

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

8 MAI 1945 UNIVERSITY / GUELMA

جامعة 8 ماي 1945 / قالمة

FACULTY OF LETTERS AND LANGUAGES

كلية الاداب و اللغات

DEPARTMENT OF LETTERS & ENGLISH LANGUAGE

قسم الاداب و اللغة الانجليزية



## Raising EFL Students' Cultural Awareness through the Use of Facebook

Case Study: Master I Students at the Department of English, 8 Mai 1945

University-Guelma.

A dissertation Submitted to the Department of Letters and English Language in Partial Fulfilment of the Requirements of Master's Degree in Language and Culture.

**Submitted by:**

Ms. DJOUDI Boutheyna

**Supervised by:**

Mrs. LASSOUED Sabrina

### Board of Examiners

**Chairwoman:** Mrs. BENGRAIT Nawel (MA/A) 8 Mai 1945 University - Guelma

**Supervisor:** Mrs. LASSOUED Sabrina (MA/B) 8 Mai 1945 University - Guelma

**Examiner:** Mr. CHETTIBI Mohamed Walid (MA/A) 8 Mai 1945 University - Guelma

June 2018

## **Dedication**

This work is dedicated to,  
My mother, a strong and gentle soul who taught me to  
believe in myself,  
My father, for his sacrifices to make me the person I am  
today,  
My beloved brothers and sisters, especially Abdellaziz and Chahra,  
And to all those who are forgotten by my pen but always  
present in my heart.

## **Acknowledgements**

All the praise is due to Allah for giving me strength to finish this work.

This work would not have been accomplished without the contribution and endless support of many people, for whom I am sincerely grateful.

I am deeply grateful to my esteemed supervisor Mrs. LASSOUED Sabrina who has patiently guided the production of this work. Without her invaluable experience and advice, I would have found more difficulty to finish this dissertation.

I would like to thank the board of examiners; Mrs. BENRAIT Nawel and Mr. CHETTIBI Mohamed Walid, for having devoted some of their time and accepted reading and commenting on this dissertation.

I thank all teachers who helped me in realising this dissertation.

Special thanks to Master I students at the University of 8 Mai 1945, Guelma for their participation in this study.

## **Abstract**

The use of the most popular Social Networking Site, Facebook, as a Computer-Mediated Communication (CMC) offers English as a Foreign Language (EFL) learners genuine communication opportunities that can develop students' linguistic and cultural competencies. The current study aims at investigating the usefulness of using Fb on raising EFL students' cultural awareness. Accordingly, it hypothesizes that if EFL students' use Fb to communicate across cultures and receive sufficient cultural content as part of learning English, their cultural knowledge as well as their cultural awareness will be raised. To achieve the aforementioned aim, the current research adopts a descriptive method which involves quantitative and a qualitative tools; a questionnaire was administered to 57 Master I students and structured interviews were directed to 13 teachers at the Department of English, University of 8 Mai 1945, Guelma. The results revealed a positive relationship between the two variables and the research hypothesis is confirmed. Hence, the research advocate the use of Facebook by teachers as a pedagogical means to overcome students' lack of cultural knowledge in relation with the target culture. Furthermore, it suggests that students and teachers' awareness of the pedagogical uses of Facebook should be raised.

**Keywords:** Facebook, Computer-Mediated Communication, Cultural Awareness.

## **List of Acronyms and Abbreviations**

**CA:** Cultural Awareness

**CMC:** Computer-Mediated Communication

**CLT:** Culture Language Teaching

**EFL:** English as a Foreign Language

**Fb:** Facebook

**ICT:** Information Communication Technology

**SNS:** Social Networking Sites

## **List of Tables**

<b>Table 3. 1.</b> Period of English Instruction .....	39
<b>Table 3. 2.</b> Appreciation of English Level .....	40
<b>Table 3. 3.</b> Cultural Awareness .....	42
<b>Table 3. 4.</b> Language Proficiency Requirements.....	43
<b>Table 3. 5.</b> The Nature of the Cultural Content Knowledge Received from Classroom Instruction.....	43
<b>Table 3. 6.</b> Small c culture and Cross Cultural Communication.....	44
<b>Table 3. 7.</b> Advantages of the Knowledge of the Target Culture.....	45
<b>Table 3. 8.</b> Computer-Mediated Communication.....	46
<b>Table 3. 9.</b> Students' membership as Facebook users.....	47
<b>Table 3. 10.</b> Frequency of logging into Facebook.....	47
<b>Table 3. 11.</b> The use of Facebook for Cross Cultural Communication.....	48
<b>Table 3. 12.</b> Using Facebook to communicate with native speakers.....	49
<b>Table 3. 13.</b> Communication difficulties in cross cultural communication.....	50
<b>Table 3. 14.</b> Usage of Facebook as an educational tool .....	51
<b>Table 3. 15.</b> Usages of Facebook in educational community .....	52
<b>Table 3. 16.</b> Facebook as a Learning Tool.....	53
<b>Table 3. 17.</b> Facebook and cultural knowledge .....	53
<b>Table 3. 18.</b> Facebook and CA .....	54

## Contents

<b>Dedication</b> .....	I
<b>Acknowledgements</b> .....	II
<b>Abstract</b> .....	III
<b>List of Acronyms and Abbreviations</b> .....	IV
<b>List of Tables</b> .....	V
<b>Contents</b> .....	VI
<b>GENERAL INTRODUCTION</b> .....	1
1. Statement of the Problem .....	2
2. Aims of the Study and Research Questions .....	2
3. Research Hypothesis .....	3
4. Research Methodology and Design .....	3
4.1. Research Method .....	3
4.2. Data Gathering Tools .....	4
4.3. Population of the Study .....	4
4.4. Organisation of the Study.....	5
<b>CHAPTER ONE: Culture and Cultural Awareness</b>	
Introduction .....	6
1.1. Culture .....	6
1.1.1. Definition of Culture .....	6
1.1.2. Features of Culture .....	8
1.1.3. Views of Culture .....	9
1.1.4. Culture and EFL Teaching and Learning .....	10
1.2. Cultural Awareness (CA) .....	11

1.2.1. Definition of CA .....	12
1.2.2. CA and EFL Teaching and Learning .....	13
1.2.3. Developing CA .....	15
1.2.4. Techniques for Teaching CA .....	16
1.3. The Impact of Using Facebook on EFL students' Cultural Awareness .....	18
Conclusion .....	20

## **CHAPTER TWO: Computer Mediated Communication and Facebook**

Introduction .....	22
2.1. Computer Mediated Communication (CMC) .....	22
2.1.1. Definition of CMC .....	23
2.1.2. Characteristics and Advantages of CMC .....	23
2.1.3. The Evolution of CMC .....	24
2.1.3.1. CMC and the World Wide Web (WWW) .....	25
2.1.4. The Integration of CMC and Social Networking Sited (SNS) in Education .....	26
2.2. Social Networking Sites .....	27
2.2.1. Definition of SNS .....	27
2.2.2. Advantages of SNS .....	29
2.3. Facebook .....	30
2.3.1. Facebook Creation .....	30
2.3.2. Facebook Features .....	31
2.3.2.1. Facebook Profile .....	32
2.3.2.2. Connect with Friends on Facebook .....	32
2.3.2.3. Facebook's Group Application .....	33
2.3.3. Facebook as an Educational Tool .....	34



2.3.3.1. Educational Communities on Facebook .....	35
Conclusion .....	35
<b>CHAPTER THREE: Field Investigation</b>	
Introduction .....	37
3.1. Students' Questionnaire .....	37
3.1.1. Administration of the Students' Questionnaire .....	37
3.1.2. Description of the Students' Questionnaire .....	38
3.1.3. Sample.....	38
3.1.4. Data Analysis and Interpretation .....	39
3.1.4.1. Analysis of Results and Findings from the Students' Questionnaire.....	39
3.1.4.2. Summary of Results and Findings from the Students' Questionnaire.....	54
3.2. Teachers' Interview .....	56
3.2.1. Administration of Teachers' Interview .....	56
3.2.2. Description of Teachers' Interview .....	56
3.2.3. Sample .....	57
3.2.4. Data Analysis and Interpretation .....	57
3.2.4.1. Analysis of Results and Findings from Teachers' Interview .....	57
3.2.4.2. Summary of Results and Findings from Teachers' Interview .....	66
3.3. Pedagogical Implications .....	67
3.3.1. Recommendations for teaching Cultural awareness .....	67
3.3.1.1. Teachers .....	67
3.3.1.2. Learners .....	68
3.3.2. Guidelines of using Facebook to develop CA .....	68
3.3.2.1. Teachers .....	68

3.3.2.2. Learners .....	69
3.4. Limitations of the Study .....	70
3.5. Suggestions for Further Research .....	70
Conclusion .....	71
<b>GENERAL CONCLUSION .....</b>	<b>72</b>

## **References**

## **Appendices**

### **Appendix A: Students' Questionnaire**

### **Appendix B: Teachers' Interview**

### **Appendix C: Teachers' Interview Transcriptions**

## **ملخص**

## **Résumé**

## **GENERAL INTRODUCTION**

As the world continues to become more global, much attention in education is given to the need for English as a Foreign Language (EFL) educators and learners to develop a greater intercultural perspective. So, it is becoming imperative for our learners to be equipped with the skills and capabilities that enable them to perform in diverse settings that would call for interaction with people from different cultures. Accordingly, they need to a level of cultural awareness as a foundation for intercultural communicative competence. This latter can only be possible through the exposure to diverse cultures and people from different backgrounds. Fortunately, due to the advancements in Information Communication Technology (ICT) and Computer Mediated Communication (CMC), such exposure cannot be experienced only through travelling. Nowadays, technological tools that enable us to communicate with people from all over the world eliminating obstacles of time and distance are becoming available to everyone. Online platforms have created many opportunities for learners to have an immediate access to the world and to communicate with people from different countries and cultures. Social Networking Sites (SNS) like Facebook, Twitter...; have become increasingly integrated in students' daily life, which gives rise to a growing interest in the intercultural communicative potential of SNS.

On the whole, many studies have explored the impact of cross cultural online discussions on the learners' intercultural competence (awareness, sensitivity and adroitness) using empirical, formal and instructional approaches. However, few of them have investigated the cognitive impact of using an informal online platform such as Facebook on the learner's cultural knowledge and awareness development. Therefore, the present research aims at studying the effectiveness of using Facebook on EFL learners' Cultural Awareness in relation to the target speech community.

## **1. Statement of the Problem**

The core objective of EFL learning is the use of the target language (TL) appropriately in different contexts. It is agreed that developing a foreign language (FL) proficiency involves not only mastering the formal linguistic aspects (grammar, vocabulary, pronunciation), but it also requires proficiency in the socio-cultural elements which form the deep structure of culture. As a matter of fact, EFL learners have unsatisfactory knowledge of the socio-cultural dimension of the FL since they are exposed only to the aspects which are related to the surface structure of culture. Therefore, EFL learners are not able to communicate appropriately across cultures due to cultural unawareness. This cultural unawareness causes serious issues when learners are put in situations where they have to interact with people from the target culture. Misinterpretations and misunderstandings occur primarily when they lack awareness of their behavioural rules and project them on others. Thus, the main concern of this study is to demonstrate the effectiveness of using Facebook as a Social Networking platform in raising awareness of the deep structural aspects of culture through cross cultural communication.

## **2. Aims of the Study and Research Questions**

This study attempts to investigate the effectiveness using Facebook across cultures in raising EFL students' cultural awareness. In addition, it highlights the importance of teaching culture due to its privilege on the learners' cultural knowledge. Furthermore, it tries to check the learners' degree of familiarization and perception of cross-cultural online discussion.

Therefore, this study attempts to raise and answer the following research questions:

1. What are the learners' experience and perceptions of online discussion using informal platforms such as Facebook?
2. To what extent does the use of Facebook as a CMC tool promote EFL learners' development of cultural awareness?

### **3. Research Hypotheses**

In this study, it is assumed that communicating with people from different backgrounds and sharing diverse cultural content through Facebook can raise EFL learners' cultural knowledge. Also, it enables them to recognise the cultural differences which help to develop a greater cultural awareness.

H<sub>1</sub>: If EFL students receive sufficient cultural knowledge and communicate across cultures using Facebook, their cultural awareness would be raised.

H<sub>0</sub>: If EFL students receive sufficient cultural knowledge and communicate across cultures using Facebook, their cultural awareness would not be raised.

### **4. Research Methodology and Design**

#### **4.1. Research Method**

This research is conducted through a mixture of methods which involves quantitative and qualitative tools. It investigates the impact of using Facebook by EFL learners on their cultural awareness development through a quantitative method using a structured questionnaire. This later helps in gathering data about the students' familiarisation and perception of using Facebook across cultures and their level of cultural awareness. Moreover, the research also relies on the descriptive method through using structured interviews with EFL teachers. Qualitative data are gathered and analysed concerning their perceptions on

Facebook as an SNS tool for language practice and its effectiveness in raising cultural knowledge and promoting cultural awareness for EFL students.

#### **4.2. Data Gathering Tools**

This study will examine the effectiveness of using Facebook across cultures on EFL learners' cultural awareness through a structured questionnaire and a structured interview. In the first place, the questionnaire will be delivered to master I students at the Department of English, University of 8 Mai 1945, Guelma. This data gathering tool would help investigating EFL learners' level of familiarity and perception with social media and Facebook in particular. Also, it would enable to get an insight on whether or not students use this online platform to support their learning and to get in touch with native speakers of English. Furthermore, the structured interview was directed to EFL teachers in order to explore their attitudes towards the use of SNS and Facebook as an educational tool, and whether this site can be used to develop students' linguistic competence as well as cultural awareness.

#### **4.3. Population and Sampling**

The population of this study is composed of Master I students at the department of English, University 8 Mai 1945 Guelma. The sample includes only learners who use Facebook and it consists of both male and female gender. Master I students are supposed to be familiar with using Facebook, and they often communicate with people from all over the world in order to practice their English language skills. Moreover, they possess a level of cultural literacy, which was acquired either implicitly or explicitly during their previous years of study. Therefore, they should have acquired a level of cultural awareness and they serve as the most suitable sample. In addition, the population of the study includes a number of EFL teachers from the same Department. They were interviewed individually in order to get insights about their learners' level of cultural awareness, and to check their perceptions on

using Facebook as a SNS tool for language practice and its importance in raising cultural knowledge and promoting cultural awareness for EFL students.

#### **4.4. Organization of the Study**

This research is divided into two main parts: the theoretical part which encompasses the first two chapters while the practical part includes chapter three as a case study. The first chapter is devoted to the first variable; Culture and Cultural Awareness. It deals with the second variable; culture and cultural awareness. It covers the significance of teaching culture within foreign language classes. Also, it tackles the concept of cultural awareness, its importance for EFL learners, and how they can develop it. The second chapter is entitled CMC and Facebook. It covers a general introduction about CMC, SNS, and the largely prevailing Facebook culture. In addition, it tackles Facebook creation and its key mechanisms. Moreover, the chapter presents Facebook as an educational tool. The third chapter explores the case study, and it covers all the aspects related to the population under study. It presents the gathered data from learners and teachers through data gathering tools. Besides, it will analyze the participants' answers in order to obtain the needed results that will help in answering the research questions. The final findings help to confirm or reject the hypothesis, and to suggest some implications and recommendations for teachers and students about how to develop CA when teaching culture and when using Facebook. Finally, the research proposes suggestions for further researches.

## CHAPTER ONE

### Culture and Cultural Awareness

Introduction .....	22
1.1. Culture .....	22
1.1.1. Definition of Culture .....	22
1.1.2. Features of Culture .....	24
1.1.3. Views of Culture .....	24
1.1.4. Culture and EFL Teaching and Learning .....	25
1.2. Cultural Awareness (CA) .....	27
1.2.1. Definition of CA .....	27
1.2.2. CA and EFL Teaching and Learning .....	29
1.2.3. Developing CA .....	31
1.2.4. Techniques for Teaching CA .....	32
1.3. The Impact of Using Facebook on EFL students' Cultural Awareness .....	34
Conclusion .....	36



## **Introduction**

The interconnectedness between language and culture is undisputable. In the context of FL teaching and learning, it took decades for scholars to recognise the importance of teaching culture as part of language classes. Despite such recognition, there is a problem in terms of how exactly to teach culture so that to develop students' Cultural Awareness. Acquiring sufficient cultural knowledge and sensitivity of the target culture as well as their mother culture serves as a foundation to develop intercultural competence which allows students to act in appropriate ways in cross cultural encounters. Hence, the present chapter is devoted to culture and cultural awareness. At first, the chapter deals with some definitions of culture, its characteristics, and the views related to it. It also provides an insight about culture in relation to foreign language teaching and learning. Later, the chapter shifts to tackle the conception of Cultural Awareness, its definition and some techniques to develop cultural awareness inside language classes and on online platforms such as Facebook.

### **2.1. Culture**

#### **2.1.1. Definition of culture**

The word culture is polyfunctional and has broad meanings. Giving a specific definition for culture has proven to be problematic. Actually, there is a kind of vagueness even when scholars try to determine the origin of the term. Berger (2000) asserts that the word culture comes from the Latin 'Cultus' which means 'care' (para. 2). The Online Etymology dictionary claims that the word culture stems its origin from the Latin word 'Cultura', from middle French culture, which means "tilling the land" or simply "cultivating". O'sullivan et al (1994) stress the same meaning i.e. 'to cultivate', however, they state that the origin of the word culture is the Latin word 'Colere'. They add that the word may accede the meaning

related to agriculture, and they attach a more profound meaning to which they refer as 'cultivating the minds' or teaching people and make them well educated citizens (p. 69).

Apart from the etymological meaning, there are numerous definitions related to the word 'Culture'. One of the reasons behind such multiplicity of meanings goes to the fact that the word culture has been used to refer to different concepts, contexts and disciplines throughout history. In addition to this reason, "the term 'culture' is multi-discursive; it can be mobilized in a number of different discourses" (O'sullivan et al, 1994, p. 68). One fixed definition of culture cannot work in every context and domain. Moran (2001) adds that: "culture is multifaceted and there is no consensus on what culture is" (p.13). Accordingly, it is worth mentioning that Culture is a highly complex phenomenon. It is polyfunctional, and it is dealt with in different contexts and domains. That is why scholars tend to give an appropriate definition to culture according to the requirements of their field of study.

In his book "*Primitive Culture*", Taylor (1958, p. 13) equates culture with civilisation. In the same sense, Freilich (1989) added that "culture is synonymous with civilisation and therefore only the civilised has culture" (p. 3). Accordingly, we may say that culture is a human phenomenon. It is related exclusively to man, and it exists wherever human beings exist. Goodenough (1981) suggests that "culture consists of standards for deciding what is, standards for deciding what can be, standards for deciding how one feels about it and standards for deciding how to go about doing it" (as cited in Williams, 2015,p.10). Culture consists of the general principles that guide a particular society or civilisation. He also stresses the importance of experience in producing cultural components, and these latter, are always fluid and in flux. Samovar and Porter gave a general definition of culture:

Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations

through individual or group striving. (as cited in Adian & Arivia, 2009,p. 121)

All in all, culture is everything humans know, create and develop whether in the past, present or future. It is what ultimately affect their general ways of thinking and shapes their behavioural patterns.

### **2.1.2. Features of culture**

Despite the vagueness and multiplicity of meanings, there are a number of fixed features which characterise culture and upon which most scholars agree. First and for most, culture is typically a human phenomenon. It is what distinguishes man as a conscious civilised creative being. Second, Leininger stated that “culture is a learned and transmitted knowledge about a particular culture with its values, beliefs, rules of behaviour ...” (as cited in Hogg & Holland, 2010, P. 4). Helman (2007) adds that “culture can be seen as an inherited “lens” through which the individual perceives and understands the world that he inhabits and learns how to live within it” (p.2). Therefore, culture is perceived as learned and acquired from childhood through means of socialisation. It is not innate, but rather transmitted and learned from one generation to another. Third, culture is collective and shared by a relatively large group of people. In this sense, Van Oudenhoven (2011, p. 3) affirmed that “culture is a shared systems of values, norms, ideas, attitudes, behaviours, means of communication and the products of these”. Moreover, culture is integrated and all its components are interrelated and inseparable, which makes it difficult to analyse and know all about its underlying perceptions. Finally, Clifford and Marcus (1986, p.19) affirms that “culture is contested, temporal, and emergent”. Consequently, cultural elements are dynamic and they are involved in a continuous process of changing.

### **2.1.3. Views of culture**

Lazar et al (2007, p. 8) views the iceberg model of culture as the best way to identify its components. The tip of the iceberg, which is the small and the visible part of it, includes the apparent elements and the big themes related to culture like: literature, language, food, music ...etc. The remaining part of the iceberg, which is the hidden and the bigger part, covers the much deeper and implicit components of culture, for example: values, norms, beliefs, behavioural patterns ...etc. As can be noticed, the cultural components related to the surface part of the iceberg are evident and easy to come across during first interaction with a new culture. However, the cultural facets related to the deep structure of culture are much more obscure and require profound knowledge and understanding. Nevertheless, both of the surface and deep structures of culture are interconnected and it is of a paramount importance to have knowledge about the two of them to understand the target culture.

Besides the different suggested models of culture, cultural knowledge is often depicted in terms of big C ‘Culture’ and small c ‘culture’. The big or large C culture includes, again, the most visible part of a certain culture. Chastain (1988) states that big C culture is mainly related to “economic, social, and political history and the great politicians, heroes, writers, artists, etc. of the country” (p. 388). Lazar (2007, p. 8) adds that the facets of the big C culture are consciously transmitted from generation to another; hence, it is called the objective culture. The small c culture or the subjective culture, on the other hand, emphasises the more personal, informal, and implicit patterns of human interactions and viewpoints which are often unconsciously acquired. Therefore, it includes verbal and non verbal language symbols, behavioural patterns...etc.

#### **2.1.4. Culture and EFL teaching and learning**

It is generally agreed that language and culture are inseparable. Language plays a crucial role in creating, developing and maintaining “culture”. Through language, we transmit and share our beliefs, values, attitudes...etc. On the other side, the social structure may influence or determine linguistic structure and behaviour. This interconnectedness between language and culture has been of a paramount concern in the field of foreign language teaching and learning. In the past, the language teaching focused on developing the aspects of the language related to its structure regardless of any cultural or communicative purposes. In the late 70’s, the advent of Communicative Language Teaching (CLT) has changed the merely structural approach of teaching language, and the integration of culture became imperative due to the need of developing students’ communicative competence. By the 80’s onwards, the need of teaching culture in language classes has been acknowledged, but there was a conflict about how and what exactly should be taught concerning culture.

The integration of teaching culture in foreign language classes has proven to be advantageous. First and foremost, culture teaching has a motivating effect on learners of the language. Scholars like Gardner and Lambert (1965, p. 197) proved that studying about the culture of the target language community increases learners’ curiosity and interest about the culture and the language; hence it boosts their motivation and positive attitude towards the language. Besides, integrating culture in the language curriculum is beneficial to promote intercultural understanding. To achieve such purpose, teachers should focus on supporting their language classes with a special attention to the similarities and the differences between the mother and the target cultures. Moreover, learning about culture may enhance learners’ knowledge about the target culture as well as their awareness about their own culture. Chastain (1988) argues that “fundamental factors that invoke a subconscious response must be brought to the conscious level in order that the students may begin to realise their own

cultural values and those of second-language speakers” (p. 384). It is important to realise that much of the deep structure of culture is often acquired unconsciously, and students’ exposure to a different culture, which may oppose their own in many ways, may drag their attention and appreciation towards their own cultural values.

Despite the fact of integrating culture in EFL teaching and learning, the cultural content received by learners is still insufficient. EFL students should acquire a certain amount of knowledge and skills related to the target culture. As mentioned by Herron (2000), cultural learning is most often identified in terms of big C culture, which is only a small part of the complex nature of any culture. Fortunately, thanks to the influential works of Nelson Brooks that teachers came to realise that teaching culture should transcend the merely artistic expression to include the deep and informal “distinctive life way of people” (as cited in Orlova, p. 180). Similarly, Chastain (1988) argues that small c culture is “highly recommended as the basis for selecting cultural content for second language classes” (p. 388). Even though some scholars argue that small c culture is difficult to teach, others believe that it can be introduced to EFL learners (Orlova, p.180). The notion of small c culture is fairly new and it is considered of a crucial importance in language teaching and learning. It has the potential of supporting learners’ communicative competence so that to appropriately communicate with people of the speech community.

## **2.2. Cultural awareness**

In the discussion of culture and language teaching and learning, the conception of Cultural Awareness (CA) is often brought to picture. CA is a broad term and it is often seen in relation to other terms such as: “ intercultural communication”, “ intercultural communicative competence”, “fremdverstehen” ( understanding the other), “intercultural studies”,

“multiculturalism” ... etc. CA is perceived as the foundation of intercultural competence, and it is crucial to develop both CA and IC in EFL teaching and learning.

### **2.2.1. Definition of CA**

Tomlinson (2001) points out that cultural awareness requires an understanding of one’s own culture as well as other people’s culture (as cited in Tomlinson & Masuhara, 2004, p. 3). Equally, Tomalin and Stempleski (1993, p.5) suggests that CA encompasses three main concepts:

1. Awareness of one’s own culturally-induced behaviour.
2. Awareness of the culturally-induced behaviour of others.
3. Ability to explain one’s own cultural standpoint.

It is important to highlight that becoming aware of one’s own cultural dynamics is quite complicated because we are dealing with the “hard core” of our culture. Edward T. Hall in his seminal work *The Silent Language* characterise culture as “out of conscious”. “Since we are born we have learned to see and do things at an unconscious level” (Quappe and Cantatore, para. 5) and culture becomes so deeply embedded in us. Maghiar argues that culture “relates to us at much deeper levels which are more difficult to change: levels to do with structures, values and beliefs” (as cited in Constantin, 2013, p. 93). That is why people tend to reflect worldviews, concepts and attitudes of the group they belong to. In this case, CA provides the ability to overcome ethnocentrism to reach an awareness of one’s cultural values. It helps us to understand a) why do we do things in a certain way? b) How do we see the world? c) Why do we react in that particular way?

In addition to being aware of one’s own culture, much of CA deals with the knowledge of the target culture or cultures. It aims at generating willingness to understand and have positive attitudes towards other culture, or what is referred to as ‘cultural sensitivity’. Tomalin and

Stempleski suggest that cultural awareness is about developing “sensitivity to the impact of culturally-induced behaviour on language use and communication” (as cited in Cardona, Rico, Sarmiento, 2015, p. 1364). In other words, CA involves an understanding towards a culturally different group of people including their verbal and non verbal communication and the concepts and values underlying their behavioural patterns. Another key point about gaining knowledge and developing understanding towards the target culture is that we are going to explore and examine our possible biases, prejudices, and even correct stereotypes that we hold for a particular cultural group. With this in mind, Bada stresses that being knowledgeable of the target culture does not lead necessarily to the acceptance and adoption of its values and social characteristics. The objective of this process is to “refine the self so that it can take a more universal and less egoistic form” (p.100).

Moreover, Tomlinson (2001) adds that CA includes a tendency to believe in the equality of cultures, and an interest in the similarities and differences which possibly exist between them (as cited in Tomlinson & Masuhara, 2004, p.3). It is imperative to believe in cultural relativism i.e. culture is relative to us and our way is not the only way. As a matter of fact, cultural awareness becomes essential when we have to communicate with people from different cultural backgrounds. It is very difficult to think and act following your own cultural norms within the context of another culture. Misunderstandings may arise because of the lack of cultural knowledge. Being aware of cultural differences reduce the risk of acting inappropriately in cross cultural situations.

### **2.2.2. CA and EFL teaching and learning**

In today’s globalised world, the importance of cultural awareness as a foundation to develop intercultural communication skills is becoming more and more evident. In the context of EFL teaching and learning, CA has become a major aspect in language teaching. It has



enormous advantages on learners' language proficiency and communicative competence, which are the basic goals teaching a language. According to CEFR (2001), learners need to be aware of the sociocultural knowledge of their own culture as well as the target culture and the relations between them so that to develop intercultural competence and be able to communicate with the people from the target language community. Plus, CA refers to learners' positive changes of attitude towards the target culture and its people. The development in CA help learners to widen their worldviews, be more tolerant and open minded in order to achieve cultural sensitivity and empathy.

CA is central for intercultural competence. Byram (1997) defines ICC as the ability to carry out an effective communication with people from different cultural backgrounds. In his model of ICC, CA or "Savoir s'engager" (Critical Cultural Awareness) takes place along with three other components: *Savoir comprendre* (skills of interpreting and relating), *Savoir apprendre/faire* (skills of discovery and interaction), and *Savoir être* (attitudes). He defines CA as "the ability to evaluate critically and on the basis of explicit criteria perspectives, practices, and products, in one's own and others' cultures and countries" (2001, p. 53). For further illustration, CA contributes, along with other skills, to make the learner a competent intercultural speaker through developing the ability to think analytically for deep understanding towards the mother culture and the target culture with all their facets and relations. This helps them to have a sense of appreciation towards the two or more cultures.

However, despite its importance, scholars such as Byram (1988), Byram and Esarte-Sarries (1991), Byram and Morgan (1994), and Morgan and Cain (2000) have pointed out that teaching for cultural awareness and understanding is often ignored in foreign language teaching (as cited in Thu, 2010, p. 24). Therefore, Knuston (2006) suggests that teachers should analyse students' ability to function in appropriate ways and their academic needs in term of cultural knowledge and awareness (as cited in Beaudrie, et al, 2009, p. 167-169).

Teachers' role and their attitude towards the target culture are extremely important. Rivers (1968, p.315) points out that it is impossible for teachers to hold their impressions concerning the target culture from conveying them to their students. That is why, they should have a positive or at least a neutral attitude coupled with the sufficient knowledge about the target language community. This way, they would choose the appropriate methods to support students with cultural input as well as they would have the ability to instruct student's on the cultural background of the language use and help them explore the culturally based differences to promote understanding instead of prejudices or wrong stereotypes. When teaching CA, teachers should perceive their educational role as continuous effort to promote cultural tolerance, mutual respect and understanding.

### **2.2.3. Developing CA**

While developing CA there are some key considerations that teachers and students need to keep in mind. In the process of developing of CA, students are involved in a process of self awareness as well. When exposed to large amount of cultural knowledge about the TC without referring to their mother culture, they may feel alienated from themselves, from the people of their own culture, and even from the people from the TC. Knutson (2006) argues that students should be encouraged to recognise their cultural identity in relation to other culture as a first step to develop their cultural awareness (as cited in Beaudrie et al, 2009, p. 167). Therefore, while teaching a foreign language, teachers should be sensitive towards the students' psychology, and they should use teaching techniques which promote cultural understanding rather than just supporting students with merely foreign cultural knowledge.

When teaching CA along with foreign language teaching, Seelye (1968) suggests that students' should demonstrate acquiring certain understandings. First, they should understand that people act the way they do because they are following options the society offers and

allows for satisfying basic physical and psychological needs. Second, they should understand that social variables affect the way people speak and behave. Third, they can demonstrate how people conventionally act in the most common situations in the target culture. Moreover, they should develop the skills needed to find and analyse material about the target culture from the library, media, and personal observation. Finally, they should possess curiosity to learn about the target culture and empathy toward its people (as cited in Rivers, 1968, p. 323-4)

#### **2.2.4. Techniques for teaching CA**

Galloway (1984) suggests that the teachers' instruction should include four main categories of understanding: convention, connotation, conditioning, and comprehension. The main aim of the four categories framework is to build and develop cultural understanding.

- 1. Convention:** there are two types of conventions that are needed to be handled: a) context determined convention; which deals with the paralanguage or the extralinguistic behaviour related to given situations, and b) function- determined conventions; which includes conventional utterances or expressions whose occurrence is closely tied to different social situations and contexts. The main objective of this category is to get an insight about people' typical behaviour in common situations.
- 2. Connotation:** this category allows students to discover and examine the culturally determined associative meaning which is commonly related to certain words. Also, learners get to understand and even experience the feelings and images evoked by words from the target language.
- 3. Conditioning:** this type tackles the fact that all people respond in a culturally conditioned behaviour. Students need to understand and to learn how to interpret behaviours which are distinct from their own without making judgements based on their cultural ways. They

also need accept that there are possible differences so that to develop empathy towards the target culture.

- 4. Comprehension:** this aspect can best be achieved by exploring one's own biases and prejudices, examining one's stereotypes, avoiding overgeneralisation, and experiencing ways to resolve conflicts and avoid misunderstandings.

Hughes (1986) provided some techniques for teaching cultural awareness. Notably, these techniques focus on the mother culture as well as the target culture with a special focus on exploring the differences between both of them.

- 1. Comparison Method:** in a presentation, learners are asked to compare one or more items of the target culture which are different from their mother culture. After that, a class discussion would be held to focus on these differences and the possible problems they would cause.
- 2. Culture Assimilators:** this technique was first developed by psychologists so that to facilitate the acculturation process. It includes a short dialogue between a native speaker and a foreigner. This cross-cultural interaction could be misunderstood by students. Later, students would be asked to choose the right explanation out of four possibilities. Finally, they would correct the task with the teacher with the possibility of checking for further information at home.
- 3. Cultural capsules:** in a few minutes presentation, the teacher would give some differences between mother and foreign customs along with some questions to start a class discussion. The presentation is usually supported with visual aids to better illustrate the differences.
- 4. Drama:** students are asked to perform series of short scenes including misinterpretations that may happen in the target culture. At the end of the scene, the

problem would be analysed, clarified and solved. This technique teaches students how to act when cross- cultural misunderstandings happen.

- 5. Culture Island:** this technique can be performed in classroom as well as in a virtual online platform. Basically, the teacher creates a culture island through putting the students in the context of the target culture using posters, pictures ...in order to attract student's attention. S/he can, later, elicit some questions and comments.

Tokic (2013) adds that techniques of teaching cultural awareness may take the form of out of class activities such having a pen pal through SNS. Using Facebook, for example, enables students to have friends and pen pals from other cultures. They can exchange information about their way of life. The learner may chose to share what s/he finds out about the target culture.

### **2.3. The impact of using Facebook on EFL students' Cultural Awareness**

According to Ho (1999), CA development as part of foreign language teaching and learning is influenced by a number of factor. Among these factors: the teacher's knowledge and attitude towards the target culture, the devoted time for teaching culture and cultural awareness, and the availability of native speakers to practice the language to develop communicative and intercultural competence. As cited in Ho (1999); Kramsch and Sullivan claim that the teacher's cultural knowledge is the main source of information for the students since he is *the expert knower of the language*. However, in the age of information technology and the development in communication technologies, this role of the teacher is diminished (as cited in Ho, 2009, p. 63–76). In the globalisation age, they can explore the target culture by themselves. Students can get access to different resources which can supply them with cultural knowledge. Nowadays, they are able to communicate with native speakers overcoming obstacles of time and distance using the different available Social Networking

Sites (SNS). The latter privilege serves as a rich cultural source as well as an important issue that needs to be taken into consideration.

When speaking about SNS, the popularity of Facebook is undisputable. Nowadays, Facebook is part of everyday life for most of students. Besides, it has the potential of being a successful educational platform for teachers and students alike. It raises students' motivation to learn the foreign language and provides opportunities for authentic language practice and learning. Undoubtedly, there are numerous works about the impact of Facebook on business, social life, education...etc, but few of these works deal with its impact on EFL students' cultural awareness. Despite so, Facebook's applications and multimedia, if used in the right way, can provide students with cultural resources, and it even may mirrors the target culture. Moreover, it provides an excellent authentic platform for teacher and learners to practice their language and develop their cultural knowledge and even their intercultural communication when engaging in synchronous and asynchronous communication with native speakers. At this point, it is important to refer to some previous studies that have approached roughly the same issue but from different angles.

In a collaborative experimental study, Zeiss and Isabelli (2005) investigate the impact of asynchronous computer mediated communication on enhancing cultural awareness. The experiment engaged university learners from U.S and Mexico in three CMC cultural exchanges throughout the course of an academic semester. The data of this investigation indicated that engagement in CMC activities corresponds to higher awareness of certain aspects of the target culture over students who did not participate in CMC. However, the results also showed that CMC is most effective for increasing awareness of the current events followed by the daily life of the target cultures. Hence, the participants were engaged in more personal social relationships than merely instructional and educational collaboration.

Jin (2013) has studied the impact of using facebook on Korean learners' intercultural competence. The researcher conducted an experiment of collaborative learning between an EFL classroom at the Korea National University and a classroom at Indiana University USA using facebook as the main tool for intercultural communication. The results showed that most of Korean students considered their overall intercultural learning experiences using Facebook as positive and rewarding. This study contributes to a greater understanding of how a Web 2.0 tool such as Facebook can be adopted to promote EFL learners' IC development. However, the study pointed out that the adoption of Facebook should be accompanied with carefully-designed tasks.

Deng, Chen, and Li (2017) attempted to connect students from two geographically separated regions and with different cultural backgrounds via a formal online discussion platform (Moodle) and an informal social-oriented platform (Facebook). In this study, students were encouraged to have casual and free talk on any topic that interests them using facebook. The results showed that the informal online platforms engaged students from two regions collectively in exchanging perspectives and reflecting and discussing various issues, which contributed to broaden their knowledge about the target culture and to promote cultural awareness.

## **Conclusion**

To conclude, language and culture are deeply related. Accordingly, teaching culture as part of foreign language teaching is considered as the fifth skill along with the other language skills. As a matter of fact, teaching culture has proved to be insufficient since it often focuses on aspects related to big C culture while the aspects related to small c culture are more important to develop cultural knowledge. Accordingly, students are impossible to reach cultural awareness from the cultural knowledge received in classroom. On the other side, SNS

and Facebook offer a highly advantageous online platform to be used as a tool for instruction. With careful planning, teacher can use this site in a variety of ways so that to support classroom instructions like sharing cultural contents and blended learning. This could help students to get more time devoted for cultural learning, since most of the times the time allowed for cultural teaching is insufficient. Also, they could use Facebook to communicate with native speakers. Such authentic experience may not only give students a valuable opportunity to practice the language, but also helps them to enlarge their cultural knowledge about the deep structure of the target culture. This contributes in a way to develop their cultural awareness.



## CHAPTER TWO

### Computer Mediated Communication and Facebook

Introduction .....	7
2.1. Computer Mediated Communication (CMC) .....	7
2.1.1. Definition of CMC .....	7
2.1.2. Characteristics and Advantages of CMC .....	8
2.1.3. The Evolution of CMC .....	9
2.1.3.1. CMC and the World Wide Web (WWW) .....	10
2.1.4. The Integration of CMC and Social Networking Sited (SNS) in Education .....	11
2.2. Social Networking Sites .....	12
2.2.1. Definition of SNS .....	12
2.2.2. Advantages of SNS .....	14
2.3. Facebook .....	15
2.3.1. Facebook Creation .....	15
2.3.2. Facebook Features .....	16
2.3.2.1. Facebook Profile .....	17
2.3.2.2. Connect with Friends on Facebook .....	17
2.3.2.3. Facebook's Group Application .....	18
2.3.3. Facebook as an Educational Tool .....	19
2.3.3.1. Educational Communities on Facebook .....	20
Conclusion .....	20

## **Introduction**

The development in information and communication technologies has changed people's learning, work, and daily life. Back in time, CMC presented a new form of communication which brought changes in social organisation. The potential of having a real self along with a virtual self, or avatar (Bell, Loader, Pleace & Schuler, 2004, p.22), coupled with the advantage of crossing geographical borders were revolutionary. In the following decades, the software underlying CMC have been developed and even replaced. Consequently, CMC have been changing very significantly in form and it became an umbrella term which covers even the different types of nowadays Social Networking Sites (SNS) including Facebook. Due to the privileges they represent, CMC tools, SNS and Facebook in particular were adopted in different areas of life and proved to be advantageous in the field of education. In the light of the previous ideas, this chapter is an attempt to provide a detailed overview about the Computer Mediated Communication (CMC) and Facebook as a Social Networking Site. It covers the ever changing definitions of CMC as well as it traces CMC's evolution in order to understand its nature, types, characteristics, and advantages. The chapter also tackles a number of definitions for Social Networking Sites (SNS) along with some of its advantages in education. Finally the chapter concludes with Facebook, its definition, its key features, and its usage as a tool for education.

### **1.1. Computer Mediated Communication (CMC)**

Computer-mediated communication and its connection to the ever evolving networks is one of the major technological innovations of the late 20th century. CMC is a very broad term which includes a various communication mediums and processes.

### **1.1.1. Definition of CMC**

With the development of communication technologies, the definition of Computer Mediated Communication (CMC) has changed through time. CMC is generally defined as: “the process by which people create, exchange, and perceive information using networked telecommunications systems that facilitate encoding, transmitting, and decoding messages” (December, 1996, para. 2). In fact, one of the main principles of information system (IS) is to improve and facilitate communication in the various settings of our lives. More specifically, Herring stated in 1996 that CMC is the “communication that takes place between human beings via the instrumentality of computers” (p.1). Accordingly, CMC refers to the different systems that enable people, who are separated from each other by distance and time, to communicate with each other by means of computers and networks. However, with the rapidly changing nature of communication technologies, CMC became a broad term which is better defined without specifying forms. So, it is described as the human communication which occurs through the use of two or more electronic devices (McQuail, 2005). This type of communication can be held through various types of networking technology and social software. Besides, it refers to the various communication processes realised by computer technologies which can involve individuals and even groups. For further illustration, CMC has traditionally referred to those communications that occur via computer-mediated formats, and it has also been applied to other forms of text-based interaction such as text messaging and any manner of conversation which is done through an electronic medium as well.

### **1.1.2. Characteristics and Advantages of CMC**

Notably, the computer or the medium of communication brings certain characteristics to the communication process making it highly advantageous. Romiszowski and Mason (2004)

identify three main characteristics of CMC. First, when using CMC, the participants are involved in complex interactive processes because CMC merges written communication with, relatively, spoken telecommunication coupled with the ability to provide feedback in many ways. In addition, the communication process in CMC can be Multiway instead of only two-way communication. In this case, all participants of a group may receive and respond to messages from all the other participants. Such multiway communication is always advantageous in an educational context. Moreover, CMC allows the communication process to be either synchronous or asynchronous. Synchronous refers to real time communication like instant messaging, chat rooms, Skype and so on. In asynchronous or offline communication, there is a significant time delay between sending and reading the message; the sender and the receiver do not have to be logged at the same time. It is very far from being described as a conversation and it allows one-to-one as well many-to-many exchanges of messages. The most common types of this mode are: email, discussion lists, and most forms of bulletin boards and computer conference (Romiszowski & Mason, 2004, p. 398).

### **1.1.3. The Evolution of CMC**

CMC varies according to the technologies on which it is based, and according to its contexts of use. Stating the different types of CMC along side with CMC's historical background is useful. Actually, the emergence of CMC modes is closely related to the history of the Internet itself. Jones (1995) broadly defined the internet to include its predecessor the ARPANET, the Usenet, and he also provided a useful historical background For CMC. During the 1960's, the Defence Advanced Research Program Agency (DARPA) conducted the first attempt to connect a large number of computers through the APANET network. The latter allowed researchers to communicate, to research, and to share information using electronic mails from one person to another. After that, mailing lists and bulletin boards were created so that to allow a person to share messages with many users. In order to use these

'newsgroups', one has to mail the message to a central point from which the content would be reflected to other users who are subscribed to the list. Boards and lists gather information and news posted by users and allows them to react and interact by replying to the different contents of messages. The largest repository of newsgroups, however, was the later created Usenet. During the 1970's, computer networks evolved and more software and hardware, which govern data transmission, were developed and connected to the APANET. At this point, the APANET was modified to be called the 'Internet'. The latter was often used to get access to electronic mails and newsgroups, which were once the two basic forms of CMC (Jones, 1995).

#### **1.1.3.1. CMC and the World Wide Web (WWW)**

As discussed above, the Internet is defined broadly to include its predecessor the ARPANET, the Usenet (Jones, 1995), and later the World Wide Web (WWW). Before the emergence of WWW, the user was only a consumer of information, not a producer. The evolution from Web 1.0 to Web 2.0 has resulted in a more participatory and social culture of learning and content generation. The arrival of the WWW and Web 1.0 in particular has better developed the internet and enhanced its speed. However, "in Web 1.0, users were passive consumers of information and characterised as the public" (Eteokleous, Ktoridou, Stavrides & Michaelidis, 2012, p.364) because they are not allowed to take part in processes such as producing or sharing contents, like messages or news, in the Web. Thus, Web 1.0 users were only involved in the 3 Rs processes; reading, receiving and researching (Richardson, 2009, p. 26). But still, such development was advantageous for the internet since it became a bit more social as popular CMC tools like email and discussion boards have shifted to depend on this effective Web. The technological advancement in information technology and telecommunications lead to the development of Web 2.0 or the participatory web which opened up a whole new world of electronic communication and new CMC tools

began to develop rapidly. It facilitates collaboration and online information sharing rather than just one-way communication. The users became allowed to actively articulate and make themselves visible within the web. Hence, The Web 2.0 users become involved in much more productive processes: contributing, collaborating, and creating (the 3C's) (Richardson, 2009, p. 27).

#### **1.1.4. Integration of CMC and Social Networking Sites (SNS) in Education**

Currently, CMC tools; especially those related to WWW 2.0 technologies like the social networking sites (SNS), have become central to the majority of university students' everyday life. The implementation of CMC in EFL settings has become more desirable due to the nature of CMC which has numerous pedagogical benefits in Language Learning. First, Chen (2005, p. 172) argue that CMC increases interactive communication and exposure to the Target Language (TL) since it provides the learners with opportunities to communicate, to exchange information, and to learn collaboratively with their peers and with other learners from all over the world. This way of learning provides authentic social and cultural interactions for the learners which would enrich their socio-pragmatic knowledge (the aspect of language use related to everyday social practices). Second, many researchers advocate CMC's positive effect on the learners' language proficiency. They argue that CMC tools help develop the writing and speaking skills of the learners. Chen (2005) states that: "Web-based communication tools such as emails, web journals, and discussion boards that allow learners to easily give and reply comments motivate learners to actively engage in interactive tasks and promote writing quality" (p. 173). Also, Hubbard suggests that CMC tools which allow audio as well as audiovisual communication, such as audio and video conferencing or voicemail can develop learners' speaking skill (as cited in Chen, 2005, p. 174). In addition, CMC encourages learners and motivate them to learn the target language, which can support learners to become autonomous and more responsible and willing to engage in their own

learning. Moreover, CMC promotes social equality and identity. According to Hansen “online media communication is suggested to be less stressful and more face-saving than face-to-face communication” (as cited in Chen, 2005, p. 175). Chun (1994) and Warschauer (1996) advocated its benefits for shy and introverted students since learners are more willing to make their own contribution by expressing their personal opinion because they are not stared by the whole class. Henceforth, CMC is marked by higher levels of self-disclosure in conversation as opposed to face-to-face interactions. Self disclosure is any verbal communication of personally relevant information, thought, and feeling which establishes and maintains interpersonal relationships.

## **1.2. Social Networking Sites (SNS)**

By the end of the first decade of the new millennium, Social Networking Sites (SNS) and services became integrated in our modern world. Ginger (2008) stated that: “Internet based systems of SNS have vitally reframed and reformed computer mediated communication” (p.7). Since their introduction, social network sites (SNSs) such as Fceebok, MySpace and others attracted millions of users and they present an essential form of CMC nowadays.

### **1.2.1. Definition of SNS**

Despite the fact that Social Networking Sites (SNS) became an integral part of our daily life, many people are still not aware of their exact definition. A Social Networking Site is also known as Social Networking Website (SNW) or Social Website (SW) and it can be defined in various ways. Ryan (2011) generally defines SNS as: “A cluster of people connected for a specific reason” (p. 4). Accordingly, SNS are those digital online platforms that enable people, who share similar interests, to communicate and establish a network of social connection. More specifically, Ellison and boyd has defined SNS as:

Web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system. The nature and nomenclature of these connections may vary from site to site. (p. 1)

Although there are different types of SNS with their own distinct features, they do share the same kind of basis. All SNSs allow their users to create an online public profile by providing a number of personal data related to the user like: name, age, gender, email, picture (not obligatory in some sites) ... The most common way used is to log into the profile by providing a valid email ID and a password. Once the user enters the profile, a list of people with whom s/he shares connections would be articulated. This is the main goal of SNS i.e. meeting people you already know and keep in touch with them. However, such aim extended with the possibilities SNS can offer, and users have the privilege of meeting even people they have never met in real life otherwise. Since the appearance of WWW 2.0, which is the basic operator of Social Network, many SNSs have been developed. Social networking sites (SNS) and services have emerged such as My Space, launched in 1999; Friendster, launched in 2002; Facebook, which started as a college network in 2003. These SNS tools became very wide spread in a short period of time because of their easy use, availability and flexibility. Social Networking Sites (SNS) are often used interchangeably with Social Media despite the slight difference which exists among the two terms. Baym (2011) defines Social Media as “online environments which enable social interactions” (as cited in Leppanen, Kytölä, Jousmaki, Peuronen & Westinen, 2014, p. 2). In fact, Social Media is a broader concept than SNS; it is an umbrella term which includes SNSs along with blogs, wikis, broadcasting, content sharing sites... (Page, Barton, Unger & Zappavinga, 2014, p.5). While the main purpose of SNS is to establish a network of friends, fans and followers with whom you share a particular interest, Social media, on the other hand, enables users to upload different types of media, whether videos, blogs, newsletters, eBook... along with the ability to connect with



other users. Accordingly, experts in SocialMediaExaminer.com state that some of the current SNSs, like facebook, can be identified as Social Media as well since it offers the potential to accomplish both SNS's and Social Media's goals (2013, para 7).

### **1.2.2. Advantages of SNS**

Jones (2008) calls the people whose birthdays range from 1982-2002 the "Net Generation" because they were exposed to the interactive technologies of the Wide World Web 2.0. Today, millions of people use various social networks, such as Facebook, MySpace, Twitter, Delicious, Flickr, LinkedIn, and Live Journal. By Using these sites and applications, the users can create profile pages and groups with common interests. They can socialize; upload pictures, video, music; comment on events, and so on. As can be noticed, social networking sites are becoming an integral part, if not a major constituent in people's everyday life including their workplace and academic settings. Nowadays, students and educators alike become active members of social networking communities, and most of learners spend a great deal of their time inside and outside the classrooms on social networking websites. Kord and Wolf-Wendel (2009, p. 104) suggest that online social networking is influencing both academic and social lives of the youth. Picciano (2009, p. 10) pointed out that online activities should be integrated in the classroom in a planned and pedagogically valuable manner in order to support the students' academic development. Also, the trend of acquiring English as a foreign language (EFL) through blended learning (BL) promote the use of online web based interaction within learning whether outside the classroom or blended within the regular Face to face (FTF) interaction inside the classroom. Thus, it can be beneficial to use these popular sites to support English language instruction in EFL. Actually, regarding the potential of Web 2.0 and its accompanied development to the user's role; the learning networks have taken the form of social network communities and the social networking can be transformed to educational networking (Hargadon, 2009, p. 4).

### **1.3. Facebook**

Today's social media have evolved into many different sites with their own distinct features. Facebook is one of these sites, and it is the largest and the most popular social networking site with 2.234 millions monthly active users according to statista.com website. It relies on the dynamics of Web 2.0 technology which indicates that it is highly collaborative and interactive.

#### **1.3.1. Facebook creation:**

Facebook was first launched in 2004 by Mark Zuckerberg, Dustin Moskovitz, Eduardo Saverin and Chris Hughes. They were computer science students at Harvard University. At first, the website was called 'Facemash', and its initial aim was to compare and select the most attractive person from a choice of pictures (Chakrabarti, 2011, para. 6). Kirkpatrick (2010) said that the pictures were hacked from the "so-called facebook" kept by Harvard undergraduate students' residences (p. 23). Facemash had a very good response during the first hours of its launch. Despite so, Zuckerberg was expelled from the University for taking students' pictures from Harvard's restricted computer network without permission. Luckily, the charges were dropped after he made a public apology. After the success of 'The Facemash', Zuckerberg decided to expand his project when he heard students requesting the administration so that the university creates a website where all students can find each other. He wanted to build a website that would perfectly fit to student's wish since the university did not respond to their request. In January 11, 2004, TheFacebook.com was developed with financial support from Zuckerberg's friend Eduardo Saverin. At first, the Website was used by Harvard students, and eventually, it was open to university students in US, Canada, UK and other universities around the world (Chakrabarti, 2011, para 8-9).

In the late of 2005, the site was renamed as 'Facebook. Later, the Facebook culture kept spreading to include high school students and employees of particular companies. Eventually, the site opened its doors to everyone of age 13 and older with a valid email address since September 2006 (Chakrabarti, 2011, para 10). Facebook Company's development is considered as extremely rapid. While it was first purchased for \$200,000, the company's worth more than \$41 billion after a few years of its creation. Facebook is not only the largest web community on the globe; it is the third largest web company after Google and Amazon.

There are numerous social networking sites, but the current research focuses only on Facebook, since it combines the different niches of most other social networking sites. Unlike the other social networking sites, Facebook incorporate a variety of applications which are embedded into its platform. Every social networking site is characterised by a feature which distinguishes it from the other social online platforms. For example, Twitter focuses on tweets and blogs; Instagram helps its users to save, display and share pictures with friends. Facebook, on the other hand, gathers all these services coupled with other features like creating and joining groups, exchanging either synchronous or asynchronous messages ... All these applications besides the easy use, qualify Facebook to be far more sophisticated than many of its SNS counterparts. Actually, Using Facebook alone can be an alternative that replaces two or three other social networking sites.

### **1.3.2. Facebook features**

Facebook is one of the fastest-growing and best-known sites on the Internet today (Stone, 2009). It is a rich site in terms of the features it can offer for users of Social Media.

### **1.3.2.1. Facebook profile**

A facebook profile is owned by the user, and can provide useful information about him/her for other users. Establishing a Facebook profile is quite easy, and it follows the same process of creating personal profiles in any other SNSs as described previously (see p. 13). When visiting your profile, other users' main focus is your 'Wall', which is the main constituent of your profile. The posts on the profile wall can either be generated by the user or his/her friends. Most significantly, the owner of the profile has a complete control over the content of the wall, and s/he can create different types of posts on it. According to Vatrupu (2015), the user can generate two types of contents: "textual content or dynamic content" (p. 6). Textual contents are simple in nature and refer to posts in form of texts like status updates, whereas dynamic contents are complex in nature and consist of posts in form of photos, videos, links and attachments...

In addition to the wall tab, Facebook profile contains other tabs. First, the info tab contains biographical information about the user. It presents basic data such as where the user is from, relationship status, and even political and religious orientations. Besides, the user may opt for more personal information about his/her favourites related to books, movies, TV shows and music. Also, data about education and work can be provided. Second, the next tab is the photos tab. It contains your profile photos in an automatically created album as well as the photos the user uploads and the photos s/he has been tagged in. Finally, besides these tabs is the Friends box where the user's list of friends is articulated as well as a list of suggested friends (Pearlman & Abram, 2010, p. 81).

### **1.3.2.2. Connect with friends on Facebook**

On Facebook, the users can interact by sharing activities and interests and build connections with friends. Facebook (Fb) is a type of SNS and it is all about establishing a

friends' network. There are many ways to connect with Facebook friends either privately or publically depending on the type of the relationship between Fb friends and the content they want to communicate. If the user wants to connect with friends privately, Facebook messaging, sharing contents and poke application are perfect ways to do so. Messaging is way of personal communication can be achieved through using Facebook inbox, which is the traditional way, or through Facebook messaging application 'Messenger'. On Facebook, you can send messages to people who are your Fb friends as well as people who are not. If the messaging is synchronous, then it is called instant messaging (IM) which is a way of 'chat'. Sharing is a way of connecting with friends as well. The user can share different types of contents through Fb messaging app, either links or a whole set of contents and posts. Plus, the user can poke your friends as a way to say 'hello' or just as a sign in order to attract the user's attention. The user then can either poke back or hide the poke. In addition to private communication, there are other ways to connect with friends but rather publically. Here, Facebook user can either write directly on friends' profile walls or s/he can comment on already shared friends' posts (Pearman & Abram, 2010, p. 137).

### **1.3.2.3. Facebook's Group Application**

Facebook offers the option of either establishing or joining virtual communities through its pre-installed group application. The group may consist of people who are either your friends or not. If you have created or joined a particular group, this latter would appear in the group section on your profile. In fact, Facebook groups can be identified as a profile which is shared by many people. As a member of a group, you can share contents and also receive the other member posts on the group's wall. However, if any of the members want to post something on the groups, the post should be approved and permitted by the group's administrators or 'Admins'. Also, in terms of the visibility of other members in the group, you can only see members who are already your Fb friends (Pearman & Abram, 2010, 159)

### **1.3.3. Facebook as an Educational Tool**

Since the emergence of Facebook, it became a general concern for educators. They negatively perceive it and think of it as destruction for learners' course of education. However, this does not change the fact that "social networking is a second nature to our students" (Fewkes & McCabe, 2012, p.93), who spend a great deal of their time on social networking websites. The educator and researcher, Janice Petosky, argues that: "Teachers have to find out where the students are, and work from there. Well, the students are on Facebook" (as cited in Espinosa, 2015, p. 2207). Therefore, using Facebook as an informal learning platform to support classroom formal instruction seems very beneficial as it can farther engage the learners in their education. Besides Blended Learning (BL) using online learning activities, on Facebook for example, can help learning become more appealing for students (Manan, Alias & Pandian, 2012).

While Facebook has mainly social applications, it can also have academic uses and teachers need to take advantage of them. If teachers use Facebook effectively, many of the practices and experiences that occur in this social network can contribute to enhance learning. Facebook's numerous features such as email, bulletin boards, instant messaging, video and picture posting and applications download supplement serve the educational function of enabling communication, collaboration and sharing between students and faculty. According to Godwin-Jones (2008, p. 7), "tools and platforms such as Facebook are useful to improve communication, human interaction, and language learning". Actually, Facebook can be a practical tool to enhance the EFL learners' language skills since it involves them in reading, writing, and many other EFL learning activities in a more incidental and informal manner. Research shows that students prefer to use Facebook for some instructional activities like sharing images, videos or educational resources in the form of texts, and even interacting with their colleagues through online discussions (Joinson, 2008).

### **1.3.3.1. Educational Communities on Facebook:**

It is imperative to shed light on community building and its effect on the learner's academic performance, and how Facebook can serve to provide an online virtual platform to such educational communities. According to Garrison and Kanuka (2004), a "sense of community" is essential for learners to have a meaningful educational experience. This sense of community has been defined by McMillan and Chavis (1968) as a mutual interdependence among members, connectedness, trust, interactivity, and shared expectations and goals. Facebook can be an asset in building a community of learners. According to Baker (1999), "Facebook is a network that connects students with other students, indirectly creating a learning community - a vital component of student education" (p. 5). In fact, the ability to create or join a group on Facebook, on which members have a common interest, can exhibit positive pedagogical potentials. Promoting learning communities in EFL setting is very beneficial for learners as it can increase their sense of belonging and motivation towards learning, which is crucial for foreign language development according to Gass and Selinker (as cited in Blattner & Fiori, 2009, p. 21). Group application offers a suitable platform for building educational digital communities which can be used in EFL classes in many ways. Members can share views, ideas and discuss topics in a variety of manner. Besides the potential of enhancing learner's language skills (see p. 19) Facebook, or participating in Facebook groups and communities in particular, can promote the socio-pragmatic awareness and competence of learners (language use in context or language awareness through observation and/or experience, and accordingly relationship building).

### **Conclusion:**

The development in the communication technologies led to the expansion and diversity of social interactions. Since the emergence of Computer Mediated Communication tools, all

domains of life and especially education have been revolutionised. As a matter of fact, the latest type of human interaction and even relations are shaped and placed in the internet “social networks”. Having an avatar and being active on social networking sites is an inherent part of nowadays students’ everyday activities. In the same fashion, the most appealing site that is used by our youth is Facebook. This latter has unique features that can offer constructive educational experiences. As educators, it is essential to take advantage of such technological tools. There are various usages of such website that can be integrated to support language learning such as group application as well as the potential of authentic language interaction with the native speakers of the language. Also, Facebook can blend online learning with face to face interaction which can be enormously fruitful for language learners. Despite the advantages, Facebook has some pitfalls like; the loss of privacy and harming contacts and which are needed to be taken into consideration when using it. Teachers themselves need to learn more about the multiple usages of such online platform, and they need to face its challenges with careful planning. Concerning students, they need to be trained about the potentials of using Facebook to support their learning as well as the risks that could be accompanied with such task so they can be successful at incorporating such tool in their academic life. Nevertheless, teachers need to do their best to benefit from the advantages Facebook provides.



## **CHAPTER THREE**

### **Field Investigation**

Introduction .....	38
3.1. Students' Questionnaire .....	38
3.1.1. Sample.....	38
3.1.2. Description of the Students' Questionnaire .....	38
3.1.3. Administration of the Students' Questionnaire .....	40
3.1.4. Data Analysis and Interpretation .....	40
3.1.4.1. Analysis of Results and Findings from the Students' Questionnaire.....	40
3.1.4.2. Summary of Results and Findings from the Students' Questionnaire.....	56
3.2. Teachers' Interview .....	58
3.2.1. Sample .....	58
3.2.2. Description of Teachers' Interview .....	58
3.2.3. Administration of Teachers' Interview .....	58
3.2.4. Data Analysis and Interpretation .....	58
3.2.4.1. Analysis of Results and Findings from Teachers' Interview .....	58
3.2.4.2. Summary of Results and Findings from Teachers' Interview .....	67
Conclusion .....	68
3.3. Pedagogical Implications .....	69
3.3.1. Recommendations for teaching Cultural awareness .....	69
3.3.1.1. Teachers .....	69
3.3.1.2. Learners .....	69
3.3.2. Guidelines of using Facebook to develop CA .....	70
3.3.2.1. Teachers .....	70
3.3.2.2. Learners .....	70
3.4. Limitations of the Study .....	71
3.5. Suggestions for Further Research .....	72

## **Introduction**

The third chapter is concerned with the practical framework of the present research. It aims at collecting useful information about the impact of using Facebook on EFL students' Cultural Awareness. To fulfil this purpose, two main data collection tools have been used; a student questionnaire which was administered to Master 1 students; and a semi-structured interview with teachers at the Department of English in the university of 8mai1945-Guelma. This part of the study presents the analysis and interpretations of the collected data. Finally, it tackles some pedagogical implications, limitations of the study, and some suggestions for further research.

### **3.1. Student's Questionnaire**

#### **3.1.1. Description of the Students' Questionnaire**

The questionnaire consists of eighteen (18) questions that are organised into four (4) sections. It is composed of four main sections which can be describes as follows:

##### **Section One:** General Information (Q1 to Q2).

This section represents an introductory part that is meant to draw the portraits of the students. It includes two (02) questions aiming to get information about the students' level in English and how long they have been studying it.

##### **Section Two:** CMC and Facebook (Q3 to Q11).

This section seeks at checking students' familiarity with CMC and whether they use SNS's such as Facebook. It also aims at eliciting information about whether students use this site for cross cultural communication especially to communicate with native speakers coupled with the difficulties they usually face in such cross cultural encounters. Finally, this part

investigates students' perception of using Facebook as a learning tool; it checks whether they use it to support their learning, and how they use it to achieve such purpose.

**Section Three:** The Impact of using Facebook on EFL students' Cultural Awareness (Q11 to Q18)

First, the section aims at checking students' familiarity with the concept of CA. Later, it gathers information about students' awareness of; the importance of culture as part of learning a language, and the nature of the cultural content they receive in classroom instruction. Finally, the section seeks to know whether cross cultural communication through SNS's and especially Facebook is effective on raising students' cultural knowledge about their mother culture along with the target culture, hence, developing their cultural awareness.

### **3.1.2. Administration of the Students' Questionnaire:**

The questionnaire was administered to the participants on April 2018 at the Department of English, 8 Mai 1954 University- Guelma. 57 questionnaire copies were distributed to the informants in Two (02) groups of Master 1 and were responded forthwith. The students were informed that the questionnaire is highly confidential and that their answers are extremely important for the research. It was accompanied with a list of ambiguous concepts that the students may find difficulty at understanding them in order to help them answer the questions easily. Impressively, the students showed interest in answering the questionnaire because the topic attracted their attention.

### **3.1.3. Sample**

The present study was carried out at the University of 8 Mai 1945-Guelma in the Faculty of Letters and Languages, Department of English. The sampled population of the current research includes 57 master 1 students since the entire population includes 68 students. The sample is considered as suitable for our study since master 1 students have relatively a good

level in English. Actually, the respondents were asked before conducting the research about cross cultural communication with native speakers on Facebook and many of the students' answers were positive. In addition, they have experienced the system of foreign language learning since they have been studying it for four years. Therefore, they have information about the nature of the cultural content students usually receive. For these reasons, Master 1 students serve as good sample for this study.

### **3.1.4. Data Analysis and Interpretation**

#### **3.1.4.1. Analysis of Results and Findings from the Students' Questionnaire**

##### **Section One: General Information**

**Question one:** How many years have you been studying English?

The Table 3.1 demonstrates that the majority (73.68%) of the students have been studying English for eleven (11) years. This implies that they have been relatively successful in the course of their education. Only Five (05) students (08.77%) have stated that they have been studying English for twelve (12) years, which means they have dropped one year in their educational career.

**Table 3.1**

*Period of English Instruction*

<b>Years</b>	<b>Number (N)</b>	<b>Percentage (%)</b>
11	42	73.68
More than 11	05	08.77
Total	57	100

**Question Two:** How do you describe your level in English?

According to the results displayed in table 3.2, six (06) of the participants (10.53%) assume that their level in English is very good. This indicates that these students master well the English language. More than half of the students (59.65%) consider that they have a good level in English. This denotes that at this stage of their learning of English i.e. Master 1, they should have developed a good command over the language that can help them to pursue their academic career. Only 17 of the participants (29.82%) claim that that their level in English is average which implies that their language skills need to be developed. No students have opted for the two last options. This hints that students need to have at least an average level of English so that to be able to pursue their post graduation studies in English. Mastering the language skills as well as having good communicative skills help students to manage communication across cultures.

**Table 3.2**

*Appreciation of English Level*

<b>Level</b>	<b>Number</b>	<b>Percentage (%)</b>
Very good	06	10.53
Good	34	59.65
Average	17	29.82
Bad	00	0
Very bad	00	0
Total	57	100

## Section Two: Culture and Cultural Awareness

### Question Three: Definition of Cultural Awareness

As Table 3.3 displays, 38.60% of the participants have opted for option (c) and only Six (06) students (10.53%) have chosen the three options to define CA. In fact, all the options are interrelated and they are essential elements of CA. Reaching a certain degree of understanding of the differences between the mother and the target cultures requires a certain degree of knowledge and awareness of both cultures. Therefore, students who went with these options are familiar with the concept of CA. On the other hand, thirteen (13) students (22.81%) related CA to the state of being knowledgeable of the Target culture. Four (04) participants (07.02%) have chosen options (b) and (c) neglecting by that option (a). Notably, there is a misconception regarding CA, and some EFL students mainly relate it to the target culture for two reasons; the first reason comes from the fact that they study the language and the culture of target language community, and second, they hold the superficial belief that they are aware of their mother culture since they belong to it. Only Twelve (12) participants (21.05%) have defined culture as the state of being aware of one's own culture which is thoughtful since they have included their mother culture in the picture, but CA is a much broader concept.

**Table 3.3**

#### *Cultural Awareness*

Choices	Number	Percentage (%)
a. Being aware of your own culture	12	21.05
b. Having cultural knowledge about the target language Community.	13	22.81
c. Understanding the differences between your own culture and other cultures.	22	38.60
a-b	00	0
b-c	04	07.02
a-b-c	06	10.53

**Question Four:** developing foreign language proficiency requires:

According to the findings displayed in table 3.4, the majority of the students (80.70%) stated that language proficiency requires both linguistic and socio-cultural competences. This indicates that students are aware that they are learning English to communicate with it in different contexts. For this reason, they need to know socio-cultural elements related to the target culture. Only Seven (07) participants (12.28%) have stated that they only need to master the linguistic system of the language regardless of its culture. They justify their answers with the argument that they do not use English to communicate with native speakers, so they do not bother to know about their culture.

**Table 3.4**

*Language proficiency requirements*

<b>Options</b>	<b>Number</b>	<b>Percentage (%)</b>
a. Mastering of the formal linguistic aspects (grammar, vocabulary, pronunciation) of the language	07	12.28
b. Proficiency of the socio-cultural elements related to the target language community	04	07.02
c. Both of the above	46	80.70
Total	57	100

**Question Five:** In your educational community, the cultural content received as part of language learning focuses on:

According to the results displayed in table 3.5, the majority of the participants (84.21%) claim that the cultural content they receive is mainly related to big C culture i.e. it focuses on aspects related to the surface elements of culture. This cultural knowledge is conveyed through modules like literature and civilisation. A low percentage of students (15.79%) think

that the cultural content they receive focuses on small c culture. However, cultural content related to the deep elements of culture that students receive in classroom instruction is quite limited and it is mostly conveyed through modules like Oral Expression.

**Table 3.5**

*The nature of the cultural knowledge received from classroom instruction*

<b>Choices</b>	<b>Number</b>	<b>Percentage (%)</b>
Aspects related to ‘big C’ culture	48	84.21
Aspects related to ‘small c’ culture	09	15.79
Total	57	100

**Question Six:** How important do you consider the cultural knowledge related to small c culture in cross cultural communication?

Results from Table 3.6 show that more than half of the students (54.39%) consider knowledge about small c culture to have a lot of importance in cross cultural communication while thirteen (13) participants gave it a very great deal of importance. As a justification for their answers they say that it gives them deep information about native speakers so that to know how to deal with them without causing conflicts and misunderstandings. 19.30% of the participants think that knowledge about small c culture has little importance in cross cultural situation sine it is not enough for them to communicate with people from the target culture. only two students have stated that small c cultural knowledge has a very little importance in cross cultural communication since they are not involved often in cross cultural situations. No students gave zero importance to knowledge about small c culture in cross cultural situations.



**Table 3.6***Small c culture and cross cultural communication*

<b>Importance</b>	<b>Number</b>	<b>Percentage (%)</b>
Not at all	00	0
Very little	02	03.51
A little	11	19.30
A lot	31	54.39
A very great deal	13	22.81
Total	57	100

**Question Seven:** cultural knowledge of the target language community allows you to:

Findings from table 3.7 demonstrate that the majority of the participants (89.47%) claim that cultural knowledge helps them to understand the behavioural patterns related to the target language community. A low percentage of the students (26.31%) think that cultural knowledge helps them to know more about their own culture through establishing differences. This entails that they do not reflect the target cultural knowledge upon their own culture. Plus, they presume that they already know about their culture. That is why we have another low percentage of the participants (21.05%) who think that cultural knowledge about the target community helps them to appreciate and value the uniqueness of their own culture.

**Table 3.7***Advantages of knowledge about the target culture*

<b>Advantages</b>	<b>Number</b>	<b>Percentage (%)</b>
<b>a.</b> Understand the behavioral patterns of the people the target language community.	51	89.47
<b>b.</b> Know more about your own culture through establishing differences.	15	26.31
<b>c.</b> Appreciate and value the uniqueness of your culture.	12	21.05
Others	01	01.75

### Section Three: Raising EFL students' CA through the use of Facebook

**Question Eight:** Give a simple definition for Computer Mediated Communication.

According to Table 3.8, sixteen (16) of the students (28.07%) link CMC with the computer as an instrument used for Communication. Actually, this goes back to the fact that CMC is perceived as a misnomer. With the technological development in communication technologies, CMC became an umbrella term which encompasses almost every means of online communication using computer and other devices as an instrument. Despite so, the terminology of the concept did not change and it became somehow misleading. No student (0%) opts for option (b) which implies that some students do not consider texting as part of CMC because the option did not specify whether it is done online or not. Actually, CMC covers the act of composing and sending messages whether over cellular network or via internet connection. The majority of the students have chosen option (C) which proves that most of the students are aware of the concept despite its ambiguity.

**Table 3.8**

*Computer Mediated Communication*

Definitions	Number	Percentage (%)
a. Online Communication via computer	16	28.07
b. Communication via text messaging	00	0
c. Online communication using different devices and applications	41	71.93
Total	47	100

**Question Nine:** how many years have you been using Facebook?

Table 3.9 above demonstrates for how long the students have been using Facebook. The majority declared that they have membership for more than three years. Therefore, they are familiar with Facebook dynamics, application, and the options it offers.

**Table 3.9**

*Students' membership as Facebook users*

Choices	Number	Percentage (%)
One year	01	01.75
Two years	05	08.77
Three years	07	12.28
More than three years	44	77.19
Total	57	100

**Question Ten:** How often do you log into your Facebook account?

Table 3.10 shows that the majority of the participants (73.68%) log into facebook several times a day. Thus, the results clearly denote that Facebook is not only popular but students are addicted to use such Social site. Four students use it once a day, five others use it more than once a week, four use it once a week, and only two students use it rarely. But only one student never uses it.

**Table 3.10**

*Frequency of logging into Facebook.*

Choices	Number	Percentage (%)
More than once a day	42	73.68
Once a day	04	07.02
More than once a week	05	08.77
Once a week	04	07.02
Rarely	02	03.51
Never	00	0
Total	57	100

**Question Eleven:** Do you use Facebook for cross cultural online discussions?

Results from Table 3.11 demonstrate that more than half of the students use Facebook to communicate with people from different cultural backgrounds. Such cross cultural communication enables students to develop some communication skills related to their language, attitudes and behaviour. These skills help students to run conversations, deal with misunderstanding, and perform in appropriate ways in cross cultural encounters. 39.66% admitted that they do not use Facebook for cross cultural communication.

**Table 3.11**

*The use of Facebook for Cross Cultural Communication*

<b>Options</b>	<b>Number</b>	<b>Percentage (%)</b>
Yes	35	61.40
No	22	38.60
Total	57	100

**Question Twelve:** Do you communicate with native speakers using Facebook?

Unlike the previous question, this question is more precise and students are asked whether they make cross cultural communication but with native speakers of English in particular. As the table 3.8 demonstrates that almost half of the students (50.88%) declared that they communicate with native speakers. Hence, it is possible that they have developed some cross cultural communication skills as well as gaining some cultural knowledge related to the target language community. The remaining half of the students responded that they do not communicate with native speakers. In this case, Facebook can have little if not no influence on students' cultural knowledge in relation to the target culture.

**Table 3.12**

*Using Facebook to communicate with native speakers*

<b>Options</b>	<b>Number</b>	<b>Percentage (%)</b>
Yes	29	50.88
No	28	49.12
Total	57	100

**Question Thirteen:** What are the communication difficulties that you face when you contact with people from the target culture?

According to the results demonstrated in Table 3.13, twenty (20) of the students (35.09%) think that language barrier is the difficulty they face in cross cultural communication. Thus, they need to work more on developing their linguistic competence. Linguistic difficulties may also be related to students' weak Socio-cultural competence. More than half of the students (57.89%) claimed that they lack the necessary cultural knowledge which causes misunderstandings and misinterpretations. This indicates that students need to develop their knowledge of the target culture. Twenty six (26) of the students (45.61%) relate their communication failure with native speakers with possible biases, stereotypes, or prejudices that students may hold. It is important to mention that part of the formation of such obstacles is the cultural content related to the surface culture or the big C culture which is not profound and not sufficient. Coupled with other factors, the reason mentioned above leads students to form stereotypes and other negative misconceptions; hence the possibility of conflicts and the breakup of communication.

**Table 3.13***Communication difficulties in cross cultural communication*

<b>Communication Difficulties</b>	<b>Number</b>	<b>Percentage (%)</b>
Linguistic difficulties ( inappropriate use of English)	20	35.09
Misunderstandings and misinterpretations because of the lack of cultural knowledge	33	57.89
Communication failure because of biases, stereotypes, or prejudices	26	45.61
Others	00	0

**Question Fourteen:** How do you use Facebook to support your learning?

As table 3.14 demonstrates, the majority of students (68.42%) Practice their English with their friends and colleagues. This might suggest that they use English itself to communicate. However, they may develop linguistic competence regardless of raising cultural knowledge or communicative competence. Almost half of the participants (50.79%) have stated that they practice their English with native speakers which enables them to develop linguistic, communicative and cultural competences. Eighteen (18) of the students (31.58%) claimed that they use Facebook to share and discuss cultural contents while almost half of the participants (47.37%) stated that they use Facebook to keep themselves updated of cultural news and events related to the target culture. These elements would contribute to develop students' cultural knowledge.

**Table 3.14***Usage of Facebook as an educational tool*

<b>Choices</b>	<b>Number</b>	<b>Percentage (%)</b>
practice your English with native speakers	29	50.79
practice your English with friends and colleagues	39	68.42
share and discuss cultural contents	18	31.58
keep yourself updated of cultural news related to the target culture	27	47.37
Others	00	0

**Question Fifteen:** How Facebook is used in your educational community?

As in Table 3.15 displays, the majority of students (87.72%) have stated that they mostly use Facebook to exchange material related to their studies either with their teachers or their peers. This is often done through Facebook group application which allows teachers and students to meet and communicate through an educational community. Nineteen (19) participants (32.33%) declared that they receive online instruction via Facebook. Only three (03) students (5.26%) claimed that Facebook is used to supplement what is learned in classroom. So, the use of Facebook for blended learning is quite limited.

**Table 3.15***Usages of Facebook in educational community*

<b>Choices</b>	<b>Number</b>	<b>Percentage (%)</b>
exchange material between teachers and students, and between students through an educational community on Facebook	50	87.72
blended learning (BL)	03	5.26
To support classroom formal instruction	19	33.33
Others	00	0

**Question Sixteen:** How important do you consider Facebook as a learning tool?

According to the results showed in Table 3.16, Six (06) students (10.53%) think that Facebook is not important at all as an educational tool. Nine (09) others (15.79%) claim that it has a very little importance when such online platform is used for educational purposes. This means that they do not know how to benefit from the options it offers, or they use it only for entertainment and to pass time. Twenty (20) students (35.09%) have stated that Facebook has a little potential to be used for educational purposes. The remaining participants perceive Facebook as an important Educational tool. This indicated that these students benefit from Facebook in their language learning.

**Table 3.16**

*Facebook as a Learning Tool*

<b>Importance</b>	<b>Number</b>	<b>Percentage (%)</b>
not at all	06	10.53
very little	09	15.79
a little	20	35.09
a lot	19	33.33
a very great deal	03	5.26
Total	57	100

**Question Seventeen:** Cross cultural communication through Facebook and other CMC tools develops your cultural knowledge about your own culture as well as the target culture.

From the findings in table 3.17, we can deduce that the majority of students see the potential of using Facebook and other CMC tools across cultures to develop one's cultural knowledge of the target culture.



**Table 3.17***Facebook and cultural knowledge*

<b>Degree</b>	<b>Number</b>	<b>Percentage (%)</b>
Strongly disagree	02	3.51
Disagree	05	5.26
Neither agree nor disagree	06	10.52
Agree	36	63.16
Strongly agree	08	14.04
Total	57	100

**Question Eighteen:** To what extent using Facebook develops your Cultural Awareness?

Results from table 3.18 indicate that the majority of the participants see little to great importance of Facebook in developing one's CA. This entails that these students see Facebook as not merely a source of entertainment or a space where they go to waste time, but also they know about its educational and cultural potential. There is a possibility that they do not know how exactly to use it in such fruitful direction.

**Table 3.18***Facebook and CA*

<b>Extent</b>	<b>Number</b>	<b>Percentage (%)</b>
Not at all	02	3.51
Very little	05	8.77
A little	29	50.89
A lot	19	33.33
a very great deal	02	3.51
Total	57	100

### **3.1.4.2. Summary of Results and Findings from the Students' Questionnaire**

Section one covers students' general information. The participants have been studying English for at least Eleven years, and they have certainly developed a certain degree of

mastery and familiarity of such foreign language. Their level in English is over all a good one, of course with some exceptions of those who need to work on their language skills.

Section two which is about Computer Mediated Communication and Facebook reveals students' perception on such communication technologies. The majority of students succeeded at giving the correct definition to CMC despite the fact that it is not well spread and somehow misleading. First, all respondents but one have facebook accounts, and most of them do access it several times a day. This is not a surprise since the sampled population represents a young generation to which Facebook is considered as the trend. Additionally, more than half of the participants use Facebook for cross cultural communication, and half of them run these cross cultural communication with native speakers. In such cross cultural encounter, all students admitted that they face difficulties related to either; inappropriate use of language, lack of cultural knowledge, and possible biases and stereotypes. All these barriers are related to culture and CA in a way or another. Concerning the use of Facebook as a learning tool, Students consider it as a relatively important in such field. They students mostly use it to support their learning through practicing their language with their colleagues and with native speakers. In students' educational community, Facebook is mostly used to exchange material with their teachers and their peers using Facebook group application.

Section three deals with the impact of using Facebook on EFL students' Cultural Awareness. This section reveals that almost half of the students are familiar with the concept of CA. Additionally; almost all of them consider linguistic competence as well as socio-cultural competence as essential aspects of language proficiency. Equally, the majority of them are aware that the cultural content they receive is mainly related to big C culture. Therefore, they relatively agree upon the importance of the cultural knowledge related to small c culture, and especially in cross cultural situations. Moreover, the majority of students agree upon the fact that cultural knowledge of the target language community allows them to

understand the behavioural patterns of the target language community. Impressively, the majority of students assert that the use of Facebook can enhance their knowledge of the mother and the target cultures, hence developing their cultural awareness.

### **3.2. Teachers' Interview**

#### **3.2.1. Description of the Teachers' Interview**

The teacher's interview consists of eleven (11) questions which tackle each of the research variables, and they are ordered from the general to the specific. The interview is highly qualitative which includes different types of questions; mostly open-ended questions and closed-ended questions. The first questions (From Q1 to Q7) are concerned with the first variable, CMC and Facebook. These questions' aim is to check teachers' familiarity with the concept of CMC along with their attitudes towards Facebook. Also, they attempt to clarify some of the obstacles students may face when communicating with native speakers, and to elicit possible ways students and teachers can use Facebook as an educational tool. The remaining questions (From Q8 to Q11) tackle the second variable along with the research key question. Therefore, the questions deal with the importance of culture in EFL teaching and learning as well as the notion of Cultural Awareness. These questions also attempt to check teachers' opinions about the potential of Facebook in enhancing students' cultural knowledge and cultural awareness. (Appendix B)

#### **3.2.2. Administration of the teachers' Interview**

The interview was conducted at the Department of English, 8 Mai 1945 University-Guelma. Thirteen teachers were interviewed in about Ten days starting from Mai 14<sup>th</sup>, 2018 to Mai 22<sup>th</sup>, 2018. The interviews were recorded after taking the teachers' permission. The duration of each interview varies between Ten (10) minutes to one hour. After being conducted, the participants' answers were transcribed. (Appendix C)

### **3.2.3. Sample**

The sampled population of the current interview includes thirteen (13) English teachers at the Department of English, 8 Mai 1945 University-Guelma. The teachers are chosen randomly without specifying any particular specialty. The interview attempts to collect useful information about how teachers perceive Facebook as an educational tool, and whether it has the potential of enhancing EFL students' Cultural Awareness.

### **3.2.4. Data analysis and Interpretation**

#### **3.2.4.1. Analysis of the Results and Findings from the Teachers' Interview**

**Question One:** Can you give a simple definition for Computer Mediated Communication

The question was supported with some options.

- a. Online communication via computer.
- b. Communication via text messaging.
- c. Online communication using different devices and applications.

The aim of this question is to check teachers' familiarity with the concept of CMC. Despite that fact that the majority (10) of the teachers admitted that they have never encounter such term, all of them have succeeded to guess the right definition. Only one teacher has provided a detailed definition of CMC.

**Question two:** Do you use Facebook or any other type of Social Networking Sites (SNS)?

This question attempts to check whether teachers are familiar with the use of Facebook or any other kind of SNSs. It also seeks to investigate their attitude towards using Facebook. There are some teachers (06) who are clearly active social networkers since they use Facebook along with other SNSs like: Whatsapp, Instagram, Twitter, Emo ...etc. Other teachers (04) affirmed that they have only Facebook accounts, but they are not really active

on it. Some of them clearly stated that they use Facebook in a very particular way; others said that they never publish any content on Facebook. Only two (02) teachers admitted that they do not use Facebook at all.

**Question Three:** In general how do you perceive Facebook as an educational tool?

This question seeks to investigate teachers' perceptions and attitudes towards the use of Facebook as an educational tool. Teachers' answers can be grouped into three different categories. The first category consists of teachers who are totally with the idea of using Facebook for educational purposes, and they use to support their classroom instruction. They go on to say that Facebook can be used to facilitate tele-education, and it is even more effective than the email in the Algerian context. One teacher affirms that it can be an effective educational tool if it is used in a "thoughtful and adequate way".

The second category comprises those teachers who think that Facebook can be used as an educational tool but they do not use for this purpose, or who used to use it for educational purposes but they stopped for some reasons. One teacher stated that Facebook has the educational potential, but it always depends on the user to determine this. Other teachers claimed that the major challenge of using Facebook for such beneficial purpose is students' lack of awareness of the purposeful usage of Facebook. In this regard, a teacher said "Algerian students have developed a stereotype regarding Facebook which is Facebook is only used to waste time", and another teachers described the students' use of Facebook as "shallow". The last category consists of teachers who totally refuse the idea of using Facebook as an educational tool. One teacher argues that Facebook gives students too much freedom that it cannot be used as a formal academic educational tool. Other teacher brings, again, the problem of students' misuse of this online platform, and based on past experiences, this may lead to problems between students and teachers.

**Question Four:** How can EFL learners use Facebook to support their learning?

The aforementioned question aims at eliciting teachers' views and opinions about possible ways students can use Facebook to support their learning. This question is significant in the sense that many teachers complained in their previous answers about the unpurposeful and unbeneficial use of Facebook by their students. In fact, teachers have provided different ways for how students can use Facebook in their education. Many respondents have emphasised that EFL students can use Facebook to develop and practice their language skills. *Teacher 3* argues that students can support their learning via Facebook through the use of the language itself. *Teacher 9* adds that they can practice all aspects of the language including writing by blogging and sharing what they write with friends whom can provide them with feedback; and speaking by using video calls and audio messages. Other teachers said students can contact their teachers who can provide them with help if needed. Also, they add that learners can exchange learning material with each other or with their teachers.

Many participants have highlighted the potential of following educational pages and joining groups where they can discuss things related to their learning and practice their language as well. Notably, many teachers stressed the advantage of meeting and communicating with native speakers on Facebook. *Teacher 12* asserts that communicating with the native speakers can develop students' linguistic and communicative competences. *Teacher 3* adds that students can not only improve their language but also their culture as well. Impressively, some teachers highlighted the fact that students need to determine their objective and purpose of using Facebook from the very beginning. Also, others stressed that students need guidance from teachers in terms of how they can use Facebook mechanisms and options for their learning. Only *teacher 4* stated that students cannot use Facebook in their learning and the same thing for teachers.

**Question Five:** What are the communication difficulties that students can face when they communicate with native speakers?

The main aim of this question is to elicit teachers' opinions about the probable communication difficulties that their students may face in a cross cultural situation with native speakers. Impressively, two teachers commented that these difficulties should be considered as "challenges" and "sources of enrichment". The majority of the teachers stress that students may face a main difficulty which is related to cultural differences and barriers. According to some teachers, the lack of cultural knowledge may cause "misunderstandings" and make students commit what is called "faux pas". Other teachers add that students may face linguistic difficulties. *Teacher 7* claims that "the mastery of the language itself can be a problem" and *teacher 1* adds that students may use "poor translations" or they may use some expressions inappropriately. *Teacher 7* considers the possibility for students to face "colloquial language and strange abbreviations" that will hinder appropriate understanding. Apart from the linguistic difficulties, some teachers highlighted that students have prejudgements, stereotypes about native speakers and that they should "transcend these misconceptions" for achieving effective communication. *Teacher 10* further stated that students should not be ashamed of their culture and they should be proud of their identity and culture.

**Question Six:** Are you with or against the idea of using Facebook as a medium of instruction? Why?

This question explores teachers' stand regarding using Facebook as a medium of instruction. Further, it aims at eliciting some reasons behind their opinion concerning this matter. Actually the majority of the teachers support the idea of using Facebook as a medium of instruction. However, a few of them are implementing the idea in reality. The first category

belongs to those teachers who are using Facebook to provide their students with extra instruction. They support their stand with arguments like; “Facebook keeps constant contact with the teacher and the students”, and that Facebook provides an extra environment where students can practice their language through blended learning since the time devoted for practice in the classroom is not sufficient.

The next category represents teachers who are with the idea of using Facebook as a means of instruction, but they do not use it for some reasons. The first reason is that teachers do not have time to give an extra instruction outside the classroom. The second reason is related to students’ inappropriate attitudes when using Facebook. Many teachers complained from students’ lack of interest of the importance of this means and the importance of the content being shared by the teacher. Others add that students do not know how to keep a formal and respectful relationship with enough “distance” with their teachers. *Teacher 13* said: “we can use Facebook as an educational tool, but I do not trust my students”. The last category comprises teachers who are against the idea of using Facebook as a medium of instruction. They defend their stand by saying that Facebook, again, does not ensure the professional relationship between the teacher and the students. Other teacher is against the idea simply because she thinks that Facebook cannot be used as an educational tool.

**Question Seven:** How can teachers use Facebook to support classroom instruction?

This question seeks to elicit some ways through which teacher can use or are already using Facebook as a means of instruction. Many teachers mentioned the option of creating Fb pages which can be accessible to learners; and they can benefit from the information shared by the teacher. Notably, the majority of the teachers highlighted the possibility that such online platform can be used to create private Fb groups on which the teacher can be the administrator and the students as prominent members. The teacher can share additional



material related to his/her subject. *Teacher 7* said: “I post first the syllabus and my rules for the students. And then, I start posting the lessons that they should prepare before coming to the class. And when we are done with the lesson, I post the summary of all the points that we have dealt with in the classroom”. *Teacher 12* said that providing extra information and multimedia materials can serve to approach the different types of learners who may not simply get the information inside the classroom. *Teacher 2* stated that sharing content through Fb may help to overcome the lack of technological materials inside the classroom like the data show. By the same means, students can ask their teacher for more information or clarifications. *Teacher 9* asserts that this way can serve as an “ice breaker” between teachers and students. Other teachers proposed that they can post some topics on which students can comment and discuss among each other as a way to practice their language. *Teacher 2* affirmed that through such practice students can communicate in a written form and they can develop certain skills related to arguing using this type of communication. *Teacher 7* added that she often uses the group application to notify students about news and to give them homeworks. Finally, *Teacher 10* proposed to establish a reading club on Facebook so that to encourage students to read.

**Question Eight:** How important do you consider culture as part of EFL teaching and learning?

This question endeavours to pinpoint the participant’s views in regard to the importance of culture as part of EFL teaching and learning. All the teachers without an exception hold the view that culture is highly important when studying a language. Many teachers go on to bring the idea which refers to the inseparability of language and culture, and that teaching a language necessarily implies teaching its culture. *Teacher 4* pointed out that culture is considered as “the fifth skill” of EFL teaching and learning. In addition, some teachers highlighted some of the benefits of teaching culture in language classrooms. *Teacher 8* argues

that providing students with knowledge related to the target culture serves to contextualise what they are studying, which contributes to better understanding. *Teacher 11* points out that the state of being in contact with another culture contributes to make the students “open minded and tolerant”. Most importantly, few teachers affirmed that learning about the culture develops students’ communicative competence. Further, Two participants stressed another perspective to look at language and culture. *Teacher 7* advocates the idea of the individual culture rather than the generalised concept of culture. She argues that “every one of us is building his own culture and his language is reflecting that”.

**Question Nine:** According to you, what is Cultural Awareness?

- a. Being aware of your culture
- b. Having cultural knowledge about the target language community
- c. Understanding the differences between your own culture and other cultures

This question attempts to check the respondents’ familiarity with the concept of Cultural Awareness. The majority of teachers without an exception pointed out that all the hints are related to CA. they claim that the person have to know about his mother culture, and then s/he may get some cultural knowledge about the target culture. Having these two, the person can establish the differences between the two. Other teachers further explained the concept and commented on each of the hints, which revealed their deep understanding of it. *Teacher 9* claimed that the first step of cultural awareness is to understand that there are different cultures in the world and every person is a cultural being. *Teacher 5* added that CA is about being respectful to other cultures. *Teachers 9* said that we cannot exist without these elements. Furthermore, many teachers commented on the first element (a) by saying that students have to know their mother culture first from an early age so that they will be standing on “a solid ground” when they become in contact with other culture. *Teacher 3* said “we

cannot move a step forward without knowing our culture. Unfortunately, she claimed that first year students are not aware of their mother culture. Concerning element (b), *teacher 12* stresses that knowing having knowledge about the target culture does not mean to adapt and practice, but simply to respect and tolerate. The process of establishing possible differences between the mother and the target culture is very significant. Teachers commented on this aspect by saying that this process help students to realise the uniqueness of their culture; hence, they are going to appreciate it. They go on to affirm that this way helps students to gain a critical eye towards what they have acquired and what they receive. Consequently, they will have the ability to evaluate and revise their cultural aspects, and they will not be easily influenced since they do not take everything for granted. Moreover, few teachers highlighted the fact that CA is related to intercultural communication and it is about understanding that within the mainstream culture, each person is culturally constructed in a particular way.

**Question Ten:** Given only the cultural knowledge students receive from classroom instruction, which is mainly related to big C culture, how do you think they would perform in cross cultural situation?

The aforementioned question aims to discern teachers' views about the cultural content received in the classroom and about the importance of little c culture. Concerning the imaginary situation the question provides, all teachers expected that students are going to face difficulties to manage the conversation when they are put in cross cultural communication. Others claim that they would only manage superficial interaction. The majority of the teachers agreed that the cultural knowledge related to big C Culture is not sufficient. *Teacher 9* affirmed that Big C Culture often sends wrong messages to students, which leads to forming stereotypes about the target language community. These misconceptions might be the reason behind the problems and misunderstandings that may occur in such situation. More importantly, all the participants advocated the significance of little c culture because it leads

to deep understanding of the target culture which may contribute in effective cross cultural communication.

**Question Eleven:** Do you think that cross cultural communication through Facebook can develop students' cultural knowledge and cultural awareness?

The last question is the key question of the interview and the entire research. It aims at investigating teachers' attitudes and views about the potential of Facebook to raise students' cultural knowledge and awareness. Impressively, all teachers' answers were positive regarding this question; however, many of them have put some conditions for this cross cultural communication through Fb to be fruitful. Many of the teachers claimed that students can get cultural knowledge when communication with native speakers. In this context, some of them affirmed that this can be possible provided that the students should choose well with whom to communicate, and they should be critical regarding the received information. Additionally, many teachers assert that Facebook has the potential of raising cultural awareness and knowledge, but it is not the only tool. Moreover, *Teacher 2* has stated that the cross cultural communication has to be positive and constructive. She adds that our students should be involved in an effective cross cultural dialogue, which requires them to be equipped with certain skills beforehand, So that this aim would become reachable.

#### **3.2.4.2. Summary of the results and findings from the Teachers' Interview**

The first part of the interview tackled the first variable. All teachers managed to guess the definition of Computer Mediated Communication despite its ambiguity. In addition, all teachers without an exception use Facebook and some of them are even active on other types of Social Networking Sites. Concerning the use of Facebook for educational purposes, the teachers' responses vary between those who see a great potential of Facebook in instruction and others who have a negative attitude towards such usage. Supporters claim that such

virtual platform is a beneficial tool that can be used in a variety of ways to farther engage students in language and cultural learning. Among these ways is Facebook group application through which teachers can establish an educational community through which educational material is shared and variety of topics can be discussed. Opponents hold a negative view of Facebook mainly because of students' inability to use in an appropriate way with teachers.

Later, the interview moves to deal with the second variable. Impressively, all teachers believe that culture is an integral part of teaching and learning a foreign language. Concerning cultural awareness, all teachers managed to give an appropriate definition for the concept and some of them even gave important details about which unveil deep understanding and familiarisation of the term. Teachers have previously stated that when communicating with native speakers through Facebook, students would face difficulties mainly related to lack of cultural knowledge. This is due the fact that students are exposed only to big C Culture, which is a small part of the picture. Therefore, teachers affirmed that students need to gain more cultural knowledge related to small c culture. Finally, teachers expressed that cross cultural communication through Facebook has a great potential in developing EFL students' cultural knowledge and cultural awareness.

### **3.3. Pedagogical Implications**

In the light of the obtained results, it is proved that EFL Cultural Awareness can be developed through using Facebook across cultures. Hence, confirming the hypothesis which was set at the very beginning of the study. This section summarizes some suggestions and recommendations addressed to both teachers and learners.

#### **3.3.1. Recommendations for teaching Cultural awareness**

According to Kramsh (1993), culture teaching plays a crucial role in enhancing students' CA as it provides students with the necessary cultural knowledge that would contribute to

develop students' understanding of the dynamic nature of their culture as well as the target culture. It also serves to render cross cultural communication effective between groups who are linguistically and culturally different.

#### **3.3.1.1. Teachers**

To teach CA effectively, teachers have to perform several roles. First they should integrate some cultural activities within the language classroom so that to raise learners' interest for the target culture. Also, the teacher should bear in mind the students' cultural identity when presenting for the learners a foreign cultural content. Most importantly, the educator should transmit that all cultures are equal so that to create an atmosphere of tolerance and respect. Moreover, the teacher should use authentic materials in his lessons and encourage the learners to reflect and compare between the two cultures using a critical eye so that to keep their cultural identity.

#### **3.3.1.2. Learners**

First of all, students need to understand the importance of CA since it widens their view and opens their minds to new opportunities. For this reason, they need to pursue its development. To do so, they have to be involved in all the cultural activities the teacher plans. They have to bear in mind that they should know, tolerate and respect the foreign ways, but not necessarily adapt and practice them.

#### **3.3.2. Guidelines of using Facebook to develop CA**

As was noticed from the teachers' interviews, many teachers had a negative attitude towards Facebook in general and Facebook as an educational tool in particular. This section provides some recommendations for the problems they stated.

### **3.3.2.1. Teachers**

Some teachers have complained that the time devoted to teach culture in classroom is insufficient. Plus, there are a few modules which deal with cultural content like: Oral Expression, Literature, and Civilisation. In this case teachers are recommended to use Facebook platform to support students with extra knowledge about the target culture. They can share with them authentic materials like books and videos. Also, they can suggest topics about culture that students can comment on and discuss. In such activities, students can be encouraged to establish the differences between the cultural content received with their own mother culture.

The second suggestion is related to teachers' reluctance to use Facebook as to support classroom instruction due to privacy issues. As a solution for this, they can create double accounts of Facebook: one for their private life and the other can be used for educational purposes, in order to join full participation without privacy concerns. In addition, teachers have complained from the inability of some students to act in a professional way with them. In this case, they can establish ground rules so that to hold students accountable on their behaviour and to insure that they do not cross any limits.

The last implication is concerned with the use of Facebook as a pedagogical tool to support classroom instruction. As noted from the teachers' answers, some of them have a totally negative views and attitudes towards Facebook. In this regard, teachers should improve their familiarisation with Facebook and raise their awareness of the pedagogical used of Facebook. Also, they should encourage their students to use Facebook for educational purposes in order to eliminate the prevailing stereotype of Facebook as only a tool used for wasting time.

### **3.3.2.2. Learners**

Facebook is a wide virtual world and it is impossible to control the way students and people in general use it. For this reason, they should hold full responsibility for their use of Facebook. They should seek purposeful and beneficial usage of this rich online platform for their education. Consequently, they should gain knowledge about the different options Facebook offer to support their learning. Among these options is the ability to contact with native speakers. They can practice their language and learn about their culture. To avoid the acquisition of misinformation which can reinforce and negative stereotype, students can share their learning experience with their teachers and their peers to receive feedback which can guide learners in their pursuit of accurate knowledge.

### **3.4. Limitations of the Study**

The current study has faced many obstacles that can be listed as follows:

- Without doubt, time was the biggest obstacle the researcher faced. The period which was devoted for the whole process of the research is insufficient to realise this study.
- The unavailability of authentic resources such as books and articles is one of the major barriers that faced the process of the study and prevented the research from getting rich background knowledge about the research topic.
- The researcher faced difficulties regarding the process of interviewing teachers. Some teachers were reluctant and did not accept to make the interview because they do not have sufficient information about the topic of the study. Others accepted to make the interview, but refused their voice to be recorded. Despite the fact that the aim of the interview is to get direct and spontaneous answers from the interviewees, a few teachers asked to take a look at the interview questions at home before the interview takes place.



### **3.5. Suggestions for Further Research**

The current research has dealt with the impact of using Facebook across cultures on EFL students' Cultural Awareness. CA is one aspect of intercultural communication which is a very broad area of research. In this regard, the following points deal with some possible areas of further research:

- The impact of using Facebook across cultures on students' Intercultural competence
- The impact of using Facebook across cultures on students' communicative competence.
- The impact of using Facebook across cultures on students' cultural identity.

### **Conclusion**

Depending on the findings obtained from the practical part of this study, it can be affirmed that the use of Facebook across cultures can raise EFL cultural knowledge and cultural awareness. Teachers and students have expressed that Facebook offers a motivational platform to practice the language and to enrich cultural knowledge through communication with their teachers, peers and native speakers. Therefore, it is confirmed that the adequate usage of Facebook would be fruitful for students' cultural knowledge and cultural awareness.

## GENERAL CONCLUSION

The current study was conducted to figure out the effectiveness of using Facebook across cultures on EFL students' cultural awareness. It hypothesizes that if Facebook is used adequately across cultures, EFL students' cultural awareness would be developed. Technically, the dissertation contains three chapters; the first two chapters have analysed in details each of the two variables whereas the third chapter reported the main findings along with their analysis and interpretations. A descriptive method was adopted to test the aforementioned hypothesis. Two research instruments were used; a questionnaire was administered to fifty seven (57) Master I students at the Department of English, 8 Mai 1945 University-Guelma, and an interview was conducted with thirteen (13) English teachers at the same department. The data gathered from the research tools was quantitatively and qualitatively analysed.

Based on the findings obtained from both tools, it was indicated that both students and teachers showed positive attitudes towards the potential of Facebook to raise EFL students' cultural awareness. Therefore, it can be concluded that the hypothesis of the present research is confirmed. Depending on the reported results, we suggested some pedagogical implications regarding teaching CA and the best ways to raise it through Facebook. First of all, both teachers and learners should raise their awareness of the pedagogical usages of Facebook. Teachers are recommended to integrate foreign cultural content in their classes and encourage students to establish differences between the mother and the target culture. Since the time devoted for this process in the classroom is not sufficient, teachers need to take advantage from Facebook platform to supplement students with extra cultural content and activities that would contribute to develop their CA. Learners have to understand the importance of CA and seek to develop it in every possibly way. Therefore, they need to use the Facebook purposefully for this reason. Last but not least, the research faced limitations which are

mainly related to time, resources and interview process. Because the study has tackled of very wide area of research, future studies might be directed to deal with communicative and Intercultural competences.

## References

- Adian, D., & Arivia, G. (2009). *Relations between Religion and Cultures in Southeast Asia*. Washington: Library of congress cataloguing in publications.
- Bada, E. (2000). Culture in ELT. *Cukurova University Journal of Social Sciences*, (6), 100-110.
- Beaudrie, S., D., C., & Relano-Pastor, A., M. (2009). Curricular perspective in the heritage language teaching: Assessing, culture and identity. *Language, Culture and Curriculum*, 22(2), 157-174. <http://dx.doi.org/10.1080/07908310903067628>
- Baker, P. (1999). Creating learning communities: The unfinished agenda. In B. A. Pescosolido & R. Aminzade (Eds.), *The social works of higher education* (pp. 95-109). Thousand Oaks, CA: Pine Forge Press.
- Bell, D., Loader, B, D., Pleace, N., & Schuler, D. (2004). *Cyberculture: The Key Concepts*. London: Routledge.
- Berger, A., A. (2000). The meanings of culture. *M/C: A Journal of Media and Culture*, 3(2). Retrieved from <http://journal.media-culture.org.au/0005/meaning.php>.
- Blattner, G., & Fiori, M., (2009). Facebook in the language classroom: Promises and possibilities. *International Journal of Instructional Technology and Distance Learning*, 6 (1), 17-28.
- Burke, F. (2013, April 12). Social Media vs. Social Networking. Retrieved from <http://www.fsbassociates.com/blog/social-media-vs-social-networking/>

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*.

Clevedon, UK: Multilingual Matters.

Byram, M., Nichols, A. & Stevens, D. (2001), *Developing Intercultural Competence in*

*Practice*. Clevedon: Multilingual Matters.

Cardona, L., Rico, C., & Sarmiento, S. (2015). Developing cultural awareness: The text-

driven approach as evidence of a good language teaching practice. *Creative Education*,

(pp. 1360-1385). Retrieved from <http://www.scirp.org/journal/ce>

<http://dx.doi.org/10.4236/ce.2015.612137>

Chakrabarti, S. (2011). Facebook Mark Zuckerberg Success Story - A Motivation. Retrieved

from

<http://alldailyupdatesandnews.blogspot.in/2011/08/facebookmark-zuckerberg-success-story.html>

Chastain, K. (1988). *Developing Second Language Skills: Theory to Practice*. Chicago: Rand

McNally College Publishing.

Chen, Y., H. (2005). Computer Mediated Communication: The use of CMC to develop EFL

learners' communicative competence. In P. Robertson, P. Dash & J. Jung (Eds.). *The*

*Asian EFL Journal Quarterly* (pp.172-75). Tortola: the Asian EFL Journal Press.

Chun, D.M. (1994). Using computer networking to facilitate the acquisition of interactive

competence. *System*, 22(1), 17-31.

Clifford, J., & Marcus, G., E. (1986). *Writing Culture: The Poetics and Politics of*

*Ethnography*. California: University of California Press.

Council of Europe. (2001). *A Common European Framework of reference for Languages:*

*Learning, teaching, assessment*. Cambridge: Cambridge University Press.

Constantin, E. C., (2013), Intercultural Management within the European Union Context,

Proceedings of Professional Communication and Translation Studies, 6 (1-2),

*Editura Politehnica, Timișoara*, 89-94.

Culture. (n. d.). In Online Etymology Dictionary. Retrieved from

<http://www.etymonline.com/world/culture>.

December, J. (2018, February 20). What is Computer Mediated Communication. Retrieved

from <https://www.december.com/john/study/cmc/what.html>.

Deng, L., Chen, Y. And Li, S. (2017). Supporting Cross-Cultural Online Discussion with

Formal and Informal Platforms: A Case between Hong Kong and Taiwan. Hong Kong

Babtist University.

Ellison, N., B. & boyd, d. (2013). Sociality through Social Network Sites. In Dutton, W. H.

(Ed.), *The Oxford Handbook of Internet Studies* (pp.151-172). Oxford: Oxford

University Press.

Espinosa, L., F. (2015). The use of Facebook for educational purposes in EFL classrooms.

*Theory and Practice in Language Studie*, 5 (11), 2206-2211.

Eteokleous, N., Ktoridou, D., Stavrides, I., & Michaelidis, M. (2012). Facebook-a social

networking tool for educational purposes: developing special interest groups. ICICTE

2012 Proceedings.

Fewkes, A., & McCabe, M. (2012). Facebook: Learning tool or distraction. *Journal of Digital*

*Learning in Teacher Education*, 28(3), 92-98.

Freilich, M. (1989). *The Relevance of Culture*. New York: Bergin & Garvery Publishers.

Gardner, R. C., & Lambert, W. E. (1965). Language, aptitude, intelligence, and second

language achievement. *Journal of Educational Psychology*, 56, 191-199.

Galloway, V. B. (1984). *Communicating in a cultural context. ACTFL Master Lecture Series.*

Monterey, CA: Defense Language Institute.

Garrison, R., & Kanuka, H. (2004). Blended learning: Uncovering its transformative potential

in higher education. *Internet and Higher Education*, 7, 95-105.

Gass, S.M., & Selinker, L. (2008). *Second Language Acquisition*. New Jersey: Lawrence

Erlbaum Associates.

Ginger, J. (2008). *The Facebook Project Performance and Construction of Digital Identity.*

University of Illinois. Urbana-Champaign.

Godwin-Jones, R. (2008). Mobile computing technologies: Lighter, faster, smarter. *Language*

*Learning & Technology*, 12(3), 3-9.

Goodenough, W., H. (1961). Comment on Cultural Revolution. *Daedalus*, 90, 521-28.

Hargadon, S. (2009). White Paper on Educational Networking: The important role Web 2.0

will play in education. Retrieved from the [www.illuminate.com](http://www.illuminate.com).

Helman, C., G. (2007). *Culture, Health and Illness* (5<sup>th</sup> ed.). New York: Hodder Arnold.

- Herring, S. C. (1996). Computer-Mediated Communication: Linguistic, Social and Cross-Cultural Perspectives Retrieved from <http://ella.slis.indiana.edu/~herring/cmc.intro.1996>.
- Herron, C., & Dubreil S. (2000). Using Instructional Video to Teach Culture to Beginning Foreign Language Students. *Calico*, 17(3), 395-429.
- Ho, S. T. K. (1999). Addressing culture in EFL classroom: The challenge of shifting from a traditional to an intercultural stance. *Electronic Journal of foreign Language Teaching*, 6(1), 63-76.
- Hogg, C., & Holland, K. (2010). *Cultural Awareness: In Nursing and Health Care* (2<sup>nd</sup> ed.). New York: Hodder Arnold.
- Hughes, G. H. (1986). An argument for culture analysis in the second language classroom. In J. M. Valdes (Ed.), *Culture bound* (pp. 162-169). New York, NY: Cambridge University Press.
- Jin, S. (2013). *The Use of Facebook to Promote Korean EFL Learners' Intercultural Competence* (PhD). The Pennsylvania State University.
- Joinson, A. (2008). Looking at, looking up or keeping up with people? Motives and use of Facebook. In M. Czerwinski, A. Lund, & D. Tan (Eds.), *CHI '08 proceedings of the SIGCHI conference on human factors in computing systems* (pp. 1027– 1036). New York, NY: ACM Press.
- Jones, S. G. (1995). *Cybersociety 2.0: Revisiting Computer Mediated Communication and Technology*. California: Sage Publications.



Kirkpatrick, D. (2010). *The Facebook Effect: The Inside Story of the Company That Is*

Connecting the world. Retrieved from <https://books.google.dz/books?id=PxTvbM-VCPEC&printsec=frontcover&dq=the+facebook+effect:+the+story&hl=fr&sa=X&ved=0ahUKEwj5a33ubaAhXCXSwKHfB9A7sQ6AEIJjAA#v=onepage&q=the%20facebook%20effect%3A%20the%20story&f=false>.

Kord, J. L., Wolf-Wendel, L. (2009). The Relationship between Online Social Networking

and Academic and Social Integration. *The College Student Affairs Journal*, 28(1), 103-122.

Lazar, I., Cankova, M., Kostova, S., C., Golubina, K., Huber-Kriegler, M., Ivanus, D..., &

Wiensinger, S. (2007). *Developing and Assessing Intercultural Competence*. Austria: Council of Europe Publishing.

Leppanen, S., Kytölä, S., Jousmaki, H., Peuronen, S., & Westinen, E. (2014). Intertextualization

and Remotization as Resources for Identification in Social Media. In P. Seargeant, & C. Tagg (Eds.), *The Language of Social Media: Identity and Community on the Internet* (pp. 112-136). Palgrave Macmillan.

Manan, N., Alias, A., & Pandian, A. (2012). Utilizing a social networking website as an ESL

pedagogical tool in a blended learning environment: An exploratory study. *International Journal of Social Sciences & Education*, 2(1), 1-9.

McMillan, D. W., & Chavis, D. M. (1986). Sense of community: A definition and theory.

*Journal of Community Psychology*, 14, 6-23.

McQuail, D. (2005). *McQuail Mass Communication Theory* (5<sup>th</sup> ed.). London: Sage  
Publication.

Moran, P. R. (2001). *Teaching culture: Perspectives in practice*. Australia: Heinle & Heinle.

Most popular social networks worldwide as of April 2018, ranked by number of active users

(in millions). Retrieved from [www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/](http://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/)

Orlova, N. (n. d.). Teaching American Little-c culture to Prospective Teachers of English

[Pdf] (p. 180). Usti Nad Labem: University of J.E Purkyne.

O'sullivan, T., Hartley, J., Saunders, D., Montgomery, M., & Fiske, J. (1994). Key concepts  
in communication and cultural studies. London: Routledge.

Page, R., Barton, D., Unger, W., J., & Zappavinga, M. (2014). *Reaserching Language and  
Social Media: A student Guide*. Oxon: Routledge.

Pearlman, L., & Carolyn, A. (2010). *Facebook for Dummies*. Hoboken: Wiley Publishing,  
Inc.

Picciano, A. (2009). Blending with purpose: The multimodal model. *Journal of  
Asynchronous Learning Networks*, 13(1), 7-18

Quappe, S., Cantatore, G., (n.d.). What is Cultural Awareness, anyway? How do I build it?

Retrieved from <http://www.culturocity.com/articles/whatis-cultural-awareness.htm>

Ramler, S. (1991). Global education for the 21st century. *Educational Leadership*, 48(7), 44-

46.

Richardson, W. (2009). Becoming Internet Wise: Schools can do a far better job of preparing

students for their connected futures online. *Educational Leadership*,(66), 26-31

Romiszowski, A. J & Mason, R. (2004). Computer Mediated Communication, in Jonassen,

D.H. (Ed.), *Handbook of Research for Educational Communications and Technology*

(pp. 397 – 431). Mahwah, NJ: Lawrence Erlbaum Associates.

Rivers, W. (1968). *Teaching Foreign Language Skills*. Chicago: The University of Chicago

Press.

Ryan, P., K. (2011). *Social Networking* (1<sup>st</sup> ed.). New York: the Rosen publishing group.

Stone, B. (2009). Is Facebook growing up too fast? *The New York Times*. Retrieved from

<https://mobile.nytimes.com/2009/03/29/technology/internet/29face/html>

Szente, J. (2003). Teleconferencing across borders: Promoting literacy – and more – in the

elementary grades. *Children Education*. 299-306.

Taylor, E. B. (1958). *Primitive culture: Research into the development*. New York: Harper.

Thu, T., H. (2010). Teachin Culture in EFL/ESL Classroom [Pdf] (pp. 24-8). California:

Alliant International University.

Tukac, R. (2013). Exploring some Aspects of EFL Learners' Cultural Competence (Master'

Thesis). Strossmayer University of Osijek.

Tomalin, B., & Stempleski, S. (1993). *Cultural awareness*. Oxford: Oxford University Press.

Tomlinson, B., & Musuhara, H. (2004). Developing cultural awareness. *MET*, 13(1), 1–7

- Van Oudenhoven, K., & Otten, S. (2011). The Impact of Diversity Perspectives on Organisational Effectiveness and Innovation, Employee Satisfaction, and a Sense of Inclusion among Employees (master's thesis). University of Groningen.
- Vartrapu, R. (2015). Culture and Facebook? An empirical study of the cultural influence on communication on a social network. Master's thesis. Copenhagen Business School.
- Warschauer, M. (1996). Comparing face-to-face and electronic discussion in the second language classroom. *Calico Journal*, 13, (2-3), 7-26.
- Williams, E., R. (2015). A critical conversation: Remembering culture in the teaching of the whole child. *International Journal for Professional Educators*, 10-13.
- Zeiss, E., & Isabelli, C. (2005). The Role of Asynchronous Computer Mediated Communication on Enhancing Cultural Awareness. Illinois Wesleyan University.

## **Appendices**

### **Appendix A**

#### **Students' Questionnaire**

This questionnaire aims at investigating the effectiveness of using Computer Mediated Communication (CMC), Social Networking Sites (SNS) and Facebook in particular on student's cultural awareness. The findings would help us by providing useful information to confirm or reject the current research hypothesis. The questionnaire is completely anonymous and confidential and it will not take long to be completed. Your answers are very important for the validity of the research we are conducting. Therefore, we hope you will give us your full attention and interest.

You are kindly requested to tick the appropriate answer, or to write full sentences whenever necessary.

Ms. Djoudi Boutheyna

Department of English

University of 8 Mai 1945, Guelma

2018

## Section one: General Information

1. How many years have you been studying English?

.....

2. How do you describe your level in English?

a. very good

b. good

c. average

d. bad

e. very bad

## Section Two: Culture and Cultural Awareness

3. Cultural awareness is

a. Being aware of your own culture

b. Having cultural knowledge about the target language community

c. Understanding the differences between your own culture and other cultures

4. In your opinion, developing foreign language proficiency requires

a. Mastering of the formal linguistic aspects of the language

b. Proficiency of the socio-cultural elements related to the target language community

c. Both of the above

- Justify your answer.

5- In your educational institution, English language studies focus on

- a. Aspects related to 'big C' culture
- b. Aspects related to 'small c' culture
- c. Both of them

6- How important you consider the knowledge of the elements related to 'small c' culture in cross cultural communication.

- a. not at all
- b. very little
- c. a little +
- d. a lot
- e. a very great deal

- Justify your answer.

.....

7. Cultural knowledge of the target language community allows you to (You may opt for more than one answer)

- a. Understand the behavioral patterns of the target language community.
- b. Know more about your own culture through establishing differences.
- c. Appreciate and value your culture.
- d. Others: Please, specify.

**Section Three: Raising EFL students' Cultural awareness through the use of Facebook.**

8- Computer mediated communication is:

- a. Online Communication via computer
- b. Communication via text messaging
- c. Online communication using various devices and different applications
- d. All of the above

9- how many years have you been using Facebook

.....

10- How often do you access your Facebook account?

- a.** More than once a day
- b.** Once a day
- c.** More than once a week
- d.** Once a week
- e.** Rarely
- f.** Never

11- Do you use your Facebook for cross cultural online discussions?

- a. Yes
- b. No

12- Do you communicate with native English language speakers using Facebook?

- a. Yes
- b. No



13- What are the communication difficulties you face when you contact people from other cultural backgrounds? (You may opt for more than one answer)

- a. Linguistic difficulties ( appropriate use of English)
- b. Misunderstandings and misinterpretations because of lack of cultural knowledge
- c. Communication failure because of biases, stereotypes , or prejudices
- d. Others: Please, specify.

14- How do you use Facebook to support your learning? (You may opt for more than one answer)

- a. practice your English with native speakers
- b. practice your English with friends and colleagues
- c. share and discuss cultural contents
- d. keep yourself updated of the cultural news related to the target culture
- e. Others: Please, specify.

.....

15- in your educational community, Facebook is often used to (you may opt for more than one answer)

- a. exchange material between teachers and students, and between students through an educational community on Facebook
- b. blended learning (BL)
- c. To support classroom formal instruction

16- How important do you consider Facebook as a learning tool

- a. not at all
- b. very little
- c. a little
- d. a lot
- e. a very great deal

17. Cross cultural communication through Facebook and other CMC tools develops your cultural knowledge about your own culture and the target culture

- a. strongly disagree
- b. disagree
- c. neither agree nor disagree
- d. agree
- e. strongly agree

18. To what extent using Facebook develops your Cultural awareness

- a. not at all
- b. very little
- c. a little
- d. a lot
- e. a very great deal

**Thank you a lot for your cooperation**

## **List of Concepts**

**Cross cultural communication:** It describes the ability to communicate and to form relationships with members of a culture different from one's own. It is based on knowledge and awareness of many factors, such as the other's cultural perceptions, values, manners...

**Cultural biases:** it is the interpretation of any phenomena based on one's own cultural standards.

**Cultural stereotyping:** it happens when someone has an opinion on another person based on who they are, where they are from, or the language they speak without getting to know the individual.

**Prejudice:** it is the belief or perception that people of different cultures are inferior or have negative characteristics because of their cultural background.

**Blended EFL Learning (BL):** It is an education program that combines traditional classroom face-to-face (FTF) experiences with digital online interactive activities outside the classroom.

**'Big C' culture:** it reflects the society at large, through its architecture, fine arts, dance, music, and literature. Students most often identify cultural learning with "big C" culture, which is a small part of the whole picture.

**'Small c' culture:** it is related to the deep surface culture, and it is comprised of cultural beliefs, behaviours, and values. It is subtle and difficult to teach, but can reveal important cultural differences.

## **Appendix B**

### **Teachers' Interview**

**Dear teachers,**

The aim of the current study is to investigate the effectiveness of using Computer Mediated Communication (CMC), Social Networking Sites (SNS) and Facebook in particular on EFL student's cultural awareness. The interview attempts to collect useful information about how teachers perceive Facebook as an educational tool, and whether it has the potential of enhancing EFL students' cultural awareness or not. Your answers are very important for the validity of the research we are conducting. The interview is highly confidential. If you allow us, your answers will be recorded.

Ms. Djoudi Boutheyna

Department of English

University 8 Mai 1945, Guelma

2018

## Questions

- 1- Can you give a simple definition for computer mediated communication (CMC)?
  - a- Online Communication via computer
  - b- Communication via text messaging
  - c- Online communication using various devices and different applications
- 2- Do you use Facebook or any other type of Social Networking Sites (SNS)
- 3- In general, how do you perceive Facebook as an educational tool?
- 4- How can EFL students use Facebook to support their learning?
- 5- Students practice their language with native speakers through SNS. In your opinion, what are the communication difficulties that students may face in such cross cultural communication?
- 6- Are you with or against the idea of using Facebook as a medium of instruction? Why?
- 7- How can teachers use Facebook to support classroom instruction?
- 8- How important do you consider culture as part of EFL teaching and learning?
- 9- According to you, what is cultural awareness?
  - a. Being aware of your own culture
  - b. Having cultural knowledge about the target language community
  - c. Understanding the differences between your own culture and other cultures
- 10- Given only the cultural knowledge that students receive from classroom instruction, which is mainly related to 'Big C' Culture, how would you think they would perform in a cross cultural situation?
- 11- Do you think that cross cultural communication through Facebook can develop students' cultural knowledge and cultural awareness?

**Thank you for your collaboration.**

## Appendix C

### Teachers' Interview Transcription

#### Teacher One

1. Normally, I opt for (c) option because communication can be written or oral. Option (b) is kind of embedded in (c) and the same thing for (a). So, I could say (c) because “devices” includes the computer and communication could be texting as well.
2. I use Facebook and I have an account since 2008 normally. So it is my tenth year since I have been using it. I have been using Skype in the past. Well, I keep on using it but not like Facebook honestly. Facebook is the one that takes a large amount of my time. So, Skype, Viber, Instagram, Twitter. Anyway, I use the well known ones.
3. Well, honestly Facebook was designed first for just socialising and not really for educational purposes. But, nowadays with the huge development in the educational system, Facebook started to become one of the tools used to facilitate “teleeducation”. So, I could see it as a tool that can be used for educational purposes, yeah, why not!
4. As I told you, I have had Facebook since 2008, and since that period, I keep on being contacted by my students; whether my ex-students or current ones. They keep on asking me about things related to my teachings and maybe even related to other topics that are not really related to my speciality such as literature in order to provide them with extra help and maybe to contact other teachers and provide them with help. Facebook is one of the media that is used to facilitate learning. So, students could ask their teachers for extra clarification they did not get inside the classroom. Sometimes, my students skip classes, so I send them the handouts even though they are available in Guelma University's website. They could use it to make phone calls with their teachers. I have been called by lots of my students asking me questions like: “what is going to be included in the exam?”

What is not going to be included?” Also, they could ask me if they could leave next session or not and if they can attend with another group or not. So, yeah, this is how they normally use it and it could support their leaning why not.

5. Well, not only students but teachers as well are keeping on chatting with native speakers. One of the difficulties that students may face maybe is a cultural one. For example, the faux pas which a mistake in culture related to syntax or phonology, and I can provide you with an example that I keep on using it: normally in France, they keep on saying “Bonjour” all day, but our students once it is noon they start saying “Bonsoir”. They could make lots of faux pas when communicating with native speakers especially when they are not familiar with the peculiarities and certain features of culture that are specific to one country. If we take the English culture, for instance, it is so diverse all around the world; the Australian one is different from the American one, but still they share some common points. That is why students may commit these mistakes. For instance, they keep on using informal language with lots of abbreviations and acronyms with people who might be superior in their case. Culture clash may happen and it happened for me once on Facebook with a Native American. I remember he posted something related to their religious beliefs, and I commented on that post and he was offended. He blocked me, and later on he deblocked me because he discovered that I am not a native speaker. Other than difficulties related to culture, students may face linguistic difficulties like poor use of expressions, poor translation.
6. Yes, I welcome the idea of using Facebook as a medium of instruction. Through my humble experience on Facebook, I believe it is the one of the most beneficial tool for extra instruction outside the class and even during the holidays because it keeps contact between the learner and the teacher constantly. So, I favour the use of Facebook as a

medium of instruction even though I faced a lot of problems with some students. But, we can say that Facebook is a two edged weapon that has positive and negative sides.

7. I remember in the past, I used to be affiliated with certain Facebook groups. Teachers can create groups related to each grade, or groups that are linked to just linguistics, or we can even create groups on “messenger”; and we keep on posting things that are related to studies or even things that would help them evolve their language or related to the culture. We can post extra information about lesson that students already seen or they would see in the future.
8. Language and culture are two side of the same coin. Culture cannot be disassociated from language or it is going to be like a soulless linguistic system. Let me give you an example: Japanese and Koreans posses what they call “honorifics”; whenever they talk to someone who is superior, they use certain types of inflections. Even in their bowing, they have a certain degrees of bowing depending on the status of the interlocutor. Here, if you want to study in Japan, you need to study the culture of the country as well. The same for English, even though as we said English is a multicultural language, but at least you should know the most prominent characteristics of the Anglo-Saxon culture. So, I really consider culture as a really important part of teaching and learning any foreign language.
9. I might choose all the options with a special emphasis on option (c). I do favour (c) which is about understanding the differences, as well as the similarities, between the mother culture and the target culture.
10. Maybe when students have shallow conversations with native speakers, they might manage to succeed. But, when it comes to really deep understanding, they would fail especially when it comes to small c definition of culture. Actually, even in our country, Algeria, which is a multicultural country; we have Twerag, Tamazight...etc, I do not really grasp the small c of those communities, and I might even fall info communication



problems with people from these sects and cultural communities. So, I would say if the communication is about things related to big c culture, they would manage to succeed in their communication. But if the communication tackles elements from the small c culture, honestly, they would fail. Even us as teachers, we ignore the small c cultural elements of the English culture because we have never lived there and we have never compared deeply our culture with the target culture. So, teaching culture inside the classroom would benefit students only in superficial communication.

11. Yes, of course. Honestly when I started studying English, we had different channels in English. So, I became aware of the Anglo-Saxon culture in general via Television channels only. I discovered features of their culture like religious feasts: thanks giving, Easter ... via TV. So, nowadays, students can discover them via Facebook because my Christian friends keep on posting about thanks giving and the Halloween. I could say yes, Facebook could develop students' cultural awareness and knowledge if they are subscribed in the native language pages. They could know things about religion, pop culture like singers. So, they can benefit from Facebook, why not!

**Teacher Two:**

1. This is the first time I hear about this term CMC. So, if I take in consideration the computer aspect in the definition, I would say that it is going to be more about (a) and (c).
2. Yes, I do use mainly Facebook when it comes to Social Networking Sites.
3. I really believe that Facebook can be a very efficient tool if it is used in a constructive way and if it is thought about in an adequate way. But at the same time, we have to be careful about Facebook because it may have its negative effects as well.
4. Well, Facebook offers very interesting platforms to share information, documents, and videos. So, it can work as a forum where we can comment on a given topic. I think that it can also help regarding some of the technical problems we have at the department like the

problem of data shows. So, personally I have tried to use it to overcome certain difficulties. If I have to share with students a video, sometimes I do it via Facebook before the classroom starts. So, students can use it to share content and use Facebook as a means to contact their teachers.

5. Being in touch with someone who does not necessarily share the same culture may sometimes lead to conflicts. If they are not aware of the differences, they may have prejudgements, or a kind of inability to understand different ways of looking at the world. This may lead to serious issues, tensions, and conflicts. So, I guess when it comes to this cultural dimension, it is going to be more about this inability to accept something different and this may lead to conflicts.
6. I am totally for the idea of using Facebook as a medium of instruction. Once more, as far as it well thought from the beginning and as far as it is done according to the norms. This is a personal stand. Usually when I communicate with my students on Facebook, I always make sure to use a correct Standard English. And I noticed that when they communicate with me on my wall, most of the students do the same. What I observe is that we tend to speak about academic things but students and teachers alike do not use Standard English and they use other forms like dialect or non formal English. I am against this type of practice because it may affect in a negative way the learning process.
7. From personal experience, in previous years, I remember that I have created closed groups and only students from my classrooms are allowed to be members of these groups. We use these groups to share lot of documents, videos etc. Sometimes, we have certain difficulties in having materials like the data show, so this sharing can be helpful. Also, students get more acquainted to debate via writing which is something that is not usually practiced. We tend to practice more the oral aspect. But communication through writing is very often missing. So, I think that Facebook can help in having written interaction which

requires developing certain way of arguing and the ability to build upon what the others were saying. So, it requires certain specific skills. Concerning other possible ways, two years ago, we have even thought about the possibility of proposing a kind of blended learning in certain trainings. This may help when we may lack expertise. We can teachers from abroad to help in monitoring students. We can even offer certain types of trainings for teachers in certain topics in which we may lack staff. Blended learning really offers lots of possibilities. In such mutualised learning, you may have a teacher from wherever in the world and s/he can participate in the training. The same thing for students, blended learning may allow some students who may find difficulties in attending classes to carry on their studies through such online platform.

- 8.** Personally, I think that is vital to consider the cultural dimension in learning a foreign language. It is becoming, more or less, obvious now that culture is language and language is culture and you cannot separate the two. You cannot teach a language if you do not have a clue about the culture of the language. Culture is very important.
- 9.** Cultural Awareness is first to be aware that there are different cultures and that you are a cultural being. The way you look at things in the world is culturally constructed. The same thing for other persons. It means that the way you look at things is not the best or the only way. So, being aware of the fact that everyone is somehow a cultural product is very important. When you understand this, it will allow you to a certain extent to understand the different visions about the world. We cannot expect to have peaceful coexistence if we are not aware of this. We do not have to link cultural awareness to foreign cultures which are over boarders; it also means that each one is culturally constructed in a very particular way. So, I am different from you, and you are different from the other one because there are so many parameters which are interconnected. Cultural awareness is closely tied to the notion of intercultural communication, and the interpersonal is also intercultural.

Whenever there is a contact between people, there is a kind of intercultural communication. The human being needs to know that s/he is different because s/he has constructed his or her identity in a very different way from others. Within the mainstream culture, there are many subcultures. Concerning establishing differences between the mother and the target culture, in literature for example, I do this especially when the literary text belongs to another culture. So, I have to give them the context of that culture. In oral expression, I am trying to do this even though, in my view, it is not enough well constructed.

**10.** Well, this is precisely one of the problems. We handle what are you referring to as big C culture which is about the very clear manifestation while, most of the times what leads to the tension is precisely the elements which lay deep in culture; things that we usually believe that this is the natural way of being into the world. And because we do not handle this we still have conflicts. So, as long as we do not deal with elements that belong to the deep culture, we will keep on having troubles and conflicts.

**11.** This really depends because cross cultural communication can be positive as it can be negative. If you conduct this cross cultural communication in the frame of what we are calling intercultural dialogue, this can be very positive. In order to have this kind of intercultural dialogue, you have first to acquire certain competences like having this kind of cultural awareness. If you go directly to cross cultural communication without possessing these competences, you will have negative communication. So, it is not enough to put one Algerian with one native speaker and you expect to have positive cross cultural communication. This might be negative as well. It may lead to identity crispation and a complete rejection of otherness and very negative things. But because what we are doing lacks this kind of critical and conceptual thinking behind, it will not necessarily lead to positive things. We still see all the discussions that are going on Facebook are so

violent most of the times even between Algerians themselves because we are not able at all to accept anything which is different. So, it is not enough to create the cross cultural communication. We have to move from the cross cultural communication to cross cultural dialogue because communication can be positive as it can be negative. We have to move a step further to talk about this kind of dialogue and how we can make a cross cultural communication that is constructive.

**Teacher three:**

1. Computer Mediated Communication is a way of communication through computers. The word online is a key word because when we say CMC, it is communication online and using language through computers. It is used through different devices. It developed through time. Twenty years ago, there was no twitter or Facebook. So, we can consider CMC as communication that is done through different means like emails, which considered as the first tool of CMC, then we have the well spread tool which is Facebook especially in Algeria. CMC includes other tools like: Instagram, Twitter, Whatsapp, Viber, the Emo, Skype ...and so on.
2. I use Facebbok, Twitter, Whatsapp, Instagram. I used Skype, the Emo. I consider myself as a Technophile.
3. As an educational tool, I consider Facebook as somehow an effective tool because I used it in my teaching experience. In the Algerian context, Facebook is effective in contrast to the email. I tried with the email and there was no cooperation or positive reaction with the students although I used it with Master 1 students. In contrast, I used Facebook with first year students and it was effective and there was a positive reaction since they welcomed the idea. It was facilitating to a certain extent.
4. I think they have to be guided first because if you notice the majority of students use Facebook for entertainment. They are ready to spend twenty four hours a day facebooking

for entertainment, but they cannot spend half an hour studying on Facebook. Sometimes I find some of my students online, but when I post something in their Facebook group, which is related to the oral expression course, they come and say that they did not see the post. So, they definitely have to be guided. Another way of supporting learning via Facebook can be through the use of language in Facebook. It can be used via chat, or when having native speakers of English as their friends. This is a good way and I always encourage my students to have not only friends whom you know in real life but it is preferable to have English speakers in your online world. So, this is a good way to improve not only the language but the culture as well. Also, they can develop their communication skills.

5. Even though students may have native English speakers as friends, but I think that they do not communicate with them. Even if they communicate, they do not try to develop their communication skills. Sometimes I have a kind of chat with my students, they do not use English, and instead they use the Arabic, French or code switching. Even if they use the English, they do not use it all the time. They do not really try to develop their language. Secondly, this culture of using Facebook to learn does not really exist in our students.
6. I am with the idea of using Facebook as a medium of instruction. Learning a language requires practice and the classroom does not allow much time for that. I teach three hours a week and I teach thirty students in every classroom. So, it is impossible to give them all the chance to participate. I want to have another chance to contact my students and to make them practicing English, if not through speaking then at least through reading and Listening. I find Facebook as an alternative to the classroom to expose students to the language outside of the classroom. In our Algerian context, English is practiced only inside the classroom.

7. Usually I create one Facebook group at the beginning of the year for all the groups because they deal the same learning material. I add all the students from the very beginning. I use it to share material with my students like videos. Usually, I give them homework by asking them to watch the video shared through Facebook and they have to summarise its content, or I tell them to watch the video and answer the questions related to it. Actually, the traditional way of teaching is when we have learning material inside the classroom. But, when we shift this material to the online world like Facebook, this is the new technique of teaching. Sometimes when I discuss some concepts like how to improve your fluency, I explain my points and present my ideas. Then, I support what I have said with a video or even an audio. I post it and I ask them to watch it or listen to the audio very carefully. Of course, I have to say that this is part of your exam so that they take it into consideration.
8. Very important. Culture and language cannot be separated and this is the idea shared by many scholars. If the learner has no idea about the culture of the language, he cannot really learn the language especially at the level of communication. You cannot communicate without having an idea about the other culture.
9. For me, cultural awareness has to do with the comparison between your own culture and the culture of the language you are learning. First, we must know our culture. Then, we know other cultures. Well, I focus on this point in my oral expression classes because this module gives me the opportunity to deal with many cultural content and many things at once. I take the presentations of my students as an opportunity to focus on this point. What I noticed is that first year students are not really aware of their culture. When I ask them to give me the equivalence in Arabic of some English proverbs, they could not find the equivalence even though they were easy. When talking about food, clothes, life style in general, I always try to highlight and clarify the idea first in the Algerian culture along

with some Arabian cultures. Establishing difference is very important and this is what I do when I find the opportunity to do so. We cannot move any step forward if we do not know our culture.

**10.** If students are put in a cross cultural situation, it would be somehow difficult for them to manage the situation just based on the big C cultural knowledge. I repeat that the time that is devoted to talk about culture inside the classroom is not sufficient. Plus, there are few courses like the Oral Expression, Literature, and Civilisation that deal with cultural content. So, the classroom does not give the opportunity to deliver very high amount of knowledge about the culture. I think in a cross cultural situation, the learner cannot manage just based on the cultural knowledge he receives in the classroom. That is why I always advice my students to enlarge their cultural knowledge through reading novels, watching movies, series, which are considered as authentic material to learn English. Also, they should not miss any opportunity of being in touch with native speakers so develop their communicative skills.

**11.** Yes, it is very important. Let's say it is a one way of developing cultural awareness. Facebook is considered as one way to be in touch with native speakers because it is easy to have friends from all over the world and to communicate with them. Just seeing their posts, their lives can develop the cultural knowledge. The Facebook reflects many aspects of the daily life that would really develop the cultural knowledge.

**Teacher Four:**

1. I think option (c).
2. Yes, I use Facebook, Viber, Twitter, and Instagram.
3. I perceive Facebook as an educational tool in a negative way. I do not consider it as a means to be used in the classroom.



4. Since I perceive Facebook in a negative way, I do not think that students can use it in their learning and the same for us as teachers.
5. I am glad to hear that some students use Facebook to communicate with native speakers. Using the English language for communication is somehow beneficial for the students so that they can learn the target language appropriately and effectively. I think that the lack of knowledge about the target culture can be an obstacle for them.
6. I am against the idea of using Facebook as a medium of instruction. I do not think that Facebook is useful inside the classroom because they might be interrupted by friends. Chatting with friends may interrupt the lesson. I just see Facebook as a means of entertainment and a means to keep our self updated. That is all.
7. The teacher can create groups for sharing educational material like books.
8. I consider culture as the key of teaching and learning the English language. We may consider it as the fifth skill of teaching and learning a foreign language.
9. Cultural awareness is about understanding the differences between your own culture and the target culture. Of course, you have to be aware of your culture and you should have cultural knowledge about the English culture.
10. All the aspects related to the big C culture will help students to perform in an effective way when having a cross cultural situation. And maybe we need the little c culture as well.
11. Of course. Concerning this point, I agree. As opposed to using Facebook as a means of instruction.

**Teacher Five:**

1. I think all of them. I want to stress the fact that any use of computer to do anything to teaching or learning.

2. I have a Facebook account, but I am not really active on it. I use it to talk to my friends and my colleagues. I do not publish a lot. I use it for educational purposes to check any conferences. Two years ago, I used Facebook to create a group of Applied Linguistics. I was its administrator in that group. Master 1 students asked me to publish the articles in the group because they needed the electronic versions. I acted as a guide there and I published only one time when students asked for their marks. I do not really like to interact with my students through Facebook. This is my personal perspective to consider Facebook as a personal space. I can interact with my students but with limits.
3. I do not consider it as a formal academic educational tool. It could be if we have some limits. But, in Algeria with our dear students and from what I notice from other' experiences, I think I am right for not using that space for educational purposes.
4. Facebook can be helpful for students' learning if they take advantage from the educational pages and pages of conferences. They can join groups related to their modules. They can find links that will guide them to other sites for practicing their four skills. Actually, it depends on the learner and how he will use Facebook. We can tell them about some strategies. The role of the teacher is important, but still, it depends on the learner because we cannot restrict them to use Facebook in a certain way.
5. I think that the difficulties that students may face when having a cross cultural communication is a positive challenge. Cultural difference cannot block them from speaking to others. On the contrary, it can help them. Our students should see it like this: "I am going to talk with a native speaker, and I am going to learn a new culture of the language that I am specialised in". So, it will be helpful for them and it is not a difficulty. Even if they make mistakes, the interlocutor will be tolerant because he will consider that English is not your native language. I had a face to face experience with native speakers,

and they do not pay attention to the language. So, I always encourage my dear students to speak and practice the foreign language so that they will be able to use it.

6. When I say I do not use Facebook, it does not mean that I am against using it as a medium of instruction. It can be a helpful tool of instruction. But here, the role of the teacher as well as the role of the student is important. So, it depends on both of them. So, if I do not support this, others teachers may support the use of Facebook as a medium of instruction.
7. As I said before, teachers can create Facebook group and share educational material there. They can create pages. They can suggest other application as well.
8. It is really important. When we teach, we should always refer to the culture of the language that we are teaching. We try to put our dear students in real life situations through using authentic material. Here, using technology like videos will help a lot. Like this, we are putting our students in front of culture. It is very important for the teachers to be aware of the importance of culture.
9. Cultural awareness is about knowing our culture and the others' culture as well as being respectful to the others' culture. Therefore, we should act in a more professional way. There should be a professional attitude towards the others culture.
10. Through the experiences of people whom I know, these people were not really shocked because they are old enough to recognise the others culture. As I told you, there should be a professional attitude towards the target culture because the others will not react to our culture negatively. We may have sometimes negative attitude but we should work on ourselves. We do not take only the negative side as an example. We should be professional and accept and respect the others culture.
11. Yes, it can help because through Facebook we can encounter different people from that culture. So, we will know the details of the culture so that when we will be involved in cross cultural situation, we will not be shocked. Facebook has a role and it helps to raise

our awareness. It contributes in the enhancement of our dear students' knowledge as well as their awareness of the other culture. But still, it is not the only tool to do so.

**Teacher six:**

1. Well, I do not really know Computer Mediated Communication, but from its name I would choose options (a) and (c). Text messaging can, but it is something related to technology and not to computer. So, I would choose (a-c).
2. I use Facebook and What'sup.
3. Facebook can be used as an educational tool. Some teachers think that it cannot be. I tried it, and it is true that it has its challenges and problems especially with our students. But, it can be used as an educational tool. For example, what you miss talking about in the classroom, you can post it on Facebook and students can benefit from it. I used to post things related to English.
4. They can create Facebook groups to interact with each other and ask different questions about the modules and the materials that they are dealing with. So, they can be friends with teachers and learn from the posts the teacher puts. There are lots of Facebook pages about the English language.
5. We are talking about two different cultures and a student who is surely does not know everything about the target culture. So, there could be cultural misunderstandings. But, it does not mean that there are going to be big problems; they may clarify them as they may not. The means of communication plays a role. When using Facebook language, the student may learn to be fluent in constructing grammatically correct sentences, but at the same time using lots of abbreviations and contractions may affect the writing skill of the student. There are many studies conducted about this issue.
6. I used to have lots of students as Facebook friends, but I had to remove all of them because some students are really annoying and they interfere in my personal life. I have a

Facebook only for students in which I would not put anything personal because there should be some distance between me and the student and Facebook sometimes break that distance. This is one of the problems that I faced when I have used Facebook as a medium of instruction. But I think we can use it because students like to use it.

- 7.** Teachers can post things related to English learning and students can interact with that. The teacher can create a Facebook group where s/he can post some questions and topic to be discussed by students. This way the students can interact with each other and the teacher may consider this as an assignment which would be marked. I do not see the problem with the means. Facebook is just a different means because we do have the same thing in online courses. So, instead of the online course because students may say that they do not have internet connection, Facebook is easier because they all use Facebook. So why not to ask them for an assignment on Facebook. The only problem that teachers find is that it is too informal.
- 8.** Culture is very important because it can never be separated from language. I can never learn the English language without learning its culture because I would not appropriately communicate using it. So, culture can never be separated from the language and it is very important in EFL teaching and learning.
- 9.** Cultural awareness for EFL learners is when you are aware of your own culture and when you have some cultural knowledge about the language you are learning. And when you have these two, you start to recognise the differences and the similarities between them.
- 10.** Well, in this case, they will not do very bad. But still, they need more knowledge related to the small c culture to perform effectively in a cross cultural situation.
- 11.** Yes, I do believe so because Facebook is just a means to learn about other people's cultures. When students interact with native speakers, they may learn about their culture.

Actually, we can learn about others culture when we interact face to face, when we watch videos, movies and read books. So, Facebook is just one of those means.

**Teacher Seven:**

1. It is all what you have mentioned. Computer Mediated Communication is any communication that you make using a computer; whether text messaging or online communication or using different devices and applications.
2. Yes. In fact, I use many Social Networking Sites like Facebook, Whatsapp, Emo, Telegram, Instagram.
3. Okay. In fact, when you read about the creation of this application called Facebook, it was created to facilitate communication between Harvard students. It is a tool of communication between students. Yes, I believe that Facebook can become a tool of learning and a very good one.
4. First, they can communicate with the natives as they can communicate with students like them from all over the world. Also, they can communicate with their teachers if the teacher welcomes to contact students. They can use it to exchange anything with their classmates. Facebook opens doors for students to contact and learn from anyone in addition to pages and groups. It is a world open for you that you can benefit from and learn whatever you want.
5. First, not all the students are capable of communicating smoothly and spontaneously with natives. So, the mastery of language itself can be a problem. Also, they can face the colloquial languages and strange abbreviations. Another problem is politeness; sometimes you speak thinking it is a natural conversation, but the interlocutor will receive it as rude. The opposite may happen because our students are studying RP which is very formal English and when they talk to others, they tell them that they speak bookish English. So, this is it. If we speak about problems, we can speak about mastery of the language,

politeness strategies which are linked to people's cultural background, and when the language is too formal.

6. Yes, of course I am with and I am already using it.
7. Each year, I create private groups for each of the groups. I post first the syllabus and my rules for the students. And then, I start posting the lessons that they should prepare before coming to the class. And when we are done with the lesson, I post the summary of all the points that we have dealt with in the classroom. Also, I give them homeworks. And if they need help about anything, I can post for them books, articles, pictures, mind maps or whatever they need. I use our Facebook to notify them about anything like: "I will be absent tomorrow". So, I use Facebook as a way to transmit news, and give lessons and it is very successful.
8. We cannot separate language from culture and vice versa. You teach the culture while you teach the language. We express what we think through language. Language and culture are like twins. There are other perspectives, we as individuals are so different that you cannot categorise us. You cannot say these people have this particular culture because every one of us bares his own culture. It is true that language and culture are related but when you take individual cases, you feel like this is just a myth. I prefer to talk about individual culture. Every one of us has his own background, way of thinking, vision to life. So, every one of us is building his own culture and his language is reflecting that.
9. Cultural awareness is all what have you mentioned. When you say being aware of your own culture, in fact, it is being aware of your personal culture. You sit with yourself and you ask yourself who I am culturally speaking. When we speak about aspects of culture like: "what is my religion, what is my preferable language, what is your preferable type of music?" So, first you should know your culture as a person and you should know a little bit about the so called general culture. And if you are going to contact other culture, you

should put in mind the two types of culture that I am referring to. Concerning understanding the differences and the similarities, I am with if they are so clear.

10. It depends on individuals. I do not have a clear answer for this. We try to raise their intercultural awareness and make them accepting the other. But still it depends.
11. Yes. In fact, Facebook is eliminating many barriers between humans on the globe. People are contacting each other easily and they are trying to develop relationships with the other. Facebook is helping people to apply what they read about language and culture.

**Teacher Eight:**

1. The three options can work as definition for Computer Mediated Communication.
2. No, I use only the email. I do not use Facebook. I am thinking of using it, but right now I do not feel that I need it.
3. Facebook can be used as an educational tool if it is used in the right way. If it is not used in the right way, it will be something really catastrophic and we see this in our society and to our students. Actually, we can say that Facebook is used in the wrong way by students and many other people.
4. If Facebook is used in the right way, it will be a very successful tool. They should put in their mind from the beginning that if I do not know how to use it, I will not use it till I have knowledge about how to use it in the right way. The second thing, they should put in their mind that they should use it as an educational tool and not for something else. If they determine this in their minds in advance, I think that they will use it in the right way.
5. Actually, it is depending on the topic the persons involved in such cross cultural situation are discussing. The second thing, if students are using it in the wrong way, they are going to be in danger of being easily influenced.
6. I am not against this idea; on the contrary, I am with it. It facilitates the instruction.



7. For example, teacher can communicate with other teachers to exchange ideas about the lectures. With the students, I would use the email.
8. Studying a foreign language is an opportunity to know about the culture of the target language community. It is good to know about other cultures. The second thing is that knowing about culture helps students to understand the context of what they are studying like when they study literary texts.
9. Cultural awareness is about both being aware of the mother culture and the target culture. Through that, you can understand the differences between the two cultures.
10. In this situation, the students have only something academic. It depends on the students, if they watch TV, videos and read books; this would help them to get the elements related to the small c culture.
11. Yes, if Facebook is used in the right way. Students should look for the good information and not just consume.

**Teacher Nine:**

1. I choose option (c)
2. I am an active social networker.
3. Years ago, I used to be a very active Facebooker, and I used to use Facebook for creating virtual classes in parallel with the real class. Then, I discovered that students are not very aware that Facebook or SNS can be used fruitfully for educational purposes. So, they were reluctant and not very motivated to use Facebook in their learning. They are most of the times chatting with each other, but to use Facebook for educational purposes was a kind of weird idea at that time. Later on, I stopped using Facebook and I switched to Google site and I use it the same way I used Facebook i.e. to create virtual classes. With Google site, it was quite better when I compared it to Facebook because Google site is usually used for education not for chit-chatting or whatever. If you log to google site, then you

know that it is going to be for education and that you are going to have to focus and mind you language etc. Algerian students have developed a stereotype regarding Facebook which is Facebook is only used to waste time. If you see outside Algeria or the Arab world, they do not use Facebook at all. If it is used, it is not used with the stereotyping of wasting time.

4. Students can use in different ways. They can use it to develop their skills like writing; you can blog on Facebook and you can share what you write with people and they can give you feedback. You can find professors and teachers who are willing to give you help if you ask for it. But the problem is that when students want to use Facebook for their learning, they do not know how to do so. They do not know how to use Facebook's mechanisms and options to develop their level and to gain more acquaintances. I think the more students are used to Facebook, they will be more able to discover its tips and tricks, which they can apply for their own benefit. Also, they can develop their speaking through chit-chatting through video calls or audio messages. They can develop all aspects of language. They can find articles, books, newspapers ...etc. The point is that the information is there on Facebook, but the issue that could be problematic is that the more students rely on Facebook, there is the risk of coming across unreliable information. We do not have the critical thinking of weighing information and we do not bother ourselves to check it.
5. Well, we can have psychological difficulties, social, emotional, cultural blocks. I would like to call them blocks and not difficulties. Actually, when you are a technology consumer, you should have a certain mindset. For instance, you should be afraid to open up the camera and allow the interlocutor to see you. The problem again is with culture because many students are with using technology for communicating, but the majority are

using it in the written form. But, for video communication is a bit problematic especially in our Islamic culture.

6. I am with the idea of using Facebook as a medium of instruction.
7. Facebook has many options that can be useful for instruction. Teachers can create groups for his class and be a member of it as a technique to break the ice between him and his students in the virtual life. So, when students are not able to ask something inside the class, they can ask their teacher in the virtual environment. We have another option which is Facebook pages. For example instead of creating a Google site you can create a page which can be accessible to everyone and any learner who is seeking an information regarding something, he can simply find it on that page. Facebook can be used academically speaking and also for those who are seeking lifelong learning.
8. Well, very important, yet very misleading. Being and Arab students and growing up in a country like Algeria which has an identity crisis. When you take the educational system, you will find Arabic, then French, and then English; and none of the languages is truly mastered by the citizens. Culture cannot be concretely separated from language, so the language bares a culture of its speakers and vice versa. When the Algerian system opens at the University level a specialty in EFL without providing its students with a solid ground regarding the Arabic and the French cultures, I think it is going to be very Utopic to expect that the students are going to have cultural awareness regarding the English culture.
9. Cultural Awareness is not an easy term to be defined. There is no agreed definition upon the definition of cultural awareness. The more flexible and diplomatic answer is about understanding differences between your own culture and the target culture. But, first you need to know your culture and the target culture and then come up with the differences and similarities. But, before I open up to the other, I should be fully aware of my culture

so that to be standing on a solid ground. We are in the age of information and awareness is becoming a must. CA should be introduced in a very early age. I can say that it is the parents' responsibility before it is of the society.

10. They would perform in a weird way because it has already happened. The big C culture is sending messages about the people of the target culture that can lead to forming wrong stereotypes which may lead students to be shocked later on.
11. It depends here on the student and on the person with whom s/he is communicating. The students should use Facebook purposefully and he should choose carefully his interlocutors. For example, he should speak with intellectuals if that is possible, and if not, he should be critical regarding the received information. Also, it depends on the type of communication. If it is done orally, it is better so that to learn the paralinguistic features related to the target culture.

**Teacher Ten:**

1. I think (c) goes better with the definition of CMC, but I am not sure.
2. I do not really use Facebook because I do not see that it is very beneficial for me.
3. Well, the problem with Facebook is that students and people in general do not use it in that beneficial and appropriate way. It could be a very useful educational tool because it gives the opportunity to communicate with people and native speakers. What I see here is that shallow use of Facebook and the reason behind this is that we do not really encourage students to use it in such direction. I think that they cannot see that deep purpose behind using Facebook and they are just clinging to that shallow aspect of Facebook. And I believe that your study is very useful to raise consciousness about the help that Facebook could provide to students.
4. First, I see that communicating with native speakers would be very useful. They need to practice their language and through Facebook, there is this opportunity to get in touch

close to native speakers and to learn the language from the source of that language.

Second, I believe that interaction with other students who are specialised in their same field will be very helpful to publish stories so that other people will use and read.

Performing some activities online will be also very helpful.

5. Well, in such cross cultural communication, there are some cultural barriers. First of all, I think that students should transcend that fear of using English. When many students use English, they are overwhelmed with fear and shame because they are not used to speak it. They have to face that fear of communication. Also, I believe that there are some cultural differences which can prevent normal communication. Students should transcend those cultural misconceptions about the other. When you are dealing with a native speaker, you should detach yourself from those misconceptions and those fixed ideas that we have about the other. When you deal with a native speaker, you should perceive him as an ordinary person who would appreciate who you are. The most important thing is to be proud of who you are including your identity and your culture. You should try to convey your culture and your ideas without any hesitation or reluctance.
6. I am not against using Facebook as a medium of instruction. I do not use it because maybe I did not have time to awaken my students to its importance. But, I believe I need to do this. I believe that Facebook or any means of social media to be very helpful.
7. I am a teacher of literature and you know that there is this handicapping of reading that our students suffer from. I believe that Facebook can help me raise students' consciousness about the importance of reading. On Facebook, there are lots of reading clubs and I believe that we can participate on these. We can create me and my students a reading club on Facebook. We can talk in that motivational atmosphere. We can have suggestions and ideas about reading books. I believe that this could be very helpful.

8. Culture is very important. We are learning the language of the other and we are approaching the other. We are dealing with culture which is contradictory to our culture. So, I believe that teaching culture is very essential in teaching a language. I teach minority literature and I teach students the culture of this particular minor communities. This is an opportunity to know about others cultures.
9. I believe that cultural awareness is about being aware of your culture, being aware of the target language community, and when you deal with your culture and the others' culture, this will create this opportunity to evaluate the differences between my culture and the target culture. By knowing others culture, you will gain that critical eye towards your culture. You start evaluating and revising all things that we used to take for granted.
10. I have some examples and real situations of people that were here in this department and who had that knowledge of the big C culture. When they are put in real situation in contact with natives, they experiences cultural shock. I believe that this big C culture does not really provide them with true understanding of the target culture. So, what helps to acquire the small c culture are means like Facebook and social media in general. These means provide them with true and deep understanding of the others culture.
11. Yes, I do.

**Teacher Eleven:**

1. I guess it includes all the possibilities. In a way, CMC is about the possibility to communicate through there is a distance. Thanks to technology that people can communicate via computer, texting or whatever.
2. I use Facebook in a very particular way. I do not think at all that it is something that we should use as professionals. In my professional life, I do use emails to communicate with my students and with the administration.

3. I do not think so. I do not think that Facebook can work as an educational tool based on the way we use it. Theoretically, it may work as an educational tool. But, all that freedom that it provides does not allow a positive atmosphere where people can really interact. I do not see Facebook as an educational tool at all. I do use other technological means for educational purposes but not Facebook. We have a real trouble of our perception of how the usage of technology should be because speaking your mind all the time is just abnormal. In certain circumstances, you are not invited to talk all the time. What I see is that people start to have troubles and conflicts thanks to Facebook. Up to this moment, I have never seen someone learning from Facebook. It is about the usage. We should reconsider the way we use it. When I use the email, I am able to keep this distance between me and my students. This distance is not possible through Facebook. So, I guess, this is probably the issue. Actually, Facebook has the potential because I use it as an educational tool. I have a very short list of friends. I concentrate on the pages that I need to follow based on the learning content I find on them. I exclude everything else. This is how I use Facebook in a very restricted way. I know my objectives and I never put a like or comment or share things with people. This is how I use Facebook. I am someone who has this awareness and I am afraid that my students do not have this kind of awareness. If you set your objectives; it is possible to learn from Facebook. But it is a must to have this awareness from the very beginning.
4. They can follow educational pages and also exchange and communicate with native speakers. This could enrich their language.
5. Probably, it is all about culture I guess. We are talking about two different worlds and this will create a difficulty. Those cultural differences are not only source of difficulties but also a source of enrichment.

6. I am against the use of Facebook as a medium of instruction. Here, it is not about Facebook itself, but it is about students. On Facebook you cannot predict people's behaviour. That is why I use the email because it ensures this professional aspect when dealing with students.
7. Some colleagues do use Facebook for providing students with instruction by creating groups for students and give extra information about the lessons. Students can by the same means ask for more clarification and more information. This is how it works though personally I do not use it.
8. I think culture is a central part of EFL teaching and learning. This fact that EFL students are in contact with another culture, is what makes them most of the times open minded and more tolerant than others. I guess that people who learn foreign languages are more aware about the possibility to coexist despite the difference. While this possibility will lessen if we move to other areas like for instance people who study Arabic literature. You find them less tolerant because they are always in contact with themselves.
9. I think cultural awareness is more about acceptance. You know that in the world, we are not alone. So, it is all about knowing about those different cultures and accepting the fact that people maybe different and accepting the fact that people may be different.
10. I think that there will be no problem in a cross cultural situation. We may have some misunderstandings or whatever but they will not be a big deal. At the beginning, people need to know about the big titles and the things that attract the foreigner at first and this is what will make this connection at the beginning. But then, when this communication will develop and at this point the persons involved would have to know more about the culture and its small c elements to reach a deep understanding. So, in the beginning of communication, I guess there will be no problem. But, in order to have a real appreciation



and understanding, it is really important to know about those hidden things that make bigger things appear as they are.

**11.** Cultural knowledge, I guess yes, Facebook can for sure. I do have students who have knowledge about culture that you cannot even imagine and all this is possible thanks to Facebook. Cultural awareness, I think there is a lot to do in order to achieve this awareness. It depends and it is not at all about Facebook, It is more about who you are. People around the world start to question this communication which is really easy to the points that is frightening. They need to stop and question things and this is the awareness we need. Unfortunately, up to this moment, my students see this space as an scape more than anything else without benefiting anything from it. So, awareness and not even cultural awareness which is really missing in this equation.

**Teacher Twelve:**

- 1.** I think that all of the possibilities can define can work as definitions for CMC. For me, I conceive it as an exchange of ideas, or communication through the use of computer or other devices. That is to say it is not a direct face to face communication. For me, sending or receiving a mail is CMC. Discussing on Facebook and Social media like Twitter ect, is a form of CMC. The communication can be instant, which is moment to moment communication, or the answer can be delayed for further time.
- 2.** Like the majority of humanity nowadays, I do have a Facebook account. I started few days ago to use instagram.
- 3.** Look, I am not against the use of Facebook as an educational tool. Personally, I use it as a means of communication with my learners. I send them files through Facebook, I receive

messages from especially from those whom I supervise for master 2 dissertation. So, I have no problem with the idea of using Facebook as an educational means. I am also for the creation of groups that can help in the educational field, and Facebook is full of this type of groups.

4. Thanks to social media, it is easier now to get in touch with native speakers. EFL learners can use Facebook to communicate with native speakers and consequently, they can develop linguistic and communicative competences. It something positive to communicate with native speakers and to pick up their way and the different aspects of the language they use.
5. Well, the main difficulty that students may face is the lack of cultural knowledge. I always tell my students that speaking the English language inside the classroom is easy; however, communicating effectively using it is something very difficult. So, the problem that EFL learners may face is a problem of effective communication. That is to say, they may experience clashes and misunderstandings simply because they ignore the culture and the cultural aspects that we do not teach inside the classroom.
6. I am for the use of Facebook as a medium of instruction. But, we have to study the idea and the issues related to it carefully. That is to say, we need check with specialists; those who are specialised in pedagogy, psycho pedagogy, and those who are specialised in technology in order to make maximum benefit from Facebook. We cannot forget that Facebook is a two edged weapon. That s why I am for the use of Facebook as a tool of instruction, but we need to study the idea and the issue.
7. They can create a group in which they can post files and pictures and all what can support what is said inside the classroom. We say many things inside the classroom, but we are not sure that all the learners get the information. So, we can use Facebook as an additional means to clarify, to explain, to use pictures which are sometimes more communicative to

learners that words, to use videos etc. I want to highlight an idea that teachers need to be trained to use technological means. Sometimes, our learners are better than us in terms of technological knowledge, practice and use.

8. It is very important. The target culture is of a paramount importance in foreign language classroom, and EFL learners must be exposed to the target culture because we cannot talk about language without talking about its culture. The main aim of teaching any language is to communicate, and we cannot communicate effectively if we do not know the target culture.
9. Cultural awareness according to me is the knowledge about the target culture and at the same time before knowing the target culture, we need to know our mother culture. We cannot realise our culture, our uniqueness, and our difference if we are not exposed to another culture. So, cultural awareness is the knowledge of first, the mother culture, and then the knowledge of the target culture. I always repeat that knowing the target culture does not mean to adapt and practice, but simply to respect and tolerate.
10. I think that the big C culture knowledge is important but it is not enough. It may help them to understand things and some concepts, but it is not enough. I think that they will always face problems of communication as far as everyday life, habits, practices, norms etc are concerned. I am sure that these learners will always face problems of regarding things to which they are not necessarily exposed to in EFL classrooms.
11. Yes, sure. The use of Facebook and even other types of social media can represent very beneficial tool for EFL learners to develop their cultural knowledge and their cultural awareness and In addition to all that is to be an intercultural communicators.

**Teacher Thirteen:**

1. To be honest, this is the first time I have heard about this term. It is really interesting. I am going to go with (c).

2. I use only Facebook. I do not use the other types of SNS. Primarily, I use Facebook. I started by following a few things and people that I am interested in. Then, somehow I used it professionally as a teacher to few things about the department. Now, I use it sometimes to communicate with my friends.
3. I always say that Facebook can be used as an educational tool. It depends always on the user because if the person sees Facebook as a tool to enhance his or her knowledge about a particular subject, then it can be used definitely. It is always about the person who used Facebook and his purpose behind using it. So, if you are an English learner, you are going to target pages and people who post useful things on Facebook that will contribute to enhance your English language.
4. Basically by liking and joining groups that discuss what they are interested in. Concerning the English language, there are plenty of groups that the students can benefit from.
5. I do not know. For this generation, I do not think that they have any difficulties at all because you find them really courageous to talk with strangers and to dwell with them in different topics without any obstacles. This is what I see from my sisters who have lots of friends from all over the world and they even exchange gifts. When I ask them if they find any difficulty, they reply that they understand each other. For instance, my sister is a Muslim girl and her friends are not, but they share respect of different cultures. In terms of communication, they communicate easily and this fascinates me. The idea is that when you talk about friends from different countries, you will find that there are common points that draw them together. That is why I do not think that there are lots of communication difficulties because when people from different cultures communicate, they are going to choose the way that they are comfortable with like either texting or video chatting.
6. So far, I am having a hard time with this. From one hand, we can use Facebook as an educational tool. But, from another hand, I do not trust my students. In general, I can go

with using Facebook as a medium of instruction. The idea here is to make the student comfortable.

7. I thought about this several years ago, but I did not really put it into practice. The teacher can create a page or a group for his/her students. The teacher can post documents and things related to the lessons and to the syllabus of the whole year. I have always had this idea, but as I said I did not do it. For instance, additional material like videos can be posted on the Fb Group. For me, I do this through the email. But, if I share it through Fb, it is going to be much easier because all students are going to check it and as a teacher, I can know who really checked this item or not. Using the email, I cannot do this.
8. It is very important. Students are learning a foreign language and language is part of culture. We cannot define a language without referring to its culture. Any learner needs to know about the culture of the target language.
9. I will go with the (c) because when we talk about cultural awareness, you need to compare between two cultures which are your own culture and the target culture. I always ask my students urge my students to compare and to not take things for granted. I tell them if you are going to acquire something, try to question it and whether you can do it taking in consideration your Muslim background. Also, they need to know what defines the target culture and what defines us.
10. Big C Culture is insufficient to perform in cross cultural situation.
11. I strongly agree.

## ملخص

استعمال الفيسبوك الذي يعد من أكثر وسائل الشبكة العنكبوتية العالمية للجيل الثاني استعمالا كوسيلة للتواصل عبر الكمبيوتر، يعرض على متعلمي اللغة الانجليزية كلغة أجنبية فرص لا تضاهى للتواصل و التي من شأنها تحسين كفاءتهم اللغوية و الثقافية. الدراسة الحالية تهدف إلى تقصي تأثير استعمال الفيسبوك على الوعي الثقافي لمتعلمي اللغة الانجليزية كلغة أجنبية. وفقا لذلك، تفترض الدراسة أن الاستعمال الملائم للفيسبوك كوسيلة للتواصل عبر الثقافات سيساهم في تطوير الوعي الثقافي لدى متعلمي اللغة الانجليزية كلغة أجنبية. لتحقيق الهدف المذكور آنفا، يتبنى البحث الحالي المنهج الوصفي. لاستجماع المعلومات اللازمة، تم تنفيذ استبيان للطلاب ومقابلة للأساتذة ولقد تم اختيار عشوائيا ثمانية وخمسين طالب ماستر 1 و ثلاثة عشرة أستاذ (ة) من قسم اللغة الانجليزية بجامعة 8 ماي 1945 بقالمة ليكونوا عينة لهذه الدراسة. بعد التحليل الكمي والنوعي، كشفت النتائج المستخلصة عن وجود علاقة ايجابية بين المتغيرين الرئيسيين مما يؤكد صحة الفرضية الموضوعية في بداية هذا البحث. و بالتالي، ندعو الأساتذة لاستخدام الفيسبوك كوسيلة تعليمية لتزويد المتعلمين بالمعرفة الثقافية الكافية فيما يتعلق بالثقافة المستهدفة. كما نقترح زيادة التوعية للأساتذة و المتعلمين على حد سواء فيم يخص الاستخدامات التعليمية للفيسبوك.

**الكلمات المفتاحية:** الفيسبوك, التواصل عبر الكمبيوتر, الوعي الثقافي.

## **Résumé**

L'utilisation de l'outil Web 2.0 le plus populaire, Facebook, comme un moyen de Communication Médiatisée par Ordinateur offre aux étudiants d'Anglais comme langue étrangère de véritables opportunités de communication qui peuvent développer leurs compétences linguistiques et culturelles. La présente étude a pour but d'enquêter sur l'impact de l'utilisation de Facebook sur la sensibilisation culturelle des étudiants d'Anglais comme langue étrangère. De ce fait, il est supposé que 'si Facebook est utilisé de manière adéquate pour communiquer entre les cultures, la sensibilisation culturelle des étudiants serait développée'. Pour atteindre ces objectifs, la présente recherche adopte une méthode descriptive. Un questionnaire a été administré aux étudiants et une interview a été réalisée avec les enseignants afin de recueillir les données nécessaires. Cinquante-huit (58) étudiants de Master I, treize enseignants du département d'Anglais sont choisis au hasard comme échantillon. Les résultats obtenus confirment l'hypothèse et révèlent une relation positive entre les deux variables de la recherche. Par conséquent, l'utilisation de Facebook comme un moyen pédagogique est fortement préconisé afin de combler le manque de connaissances culturelles chez les étudiants par rapport à la culture cible. Aussi, une amélioration de la sensibilisation des étudiants et des enseignants aux utilisations pédagogiques de Facebook est suggérée.

**Mots-clés :** Facebook, Communication Médiatisée par Ordinateur, Sensibilisation Culturelle.