.

These four components of communicative competence are considered effective and useful modern teaching methods employed in foreign language teaching that should be respected in teaching a foreign language. Usually most of the above are best learned if the language learner submerges into the culture of a country that speaks the target language.

2. Interculturalism

Nowadays, the development and learning of languages is a desirable and expedient activity. In Samovar and Porter's words, "Language gives people a means of interacting with other members of their culture and a means of thinking. Language thus serves both as a mechanism for communication and as a guide to social reality" (1982. P.17). They define language as a primary tool that humans use to construct and exchange meaning with one another, this meaning making through linguistic exchanges is an activity that is done in a shared social and cultural context. Therefore, in order to be able to communicate successfully, it is necessary to understand the cultural context in which language is used. Consequently, learning to use the foreign language as our interlocutors provide us with the opportunity to not only use language as a tool to facilitate interaction on the simplest and most practical level, but also with insight into the other's culture, facilitating mutual understanding of their language and culture.

2.1. Cultural Diversity

Cultural diversity is a multidimensional construct. It can be measured in terms of diversity amount and diversity degree (Thomas, 1999), the amount of diversity refers to the number of representatives from different cultural backgrounds. The degree of diversity refers to the degree of dissimilarity between these different cultural backgrounds, also referred to as cultural distance (Kogut&singh, 1988). Cultural diversity is not about having different languages, but it rather refers to the various ways of thinking; managing and

communicating. Cultures are created via communication, which represents the means of human interactions through time, in which cultural characteristics are created and shared.

Therefore, Non-verbal communication also differs across cultures and can cause confusion andmisunderstanding between the students and faculty members from different countries. Grunts andhandgesturescouldbeinterpreteddifferentlyindifferentcultures(Adler,2002;Ingham, 1991;Smutkupt&Barna,1976).Forexample,inmostoftheworldloweringandraisingthehead (nodding) symbolizes agreement or acknowledgment and, conversely, shaking the head sideways means 'No'. In Bulgaria the meaning is reversed. Similarly, making a circle between the thumb and forefinger means 'OK' in America, 'nothing' in France, and is an extremelyrudegestureinColombia.Inaddition,physicaltouchingduringconversationsisvery common in Latin cultures, but may be taken as disrespect by representatives of other cultures (Briggs, 1999).

In addition to language, other cultural differences also have an impact on communication in internationalteams. Forexample,thereisacleardifferentiationbetweentherolesassumedby men and women in some Eastern cultures, whereas in Western cultures the difference is less (Hofstede,1980).Usuallymenaregivenmoreprivilegesanditistheirrightandresponsibilityto make decisions. Women, on the other hand, may be familiarized to yielding to men's will and not voicing their own opinions.

2.2. Intercultural language learning

Culture learning can be defined as: "the process of acquiring the culture-specific and culture general knowledge, skills, attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviourally, and effectively".

(Paige, Jorstad, Siaya, Klein and colbey; 2003, p. 177).Cultural awareness involves "a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures, and a positive interest on how cultures both connect and differ". (Tomlinson, 2001 cited in Tomlinson & Masuhara, 2004, p. 3). Cultural competence is the ability to work effectively and sensitively across cultural contexts. It involves learning, communicating and connecting respectfully with others regardless of differences.

Intercultural language learning has become an important focus of language education. It has resulted from "an acknowledgement and understanding of the links between language and culture as well as an understanding of how communication works across cultures" (Crozet & Liddicoat, 2000, p. 1). When people engage in an intercultural dialogue, they are inevitably facing the challenge from communication barriers such as cultural stereotype and prejudice, identify conflict, language deficiency, and the lack of interaction skills. "In intercultural language learning the goal is not native speaker-level competence in the target language. Instead, language learners follow the norms of an "intercultural speaker" (Byram, 1997; Kramsch, 1993; Risager, 1998) that require them to acquire the "competences which enable them to mediate/interpret the values, beliefs and behaviours (the 'cultures') of themselves and others and to 'stand on the bridge' or indeed 'be the bridge' between people of different languages and cultures" (Byram, 2006; p. 12).

Learning a foreign language requires not only speaking that language, but also learning how to use words, rules and knowledge in its appropriate context, in order to communicate effectively with its native speakers. Thereis probablyno definitive answerexplainingwhya particularculture assignscertainmeaningsandworthtoa givensetofevents, objects, oracts.Itisessentialtocultivateanattitudeof respect forandappreciation ofworth ofcultural

diversity,topromotebeliefin worth oftheindividual,todevelop competencies,andtofacilitateeducationalequity(Pai, 1990).

When EFL learners look for the cultural similarities and differences between the target culture and their own culture, this can draw on learner's own knowledge, beliefs and values and leads to increase cultural knowledge, understanding and acceptance, which provides a basis for successful intercultural communication. Byram and planet (2000) argue that "comparison makes the strange, the other familiar, and makes the familiar, the self-strange, and therefore easier to reconsider" (p. 189). With and understanding of their own culture as a starting point, learners gradually decentre from their own culture (Byram, 1989; Kramsch, 1993) and develop necessary skills and knowledge to achieve decentring (Liddicoat et al., 2003). It involves leaners in "the turning inward of cultural information through self-reflection leading to enhanced understanding of the role of culture/language in the construct of worldviews" (Crezet, 2007, p. 5). They infer compare, interpret, discuss and negotiate meaning" (Liddicoat et al, 1993). In this process EFL leaners decentre from the mother tongue culture, and observe the target culture (Byram, 1989; Kramsch; 1993). Kramsch says that this third place is where L2 learners combine elements of both cultures and set up their own understanding of the cultural differences between the mother and target culture. It is only now where language learners bridge the gap between cultural differences and achieve their personal and communicative goals. (Crozet & Liddicoat; 2000). This cultural dilemma encourages leaners to mediate between their home and target language culture to reach an intercultural position, or a 'third place', where their points of view can be recognized, mediated and accepted. (Liddicoat et al., 2003).

2.3. Intercultural communication

Intercultural communication in its fuller sense refers to an academic field of study and research. It seeks to understand how people from different countries and cultures behave, communicate and perceive the world around them. The findings of such academic research are then applied to 'real life' situations such as how to create cultural harmony between people from different cultures within a business or how psychologists understand their patients. It also includes other strands of the field that contribute to it such as anthropology, cultural studies, psychology and communication.There are many researchers and academics of note within the intercultural field, which differ in defining “Intercultural Communication”. For example Karlfried Knapp defines it as "'Intercultural communication,' can...be defined as the interpersonal interaction between members of different groups, which differ from each other in respect of the knowledge shared by their members and in respect of their linguistic forms of symbolic behavior”. Additionally, Intercultural communication theories are now not only used within the education, but also in health care and other public services due to growing multicultural populations. The theories developed by the researchers and academics can and have been applied to many fields as an example such as business, management, marketing, advertising and website design. As business becomes more and more international, many companies need to know how best to structure their companies manage staff and communicate with customers, so, Intercultural communication gives them an insight into the areas they need to address or understand.

In its basic sense, communication is defined as the active relationship established between people through language, and intercultural means that this communicative relationship is between people of different cultures, where culture plays a significant role which is the

structured demonstration of human behavior in social life within specific national and local, political, linguistic, economic, institutional, and professional contexts. However, Intercultural communication is defined as situated communication between individuals or groups of different linguistic and cultural origins, And also as a concept and a competence.

Learningto communicateinanadditional foreign language involvesdevelopingan awarenessof the ways inwhichcultureinterrelates withlanguagewhenever it is used(Kohler,2003). Language acquisitionbecametheacquisitionofskills,ofautomaticverbalbehaviorsthatwereperceivedas havingno cultural valueinthemselves,butthatcouldlater giveaccesstoa nationalliteraturewithunique cultural value (Kramsch,1995). Consequently, Knowledgeofculturesisimportantforfacilitatingcommunicationwith people.Thereforelearners oflanguages needtolearnaboutandunderstandcultures.Understandingcultureaspracticeswithwhichpeople engagebecomescentrallyimportant.Learningtobeinterculturalinvolvesmuchmorethanjustkno wingabout anotherculture:itinvolveslearningtounderstandhowone'sownculturesshapesperceptions ofoneself,oftheworld, and of ourrelationshipwithothers.Learners needtobecomefamiliarwithhowthey can personallyengage with linguistic and culturaldiversity (Scarino and Liddicoat, 2009).

Intercultural competence is the active ownership by individuals of several qualities which contribute to effective intercultural communication which can be defined in terms of three primary attributes: attitudes, knowledge, andskills. Therefore, in the linguistic cultural context, the acquisition of skills and human attributes liable to enhance intercultural

communication i.e.it is considered as a component of language programmes, it means that an accompaniment to the practical acquisition of language itself.

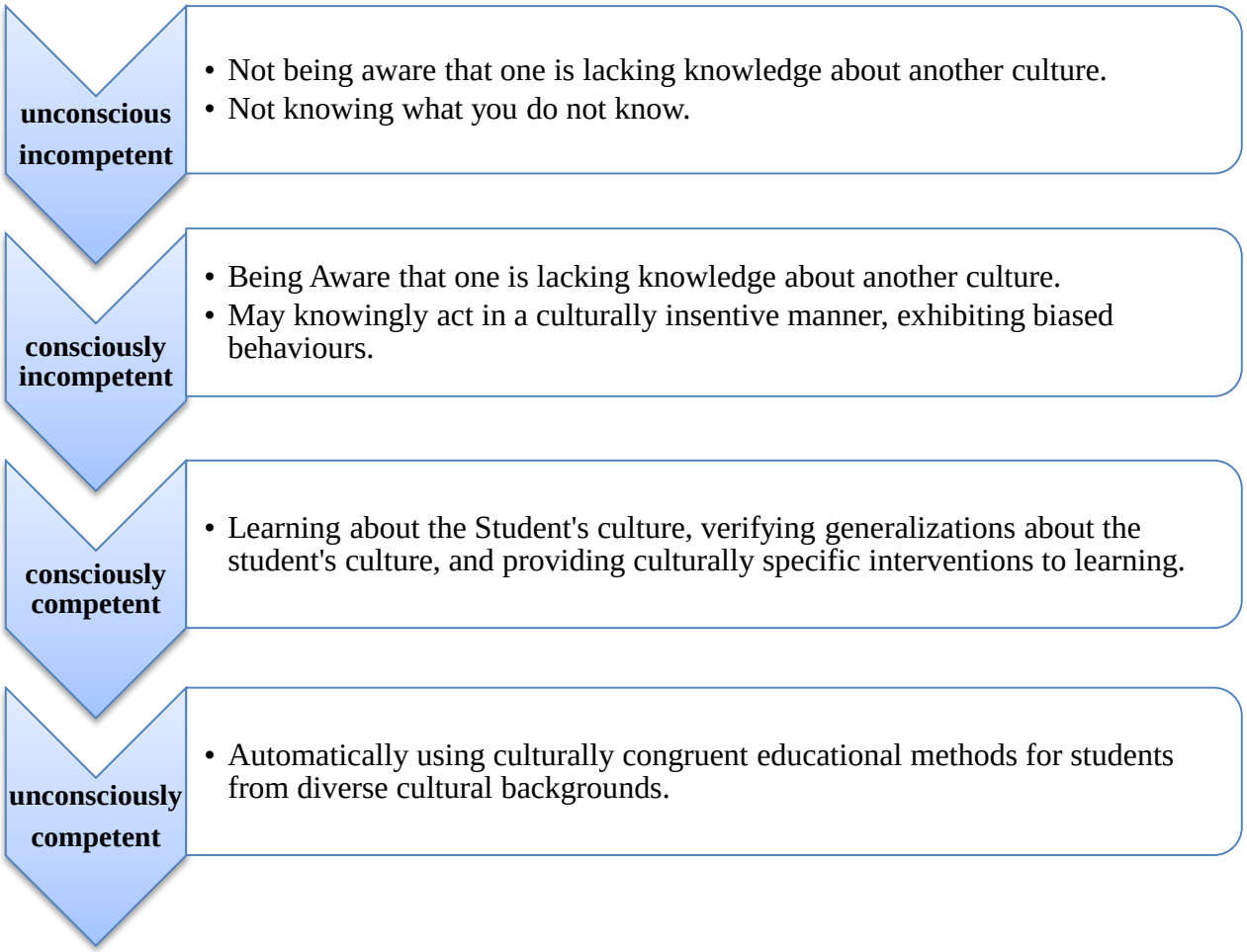

Figure 01: Cultural Competence Continuum adapted from Purnell's model for Cultural Competence (2002).

Therefore, if we look at communication as a process of coding and decoding of messages, it is obvious that there are many points in the process where the communication can break down because of the diversity of cultural and linguistic codes in a particular language. Automatically; when you have communication between people of different cultures, even if they share a common language, things can go wrong and it can cause misunderstanding between them. In particular, knowledge of a language does not

automatically give you the background knowledge that native speakers assume you share. However, successful communication depends crucially on shared culture.

Undoubtedly, differences in culture affect communication in other ways as well. For example, members of certain cultures are much more expected to use indirection than members of certain other cultures, the Japanese are famous for being indirect, while Americans are famous for being direct, because Americans are not used to the level of indirection that Japanese use, the completely misunderstand what is being said.

3. Intercultural Communicative Competence (ICC)

3.1. What is Intercultural Communicative Competence?

Many Language Teaching professional studies considered ICC as an addition to CC, as a regard to the cultural diversity in our real world, this means that people from different cultures can achieve an appropriate communication using different linguistic codes of words according to their different cultural life values and attitudes. In this sense, Beneke's (2000) explains that: "intercultural communication in the wider sense of the word involves the use of significantly different linguistic codes and contact between people holding significantly different sets of values and models of the world. Thus, Intercultural competence is to a large extent the ability to cope with one's own cultural background in interaction with others" (pp. 108-109).

Intercultural Communicative Competencerefers to “the ability ensure a shared understanding by people of different social identities, and the ability to interact with people as complex human beings with multiple identities and their own individuality” (Byram, Gribkova& Starkey; 2002, p. 10). “This competency emphasizes the mediation between different cultures, the ability to look at oneself from an ‘external’ perspective, analyze and

adapt one's own behaviours, values and beliefs" (Byram&zarate, 1997). An interculturally competent leaner therefore displays a range of affective, behavioural and cognitive capacities:

- Attitudes/Affective capacities: Acknowledgement of the identities of others, Respect for otherness, Tolerance for ambiguity, Empathy.

- Behaviour: Flexibility, Communication awareness.

- Cognitive capacities: Knowledge, Knowledge discovery, Interpreting and relating, Critical cultural awareness. (Byram, 2006, pp. 22-26).

In this sense, intercultural communicative competence (ICC) is defined as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (Bennett & Bennett, 2004; also similarly to Byram (1997, 2003), Byram, Gribkova and Starkey (2002), Corbett (2003), Moran (2001) and Samovar and Porter (1993) among others). The individual who is successful in gaining skills in intercultural communicative competence is depicted according to Byram (1997), as the one who is able to build relationships while speaking the foreign language of the participant, mediating how to communicate appropriately so that the communicative needs of both communicators are addressed, negotiating the diversity of both cultural backgrounds, and continuing to acquire communicative skills in foreign languages not yet studied. Therefore, when an effective intercultural communicator interact with other from another different culture, they will obviously gain a combination of both language and culture learning, and thus they tend to obtain more and more information about the other culture. Building up an effective ICC is about not only exchanging information or ideas, but also building up relationships and embarking in communication even when the members involved do not share the same worldview. (Byram, 1997).

3.2.The Acquisition of ICC in Foreign Language Teaching/Learning

Intercultural Communication Competence is considered as an autonomous subject in other disciplinary fields and an implicit element in language teaching and learning. In the context of language learning, the most teachers' significant emphasis will be on the integration of intercultural communication and language learning. However, their emphasis is embodied in three different constructs of Intercultural competence which are: knowledge, understanding, and skills.

Developing ICC is a complex learning process. At the basic level of learning, we collect knowledge and assimilate it into our existing frameworks. But collecting knowledge doesn't necessarily help us in situations where we have to apply that knowledge. Three ways to cultivate ICC are to foster attitudes that motivate us, discover knowledge that informs us, and develop skills that enable us. Janet M. Bennett (2009, P.127–34). Intercultural competence requires the acquisition of knowledge, which is, in its clear sense, the acquisition of the knowledge of the different cultures, institutions, histories and ways of life of different communities and the ability to recognize their impact on behavioral norms in given fields of communication. In other sense, learners should understand the diversity of cultural values, attitudes and linguistic codes of different people, and to be conscious of the criticism of their own and others' beliefs and values.In addition to the understanding of the relationship between culture, contexts of communication and language use, to set in mind the similarities and differences between both the target cultures and the mother one, so that the learners will be able to build an appropriate effective communication and avoiding the misleading and the misunderstanding of a particular communication. Not only that, but also to insight into the roles of governing behaviors within specific intercultural environments, and to be sensitive

towards cultural stereotypes and related obstacles to successful intercultural communication.

As final step, EFL learners who have acquired such knowledge and understanding will be expected to show their capacities for the effective intercultural communication of the language of their interlocutor or to the other foreign language, then the application of the knowledge of target culture and cultural values to the management of intercultural contexts, adaptation of their behavior according to the demands of different intercultural situations, identification and critical analysis of the cultural components of authentic media of communication of the FL, finally, reflection on the cultural factors influencing their own behavior and that of others.

Learning another language is also a good way to learn about a culture. While building ICC, it often requires us to take some risks by leaving our comfort zones and adapt new strange situations. ICC is the ability to communicate effectively and appropriately in various cultural contexts, including one of the most key components: motivation, self- and other knowledge, and tolerance for uncertainty. First of all, Motivation to communicate with other people from other cultures must be taken into account, because if one has not the enough awareness and desire to foster intercultural relationships, he cannot succeed in gaining this competence. Due to the healthy curiosity that drives him/her towards the intercultural issues as a way to set lines and discover more about the self and the other, in order to recognize the various intercultural perspectives, then comes the establishment of an additional competence-relevant attitudes and skills. Judith N. Martin and Thomas K. Nakayama (2010, P.465). This motivation transforms the learners from just being memorizer of information to a voluntary, rewarding, and lifelong term learning process of Intercultural communication. Motivation to communicate across cultures can play a vital

role in the development of ICC. Secondly, Knowledge is another essential component of building ICC. It includes self- and other-awareness, mindfulness, and cognitive flexibility. Building knowledge of our own cultures, identities, and communication patterns takes more than passive experience. Judith N. Martin and Thomas K. Nakayama (2010, P.468).

As we learn who we are through our interactions with others, developing cultural self-awareness often requires us to get out of our comfort zones. Listening to people who are different from us is a key component of developing self-knowledge; we may realize then that people think of our identities differently than we thought, also recognizing more about communication behaviors which contributed to the learners' other-knowledge. This made EFL learners more aware about the other's perspective and how they think while communicating, and this may enhance the self-knowledge. Learners must have determination efforts to connect with the world and interact with other cultures. Developing self- and other-knowledge is an ongoing process that will continue to adapt and grow as we encounter new experiences. Mindfulness and cognitive complexity will help as we continue to build our ICC. Margaret D. Pusch (2009, P.69). Mindful communicators must question things, refresh their minds with questions concerning the interactive process like: How is our communication going? What are my reactions? What are their reactions? The ability to answer those basic questions while communicating is a skill come with high level of ICC. Then learners come to the step of cognitive flexibility where he/she needs to integrate what was learned to the communication frameworks, hand to hand with continually supplement and revise existing knowledge to create new categories rather than forcing new knowledge into old categories.

In summary, to be better intercultural communicators, we should know much about others and ourselves and be able to reflect on and adapt our knowledge as we gain new experiences. Tolerance for uncertainty refers to an individual's attitude about and level of

comfort in uncertain situations. Judith N. Martin and Thomas K. Nakayama (2010, P.469). Some learners perform better in uncertain situations than others, and intercultural interactions often bring up uncertainty, whether communicating with someone of a different gender, race, or nationality, we are often wondering what we should or should not do or say.Situations of uncertainty most often become clearer as they progress, but the anxiety that an individual with a low tolerance for uncertainty feels may lead them to leave the situation or otherwise communicate in a less competent manner. Individuals with a high tolerance for uncertainty may exhibit more patience, waiting on new information to become available or seeking out information, which may then increase the understanding of the situation and lead to a more successful, outcome. Margaret D. Pusch (2009, P. 69). Individuals who are basically motivated towards intercultural communication may have a higher tolerance for uncertainty, in which the curiosity leads them to engage with others who are different because they find the self- and other-knowledge certainly gained.

FurioBednarz (2010, P.39) "We must first realize that competence is not any one thing. Part of being competent means that you can assess new situations and adapt your existing knowledge to the new contexts". What it means to be competent will vary depending on your physical location, your role (personal, professional, etc.), and your life stage, among other things. Sometimes we will know or be able to figure out what is expected of us in a given situation, but sometimes we may need to act in unexpected ways to meet the needs of a situation. Competence enables us to better cope with the unexpected, adapt to the non-routine, and connect to uncommon frameworks.

Some of the skills important to ICC are the ability to empathize, accumulate cultural information, listen, resolve conflict, and manage anxiety. Janet M. Bennett (2009, P.132) Contact alone does not increase intercultural skills; there must be more measures taken to fully become interculturally competent. The ability to empathize and manage

anxiety enhances prejudice reduction, and these two skills have been shown to enhance the overall impact of intercultural contact even more than acquiring cultural knowledge. Brenda Allen (2011, P.9, 65, 186–87) coined the phrase "thinking under the influence" (TUI) highlights an important process that helps in the development of our intercultural communication competence. As we have mentioned earlier, being mindful is an important part of building competence. Once we can become aware of our personal thought processes and behaviors, we can more effectively monitor and intervene in them. Her emphasis is on the importance of checking and supervising our thoughts and feelings about the others, both similar and different from us. As we monitor, we should try to identify faulty judgments, for instance: uncritically accepting the dominant belief systems, relying on stereotypes, or prejudging someone based on their identities. In a simple word learners must not be closed-minded and preserve their own culture perspectives, but rather they need to be open-minded people, try to see the picture from the bigger side, and work hard to be successful intercultural competent communicators.

3.3. Intercultural Communicative Competence's Models

In Byram's Model of ICC (1997), the most useful instructions given by teachers to guide learners through the process of acquiring competencies in attitudes, knowledge, and skills related to intercultural competence while using a foreign language. Teachers must guide students through activities in which the "Other" perspective and position is considered, and ideally transformed to the learner. As far as the goal of the learner is to start by questioning their presupposed ideas in his/her way of discovering about the "other" in the process of becoming more willing to search for, participate and experience relationships of exchange with otherness. As EFL learners continue to enter into analysis of the other cultures, a particular knowledge definitely will be acquired. It is crucial that the foreign learners take time to investigate the national identity of the target culture in

relation to history, geography, and social institutions (Byram, 1997). Next, EFL learners must be supplied with the needed time and the space to develop skills in interpreting and relating. As far as students start to identify ethnocentric perspectives and misunderstandings related to cross-cultural situations, they will probably become able to understand those cultural barriers and then try to explain the nature of problems or conflicts in the way to mediate appropriately situations in order to avoid misinterpretations and miscommunication. (Byram, 1997). Finally, In order to achieve a successful communication and the establishment of meaningful relationships, a good intercultural speaker must have a certain skill in discovery and interaction, which allows him/her to easily identify similarities and differences between the mother culture and other foreign cultures. (Byram, 1997).

According to Byram and Fleming, the person who has the intercultural competence ,is the one who has the capacity to distinguish between the cultural values and who can build an effective communication according to it' s appropriate context between him and other people. AS Byram and Fleming words" "has knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly" (1998, p.9).

However, in a usual real life communication , taking into consideration the cultural significance and several requirements to build an effective meaningful contact; in this sense Intercultural Communicative Competence requires certain elements the communicators should take into consideration , these elements includes certain attitudes, knowledge and skills in addition to linguistic, sociolinguistic and discourse competence. According to Byram's well-developed model (1997), the attitudes such as curiosity as well as readiness in order to be open-minded to other cultures and the different speaking linguistic codes without being judgmental. Secondly, the required knowledge is "of social

groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (p. 51). This means the person's acquired knowledge that they obtain from everyday life social interaction, attitudes and values. Finally, the skills include those of interpreting and relating, discovery and interaction in addition to critical cultural awareness/political education.

According to Fantini describes five constructs that should be developed for successful intercultural communication: awareness, attitudes, skills, knowledge and language proficiency. Furthermore, he also emphasizes on the following commonly used attributes to describe the intercultural speaker: respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humor, tolerance for ambiguity, and a willingness to suspend judgment (2000, p. 28). Following this sense, empathy, not to be confused with sympathy, is viewed as an attitude, i.e. the apprehension of another's emotional state or condition. It derives from the enhancement of the cognitive learning through the effective communication. It requires understanding, an activity rather than passive acceptance. It requires a change in viewpoint which has to be worked towards, engaged with. It is not a feeling; it is an ability to participate in a "form of life" (Byram, 1989, p.89).

3.4. Intercultural Communication Competence in Language learning and teaching

For intercultural communication courses aiming to develop intercultural communicative competence in classrooms, teachers shall use teaching culture through language and teaching language-and-culture interchangeably. As a result, this will consciously and simply incorporate the general knowledge which is "the big C" with the specific one which is "the small c" and their examples that are not only coming from the target

culture(s). However, teachers' goal is to emphasize skills development in the areas of observation, interpreting and relating, mediation and discovery, as well as attitude formation to increase respect, empathy and tolerance for ambiguity, to raise interest in, curiosity about, and openness towards people from other cultures, and to encourage a willingness to suspend judgment. A successful intercultural communicator finds out a way or occasion to meet individuals from different cultures in order to exchange openly new information through communication in the foreign language. According to Byram's Model of ICC (1997), foreign language teacher must review methods for teaching language and culture in the classroom, and try to develop it if really the aim is to create true interculturally competent speakers of the language.

Meanwhile, as traditional methods for teaching foreign languages focus on the importance of student's participation based on fluency and accuracy in relation to language structure, pronunciation and vocabulary in order to become like native speakers. Van Ek (as cited in Byram, 1997) explains that the over pressure on the creation of students like-native speakers, in fact this can probably serve as an obstacle for failure, because they will detach totally from their own culture, since any speaker holds the power in the interaction, i.e. the ability to recognize his/her own culture, at same time the willingness to discover and understand the "other" culture. Unless the communicators tend to know and respect the cross-cultural different perspectives, they will be successful intercultural competent communicators. EFL learners must be given an equal opportunity to use his/her beliefs into the conversation, and being aware about this fact. Thus, rather than obliging students to use a foreign language like a native speaker, it would be better for EFL teachers to guide learners in using a language that is enriched with new discoveries about the "other" and about themselves (Byram, 1997).

The importance now is being given more to prepare students to communicate openly as a way to build relationships with other in order to achieve a successful interaction between speakers from different cultural background, rather than just focusing on avoiding errors to survive a foreign culture. According to Byram's model, the teaching of ICC contains models of reciprocal relationships, students play the role of a "social actor" in which he/her experience new discovery of another language and culture. (Byram, 2003). EFL learners must be provided with a certain activities that exemplify the best practices if the learning tasks of ICC, in which he/she can builds on the theories cited in Byram's model as far as they are designed by teachers to build intercultural relationships among language learners.

3.4.1. Methods to promote ICC inside the Classroom

Some teaching and learning methods to encourage the Intercultural Communicative Competence, the following teaching tools and methods may be used to promote intercultural communication skills:

- Simulation activities, followed by reflective discussion and/or written analysis.
- Informal face-to face interaction in hypothetical contact situations.
- Guided-group activities.
- Learnerdiaries.
- Questionnaires.
- Peer teaching.
- Paire exchanges.
- Study visits abroad or local contact with speakers of other languages.
- Cross-cultural studyprojects.
- Reports.

- Oral presentations.
- Ethnographicprojects.

Conclusion

Any speaker can come across a wide range of communication processes and problems that naturally appear within speech or social context made up by individuals from different religious, social, ethnic, educational backgrounds and cultures. It is perhaps most important for people to realize that a basic understanding of cultural diversity is the key for an effective cross-cultural communication. In the recent decades, there is a growing emphasis on the role of teaching culture in foreign language teaching and learning. Hence, culture determines how individuals encode messages, what medium they choose for transmitting them, and the way messages are interpreted, that focuses on raising cultural awareness.Particularly many linguists show the significance of intercultural communicative competence as an approach that seeks to understand how individuals from different cultures act, communicate and perceive the world around them. Subsequently, Intercultural communicative Competence, i.e. the knowledge, motivation and skills needed to interact effectively and appropriately with members of different cultures (Wiseman, 2002, p. 208).

Chapter Three: Situation Analysis and Pedagogical Implications.

Introduction.

I.Questionnaires.

1. Students' questionnaire.

1.1.Description of students' questionnaire.

1.2.Data analysis and interpretation.

1.3.Analysis of results and findings.

2. Teachers' questionnaire.

2.1.Description of teachers' questionnaire.

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3. Pedagogical implications.

3.1.Methods to teach culture inside the classroom.

3.2.Themes to use for teaching culture.

3.3.Further recommendations.

Conclusion.

Introduction.

The aim of this research is to overcome the mother culture interference in EFL learners' intercultural communicative competence in order to evaluate how effective is the fully integration of the target culture in EFL teaching/learning process to develop the communicative proficiency. For the requirements of this research, we devised a questionnaire for third year students; and another one for EFL teachers from Department of English, University of Guelma. The purpose of this questionnaire is to collect data needed from both EFL teachers and EFL learners concerning the target culture awareness, the cultural differences and the difficulties that EFL Learners encounter in using English while communicating with native language speakers of the target language, because of the interference of their mother culture. This chapter contains a description of the sample chosen and the questionnaire, the analysis of the teachers/students' views and the results obtained.

I. Questionnaires

The present field work is concerned with the collection and analysis of data about teachers' and students' global view and position vis-a-vis the mother culture and its impact on EFL learners' intercultural communicative competence.

Data collection is conducted by administering a questionnaire to twenty university teachers to investigate their awareness and attitude towards the mother culture and the target culture. The other questionnaire is addressed to third year learners in the Department of English, University of Guelma.

1. Students' Questionnaire

1.1.Description of the Students' Questionnaire

The learners' questionnaire is addressed to students in the department of english, university of guelma. This questionnaire was handed to sixty (60) students. It covers four (4) sections including questions of different types.

The students' questionnaire is composed of twenty four (24) questions of different types.

- Dichotomous Questions (Questions number 05, 06, 07, 09, 10, 11, 13, 14, 16 and 17).
- Multiple-Choice Questions (Questions number 02, 15, 18, 19 and 20).
- Scale Items Questions (Questions number 03, 08 and 12).
- Open-ended Questions (Questions number 01, 04, 21, 22, 23 and 24).

These questions are intended to collect information from students about the impact of the mother culture interference on efl learners' intercultural communicative competence.

Section One: General Information(Question 01 to Question 03).

This section deals with general information about students, like their Age, why they choose to Study English and their Level.

Section Two: Cultural Awareness and Learners' Attitudes toward the Target Culture (Question 04 to Question 18).

In this Section, we attempt to know about the Students' Awareness of the cultural differences between the Mother and the Target culture, the importance of the Target

culture and its influence on language use and if Students are exposed to the target culture inside the classroom, in addition to the evaluation of the cultural knowledge they have learned till now; at the same time, knowing their attitudes toward the Target culture and the difficulties that they may face while communicating with the language.

Section Three: Intercultural Communicative Competence (Question 19 to Question 23).

This Section investigates to see the Students' opinion about "Intercultural Communicative Competence", how they can develop it and how can this mother culture interference hinder the communicative abilities to interact effectively. Some examples of English expressions are given in order to check whether the learners will commit interference of their mother culture or not.

Section Four: Further Suggestions (Question 24).

This Section looks for further recommendations from the students.

1.2.Data Analysis and interpretation

Section One: General Information.

Question 1: Students' Age.

The following table reveals students' age distribution.

Age	**21**	**22**	**23**	**24**	**25**	**26**	**Total**
Respondents	15	27	08	06	02	02	60
percentage	25%	45%	13.33%	10%	3.33%	3.33%	100%

Table 3.1: Students' Age Distribution.

The available results show that students are aged between twenty-one (25%) and twenty-three (13.33%). The majority of them are twenty-two years old (45%) followed by the students who are aged twenty-one (25%) and twenty-three (13.33%). Low rate is recorded for those who are aged twenty-four (10%), twenty-five (3.33%), twenty-six (3.33%).

Question 2: Why did you choose to study English? Because:

a- It is an international language (the language of science & technology).....… ☐

b- It is imposed by the administration…..... ☐

c- You need it for a job…… ☐

d- You want to live abroad…… ☐

e- You likeit…….... ☐

Responses	**a**	**b**	**c**	**d**	**E**	**Total**
Respondents	11	10	15	04	20	60
percentage	18.33%	16.66%	25%	6.66%	33.33%	100%

Table 3.2: Students' Choice to Study English.

According to the table 3.2, the majority of Students (33.33%) choose to Study English, because they like it. (25%) explaines that english is the language they need to get a job with, whereas (18.33%) see it as the international language of science and technology. Low rates are recorded for those who were obliged, for whom English was an administrative choice (16.66%) and only (6.66%) are those who need it because they manage to live abroad.

Final results indicate that most students consider english as an international language; they like it and find it as a way for better opportunities. Students like to study English, because it is a personal choice, in which their intrinsic motivation is high, which results a better achievement in learning the language.

Question Three: How do you describe your level in English?

a- Advanced (good)……..… ☐

b- Medium (average)…….…… ☐

c- Beginner (low)…….. ☐

Responses	**a**	**b**	**c**	**Total**
Respondents	10	49	01	60
percentage	16.66%	81.66%	01.66%	100%

Table 3.3: Students' Level in English.

The results show that the majority of Students (81.66%) see their level in English as Medium. Whereas (16.66%) of them considered that they are Advanced in English. Only one Student considers himself/herself as a Beginner (1.66%). The findings reveal that greater number of students consider their English to be Medium, because they are still in the process of developing their language proficiency.

Section Two: Cultural Awareness and Learners' Attitudes toward the Target Culture.

Question 4: What comes to your mind when you hear the term 'Culture'?

According to the majority of Students, about (91.66%), the main words that come to their minds when they hear the term "culture" were traditions, beliefs, foreign language, social values, customs, norms, attitudes, the way of life, religion, identity, behavior and civilization of a particular society, in addition culture is the doctrines which control a given society, generations, artistic and philosophical ideas, habits, history and communication. Whereas, the rest (8.33%) didn't answer at all this question.

Through this question we aimed to investigate the students' opinion about "Culture" in its broader sense, and to reveal what it comes to their mind when they think about Culture.

We can notice that Students are to some extent familiar with the word, and they have understood its significance.

Question 5: Do you agree that language reflects a particular culture?

a. Yes……...…. ☐

b. No…….……. ☐

Culture and language cannot be separated. The purpose of this Question is to see whether Students are conscious of the close relationship between Culture and Language. The responses are included in the table below:

Responses	**Yes**	**No**	**Total**
Respondents	36	24	60
percentage	60%	40%	100%

Table 3.4: Students' Opinion about culture/language.

The Results show that the majority of Students (60%) did agree that language reflects a particular culture, whereas, the rest (40%) did not agree.

If yes say why?

About (50%) of them justified their answers by saying that language is a part of culture, and language differentiates one culture from another, because it reflects the way of thinking and perceiving things, so it is the identity of each culture. For instance, Arab people are conservative and their way of living is extremely different from that of the European people; thus, the Arabic language demonstrates the Eastern Arab Muslim people, while English language demonstrates the Western British/American Culture.

The results reveal that the majority of students did agree that language reflects a particular culture, which means that they understand the fact that language cannot be separated from its culture.

Question 6: Does culture have an impact on language use?

a- Yes…… ☐

b- No…… ☐

Responses	**Yes**	**No**	**No Answer**	**Total**
Respondents	32	23	05	60
percentage	53.33%	38.33%	08.33%	100%

Table 3.5: Students' Opinion about the cultural impact on language use.

The purpose behind this question is to see if students are aware about the influence of culture on language use for the sake of testing their understanding. The results show that the majority of Students (53.33%) agree that culture has an impact on language use. Others say if students become interested in a particular culture they will be interested in all what is related to it. Other students say that this impact is founds in the different accent between the target language and their mother language, because if they cannot get the language, they cannot get its culture. For instance, some answered it has an impact because they try to imitate natives of the target language and how to use it, and because they do not have enough knowledge about the target culture that's why they interfere their mother culture and they give examples like the misunderstanding of the English expressions or idioms. Whereas, the rest (38.33%) did not agree on that, and (8.33%) of them did not answer at all.

If yes, say why?

From those who say yes, only (36.33%) of them justified their answer by saying if Students like the target culture they will like to learn the target language and they will use it easily. Here, the results we obtained were revealing that using a language without its own culture may affects the language use, drive its correct meaning and commit other problems like those mentioned above.

Question 7: Is it important for you to know about the culture of the English Speaking countries?

a- Yes.

b- No.

Responses	**Yes**	**No**	**No Answer**	**Total**
Respondents	54	05	01	60
percentage	90%	8.33%	01.66%	100%

Table 3.6: Students' attitude towards target Culture.

This Question aims at finding to what extent students are motivated to know about the importance of knowing about the culture of the english speaking countries, i.e. do they make any efforts to explore others' culture. The majority (90%) see it important, and (70%) of them justified their answers by saying that in order to use language correctly, raise knowledge and be motivated in it, some say that culture and language are interrelated because culture reflects meanings, because each culture is different from the others and has its special accent and dialect, vocabulary, and idioms, and they gave an example of when reading an article in English newspapers, they will not understand it well(cannot get the full meaning). Other Students answered that it is highly important to know the target culture because English is the language of science, and some reply that it is just due to

curiosity. (8.33%) did not consider it as an important factor, and only (3.33%) of them justified their answers by saying that he/she learns English just to get a job and he/she is not interested in culture at all.

This Question is intended to know if students are interested in knowing the culture of the English Speaking countries, the majority in fact are interested in discovering the other culture.

Question 8: Are you aware about the differences between your culture and the culture of the language you are studying?

a- Extremelyaware…… ☐

b- Aware…… ☐

c- Neutral…… ☐

d- Unaware…… ☐

e- Extremelyunaware…… ☐

Responses	**a**	**b**	**c**	**d**	**e**	**Total**
Respondents	15	23	18	03	01	60
percentage	25%	38.33%	30%	05%	1.66%	100%

Table 3.7: Students' awareness about cultural differences.

The responses shown in the table reveal that the majority (38.33%) of students are very aware about these cultural differences. About approximately (30%) of Students are slightly aware. And (25%) of them are extremely aware. Whereas only (5%) of students are not aware at all about these differencesand the rest (1.66%) are never aware.

We know that the differences between the mother culture and the target culture are the main reason behind this interference; we asked students if they are aware about it. The majority notice these differences and they are aware of them.

Question 9: Are you motivated to communicate with people from different cultures?

a- Yes……. ☐

b- No……. ☐

Responses	**Yes**	**No**	**Total**
Respondents	48	12	60
percentage	80%	20%	100%

Table 3.8: Students' motivation toward communicating withdifferent cultures.

This Question discusses the motivation of Students toward using the language with people from different cultures, if they are interested in communicating with Native language Speakers. The majority of Students (80%) are motivated; whereas, the rest (20%) of the sample are not motivated at all.

If yes say why?

(73.33%) of them justified their answers by saying that they are motivated to communicate with people from different cultures, because it helps them to exchange ideas and knowledge about the target culture, thus it facilitate the communication with the target culture. Other percentage reply that it is due to curiosity and joyful to know another culture, they communicate with other people from different cultures, because who loves

English, loves to practice it, this helps them to be aware about the difference between cultures, and they can develop their skills through interaction to be widely cultivated. Whereas, other students who say no, (8.33%) of them justified their answers by saying that they are not motivated, because they feel shy and anxious because they cannot understand all what the interlocutors say, and just one student replied that to practice a particular language, it is not necessary to communicate with its native speakers.

Question 10: Do you think that learning a foreign language requires learning about its culture?

a- Yes.

b- No.

Responses	**Yes**	**No**	**Total**
Respondents	51	09	60
percentage	85%	15%	100%

Table 3.9: Students' Opinion about learning the Target culture.

InthisQuestion,we are intended to find the Students' opinion about the necessity to learn the foreign culture in relation to its language. The majority (85%) agree that it is necessary to learn the language in relation to its culture, whereas only (15%) did not agree.

Question 11: Are you exposed to the culture of the English language inside the classroom?

a- Yes.

b- No.

Responses	**Yes**	**No**	**Total**
Respondents	33	27	60

percentage	55%	45%	100%

Table 3.10: Students' exposer to the Target culture inside the classroom.

The results obtained show that students do not share the same opinion about the fact of being exposed to the English culture inside the EFL classroom. Since, more than the half of them (55%) say yes, and (45%) of them say no.

Question 12: How do you consider your knowledge in the Target culture?

a- Good…… ☐

b- Medium…….…….. ☐

c- Low……. ☐

Responses	**a**	**b**	**c**	**Total**
Respondents	06	45	07	60
percentage	10%	75%	11.66%	100%

Table 3.11: Students' knowledge about the Target culture.

The amount of the target culture that EFL learners receive can help in decreasing the mother culture interference. The results shown in the table reveal that the majority of students (75%) see that the amount of the target culture they have received till now is Medium. Others, about (11.66%) of Students see that their knowledge in the target culture is Low. Only (10%) of them consider their knowledge as good, so there is lack of cultural knowledge.

Question 13: Do you have problems or difficulties while interacting with Native Speakers?

a- Yes.

b- No.

Responses	**Yes**	**No**	**Total**
Respondents	37	23	60
percentage	61.66%	38.33%	100%

Table 3.12: Students' difficulties while interacting with Native Speakers.

The purpose of this Question is to discover Students' ability to understand and use English without difficulties or problems while interacting with Native language Speakers. The responses shown in the table 3.12 reveal that (61.66%) of the Students face difficulties and problems while interacting with Native Speakers; whereas the rest (38.33%) of them do not encounter any kind of difficulties.

If yes, explain why?

Learners have a serious problem of communication, (55%) of them justified their answers by saying that they face problems due to speaking faster, their low levels in English, the lack of knowledge about English language which lead them to the misunderstanding of some expressions, idioms, new words and their meanings. Also, others say that they lack vocabulary and fear of committing grammar mistakes, only one student say that English is not his mother tongue language.

Question 14: Do you respect the cultural differences?

a- Yes.

b- No.

Responses	**Yes**	**No**	**Total**
Respondents	58	02	60

percentage	96.66%	3.33%	100%

Table 3.13: Students' respect for the cultural differences.

This Question aims at finding out how Students think concerning the socio-cultural differences between their mother culture and the target culture. Furthermore, it aims at investigating whether they take these differences into consideration while interacting with Native language speakers or not, and whether they respect these cultural differences. The results show that approximately all the Students about (96.66%) of them do respect the cultural differences, and there is a respect for otherness, and a kind of openness to others' culture and differences. Whereas, (3.33%) of Students neglect this fact, they do not respect the cultural differences.

If No, explain why?

Those students, who do not respect the cultural differences, justify their answer by saying that each one represents himself, which means that each country or language is represented by its unique culture, which is different from the others.

Question 15: In your opinion, acquiring a foreign language without its culture results in:

a- Misunderstanding the foreign language meanings…… ☐

b- Negative interference of mother culture while communicating with the foreign language……..…… ☐

c- Mixing between the mother culture and the target culture…….... ☐

d- Acquiring only the needed vocabulary and grammar……..….. ☐

e- Others…….…….. ☐

Responses	**a**	**b**	**c**	**d**	**e**	**Total**
Respondents	27	10	09	09	05	60

percentage	45%	16.66%	15%	15%	8.33%	100%

Table 3.14: Results of neglecting the target culture.

The data shown in the table reflect the expected results. In fact, the majority of the Students (45%) see that learning a foreign language without its culture may results in a misunderstanding of the language's meaning. (16.66%) of the respondents explained that it may cause a negative interference of the mother culture while communicating with the language. And about (15%) of them see it a mixing between the mother and target culture. Another (15%) of them consider it as acquiring only the needed vocabulary and grammar. So, one can say that there is an awareness about the importance of culture.

Question 16: Do you agree that ignoring the aspects of the target culture affects your communicative abilities?

a- Yes.

b- No.

Responses	**Yes**	**No**	**Total**
Respondents	47	13	60
percentage	78.33%	21.66%	100%

Table 3.15: the importance of the target culture.

The results shown in the table3.15 reveal that the majority of Students (78.33%) agree that ignoring the aspects of the Target culture can definitely affects their communicative abilities, whereas only(21.66%) consider that neglecting/ignoring the aspects of the target culture does not affect their communicative abilities.

Question 17: Are you able to recognize the impact of the Mother culture interference on your communicative Proficiency?

a- Yes.

b- No.

Responses	**Yes**	**No**	**Total**
Respondents	26	34	60
percentage	43.33%	56.66%	100%

Table 3.16: The impact of the Mother culture interference on learners' communicative Proficiency.

The reason behind this Question is to test whether the Students are able to recognize the impact of their Mother culture interference on their communicative abilities and proficiency. The results show that just (43.33%) are able to recognize the impact of this interference on their communicative capacities; whereas the majority (56.66%) are not conscious about their mother culture interference and its impact on their communicative proficiency.

If yes, say why?

Their main answers were about the negative transfer from mother tongue to target language, from Arabic to English such as translating words and expressions, some replied that they think in Arabic and just translate words into English ones, like in the Oral sessions, and their Mother culture influences them and limits them.

Question 18: What is the most appropriate choice for EFL learners to acquire an intercultural communicative competence?

a- Focus on Cultural awareness……... ☐

b- Focus on both culture and linguistics components……...… ☐

c- Focus on the linguistic component only…….…… ☐

☐

d- Others (specify)……..…….

Responses	a	b	c	d	Total
Respondents	06	51	03	00	60
percentage	10%	85%	05%	00%	100%

Table 3.17: the intercultural communicative competence.

This Question seeks to know if Students are able to recognize the important aspects needed for EFL leaners to be intercultural communicative competent. The majority of Students (85%) consider it as the focus on both culture and linguistic components. Others (10%) see it the pure focus on cultural Awareness. Only (5%) of them see it the focus on the linguistic components only, which is totally wrong.

Section Three: Intercultural Communicative Competence.

Question 19: in your opinion, what is intercultural communicative competence?

a- The ability to understand people from different social identities…..…...….

b- The ability to mediate and interact effectively in cross-cultural situations...

c- A foundation of language and culture learning…….…….

d- Gathering linguistic information…….….

e- Simple exchanges of ideas and building of relationships……..

f- Engaging in communication with people from different worldview……

Responses	a	b	c	d	e	F	Total
Respondents	18	23	01	03	05	06	60
percentage	30%	38.33%	1.66%	05%	8.33%	10%	100%

Table 3.18: The intercultural communicative competence.

The results in the table 3.18 show that (38.33%) of Students define ICC as the ability to mediate and interact effectively in cross-cultural situations; and (30%) of Students

define it as the ability to understand people from different social identities. (10%) of students define ICC as an engaging in communication with people from different worldview. Others, about (8.33%) of them see it as simple exchanges of ideas and building of relationships. And only one learner (1.66%) defines it as a formation of language and culture learning. So, learners are aware about what is Intercultural Communicative Competence.

Question 20: How do you develop your communicative competence?

a- By speaking it daily with family and friends in other countries…… ☐

b- Watching movies and television in the target language……..… ☐

c- Speaking the target language all day long every day in class…… ☐

d- Others. (Specify)…….. ☐

Responses	**a**	**b**	**c**	**d**	**Total**
Respondents	13	36	09	02	60
percentage	21.66%	60%	15%	3.33%	100%

Table 3.19: the development of the communicative competence.

This Question is intended to know how Students develop their communicative competence relying on what method or strategy. The results show that the majority of students (60%) watch movies and television in the target language. And (21.66%) of them speak it daily with their family and friends who live abroad in other countries. About (15%) of students speak the language all day long in class. And only (3.33%) of them choose other ways like traveling to foreign countries to study abroad in order to develop their English foreign language, or to bring foreign qualified teachers to teach English.

Question 21: What can you understand from these English expressions?

a- Bite your arm off.

b- Give us a bell.

c- Not my cup of tea.

d- Grab a bite.

e- Piece of cake.

f- It rains dogs and cats.

Concerning this question, students are exposed to some English expressions and they are asked to guess their appropriate meaning, our aim to from this question is to test their English cultural knowledge about English language.

- First of all, the students' explorations for the first expression "Bite your arm off" were varied between: going away from a thing, to accept to do a task, stop complaining to do something and so on rather than its correct meaning which means that "someone is over exited to do something".
- For the second expression "Give us a bell" , the learners answers were: give us a break-give permission-tell us the news and so on rather than its correct meaning "Give us a call".
- Thirdly, "Not my cup of tea" which means that "something is not to my liking" most students' answers were right.
- Fourthly, "Grab a bite" which means "Have some food" just one student who get it right, whereas the others' answers were wrong like: try it, give me a little, do not do it all.
- Fifthly, "Piece of cake" which refers to something very easy, the majority of students' answers were correct.
- "It rains dogs and cats" which means "it rains heavily", all the answers were correct, except three students who say: something expensive, a lot of people, problems.
- One Students answer was an exception:

a. "Give us a bell" ➔ أعطنا جرسا أو رنينا بمعنى التنبيه بالمباشرة بالقيام بشى ما

b. “Not my cup of tea” ➔هدا الأمر لا يعنيني

c. “Piece of cake” ➔ قطعة حلوى

d. “It rains dogs and cats” ➔ إنها تمطر قططا و كلابا بمعنى إنها تمطر بغزارة

This Student answered on this question using the Arabic language. This is due to his/her mother tongue culture interference (translating from English to Arabic).

Question 22: Can you list some of the errors you commit, due to the mother culture interference?

Concerning this question, students are asked to list some errors that they generally commit due to the mother culture interference. These are their answers:

- The Use of Arabic structure rather than English structure (syntactic errors).

Eg: the mother is school; instead of saying➔a mother is a school.

- Literary Translation from Arabic to English

Eg: tell me who your friend is, I tell you who you are ➔ قل لي من تصاحب أقل لك من أنت

- Misunderstanding the meanings that differ from their Arabic cultural background.

Eg: Idiom’s first impression.

- Random pronunciation or accent.

Question 23: “To be a foreign language competent requires enough foreign cultural knowledge”. What is your impression about this quotation? (Explain more)

Concerning this question students are asked to express what they can understand from this expression “to be foreign language competent requires enough foreign cultural knowledge.” About (75%) answered that:

- Students should be aware about the target culture in order to be a fluent speaker.

- Students should understand the target culture, to use English language in its appropriate context.

- Students' ability to interact and exchange cultural knowledge with native language speakers.

Section Four: Do you have any further suggestions?

About (36.66%) suggest that:

- Giving more interest on ICC.
- English teacher should give more importance to teaching foreign culture in university.
- To be more exposed to the target culture.
- Provide students with newspapers, magazines, games, tasks as ways to develop their knowledge about the target culture.
- Interact more with native language speakers.
- Free oral session by practicing: groups conversation, plays, theatre…etc.

1.3.Summary of results from the Students' Questionnaire

The informants are 60 Students from Guelma University, English Department, and their age varies between Twenty-one to Twenty-six years old. They are third year students, in the English department. The majority of them have a Medium level in English.

Within the new Multicultural situations that individuals come across in daily life, and with the mass media collapse space and time barriers in human communication, this fact enables people to interact and live on a global scale.

In this sense, the globe has been turned into a small village. Hence, As far as communication is concerned, EFL learners face certain barriers and do confront some difficulties in using the foreign language while communicating with Native language Speakers, which certainly affect their Intercultural Communicative Competence. Thus, this cause the interference of the EFL learners' mother culture, it makes a multiple viewpoints between Students. For instance, the majority of Students are aware about the cultural

differences between the mother and target culture, but when it comes to the application, students told us that they are not able to recognize the impact of the Mother culture interference on their communicative Proficiency. They added that Culture plays a vital role and has an impact on language use, and that they are motivated to knowing the culture of the English Speaking countries and to communicate with Native language Speakers, in order to develop their communicative competence to use the language appropriately.

After collecting data from Third year students' answers and analyzing each question, we got certain results concerning the student's cultural awareness and the impact of mother culture interference on their intercultural communicative competence. According to the results, few students did not answer the questions, whereas the majority of them did and they even gave justifications. Thus, concerning the first section, which is about the general information about students like their age, why they choose to study English, and their level. However, the majority of them choose English because they like it while others choose it just because it is imposed to them, in addition to their level which is considered as medium (average).

The second section which is about the students' cultural awareness and learners' attitudes toward target culture, their answers were limited to some words which define culture as (traditions, norms, language, and life style), the majority of students are aware about the cultural differences between the mother culture and the target one, but due to their lack of cultural knowledge about the target culture, students tend to interfere their mother culture, which make them face certain difficulties specially in communication with English language teachers and also classmates, because of the misunderstanding and interpretation of the different English meanings, like when they translate from Arabic to English, this will affect certainly the meaning (semantics) and structure order as well. Accordingly, students still lack the cultural knowledge,

Subsequently, in the section three, which is about the Intercultural Communicative Competence, the findings show that the lack of target culture awareness and mother culture interference hinder their abilities to communicate appropriately, committing pronunciation, phonological and syntactical errors?

Lastly, in the final section only few students gave some suggestions as solutions like to bring native teachers to Algerian universities, besides providing students with free oral session to practice group conversation, plays, theatre…etc. as well as, granting to the university newspapers, magazines, games, tasks as ways to develop their knowledge about the target culture, and they said that it is more interesting to interact with native language speakers, because they consider this as an opportunity to improve their English.

2. Teachers' Questionnaire

2.1. Description of Teachers' Questionnaire

The Teachers' Questionnaire is handed out to Twenty English language teachers at the English Department, university of Guelma. The Questionnaire was administered in order to investigate the teachers' views and attitudes towards the topic under investigation.

The analysis of this data will allow us to identify the obstacles that EFL learners generally face and similar challenges which hinder their language learning proficiency. Teachers will provide information about what are the reasons behind, their teaching beliefs and practices; and any suggestion about how can we overcome this problem. Showing the significant of teaching culture as a separate module in order to enhance the communicative competence, as a way to avoid the cultural gap founded in the differences between the mother culture and the target culture, in which the mother tongue culture interference may occur.

The Teachers'Questionnaire is made of Twenty (20) Questions of different types.

- Dichotomous Questions (Questions number 04, 08 and 09).
- Multiple-Choice Questions (Questions number 01, 06, 11, 17 &nd 18).
- Scale Items Questions (Questions number 05, 10, 12 and 13).
- Open-ended Questions (Questions number 02, 03, 07, 14, 15, 16 and 20).

These Questions are intended to collect information from EFL Teachers about "the Impact of the Mother Culture Interference on EFL learners' Intercultural Communicative Competence. This Questionnaire is divided into four sections, as follows:

Section One: General Information (Question 01 to Question 02).

This section seeks personal information and teaching experiences i.e. investigation of teachers' background and their teaching experiences about EFL Teachers, like their Qualification, and how long have they been teaching English.

Section Two: Cultural Awareness and Learners' Attitudes toward the Target Culture (Question 03 to 16 Questions).

In this Section, we attempt to know the importance of Target culture and its influence on language use, the Teachers' Cultural Awareness and if they consider these cultural differences between the Mother and the Target culture while teaching; in addition to the difficulties that EFL learners may face while communicating with the language which hinder their ability to communicate effectively.

Section Three: Intercultural Communicative Competence (Question 17 to Question 19).

This Section is intended to investigate the Teachers' opinion about "ICC", how can EFL learners develop it and how can this mother culture interference hinder the

communicative abilities to interact effectively with the language. Also, if they believe that teaching the target culture would improve EFL learning.

Section Four: Further Suggestions (Question 20).

In the last Section of this Questionnaire, we intended to know whether the Students have Further Suggestions to overcome this problem of Interference.

2.2.Data Analysis and interpretation

Section One: General Information.

Question 1: Teachers' Qualification

a- Licence……☐

b- Magister……☐

c- Ph.D……☐

The Following Table reveals Teachers' Qualification.

Responses	**a**	**b**	**c**	**Total**
Respondents	00	18	02	20
percentage	00%	90%	10%	100%

Table 3.20: Teachers' Qualification.

The available results show that the majority of the Teachers (90%)have a Magister Degree. About (10%) have Ph.D Degree.

Question Two: Teachers' Experience in Teaching English.

Years	**03**	**04**	**06**	**07**	**08**	**09**	**10**	**14**	**16**	**31**	**N.A**	**Total**
Respondents	**01**	**06**	**03**	**01**	**01**	**01**	**01**	**01**	**01**	**01**	**03**	**20**

percentage	**5%**	**30%**	**15%**	**5%**	**5%**	**5%**	**5%**	**5%**	**5%**	**5%**	**15%**	**100%**

Table 3.21: Teachers' Experience in Teaching English.

Most of EFL teachers have been teaching English from three years to thirty-on years, the majority (30%) teach for almost Four years, others about (15%) teach for six years. Other teachers (40%) teach for respectively three years, seven years, eight years, nine years, ten years, fourteen years, sixteen years and thirty-one years of experience. About (15%) did not answer this question at all.

Section Two: Cultural Awareness and Learners' Attitudes toward the Target Culture.

Question 3: What is your definition for the term 'Culture'?

Concerning this question, Teachers are asked what comes to their mind when they hear the term "culture".

Responses	**Answer**	**Did not answer**	**Total**
Respondents	19	1	20
percentage	95%	5%	100%

Table 3.22: Teachers' opinion about culture.

The majority of Teachers about (95%) answered this question, according to them, Culture is defined as a complex whole which includes traditions, heritage, beliefs, ways of expressions, social norms, religion and behavior of a particular society. It is considered as the core element to build one's identity and it is impossible to separate it from the individual's daily life. It is expressed in the form of knowledge, music, art, theater, attitudes, morals and laws. Thus they justified their answers by giving real life examples

that define how people act/react, speak and interact; for instance, greeting people, clothes, food… etc. One teacher (5%) didn't answer at all on this question.

Through this question we aimed to know the Teachers' opinion about "Culture" in its broader sense, and to reveal what it comes to their mind when they think about Culture. We can notice that Teachers are aware about its real significance.

Question 4: Does culture have an impact on language use (communication)?

a- Yes.

b- No.

The purpose of this Question is to see whether Teachers are conscious about the impact of culture on language. The responses are included in the table below:

Responses	**Yes**	**No**	**Total**
Respondents	18	02	20
percentage	90%	10%	100%

Table 3.23: Teachers' Opinion about culture/language.

Results reveal that the majority of Teachers (90%) did agree that language reflects a particular culture, which means that any Language is highly associated with its culture. Whereas, two teachers (10%) did not consider that culture has an impact on language use.

If yes say why?

Those students who answered yes, they justified their answer by saying that culture affects language use, because our mother culture influences our perceptions of things, so we tend to use the language that reflects our culture, our way of thinking. For instance, when a learner is introduced to a target culture, he may get introduced to its native contextual use of certain idiomatic and tabooed expressions. The misunderstanding of

different meanings like talking to a friend about an English movie in a conversation, in which each one will understand the movie from his own mother cultural perspective, as well as Word to word translation from their mother language to the target language.

Question 5: Do you take into consideration the cultural diversity when you teach the target language?

a- Always……. ☐

b- Often…… ☐

c- Sometimes…….…….. ☐

d- Seldom…… ☐

e- Never…….. ☐

Responses	**a**	**b**	**c**	**d**	**e**	**Total**
Respondents	05	11	03	04	00	20
percentage	25%	55%	15%	20%	00%	100%

Table 3.24: Teachers' Opinion about culture/language.

The purpose behind this question is to see if Teachers consider these cultural differences between the Mother and the Target culture while teaching. The results show that the majority of Teachers (55%) agree that culture has an impact on language use, and take it often into consideration while teaching the foreign language. Others about (05%) always focus on this cultural diversity when teaching. About (04%) never focus on this cultural diversity. Only (03%) they give sometimes importance to this diversity.

Question 6: Should learners use the foreign language according to its cultural attitudes, instructions and understandings?

a- Yes, because they show respect toward other cultures…….…….…. ☐

b- Yes, because they avoid the misunderstanding…….……. ☐

c- No, because they only need to learn the language not necessarily its culture. ☐

d- I don't know…… ☐

e- Others…… ☐

Responses	**a**	**b**	**c**	**d**	**e**	**Total**
Respondents	04	14	02	00	00	20
percentage	20%	70%	10%	00%	00%	100%

Table 3.25: Teachers' Opinion about Culture/language.

This Question aims at finding to what extent learners should use the foreign language according to its cultural context, in order to know about the importance of learning the target culture for the development of language proficiency. The majority (70%) see that it is important for avoiding the misunderstandings, (20%) of correspondents consider it important because, learners should show respect toward other cultures.Other Teachers (10%) answered that it is not that important to know the target culture because students need only to learn the language not necessarily its culture; so, teachers confirm that learners should respect the target language' aspects, attitudes and constructions, which guarantee their understanding of the meaning.

Question 7: Do you think that learning a foreign language requires learning about its foreign culture?

a- Yes.

b- No.

Responses	**Yes**	**No**	**Total**
Respondents	18	02	20
percentage	90%	10%	100%

Table 3.26: Teachers' opinion about teaching the target culture.

This Question is discussing the significance of learning the foreign culture in parallel with the foreign language. The majority of EFL Teachers (90%) think that it is of high importance to teach the target language in relation to its culture; whereas (10%) regard it as something not necessary to learn about culture to acquire certain a language.

Whatever your answer, say why?

Teachers consider it very important to teach the target language in relation to its culture; because, they consider culture and language as inseparable and interrelated elements. Since language is a vehicle for cultural attitudes and behaviors, learners should get in touch with both the foreign language and its culture, to learn how to tolerate and accept the difference not only of language but also of culture, so that learners will be able to communicate effectively and appropriately. Eventually, being aware of the culture facilitates a lot the process of language learning

Question 8: What do you think about adding a module devoted to the 'target culture' in the curriculum?

a- Yes, it is important to teach culture…… ☐

b- No, it's not necessary…… ☐

Responses	**a**	**b**	**Total**
Respondents	14	06	20
percentage	70%	30%	100%

Table 3.27: Teachers' Opinion about adding module "culture".

InthisQuestion,we intend to find the Teachers' opinion about the necessity of adding a separate module devoted to learn the foreign culture in the curriculum. The majority of Teachers (70%) agree that teaching culture is very important, because learners tend to learn only grammar, but when it comes to communication they fail to maintain a conversation

and they misuse the language. Hence, teachers should emphasize on teaching cultural differences between the mother and the target culture, to make learners think, compare and evaluate their target language use for better processing it. In addition to, teaching culture as a module will help the understanding of the other modules like: civilization and literature to enlarge the learners' knowledge and vocabulary. Whereas (30%) see that teaching culture is not necessary, because Students are already introduced to the target culture through other modules and a part of culture is already achieved through: Oral expression, written expression, Grammar, Civilization and Literature, in which teachers will discuss the different contexts. When teachers explain the lessons and illustrate with examples, he/she will use English expressions, which means passing information about the target culture. One teacher says that we can acquire language without culture, it is not impossible but with some errors.

Question 9: Are you interested in knowing the culture of the target language you are teaching?

a- Always……... ☐

b- Often…….. ☐

c- Sometimes…….…. ☐

d- Seldom……... ☐

e- Never……. ☐

Responses	**a**	**b**	**c**	**d**	**e**	**Total**
Respondents	12	02	06	00	00	20
percentage	60%	10%	30%	00%	00%	100%

Table 3.28: Teachers' interest in knowing the Target culture.

The obtained results show that the majority of EFL Teachers (60%) are always interested in knowing the culture of the target language they are teaching. Others about (30%) are sometimes interested. About (10%) are often interested in this area.

Question 10: In your opinion, acquiring a foreign language without its culture results in:

a- misunderstanding the foreign language meanings……. ☐

b- negative interference of mother culture while communicating with fl….. ☐

c- mixing between the mother and target culture and language…… ☐

d- acquiring only the needed vocabulary and grammar…… ☐

e- others…… ☐

Responses	**a**	**b**	**c**	**d**	**e**	**Total**
Respondents	10	06	03	01	00	20
percentage	50%	30%	15%	05%	00%	100%

Table 3.29: Teachers' view about learning a language without its culture.

The responses shown in the table reveal that the majority of teachers (50%) see that learning a language without its culture result in misunderstanding the foreign language meanings and interpretations. (30%) of teachers see that it will cause a negative interference of the mother culture while communicating with the foreign language; and about (15%) of them consider it as a mixing between the mother and target culture and language knowledge. (05%) see that it is due to the acquiring of the needed vocabulary and grammar only.

Question 11: Are you able to recognize the impact of the mother culture interference on your EFL Teaching proficiency?

a- Always……..… ☐

b- Usually…… ☐

c- Often……. ☐

d- Sometimes…….... ☐

e- Rarely……... ☐

f- Never…… ☐

Responses	**a**	**b**	**c**	**d**	**e**	**f**	**Total**
Respondents	07	18	03	01	01	00	20
percentage	35%	90%	15%	05%	05%	00%	100%

Table 3.30: Teachers' ability to recognize the impact of interference on language proficiency.

This Question aims at finding if teachers are able to recognize the impact of the mother culture interference on their EFL Teaching proficiency. The results show that approximately all the Teachers about (90%) usually notice it in their learners' application of the language. About (35%) of them always observe this problem is their students' performance. Other teachers about (15%) often detect these kinds of errors. And (05%) of teachers only sometimes remark the impact of this interference on language proficiency. About (05%) do never recognize it.

Question 12: What are the obstacles that your learners face, due to this interference?

About (85%) answered this Question, whereas (15%) did not. The results reveal the following obstacles:

- Misconception/Misunderstanding of meaning.
- Gaps in communication and harming the meaning.
- Thinking and formulating ideas in Arabic.

- Inability in appropriately transmitting their thoughts and ideas.
- The inappropriate and inaccurate use of the target language.
- The dependence on the mother culture in expression and attitudes.
- Pure translation from mother language to target language (Vocabulary and structure).
- Inappropriateness in context (interpretation).
- Unsuccessful communication.
- Lack of interaction.

Question 13: According to you, as an EFL teacher, what are the reasons behind this interference?

About (95%) answered this Question, while (5%) did not. The results reveal the following reasons:

- The religion and Arabic influence.
- The nature of society (dislike to discover and do not accept differences).
- The development of an "anti-western attitude".
- Time and efforts consuming to be reduced.
- Lack of exposure to the target language.
- Lack of motivation for speaking and communicating.
- Lack of listening to Native speakers which teach proper pronunciation.
- Lack of cultural knowledge, awareness and the mother culture is considered to be ideal.
- Disturbing critical thinking and far from analyzing effectively.
- Lost in interpretation between mother language and target language.
- Ambiguity intolerance in the learners.

Question 14: Do you agree that teaching the target culture can be an effective way to avoid this interference?

The reason behind this Question is to test whether teachers choose teaching the target culture as the best solution, to reduce the mother culture interference and overcome these cultural differences, by the necessity to respect the others' culture and obtain this cultural awareness, in order for EFL learners to be intercultural communicative competent. All the teachers (100%) agree on this point that teaching the target culture in the best way to overcome the mother cultural interference, and which may broaden the learners' cultural knowledge toward discovering the foreign language and use it appropriately in its context.There is a contradiction founded in the teachers' answers, in Question (04) two teachers (10%) did not consider that culture has an impact on language use, which means no interference; while they agreed that teaching culture will decrease the impact of cultural interference on language use.

Section Three: Intercultural Communicative Competence.

Question 15: In your opinion, what is intercultural communicative competence?

a- The ability to understand people from different social identities…..... ☐

b- The ability to mediate and interact effectively in cross-cultural situations... ☐

c- A foundation of language and culture learning…….. ☐

d- Gathering linguistic information…….…… ☐

e- Simple exchanges of ideas and building of relationships…….. ☐

f- Engaging in communication with people from different worldviews…...…. ☐

Responses	**a**	**b**	**c**	**d**	**e**	**F**	**Total**
Respondents	07	10	01	00	00	02	20
percentage	35%	50%	05%	00%	00%	10%	100%

Table 3.31: the intercultural communicative competence.

The results in the table show that (50%) of Teachers define ICC as the ability to mediate and interact effectively in cross-cultural situations; and (35%) of Teachers define it as the ability to understand people from different social identities. (10%) of Teachers define ICC as a formation of language and culture learning. Others about (05%) of them see it as an engaging in communication with people from different worldview.

Question 16: What is the most appropriate choice for EFL learners to acquire an intercultural communicative competence?

a- Focus on Cultural awareness……..... ☐

b- Focus on both culture and linguistics components……..… ☐

c- Focus on the linguistics components only……...…..... ☐

d- Others…….…. ☐

Responses	**a**	**b**	**c**	**d**	**Total**
Respondents	03	17	00	00	20
percentage	15%	85%	00%	00%	100%

Table 3.32: the development of the communicative competence.

This Question is intended to know what EFL Teachers can suggest as an effective way to develop the learners' intercultural communicative competence in order to acquire the foreign language adequately. The results show that the majority of teachers (85%) consider it the focus on both culture and linguistics components as an appropriate means that can help the learners to acquire an intercultural communicative competence. About (15%) of them see it the focus on cultural awareness.

Section Four: Do you have any further suggestions?

About (10%) of teachers answered this question, while (90%) did not. Concerning this question which is about the teacher's other suggestions, all the teachers ignored this question only two teachers have answered and gave their opinions, yet, one has answered by providing a quotation of**ZHAO, Bao-he** who said:**"**There is close relationship between language and culture. Language reflects culture and it is influenced and shaped by culture at the same time". Consequently, teaching English is inseparable from teaching its culture. Cultural awareness or tolerance is of great importance in English teaching and learning. It contributes to effectiveness and appropriateness of an English discourse. Only with the communication of language competence and cultural awareness can a language learner be successful in communication**"**. However, the other one just said that teaching culture is considered as a difficult task to do, so just provide learners with the alternatives.

2.3.Summary of results from the Teachers' Questionnaire

The majority of teachers' questions were open ones in regard to the importance of their answers. After collecting the findings and analyzing each question, we reached result concerning the impact of mother culture interference on EFL learners'' intercultural communicative competence. For instance the majority of the teachers have answered all the questions and their answers were personally justified.

Starting with the first section about the teachers' qualifications and the number of years that they have been teaching English. According to their answers, the majority of teachers have a magister degree only two have a Ph.D. degree, and they have been teaching English for more than Five years till Thirty-One years. They have been chosen to represent our sample, because they are considered as competent teachers for the goal to get reasonable answers.

Yet, concerning the second section which is about the cultural awareness and attitudes towards the target culture, the questions are restricted to what is culture, what is the effect of culture on language use, if learners are aware about that effect and the obstacles that learners face due to the mother culture interference in their communication. The results show that the majority of teachers' answers are clear that teaching language means teaching its culture, they are both interrelated and the lack of cultural knowledge will certainly lead to the mother culture interference, in addition to their answers, they justify their answers with examples about learners' real mistakes that they commit in their communication, and the majority of them are able to recognize them in their classroom. However, they agree to a great extent that teaching culture as a separate module is very significant, while just few of them disagree about devoting a separate module of "culture", because according to teachers' view "teaching a foreign language actually means teaching its culture" it means that culture can exist implicitly in all modules.

Afterward, concerning the third section which is about the Intercultural Communicative Competence, in this section the questions were restricted to their opinions about definition of ICC, what is the appropriate solution for EFL learners to perfectly acquire the foreign language, in order to be intercultural communicative competent. Thus their answers were appropriately answered that learners should focus on the cultural knowledge about the target language that they are learning and be totally aware about it, in order to limit their mistakes and errors, such as interfering the Arabic culture/language while communicating using English language.

Concerning the section four, in which we tend to collect further suggestions about the topic. Well, the majority of them ignored this question, while few of them answered it, some teachers totally agree that teaching the target culture is not an easy task to do but they should provide learners with the appropriate alternatives. While the other teacher argue

that teaching the target culture will certainly contribute to the effectiveness, appropriateness of language use. EFL learners will be intercultural communicative competent, which enable them to communicate successfully with the foreign language.

3. Pedagogical Implications

Teachers and learners' questionnaire analysis revealed that the target culture is still marginalized. Despite the fact that learners are aware that learning a foreign language requires more than just vocabulary and grammar, culture is still neglected and it is not given importance inside the classrooms. Thus, culture needs to be taught appropriately and should be seriously taken into account.

Cultural features are what influences and enriches language the most. Alternatively, teaching a FL with neglecting its culture is a useless choice. Culture may have an impact on communication and language use in case of ambiguity and ignorance. However, when it is used appropriately in its context, it will strengthen the meaning and guarantee the understanding between the speakers of the foreign language. EFL learners should practice the foreign language with its neutral environment, in order not to produce a language that is misused and influenced by their mother tongue language/culture interference, and this will definitely improves the learners' academic level proficiency. In J. L. Austin's book (1961), "*How to say things with words*", he emphasises on the idea that when we speak we use words, but when we communicate, we use words to say things. Thus, a successful communication needs correctness, accuracy, fluency and appropriateness of the language. EFL learners are supposed to have the linguistic components of the language (grammar, syntax, semantics, phonology, morphology… etc.), hand to hand with the cultural awareness, the social interaction of the foreign native language speakers. As EFL learners, their goal is to reach a level that enables them to use the language like natives, this makes

them obliged to have the sufficient knowledge about the target culture, as well as to accept it and put it into account for an effective communication with the foreign language.

EFL Learners are slightly aware and conscious about the importance of culture and how it can affect the language use in FL learning, but still they lack the motivation and guidance to lean it more. Besides, EFL Teachers are strongly aware about culture's significance in FL learning, and they already touch some part of culture in the different modules that they are teaching; however, they are still not yet ready to teach it as a separate module that covers all the area of culture, because of different reasons, the low level of students which make teachers stuck in the stage of language building, the lack of time and equipment which may facilitate for them the teaching of the target culture, also teachers need to be trained as well.

EFL teachers must move from recognizing the culture's importance to a more real practical way inside the classroom, by teaching strategies on how to avoid the communicative failure, the misunderstanding and interpreting of things in order to overcome the communicative obstacles, struggles and difficulties when interacting with the foreign language. The variation in the social life styles and issues between people may cause a serious problem of communication, misunderstanding and confusion between the different individuals. So, teachers need to introduce their learners to these basic socio-cultural issues, like the different ways of thinking, behaviours and attitudes. Intercultural Awareness will provide for EFL learners an appropriate and effective use of the foreign language, in order to address the right meaning in its right context. By integrating "Ethnography", in which different cultures are studied and described to understand different phenomena from one's own cultural perspective and the target cultural perspective.

In order for EFL learners to be competent intercultural speakers of the foreign language, learners need to develop their ICC as an essential component in FL learning, being open-minded to people of the different culture they are learning is becoming a must, rather than being a choice. So, learners are obliged to understand and avoid misjudging, stereotypes and faulty first impressions of things, his/her knowledge should be revised, checked and confirmed as a whole process to reach the validity of things.

3.1.Methods to teach Culture inside the Classroom

The most useful ways and techniques for teaching cultural aspects that should be thought in any FL courses learning are:

- Teachers should raise the learners' intercultural Awareness, and provide a core cultural knowledge which helps the students to recognize this cultural diversity by knowing his own cultural identity, discovering the other's culture trying to accept and respect it as an open-minded person, in order to avoid mixing things and interact with the foreign language appropriately and successfully.

- Dealing with improving the learners' ICC in their English Level Proficiency means more than just grasp of language instruction and rules, but rather about the real application of the language itself, their awareness, skills, attitudes, motivation and cultural knowledge.

- EFL learners need to learn how to accept the other's identity or differences, because knowing other culture will not harm his/her personal identity. Conversely, in fact knowing and differentiating these differences would certainly ensure his/her knowledge about his/her culture and the other's culture as well, for better communication.

- Insert Activities that would motivate and encourage EFL learners to compare their Mother Culture and the Target Culture. Comparison plays a vital role in defining both cultures, yet gaining a better understanding. As a result, this may reduce chances of the Mother culture interference.

- Teachers should guide their students with beneficial web-sites which may help them in gathering data and knowledge about the target culture, thereby, experiencing some of the reality of these different cultural contexts, in order to undertake a sufficient amount of understanding which may facilitate their EFL learning all along the process of language teaching.

- To integrate internet (ICT) inside the classroom, in order to connect learners with the FL users of the language, to make them more exposed to the target culture and to get used to it, so that they will not mistake and mix things anymore. Hence, this will reduce the learners' mother culture interference in FL learning, which is beneficial for their ICC.

- Teachers must guide students with the needed activities and tasks, in which the others' view is considered, respected and accepted; for instance, equipping the Oral sessions with more sufficient, authentic and up to date materials which enable EFL learners to be more exposed to native language speakers.

- Literature is the key of each culture, it reflects the way of life and values of any nation, it is an important source of information, so providing a special literature and poems that would reflect the foreign society/culture is very beneficial. For instance, reading authentic fictional or non-fictional materials can also be a good introduction about the values and norms of the target language culture

- Include songs and lyrics that hold specific topics about daily life interaction between native speakers of the language.

- Encouraging learners to watch Films; because via films, news broadcasts or TV shows, learners may distance themselves from their own perspective of things and their culture, to experience totally new situations, where he/she will see things in a neutral way and discover new ways of interpreting things which broaden his understanding, which can provide students with information about non-verbal behavior, such as the use of personal space, eye contact or gestures.

- Use role plays to support students in making the shift in perspective from their own culture, which can become a strange one and is looked at from the outside, and the target culture, which becomes more familiar. In the process, students practice speaking and using language in unpredictable situations.

- Research cultural items, while also practicing their presentations in the target language, students can inform their classmates about an assigned item from the foreign culture and contextualized the knowledge gained.

3.2. Themes to use for teaching culture

1. Ways of greeting (closer/strangers) situations.
2. Patterns of politeness.
3. Respect.
4. Verbal taboos.
5. Level of speech.
6. Intonation patterns.
7. Folklore, fairy tales, festivals, holidays.
8. Childhood literature.
9. Discipline and attitude (behaviour, what is accepted and what is not).
10. Start of the week: Sunday vs. Monday.

11. Games, Music, Role play, theatre and Arts.
12. Personal issues and Hobbies.

3.3. Further Recommendations

- Responsible should provide teachers with the guidelines, which would support them in teaching culture by scheduling some training programs, seminars… etc. Teachers' Educational policy should provide appropriate training that seeks for preparing EFL Teachers to deal with the cultural diversity. So, there is a need to shift from teaching a language of instruction and rules, which is suitable for low level students of the language, in which students were supposed to exceed it in the previous years. As third year students, teachers are expected to deal with expert, skilled and competent learners, that seek to improve their English Level Proficiency, to be good users and speakers of the language, in order to gain both the needed competence and performance of the English language in parallel. So that when communicating with Native language Speakers, they will not face any problem or obstacle and they could easily manage the situation, to maintain the communication and to effectively interact with the language.

- A sufficient supply of training and development about the "intercultural communicative competence" is needed. In this respect, both EFL teachers and EFL learners are supposed to learn much about the foreign culture; as far as this is concerned, the curriculum makers should design a syllabus that supply students with courses for learning the different idiomatic expressions, life style, way of thinking and perceiving things, as well as, ccomparing and contrasting proverbs , which can lead to a discussion about stereotypes or values represented in the proverbs of both cultures. Furthermore, proverbs and idioms form a significant part of every language and knowing them is a plus for every learner.

- Besides, textbook designer should provide learners with a Note-book that contains the main basic elements which define the English Culture through attractive and amusing topics, as a way to push them to search more and discover via other sources like the internet.
- Teachers must work to fill the cultural gap founded between the mother culture and the target culture, which lead learners to mix things together, using: books, Newspapers, Magazines and internet… etc.
- The ministry of education should provide the universities with the necessary pedagogical equipments, which are beneficial and influential, because they are authentic, less boring and useful.

Conclusion

After analyzing the findings about third year English students' answers of this questionnaire, we reached a considerable conclusion about the impact of mother culture interference on EFL learner's Intercultural Communicative Competence. First of all, students are not satisfied about their level. Since they are not motivated enough to learn the English language, they face a lot of difficulties in understanding and using the foreign language to communicate with native language speakers. Consequently, EFL learners seem to be aware about the differences between both cultures, but since they do not possess the needed knowledge about the target culture and they lack some basic cultural features of the target English language. As a result, the mother cultural interference occurs while using the foreign language, they are aware that there is interference, but they keep on

committing this error, because they cannot control it, due to the lack of the target culture knowledge. Likewise, students tend to rely on their knowledge of their mother culture and language, in the form of emplacing, translating and interfering. For instance, they think in Arabic and produce English that sounds Arabic, and interpret meanings according to their cultural background knowledge in their communication with native language speakers, which hinder their intercultural communicative ability to communicate effectively.

Subsequently, after collecting data and analyzing teachers' answers, we find that all the teachers as observable competent ones, they agreed that cultural awareness is extremely important to take it into consideration in the learning/teaching process of the foreign language. In addition to the cultural awareness, they totally agree that the lack of knowledge about the target culture will certainly lead to the mother culture interference, which in return hinder their ability to communicate effectively due to Arabic syntactically, phonologically and semantically errors of interference. Otherwise, according to teachers, although the mother culture interference, EFL learners can limit their errors and reduce their mistakes, by learning more about the target culture, and develop their intercultural communicative competence and knowledge about the foreign language, if teachers try to integrate culture in their teaching modules or teach it as a separate module, in order to make learners able to communicate appropriately, effectively and successfully, not only with their teachers or classmates, but also with the native language speakers of the target language.

General Conclusion

The present dissertation is built on the assumption that language and culture are inseparable elements, and neglecting culture will certainly cause a communicative problem, confusion and misunderstanding. This research aims at investigating the impact of the mother culture interference on EFL learners' intercultural communicative competence, and the importance is given to decreasing this phenomenon. Accordingly EFL learning/teaching should imply in a way or another, consciously or unconsciously, implicitly or explicitly teaching culture as a basic component for FL learning, in order to decrease the learners' mother culture interference. Thus, integrating Culture in FL learning will motivate learners to enhance their English Level Proficiency and guarantee the development of their communicative competence, in order to be intercultural communicators competent learners. Hence, the main objective of this research is to

highlight the cultural awareness and the significance of teaching the target culture inside the EFL classes, in order to develop the learners' intercultural communicative competence.

After analysing Teachers' and learners' Questionnaires, the results reveal that Cultural interference is a widely spread phenomenon in EFL classrooms at Guelma university and that culture is still marginalized. Learners' lack of the cross-cultural awareness and their inability to distinguish between their mother culture and the target culture affect their language level proficiency. Yet these cultural features have a considerable effect on the general understanding of what is being said, especially in cross cultural situations. Despite the fact that both teachers and learners seem to be aware of the culture effects on language use, but students still lack the motivation and guidance to lean it more. The lack of thesetarget cultural features causemother culture interference.Likewise, students tend to rely on their knowledge of their mother culture and language, in the form of emplacing, translating and interfering. For instance, they think in Arabic and produce English that sounds Arabic, and interpret meanings according to their cultural background knowledge in their communication with native language speakers, which hinder their intercultural communicative ability to communicate effectively.

Nevertheless, cultural aspects are still not given much importance inside the EFL classrooms, where teachers tend to give slight cultural information when it is necessary. Yet the learners with low level and the current English Syllabus obliges teachers to focus more on the linguistic features of the language, like grammar and vocabulary at the expense of giving the leaners an insight on the target culture. Although teachers agree that cultural awareness is an extremely important element to take it into consideration in the learning/teaching process of the foreign language; however, Teachers are still not yet ready to teach it as a separate module that covers all the areas of culture, because of different reasons, the low level of students which make teachers stuck in the stage of language

building, the lack of time and equipment which may facilitate for them the teaching of the target culture, also teachers need to be trained as well.

Otherwise, according to teachers, although the mother culture interference, EFL learners can succeed in limiting their errors and reducing this phenomenon, by learning more about the target culture and to know their mother culture first, developing their intercultural communicative competence and enhance their cultural knowledge. Thus, in order to make learners able to communicate appropriately, effectively and successfully with the foreign language, teachers should integrate culture and teach it as a separate module. EFL teachers must move from recognizing the culture's importance to a more real practical way inside the classroom. Intercultural awareness will provide for EFL learners an appropriate and effective use of the foreign language, in order to address the right meaning in its right context; in order to reach successful communication with the language, EFL teachers should raise the learners' ICC, which means more than just grasp of language instruction and rules, but rather about the real application of the language itself, their awareness, skills, attitudes, motivation and cultural knowledge, to overcome the problem of the mother culture interference in the FL learning in order to increase the learners' English Level Proficiency.

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Appendices

Appendix 1: Students' Questionnaire.

Dear students,

This questionnaire aims at finding out information about "the Impact of the Mother Culture Interference on EFL Learners' Intercultural Communicative Competence" in order to evaluate how effective it is the fully integration of the Target Culture in E.F.L teaching/learning process, to increase students' Intercultural Communicative competence.

We would be so grateful if you could answer the following questionnaire. When answering, please tick /√/ in the appropriate box (es) or make full statements when necessary. Thank you for your cooperation.

Miss. BenzannacheNessrine.

Miss. Bourenane Imane

Department of English

University of 08 Mai 1945 Guelma

Section One: General Information.

1- Age: ……..☐

2- Why did you choose to study English? Because:

a- It is the international language (the language of science & technology).....☐

b- It is imposed by the administration….....☐

c- You need it for a job……☐

d- You want to live abroad……☐

e- You like it……☐

3- How do you describe your level in English?

a- Advanced (good)……..…☐

b- Medium (average)…….…… ☐

c- Beginner (low)…….. ☐

Section Two: Cultural Awareness and Learners' Attitudes towards the Target culture.

4- What comes to your mind when you hear the term 'Culture'?

……..……

……..……..……

…….

5- Do you agree that language reflects a particular culture?

a- Yes……..… ☐

b- No…….……..… ☐

If yes, say why?

……..……

……..……

…….

6- Does culture have an impact on language use?

a- Yes…….…… ☐

b- No…….…… ☐

If 'yes', say why?

……..……

……..……

…….

7- Is it important for you to know about the culture of the English speaking countries?

a- Yes…… ☐

b- No…… ☐

Whatever your answer, say why?

……..……

……..……

……..……

8- Are you aware of the differences between your culture and the culture of the language you are studying?

a- Extremely aware…… ☐

b- Very aware……..…… ☐

c- Slightly aware…… ☐

d- Not at all……..…… ☐

e- Never……...…. ☐

9- Are you motivated to communicate with people from different cultures?

a- Yes…….……..… ☐

b- No…….……...…… ☐

Whatever your answer, say why?

……...…..……

……..……..……

10- Do you think that learning a foreign language requires learning about its culture?

a- Yes…….. ☐

b- No…… ☐

11- Are you exposed to the culture of the English language inside the classroom?

a- Yes…….…… ☐

b- No……... ☐

12- How do you consider your knowledge in the target culture?

a- Good……..…… ☐

☐

b- Medium……..……..……..

c- Low……..…

13- Do you have problems or difficulties while interacting with native speakers?

a- Yes…….……

b- No……..……

If yes, explain why?

……..……

……..……

……..

14- Do you respect the cultural differences?

a- Yes……..…

b- No……

If No, Explain more.

……..……

……

……

15- In your opinion, acquiring a foreign language without its culture results in:

a- Misunderstanding the foreign language meanings……

b- Negative interference of mother culture while communicating with the foreign language……..……

c- Mixing between the mother culture and the target culture……

d- Acquiring only the needed vocabulary and grammar……..

e- Others…….……

…..……...……

……

16- Do you agree that ignoring the aspects of the target culture affects your communicative abilities?

a- Yes……..…

b- No……..

17- Are you able to recognize the impact of the mother culture interference on your communicative proficiency?

a- Yes…….……

b- No……...……

If yes, say why?

……..……

……..……

……

18- What is the most appropriate choice for EFL learners to acquire an intercultural communicative competence?

a- Focus on Cultural awareness……..

b- Focus on both culture and linguistics components……...……

c- Focus on the linguistic component only…….……

d- Others (specify)……..……

……..……

……..……

Section Three: 'Intercultural communicative competence'.

19- In your opinion, what is intercultural communicative competence?

a- The ability to understand people from different social identities…..…...……

b- The ability to mediate and interact effectively in cross-cultural situations.....

c- A foundation of language and culture learning…….……

d- Gathering linguistic information……..……

e- Simple exchanges of ideas and building of relationships…… ☐

f- Engaging in communication with people from different worldview…… ☐

20- How do you develop your communicative competency?

a- By speaking it daily with family and friends in other countries…… ☐

b- Watching movies and television in the target language……...…. ☐

c- Speaking the target language all day long every day in class……..…. ☐

d- Others. (Specify)……... ☐

……..……

……..……

…….

21- What can you understand from these English expressions?

a- Bite your arm off.

……..……

b- Give us a bell.

……..……

c- Not my cup of tea.

……..……

d- Grab a bite.

……..……

e- Piece of cake.

……..……

f- It rains dogs and cats.

……..……

22- Can you list some of the errors you commit, due to the mother culture interference?

……..……

……..……

……

23- To be a foreign language competent requires enough foreign cultural knowledge. What is your impression about this quotation? (Explain more)

……..……

……..……

……..……...

Section Four: Further Suggestions.

24- Do you have any further suggestions?

……

……

……

……

……

Thank you for your collaboration.

Appendix 2: Teachers' Questionnaire.

Dear Teachers,

This questionnaire aims at finding out information about "the Impact of the Mother Culture Interference on EFL Learners' Intercultural Communicative Competence" in order to evaluate how effective it is the fully integration of the Target Culture in E.F.L teaching/learning process and to increase students' Intercultural Communicative competence.

We would appreciate your collaboration and be so grateful if you could answer the following questionnaire. When answering, please tick /√/ in the appropriate box (es) or make full statements when necessary. Thank you for your collaboration.

Miss. BenzannacheNessrine.

Miss. Bourenane Imane

Department of English

University of 08 May 1945

Guelma

Section One: Background Information.

1- Qualifications:

a- Licence…… ☐

b- Magister…… ☐

c- Ph.D…… ☐

2-How long have you been teaching English?

☐

Number of years……..

Section Two: Cultural Awareness & attitudes towards the target culture

3- What is your definition for the term 'Culture'?

……..……

……..……

……..……

4- Does culture have an impact on language use (communication)?

b- Yes…… ☐

c- No…… ☐

If 'yes', say why?

……..……

……..……

……

5- Do you take into consideration the cultural diversity when you teach the target language?

a- Always…… ☐

b- Often…… ☐

c- Sometimes…… ☐

d- Seldom……..…. ☐

e- Never……..…. ☐

6- To be a competent foreign language learner requires enough foreign cultural knowledge.

What is your impression about this sentence? (Explain more)

……..……

……..……

……..……

7- Do you think that learning a foreign language requires learning about its foreign culture?

a- Yes……..…….

b- No……

Whatever your answer, please say why?

……

……

……

8- What do you think about adding a module devoted to the 'target culture' in the curriculum?

a- Yes, it is important to teach culture……..…..……

b- No, it's not necessary……

Whatever your answer, please say why?

……

…..……

…….……

9- Do you find yourself interested in knowing the culture of the target language you are teaching?

a- Always……..…

b- Often……..…

c- Sometimes……..…

d- Seldom……..…

e- Never……...…

10- In your opinion, acquiring a foreign language without its culture results in:

a- Misunderstanding the second foreign language meanings……

b- Negative interference of mother culture while communicating with L2……

c- Mixing between the mother and target culture and language……

d- Acquiring only the needed vocabulary and grammar…….……..

e- Others…….……

……..……

11- Are you able to recognize the impact of the mother culture interference on your EFL Teaching proficiency?

a- Always……...…

b- Usually……

c- Often…….……

d- Sometimes……...

e- Rarely……...

f- Never……

12- What are the obstacles that generally your learners face, due to this interference?

……..……

……..……

……..……

13- According to you, as an EFL teacher, what are the reasons behind this interference?

……..……

……..……

……..……

14- Do you agree that teaching the target culture can be an effective way to avoid this interference?

……..……

……..……

……..……

Section Three: 'Intercultural communicative competence'.

15- In your opinion, what is intercultural communicative competence?

a- The ability to understand people from different social identities…..... ☐

b- The ability to mediate and interact effectively in cross-cultural situations..... ☐

c- A foundation of language and culture learning…… ☐

d- Gathering linguistic information…….…… ☐

e- Simple exchanges of ideas and building of relationships…… ☐

f- Engaging in communication with people from different worldview…..…… ☐

16- According to the following choices, what is the most appropriate choice for EFL learners to perfectly acquire the foreign language, in order to be interculturally communicative competent?

a- Focus on Cultural awareness……..... ☐

b- Focus on both culture and linguistics components……..…… ☐

c- Focus on the linguistics components only……....…… ☐

d- Others…….…… ☐

Section Four: Further Suggestion

17- Do you have any further suggestions?

.....

.....

.....…

……...

Thank you for your collaboration.

French ó Abstract

Le but de la présente recherche est d'étudier l'impact de l'interférence de la culture mère de l'apprenant dans l'apprentissage de l'Anglais comme une langue étrangères; notamment; sur ses compétences communicative interculturelle. En effet, l'objectif majeur des étudiants en langue étrangère est de maitriser cette dernière afin d'être en mesure de communiquer efficacement.Cette étude vise à démontrer l'importance de diminuer l'interférence de la culture mère ainsi qu'à souligner la prise de conscience culturelle et la nécessité d'exposer les étudiants à la culture cible afin de développer leurs compétences communicatives. Dans cette perspectives, l'étude hypothèse que "Si les étudiants sont conscients de l'importance de la culture cible et s'ils y sont exposés de manière adéquate, ils développeraient une compétence communicative interculturelle efficace".Pour tester cette hypothèse, deux questionnaires ont été administrés aux enseignants et aux apprenants pour recueillir les données nécessaires. Après avoir analysé les données recueillies et les résultats obtenus, nous sommes arrivés à confirmer l'hypothèse de cette recherche et nous avons tenté de donner quelques recommandations pédagogiques qui finiraient par aider les apprenants à surmonter l'interférence de la culture mère tout en communiquant avec des locuteurs natifs de la langue pour une communication réussie avec la langue étrangère.

Arabic Abstract

تهدف الدراسة الحالية إلى تحري تأثير تداخل الثقافة الأم على كفاءة التواصل الثقافي لدى متعلمي اللغة الإنجليزية كلغة أجنبية. بغضالنظرعلىالتنوعالثقافي, يجد الطالب نفسه مجبرا على فرض معاييره الخاصة و قيمه الثقافية علىالطرفالآخر, نظرا لأن طلاب اللغةالأجنبية يفتقرون إلى كفاءة التواصل الثقافي و الرغبة في معرفة ماذا يقصد الآخر بكلماته.يسعى هذا البحث إلى تفسير هذه الظاهرة و ماهية الصعوبات و العراقيل التي يواجهها طلبة السنة الثالثة منقسماللغةالإنجليزية جامعة قالمة, بسبب هذا التداخل الثقافي و تأثيره في تعلم اللغة الأجنبية, بحيث أن الهدف الرئيسي لمتعلم اللغة الأجنبية هو إستخدام اللغة بمهارة و إتقان, من أجل القدرة على التواصل بها بشكل لائق و فعال. بالإضافةإلىأن البحث يسعى إلى تسليط الضوء على ضرورة التركيزعلىنشر الوعيالثقافيوأهميةتعليمالثقافةالأجنبية للغة المراد تعلمها داخل أقسام اللغات الأجنبية, من أجل تطوير قدرة الطالب على التواصل بها بشكل إيجابي مع الأفراد من مختلف الثقافات حول العالم. فرضيتنا لهدا البحث كانت كالأتي: إذاكانالطلابيدركونأهميةالثقافةفيتعلماللغةالأجنبية، فذلك سيحفزهم على تعلمها, وإذاتمكن الطلابمن التعرف على الثقافة الأجنبية،فهذا سيمكنهم من تطوير قدرتهم على التواصل بفعالية. و من خلالهذهالدراسة, أردنا أن نتقصى و نتحرى عن الأسبابالكامنةوراءهذا التداخل الثقافي عند طلبة اللغة الإنجليزية بالجزائرمن أجل معالجة المشكلة و إقتراح الحلول الممكنة لها. لإنجازهذا البحثصممناإستبيانينأحدهماللمعلمينوالآخرللطلبة. بعدالتحليل الدقيق للمعلومات و النتائج المتحصل عليها, وصلنا إلىتأكيدفرضيةهذاالبحث وحاولناإعطاء بعضالتوجيهات التربويةوالتوصياتالبيداغوجية التي من الممكن أن تساعد الطلبة من التغلبعلى مشكلةالتأثير الثقافي في تعلم اللغة الاجنبية,مما يؤثر على تواصلهممع المتحدثين المحليين للغة و هذا من أجل ضمان الإستعمالالناجحللغةالأجنبية.