

University of Mohammed Seddik Ben Yehia - Jijel

Faculty of Letters and Languages

Department of the English Language and Literature

The Effect of Chatting with Native Speakers on the Development of
EFL Learners' Intercultural Communicative Competence

The Case of Third Year Students of English, Mohammad
Seddik Ben Yehia University, Jijel

Dissertation Submitted in Partial Fulfillment of the Requirements for the Master Degree in
Language Sciences

Candidate:

- HALOULO Loubna

Supervisor:

- Dr. KAOUACHE Salah

Board of Examiners

-Dr. KAOUACHE Salah,

University of Constantine

-Dr. BOUKRIKA Ammar,

University of Jijel

-Prof. MOUMEN Ahmed,

University of Constantine

2014-2015

Dedication

In The Name of Allah Most Merciful Most Compassionate

To the most kind-hearted person

My Mother

To the dearest person to my heart

My father

To the candles of my family

My sisters

To all who loved me and thought highly of me

My teachers

To all who helped me and supported me unconditionally

My friends

I dedicate this work

Acknowledgments

First and foremost i would like to express my deepest gratitude and appreciation to my supervisor **Dr. SALAH KAOUECH** who have been of great help and guidance in transferring this research work from an idea to a dream and reality

My thanks also are due to all **my teachers** for their valuable pieces of advice, guidance and unconditional help.

I would like to thank **Prof. AHMED MOUMEN** for being patient in reading this modest piece of writing.

In addition, appreciation is due to **Dr. BOUKRIKA AMMAR** for accepting to read this modest research work.

Special thanks also go to **Miss. BOUSBAA MERIEM** for her great support and confidence to accomplish this research work.

I thank all my family members who were instrumental in my completion for this

Study.

Abstract

The present study aims at examining the effect EFL learners' chatting with native speakers of English on their intercultural communicative competence. In the light of that, the study seeks to evaluate the efficacy of computer-mediated communication in promoting learners' cross cultural awareness and understanding. The work is done through conducting an experimental design carried out through setting a sample of 20 students who have been selected randomly from the department of English at Mohammed Seddik Ben Yahia University – Jijel. The experiment concerns a pre-test and a post-test. The research work departs from hypothesizing that chatting with the native speakers of English would enhance intercultural communicative competence of EFL learners if they managed to displace themselves to a medium culture that is, neither their culture nor the target culture. The hypothesis has been formulated on the basis of the question as to whether chatting native speakers of English develops intercultural communicative competence or not. The results obtained reveal that EFL learners' intercultural communicative competence is developed when chatting with native speakers of English. Accordingly, the treatment given, that is, 'chatting' to the experimental group proved to support the aforementioned hypothesis.

List of Abbreviations

A: Average

AA: Above Average

ASCII: American Standard Code for Information Technology

BBS: Bulletin Board System

CC: Communicative Competence

CMC: Computer-Mediated Communication

CMD: Computer-Mediated Discourse

E-Mail: Electronic Mail

FL: Foreign Language

FLT: Foreign Language Teaching

F-T-F: Face to Face

IC: Intercultural Communication

ICC: Intercultural Communicative Competence

IRC: Internet Relay Chat

LOL: Laugh out Loud

MUD: Multiuser Domain

NNS: Non-Native Speakers

NS: Native Speakers

SLA: Second Language Acquisition

TL: Target Language

UA: Under Average

UK: United Kingdom

US: united States

(%): Percentage

List of Tables

Table1: Representation of Experimental group Gain Score.....	87
Table2: Representation of Control Group Gain Scores.....	87

List of Graphs

Graph1: The Situation of Meeting a British Friend after having a Digestive Problem.....	37
Graph2: The Situation when Visiting an American Friend in her New Apartment.....	39
Graph3: The Situation of Having an Appointment with a Doctor.....	40
Graph4: The Situation of Having a Question about what the Teacher has Just Said.....	42
Graph5: The Situation of Sitting in the Classroom Talking to a Classmate when the Teacher Comes	43
Graph6: The Situation of Being Invited to Dinner at a Friend’s Home and a Need to Use the Toilet First.....	45
Graph7: The Situation when Invited to a British or American friend’s home to drink Something.....	46
Graph8: The Situation of Introducing Oneself to an American or British friend’s parents....	48
Graph9: The Situation of Being Twenty Minutes Late for Class.....	49
Graph10: The Situation when the Teacher gives the Class Homework for the Next Day.....	51
Graph11: The Situation of Eating Delicious Potatoes at an American’s House.....	52
Graph12: The Situation when an American Co-Worker Says “how are you?”.....	55
Graph13: The Situation of Going Along with American Neighbours.....	56
Graph14: The Situation of Meeting an American at a Luncheon.....	58
Graph15: The Situation when Needing to Make a Personnel Call after Starting a New Job in America.....	59
Graph16: The Situation of Having Dinner with a British friend’s family.....	61
Graph17: The Situation of Getting on the Underground.....	62
Graph18: The Situation when Going to the Library to Return Books.....	64
Graph19: The situation of Having a Test Next Week and a Desire to Ask for a Classmate’s Help.....	66
Graph20: The Situation of Having a Test Next Week and a Tendency to Miss it Because of an Appointment.....	68

List of Figures

Figure1 : The Constituents of Intercultural Communicative Competence	30
--	----

Table of Contents

Dedications.....	i
Acknowledgements.....	ii
Abstract.....	iii
List of Abbreviation.....	iv
List of Tables.....	v
List of Graphs.....	vi
List of Figures.....	vii
General Introduction.....
Statement of the Problem.....	1
Aim of the Study.....	2
Research Questions and Hypothesis.....	2
Methodology of Research.....	2
Structure of the Dissertation.....	3
Chapter One: Chatting as a mode of Online Communication and Intercultural	
Competence	
Introduction.....	4
Section One: Communication and Chat Language.....	4
1.1 Definition of Communication.....	4
1.2 Online Communication.....	5
1.3 Introduction to Computer-Mediated Communication.....	5
1.3.1 Definition of Computer-Mediated Communication.....	6
1.3.2 Characteristics of Computer-Mediated Communication.....	7
1.3.3 Communication through Computer-Mediated Communication.....	8
1.3.3.1 Electronic Mail.....	8
1.3.3.2 Bulletin Board System.....	9

1.3.3.3 Multiuser Domain.....	9
1.3.3.4 Internet Relay Chat.....	10
1.3.3.5 The World Wide Web.....	10
1.3.4 Language Used in Computer-Mediated Communication.....	10
1.4 Computer-Mediated Discourse.....	11
1.5 Medium of Netspeak.....	11
1.6 Chat Language.....	13
1.6.1 Features of Chat.....	13
1.6.1.1 Synchronicity.....	13
1.6.1.2 Pseudonymity and Anonymity.....	14
1.6.2 Linguistic Features of Chat.....	14
1.6.3 Orthographic Features of Chat.....	15
1.6.4 Paralinguistic Features of Chat.....	15
1.6.5 The Language of Chatgroup.....	16

Section Two: Section Two: Perceptiveness of Intercultural Communicative Competence as a Component in Online Communication.....

1.1 Definition of Culture.....	19
1.1.2 The Interrelation between Language and Culture.....	22
1.2 The Dimension of Culture in Technology and Online Communication.....	24
1.3 Intercultural Communicative Competence.....	25
1.3.1 Intercultural Communication and Interaction.....	31
1.4 Online Intercultural Exchanges.....	32

Chapter Two: The Field Work

Introduction.....	34
Section One: Methodology.....	34

Introduction.....	34
2.1 Definition of Experimental Design.....	34
2.1.1 Description of the Students' Tests.....	35
2.1.2 Subjects.....	35
2.1.3 Aim of the Tests.....	35
2.1.4 Analysis Procedure.....	36
2.1.5 Limitations of the Study.....	36
Section Two: Data Analysis and the Result.....	37
2.1 Data Analysis.....	37
2.2 Discussion.....	86
Conclusion.....	88
2.3 Recommendations for Future Research.....	89
General Conclusion.....	90
References.....	92
Appendix	

General Introduction

1. Statement of the Problem

Developing EFL learners' intercultural communicative competence does not entail a mastery of grammar and vocabulary only to understand and communicate naturally with native speakers. Indulging in authentic communication settings with natives necessitates the acquisition of the culture and the language aspects of those natives to be successful users of that language.

Considering the fact that not being exposed to the target language, EFL students may face the problem of misunderstanding when communicating with native speakers of English. These misunderstandings occur in view of the fact that those learners use their own cultural norms to evaluate and judge the others' reality.

This suggests that being aware of the foreign culture and acquiring intercultural competence does not require passive learning of foreign languages; rather, the learners' engagement in other domains such as online communication via chat mode is likely to play a crucial role in developing their interculturality.

On the basis of that, the main concern of the present research work is to investigate the effect of chatting with native speakers on the development of intercultural communicative competence of the learners of English as a foreign language.

2. Aim of the Study

This research work is conducted for the purpose of examining the role online communication plays in developing the awareness of EFL learners, and drawing their attention to the effect of chatting with native speakers in fostering their interculturality.

3. Research Questions

The undertaken research gives rise to the following questions:

- 1) Does chatting with native speakers of English develop the intercultural communicative competence of the Algerian learners of English?
- 2) What are the strategies and means learners of English as a foreign language adopt to demonstrate intercultural interaction?

4. Hypothesis

On the basis of the above raised questions, it can be hypothesized that chatting with native speakers would enhance the intercultural communicative competence of the Algerian learners of English if they managed to displace themselves to a culture 'third place'.

5. Methodology of Research

The methodology that seems to meet the objectives of this research is an empirical study based on a pre-test and post-test and an analytical study of the obtained results. Therefore, the methodology used in this research is quantitative.

Undertaking this research entails an experiment to be conducted with a sample of 20 third year students of English at the University of Mohammad Sedik Ben Yehya, Jijel, to enable demonstrating the effectiveness of the independent variable (chatting with native speakers of English).

6. Structure of the Dissertation

The present research work comprises two chapters. The first chapter, which is divided into two sections, represents a theoretical framework. The first section is devoted to tackle the notion of communication and the language of chat. The second section is specified to spot light on the notion of intercultural communicative competence as a core ingredient in online communication. As far as the second chapter is concerned, it is the practical one and constitutes two sections that are devoted for the methodology of research, data analysis, and discussion of the results.

Chapter One:

Chatting as a mode of Online Communication and Intercultural

Competence

Introduction

Since the innovation of the internet, the domain of computer technology witnessed tremendous changes particularly at the level of software design. This intricate and sophisticated domain puzzled the bulk of researchers when examining the impact of online communication on the development of learners' interculturality. Therefore, the present chapter tackles the issue of chatting as a highly developed and interactive mode of online communication. It, then, spots light on its most characteristics and features as well as the communication situation in chat when individuals interact. Following this, the present chapter also sheds light on the multitudinous definitions of the term culture presented in pioneering works, and demonstrating its importance as a vivid component in online exchanges. Succinctly, this chapter deals with how technology and chat, in particular, raise learners' awareness when interacting across cultures.

Section One: Communication and Chat Language

1.1. Definition of Communication

Communication is a wide notion and a term of multitudinous definitions. Communication in its simple form refers to the process of sharing information between two or more interlocutors. But in more complex definitions, this term can be regarded as the sharing and understanding of cognitive contents with different degrees of awareness (Allwood, 2013).

In Allwood's opinion, communication occurs as a means to interact and maintain relations within the borders of a community. The latter was defined by Fisk (1990) as "social interaction through messages" (p. 2). Subsequently, Corner and Hawthorne (1993) relate communication studies to "how human meanings are made through the production and reception of various types of signs. It is about visual and verbal sign systems and the technologies used to articulate, record and convey them" (p. 2). This leads to the conception that communication is a system of decoding the different types of signs expressed by human beings to build meanings.

1.2. Online Communication

According to Wood and Smith (2005), online communication refers to the information we read, write and speak in the physical interaction and make sense of it through networked computers. This process entails participants to employ other tools to enable them convey the messages such as e-mails, social networks, bulletin board system, world wide web and so forth. This new mode of communication gained a huge popularity among interactants. Online communication takes two major forms namely synchronicity and asynchronicity. By the former, we refer to communication in real time via chat discussions with participants at the same time, and the latter describes a communication among participants in a delayed time (Warschauer, 2001).

1.3. Introduction to Computer-Mediated Communication

People cannot ignore the crucial role of internet and its growing impact on our lives, whereby the world has shrunk into a small village and information is conveyed by a click of mouse. The rapid burgeoning in the domain of computer technology has gripped the attention of many researchers and experts in the field. Evan put forward a comparison to

illustrate that “the internet is like a giant jelly fish. You cannot go around it. You’ve got to get through it” (as cited in wood & smith, 2005, p .22).

The pervasiveness of the internet in our lives has led communication to take another more fashionable and sophisticated form .In (1999), Naughton acknowledged the rapid development of computer technology and its immediate impact on communication. He accepted the obvious fact that, the internet is worthy of notice. In his opinion, the internet goes beyond all the expectations due to its huge impact on the multiple domains of life such as social, cultural, pedagogical, medical, economic and political. As far as its impact on society is concerned, Naughton (1999) stated that, internet has transformed the communication environment; urging people to maintain relations at the level of networked computers. He declared that, internet ranks with the multiple facilities and services like, television, print, railway, telegraph and automobile. As a result, it becomes the most powerful and valuable thing human being have ever made.

1.3.1. Definition of Computer-Mediated Communication

In the light of the growing popularity of computer technology, computer-mediated communication (CMC) has become the core of scholarly attention. Thurlow, Lengel and Tomic (2004) define computer-mediated communication as “any communication achieved through, or with the help of, computer technology” (p. 15). In a similar vein, Santoro (1995) explains that CMC is a highly sophisticated and developed form of communication, occurs at the level of networked computers. The latter encompasses diverse applications that model the nature of communication. Therefore, all fit the needs of human communication (as cited in Thrlow et al., 2004, p. 15). Consequently, another classic definition is proposed by Herring (1996) where CMC can be defined as “communication

that takes place between human beings via the instrumentality of computers” (as cited in Thurlow et al., 2004, p. 15).

1.3.2. Characteristics of Computer-Mediated Communication

The fact that, CMC is not that recent, yet its popularity sheds light on the new environment created by electronic communication. Scholars and experts are very enthusiastic about understanding what distinguishes CMC from other forms of communications and what effects it may have on people while communicating. This new mode of communication is characterised by several features such as: synchronicity, asynchronicity, packet switching and interactivity.

Rafaeli (1996) makes clear that, internet as a means of online communication, unlike the telephone is based on the transmission of messages over a diverse pathway rather than a single line. In his opinion, “at one end of the transmission, a computer breaks down a message into packets of information. Each packet is then routed toward its destination, where it is reassembled by another computer ” (as cited in Wood & Smith, 2005, p. 41).

As far as interactivity is concerned, it is more tangible in CMC than in other mass media. For instance, a local TV station provides people with news about local events, but yet people cannot respond to the reporter through television. So, if people want to express a kind of reaction or a sort of communication, internet can serve this goal as a better alternative. Thus, people interact through exchanging messages via e-mail or any other channel of communication (Rafaeli 1996; as cited in Wood & Smith, 2005, pp. 41- 42).

According to Strate (1996) “messages exchanged over the internet transverse not only space but also time” (p. 275). This means that, synchronous form of CMC takes place in real time communication between participants as in face to face (F-t-F) interaction , or as in one-to-many forms , such as a lecture , has its equivalent within CMC in chat rooms and

similar environments (Herring, 1996). So, synchronous communication is the exchange of messages among participants as soon as they type them they appear directly on each other's computers screens. Conversely, asynchronous communication takes place when participants send data intermittently. The popular forms of asynchronous communication are not synchronized e-mails.

1.3.3. Communication through Computer-Mediated Communication

Within the framework of communication, interaction on the internet is not the same as it was a decade ago. People are always developing more practical means of communication. In the past, people thought of the telephone as a sophisticated means of communication to transmit oral messages. Subsequently, the traditional mail-handling was developed for printing legal contracts and fax machine for documenting written materials. So, interaction over the internet was considerably restricted to text- based exchanges. The use of words alone is still a popular means of online communication. Consequently, e-mail, BBS, MUDs and IRC are the most familiar forms of online communication to computer users nevertheless, people driven by the innovations brought by the World Wide Web became able to display and share their sensory data via the internet. Scholars have examined communication in each of the five forms (Wood & Smith, 2005).

1.3.3.1. Electronic Mail

E-mail is perhaps the most popular and familiar channel for communicating through the internet. Herring (1996) defines e- mail as a text- based asynchronous, and involves message- by- message transmission. A distinctive feature of the e -mail message that dates back to the early 1970s is its header, containing 'to', 'from', and subject lines as well as routing information'' (p. 114). Like its predecessors, the much slower, paper-based "snail-mail" routed through traditional postal means. E-mail, at variance to its ancestors, arrives

quickly and seems to express meaning in a notably variant fashion (Wood & Smith, 2005). Lee (as cited in Wood & Smith, 2005, p. 11) noted that, people use e-mail as a “ hybrid medium” that consists of both written and spoken components of communication . As a result, communication takes a form “between the telephone and the letter”.

1.3.3.2. Bulletin Board System

According to Wood and Smith, (2005) bulletin board system is another text-based form of communication. BBs attempts to reach a wider audience and use technological manner variant from e-mail in which messages are read. In BBs, individual contributors send messages to a single computer address. The program then posts these individual messages that visitors can access and read at discretion.

1.3.3.3. Multiuser Domain

Multiuser domain is the combination of synchronous and asynchronous communication. It is primary text-based. The origin of multiuser domain is traced back to the role-play fantasy “Dungeon and Dragon”. Subsequently, the concept of fantasy has developed into horror and science fiction virtual realities played by a group of people (called players). The notion of MUD is constructed of words which appear on computer screens and users’ imagination to create a conducive environment in which players move and interact. This software is governed by an administering program (Crystal, 2001). Moreover, Curtis (as cited in Wood & Smith, 2005, p. 15) argues that, virtual places affect social phenomena, in the sense that players can construct new identities, relationships and even the whole world using texts. Interestingly, the idea of MUD has been applied in the domain of education. The latter, helps engaging students in discussions of academic research, or facilitating students’ online interaction (Crystal, 2001).

1.3.3.4. Chat

Recently, researchers have shown an increasing interest in synchronous CMC. Internet relay chat (IRC). IRC is another facet of the on-going revolution of the internet. In Charalibidis' opinion, Internet relay chat is a real-time communication system employed by multi-computer users from all over the world (1999). Accordingly, IRC entails turn-taking conversations through typing messages transmitted to users' computer screens when pressing the "send" key (Herring, 1997).

1.3.3.5. The World Wide Web

"The vision i have for the web is about anything being connected with anything" (Crystal, 2001, p. 203). That is , through the web people can pick up mails from their e-mail accounts , check out the latest newsgroup , or meet friends in chat room (Wood & Smith, 2005). Departing from the obvious reality that the web is the fastest growing aspect of the internet, it consists of billions of pages loaded in millions of computers connected by hypertext links and viewed through a web browser (Mc Bride, 2006).

1.3.4. Language Used in Computer-Mediated Communication

Investigating the characteristics of computer-mediated communication has perplexed the bulk of researchers. The latter, drove them to draw rigorous comments when attempting to demonstrate certain features of CMC language. According to Herring (1996), CMC language is text-based but reflects spoken conversations. Interestingly, CMC language holds unique properties like the use of emoticons and other graphics and acronyms. Succinctly, it has been proved that CMC language is a hybrid fashion; it involves qualities of both writing and speech, all determined by the forms of the available technologies such as "chat mode".

1.4. Computer-Mediated discourse

Herring (2001) clearly defined computer-mediated discourse as “the communication produced when human beings interact to one another by transmitting messages via networked computers” (p. 1). In her opinion CMD focuses on online language and language use, in the sense that the prime concern of language is communication yet language facilitates communication especially that of complex content and how it is used in computer networked environment. She further states that, most CMD messages are text-based; they are typed using a computer keyboard and read as text on computer screen, typically by a person or persons at distant locations from the message sender. According to her, text-based CMC takes a variety of forms (e.g., e-mail, discussion groups, real time chat, virtual reality role-playing games) whose linguistic properties are determined by the kind of messaging system used and the social cultural context embedding particular instances of use. However,” all such forms have in common the activity that takes place through them is constituted primarily in many cases, exclusively - - by visually – presented language” (Herring, 1996, p. 1). Accordingly, these features of CMD result in a better understanding as well as interpretation of computer-mediated language.

1.5. The Medium of Netspeak:

Netspeak is a term employed by Crystal (2001) and defined as “a type of language displaying features that are unique to the internet... arising out of its character as a medium which is electronic, global, and interactive” (p. 20). Crystal insists on the selection of the term “Netspeak” to represent the forms of language manifested on the internet and stimulate people to employ them in different linguistic situations. According to him, the influence of such varieties falls chiefly on vocabulary, with graphology. Crystal (2001) explains that the new application of these varieties among people is for prestigious reasons

as they want their talk to have a cool cutting- edge. He further elucidates the idea through examples from overheard conversations include:

- It's my turn to download now (i.e. I've heard all your gossip, now hear mine).
- I need more bandwidth to handle that point (i.e. I can't take it all in at once).
- She's multitasking (i.e. said of someone doing two things at once).
- Let's go offline for a few minutes (i.e. let's talk in private).
- Give me a brain dump on that (i.e. tell me all you know).
- I'll ping you later (i.e. get in touch to see if you're around).
- Are you wired? (i.e. ready to handle this).
- Give me the programme (i.e. keep up).
- E you later (said as a farewell).

The notion of Netspeak has, in the speed of light, become part of conventional linguistic awareness, evoking strong language attitudes. The evolution of Netspeak illustrates a relationship between the spoken and written language.

What makes Netspeak a fascinating form of communication is its hybridity; displaying properties belonging to both speech and writing. The medium is text-based but exhibits several of the core qualities of speech. They are time-bound, expecting instant response; they are impermanent, in the sense that they last for a short time and the messages may be deleted (as in e-mail) or may lose attention as the messages appear on the computer screen (as in chat groups). Moreover, their utterances show much energetic force as in face-to-face conversation. In case of e-mail we write them and not speak them, unlike chat groups where people take part and speak to each other there (Crystal, 2001).

Within the scope of Netspeak, it is worthy to describe the uniqueness of this medium. Netspeak displays several features such as the use of spacing and special symbols

for emphasis. Examples include repeated letters (hhhhh, hiiiiii, ooops, soooo), repeated punctuation marks (no more!!!!!!!, whose ????, hey!!!!!!!, see what you started?????????????) and a range of emphatic conventions, for instance, all capitals for ‘shouting’ (I SAID NO), letters spacing for ‘loud and clear’ (W H Y , N O T , w h y n o t) and word or phrase emphasis by asterisks (the *real*answer), the use of ‘grin’ emoticon within utterances, the application of the abbreviation (LOL) which stands for ‘laughing out loud’. Also, features such as the use of reaction signals (m, mhm, uh, huh, yeah...) and comment clauses (you know, you see, mind you...) indicate the spontaneity in conversation which is, evidently, a core ingredient in face-to-face interaction (Crystal, 2001).

1.6. Chat

Chat is a real-time computer-mediated communication where users exchanging brief messages share a computer system. Chat has become globally popular due to the fascinating attributes featuring this mode of communication. Chatting occurs when computer users connect to chat-sites or join channels or rooms. Participants then, communicate through typing brief messages transmitted totally when users press the “send” key. Hereafter, messages are displayed on other participants’ computer screens in a temporal order in which they are received with a users’ nickname joined automatically before each message (Herring, 2002).

1.6.1. Features of Chat

1.6.1.1. Synchronicity

Synchronous exchanges are becoming popular across the various forms of CMC. The synchronicity in chat in its simple form consists of two participants interacting in real-time. People who experience synchronous communication join chat rooms sitting in front

of a computer screen. All that is typed will be simultaneously displayed on the computer screens of other participants (Wood & Smith, 2005). Synchronicity in its complex form, however, refers to the involvement of diversified participants communicating in a highly developed mode within networked computers (Rheingold, as cited in Herring, 1996, p. 47).

1.6.1.2. Pseudonymity and Anonymity

Users connecting to chat sites need to choose names or personnel descriptions to present themselves. Hence, selecting a pseudonym is crucial to create a convenient environment for doing activities as well as avoiding the possibility of being held socially responsible (Wood & Smith, 2005). According to Danet (1998), users hide their real identities and take a virtual name called “Nickname”. The latter has been described by Crystal (2001) as an identity marker employed by participants to present one-self in online communication. Moreover, it is practically important to append an online name in online interactions.

1.6.2. Linguistic Features of Chat Language

The linguistic characteristics of the various forms of computer-mediated communication have been of special interest since the mid-1980s when linguists started attending to CMC. Danet (as cited in Bieswanger, 2013, p. 464) proposed a list of nine common features of chat: multiple punctuations, eccentric spelling, capital letters, asterisks for emphasis, written out laughter, description of actions, ‘smiley’ icons, abbreviations and the use of all lower case. Moreover, the occurrence of non-standard orthographic and typographic forms has been frequently claimed to be features of language use in chat (Danet & Herring, as cited in Bieswanger, 2013, p.472).

1.6.3. Orthographic Features of Chat

Paollilo and Zelenkauskaitė, (2013) believe that non-standard orthography was the earliest feature to be examined by scholars and linguists as a feature of chat language. According to them, most researchers agreed that the orthographic variations that have been found in chat are of three major types: deletion or reduction, insertion, and substitution. As far as deletion or reductions are concerned, they are generally connected to economy while insertion and substitution express emphasis.

In their opinion, another feature in online chat is known as typographic errors. They are distinct from other forms of orthography in the sense that they are recognized by users themselves, who sometimes self-correct them by sending a new message.

Reduction is a common strategy for efficient writing. In its simple form, it is considered as a ‘‘telegraph’’ by eliminating characters that are not essential to the meaning (Paollilo & Zelenkauskaitė, 2013), as illustrated in the following exchange between Les and Brian (Murray, as cited in Herring, 2001, p.612)

Les1: as it stands now, meeting on weds?

Les2: instead of tues

Brian1: idiot Hess seemed to think you were there tues morning

Brian2: That that mtg from 9 to 10 would solve

Brian3: if you not in ny I'm going to have the meeting changed to wedne.

1.6.4. Paralinguistic Features of Chat

The paralinguistic features of chat show that the information is conveyed as a text. This means that, aspects like intonation and facial expressions are not present. For that, chat

Linguistically speaking, it is of crucial importance to illustrate the distinction between chatgroup and e-mail situation, in that the last-mentioned is typically between a pair of named individuals exchanging messages that are often restricted to a single transaction associated with a particular and pre-planned question.

Chatgroups, contrariwise, involve a number of participants exchanging messages that are often anonymous, for an unbounded period of time, tackling a wide range of affairs and issues. Despite the fact that both e-mail and chatgroup situations share several linguistic points, the linguistic features and strategies employed by chatgroup participants vary from those employed by e-mail users.

In synchronous settings, users enter chat 'room' and accede to on-going conversations in real-time. Named contributions are sent to a central computer address and are interested into permanently refreshing screen along with contributions from other participants. Online group members see their contributions apparent on screen as soon as they make them and hope for instant response.

In asynchronous settings, the interactions also go to a central address, but stored in some format, and made available to group members only upon demand, ultimately, people can join discussion, add to it, at any time (Crystal, 2001).

As a conclusion, it has been proved that chat as a mode of online communication has fascinated individuals. The latter, integrates the qualities of both speech and writing. These unique properties of chat have helped communicators to express themselves and be highly interactive when exchanging information. So, chat as a fashionable form of CMC shrunk the physical world through going beyond the limitations of presence in time and place.

Within the light of the aforementioned information about communication and chat, CMC language intrigued the bulk of researchers as well as linguists to conceive the language in text-based CMC as a major instrument of signalling culture and cultural identities, which transcends geographical boundaries and in which physical and social cues are reduced (Herring & Danet, 2007).

Section Two: Perceptiveness of Intercultural Communicative Competence as a Component in Online Interaction

1.1. Definition of Culture

Culture is an equivocal concept that has been the centre of attention in recent research. This is because culture is complex and multidimensional; researchers have perceived it differently. Hence, a plethora of definitions have been associated with the term culture, each of which deals with it from a different perspective. As a matter of fact, culture studies are to the core of different research disciplines like anthropology, ethnography, psychology and it has been even gripping for sociologists (Atamna, 2008).

To have a clear insight into the concept, it is paramount to state the terminology of the term culture. Barnard and Spencer (1996) noted that culture has derived from words such as ‘cultivate’ and ‘cultured’ to refer to the potential of human development (as cited in Shaules, 2007, p.25). According to Kroeber and Kluckhohn (1959) it is of great interest to maintain that the principle idea of culture “is ancient and can be found in the Bible, Homer, Herodotus and the Chinese scholars of the Handynasty” (as cited in Baldwin et al., 2008, p. ix). Yet, this concept is hotly debated and researchers insist on the worth pursuing and drawing divergent perceptions of the term culture.

Starting from the 1870s, the anthropologist Tylor (1871, p.1) presented a definition of culture asserting that “... it is that complex whole which includes knowledge, belief, art, law, custom and any other capabilities and habits acquired by man as a member of society” (cited in Baldwin et al., 2008, p.219). This definition leads to the conception that a human society is characterised by several features such as traditions, morals, rituals, behaviours, knowledge and so forth. However, the fact remains that human beings are not endowed with such features from birth and whose acquisition is obligatory to be accepted as a member of a particular community.

In a similar vein, Shaules (2007) added that, culture is subject to change and it is always in the process of adaptability to fit each era. This view was supported by verma's words when stating that "culture is not a static entity; it evolves and changes over time" (as cited in Baldwin et al., 2006, p. 220).

From another anthropological insight, Hall (1959; as cited in Novinger, 2001, p. 14) stated that, culture is an array of activities originated from our past and transmitted to generations via communication. Hall (1959) focused on the definition of culture in terms of communication processes; considering culture a form of communication. He believes that communication is a chief element to adapt oneself to a given society and strengthens its structures and patterns.

It is no wonder that the term culture describes a wide range of things and activities in life. Thus, numerous definitions are associated with the concept (Juang & Matsumoto, 2007, p. 107). To start with, this definition is derived from standards and norms of communities. The latter, aims at distinguishing between two paradigms of culture namely small "c" and big "C" cultures. By the former, it is referred to the daily life practices of a particular social group (Halliday et al., 2004) while the latter, portrays the contributions and products of a given society in relation to architecture, literature, art, music and so forth (Juang & Matsumoto,2007, p. 17).

Kroeber and Kluckhohn (1952), however, have provided six categories where the word culture can be discussed and summarized in the following:

- Descriptive uses shed light at various types of social activities and behaviours of a given community.
- Historical definitions describe the patrimony, traditions and customs associated with a distinct group of people.

- Normative uses are embodied in a set of social norms and rules of a particular culture.
- Psychological descriptions put emphasis on learning, problem solving and the behavioural activities.
- Structural definitions give importance to the structural pattern and organizational elements of society such as symbols, behaviours, knowledge and other elements that operate in a coherent way.
- Genetic descriptions are definitions that focus on the origins and sources of culture (as cited in Juang & Matsumoto, 2007, p. 6).

Subsequently, it is worth mentioning how other perspectives like sociology, cognition and semiology approached the concept of culture. Hence, each of which dealt with it from a divergent angle.

As far as the sociological view is concerned, culture is perceived as a controversial issue, making believe that globalisation, ethnicity, diversity; multicultural societies shape the sociocultural process. Therefore, the basic idea of culture “figures prominently in debates regarding the effect of globalisation ... and the focus on macro-level social issues” (Shaules, 2007, p. 24).

In the cognitive view, Goodenough (1964) noted that culture is abstract and seen as knowledge. Within this scope, he focused on the way people organise and do things in their heads and then represent them as products such as poems, songs, sculpture and art that interpret their culture. In his words “...it is the form of things that people have in their

minds, their models of perceiving, reacting and otherwise interpreting them” (as cited in Roberts et al., 2001, p. 50).

Symbolically, culture represents a system of making cultural meanings. It has been noted that, the behaviours practised by social groups are shared among their members. This leads to the conception that, the latter are viewed as symbols through which people transmit meanings and make sense of the world surrounding them. For instance, the way people greet each other, or eat food or how people present themselves in a specific way are all of symbolic meanings that help a particular culture acts out its identity and shows its uniqueness in relation to others (Roberts et al., 2001). This view was supported by Geertz (1973). In his lens, culture refers to “shared systems transcending individuals” (Cited in Peterson, 2004, p. 10).

1.1.2. The Interrelation between Language and Culture

Research in multidisciplinary domains has not seen language and culture as inseparable constructs. Indeed, miscellaneous insights are obtained from a variety of fields such as anthropology, linguistics, sociology, psychology and the field of education. Each in their own area of study, attempted to decode this intricately woven nexus between language and culture. As phrased by Merouche (2006), without language culture would be dead and without culture language would be shapeless.

The first domain that questioned the relation between language and culture is the field of anthropology. All along history, anthropological studies accompanied the term culture with language. It has been thought that, language expresses and conveys thoughts, feelings and assumptions of a community. As a result, it mirrors the way social groups view the world and decode its meanings. This conception was the heart of the well-known Sapir/Whorf hypothesis (ibid).

The basic idea that correlates language with culture according to Sapir (1921), is that the ability of making meanings of the world is conditioned and determined by the language people speak. in Nunan's words "cultures sharing a language share a way of thinking, and these ways of thinking constitute the psychology of culture" (cited in Nunan & Choi, 2010, p. 5). This leads to the conception that language is a system of controlling and regulating perceptions of reality.

According to Kramsch (1998), the intimacy between language and culture is better known in the field of second language acquisition (SLA) in the sense that, the ability of learning a language is an innate capability people are endowed with from birth. Consequently, formal instructions are not demanded and people can simply learn the language through immersion in its culture.

For Boas (as cited in Stern, 1983, p. 207), "the understanding of language is impossible without constantly relating it to the culture in which it was operative". He believes that language is better explained with reference to the context; utterances then will become comprehensible when put in situations.

Juang and Matsumoto (2007) see that culture and language are interconnected for the reason that culture has an impact on language usage. As a result, language can be thought of as the manifestations of culture. For example, the words and expressions and the way to use them by British people pictures the British culture.

From a psychological perspective, Mead (1934) developed a theory which states that the image an individual has about himself is shaped by social interactions with members of the community. Therefore, this role "is defined by verbal symbols that imply language" (Stern, 1983, p. 209). For him, language develops interpersonal relations and affects individuals' perception of themselves.

1.2. The Dimension of Culture in Technology and Online Communication

With the growing impact of internet and technology, individuals' social life has taken another more fashionable orientation when making sense of their identities and cultures. Nowadays, internet is the window to the world where people influence each other through sharing customs, problems, traditions, rituals, beliefs and opinions. Hence, online communication as a means of realising cultural norms and transferring living standards has captured the attention of participants. Consequently, individuals show positive attitudes towards the role CMC plays in appreciating the concept of culture. As stated by Shilling (2005), it is clear that people using technology respond positively and actively to the social relations that surround them.

Shilling (ibid) sees that the conditions and circumstances that shape the social setting have become technologically dominated in the sense that, the diffusion of technology and online communication drive cultural and social structures to reconstruct in order to adapt to identities of different social norms. In Marks' words "technological forces always operate in conjunction with social relations" (p.11). Therefore, technology is remarkable in constructing social relations and structuring the patterns of society (Shilling, 2005).

The concept of culture has newly begun to be addressed in technology. According to Blanchard et al. (2011), culture has been taken into consideration at the design level of any internal process or technological application. All for the purpose of, developing and improving systems that fit cultural groups. For instance, offering graphical user interfaces with high resolution facilitates computer users to exploit the system in different cultural contexts. Reineck et al., (2009; as cited in Blanchard et al., 2011, p. 181) Stated that "research on runtime considerations of user's cultural specificities has just recently emerged. Its mechanism lies in extracting cultural information about the user". This leads

to the conception that, preliminary to the design of this software, engineers take into account several considerations and techniques for adopting and demonstrating the cultural content. As indicated by Koeda et al., (2009; as cited in Blanchard, 2011, p. 182), iconic faces may get different interpretations with reference to a culturally diverse population. To have a clear image about this idea, Koeda et al.,(2009) further demystified this notion through illustrating that“ pictures of champagne bottles would be appropriate to illustrate a wedding party concept for French people, but is likely to be inappropriate for people from muslim countries” (p.). To sum up, the revolution of internet and technology is developed to accomplish and uphold social groups to exchange their local cultures globally.

1.3. Intercultural Communicative Competence

Realising the fact that language and culture are intricately interconnected leads to inevitably admitting that, the task of teaching and learning any language entails the teaching and learning of its culture (Piasecka, 2001). Hence, a multiplicity of approaches has emerged in the field of foreign language teaching. All along the history of foreign language teaching, the functional aspect of language where learners use it to communicate in social situations was better seen in the communicative approach so far. The last mentioned, undeniably aimed at capacitating learners to use the target language (TL) communicatively. As its name implies, its essence falls in the notion of communicative competence.

Above all, it is crucially required to go through a definition of the term ‘competence’ which was first coined by Chomsky (1965) in his book *aspect of the theory of syntax*. He stated that language, as a system, encompasses a set of elements that are formed through a finite number of rules. He further explained that native speakers of the language engage in the process of generating an infinite number of sentences because of the innate knowledge of grammar people are endowed with. He defined competence as

“the speaker-hearer’s knowledge of his language” and performance as “the actual use of language in concrete situations” (Chomsky, 1965, p. 4). When taking the above quotes into account, it becomes clear that competence is seen as a static mental property through which people can understand, generate and create sentences they have never heard about. Succinctly, this is a linguistic competence that judges whether a sentence is syntactically correct or not (Chomsky, 1965). On the contrary Chomsky (1965) stated that, performance never reflect competence except in an idealised situation. The latter, is related to the existence of the ideal speaker hearer who has a full mastery of his language and not affected by external conditions. But the fact remains that, this notion of the ideal speaker-hearer is unanimously difficult to establish. In a similar vein, Chomsky (1965) maintained that “ a record of natural speech will show numerous false starts, deviations from rules, changes of plan in mid-course, and so on” (Chomsky, 1965, p. 31). As a matter of fact, Chomsky’s linguistic theory gripped the attention of many scholars as well as contributed in the development of new insights and visions especially about the term competence, taking into consideration its usage in the social context (Jordan, 2004).

Campbell and Wales (as cited in Llorca, 2000, p. 86) point out that, Chomsky’s theory excludes “the ability to produce or understand utterances which are appropriate to the context in which they are made”. Consequently, his work was criticised because he studied language as a construct on its own; apart from its social encounters which contemporary research has proved to incorporate into the social context.

Thereafter, Hymes (1972), who was inspired by Chomsky’s distinction on linguistic theory, took another orientation. He proposed that Chomsky’s linguistic competence is just a component under the banner of what he referred to as “communicative competence”. Hymes (1972) depicted communicative competence (CC) as “that aspect of our competence that enables us to convey and interpret messages and to negotiate

interpersonally within specific contexts” (as cited in Brown, 2000, p. 246). Boughouas (2012) phrased that CC is a term that is armed with solid background and that any foreign language teaching (FLT) approach should be built upon its parameters summarised in the following:

- Grammaticality: What is formally possible.
- Feasibility: What is feasible in virtue of the available means of implementation.
- Appropriateness: What is appropriate and adequate in relation to the situation in which it is used and evaluated.
- Probability: What is in fact done actually performed and its recognition and realisation entail (Hymes, 1972).

Additionally, Canale and Swain (1980) postulated a seminal model presenting the integrated components under the heading of communicative competence namely, grammatical competence, discourse competence, sociolinguistic competence, and strategic competence.

- Grammatical competence is an aspect of CC that comprises the recognition of the different elements that form the system of language such as lexis, syntax, phonology, morphology and so forth. These elements, as mentioned above by Chomsky, are responsible for the mastery of language and compose a competence that is grammatically governed.
- Discourse competence is complementary to grammatical competence. In that, it is the ability to link and associate sentences to form a series of meaningful utterances. Discourse in its simple form, refers to a verbal communication (conversation) or non-verbal communication (lengthy texts, books and articles). Thus, discourse competence concerns with the relationships between the

utterances to build meanings while, grammatical competence focuses on sentence-sequencing on the basis of grammatical rules.

- Sociolinguistic competence is the knowledge people have about sociocultural norms. This competence demands the understanding of language in social environments. The last-mentioned is referred by Hymes (1972) as “... artful accomplishment of social act” (p. 55).
- Strategic competence: Canale and Swain (1980) described strategic competence as “the verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to insufficient competence” (as cited in Brown, 2007, pp. 218-219). In short, it is the ability to keep the flow of communication.

Accordingly, the need to provide foreign language learners with a solid cultural background, whereby they understand and use the foreign language (FL) in social environment, has led the notion of intercultural communicative competence (ICC) to come into existence. Byram (1997) stated that four competences compose the concept of ICC and brought about new insights to the term namely, linguistic, sociolinguistic, discourse and intercultural (cited in Arabski & Wojtaszek, 2011, p. 69). As a result, this notion has demonstrably revolutionised the field of foreign language learning and teaching whose desired outcome according to Scarino’s explanation:

Have evolved over the years from linguistic through Communicative to intercultural and intercultural communicative competence. Developing linguistic competence focused on language as a code, while communicative competence resulted from interpreting language as communication system. Understanding language as a social practice has

led to emergence of intercultural communicative competence. (cited in Arabski and Wojtaszek, 2011, p. 22).

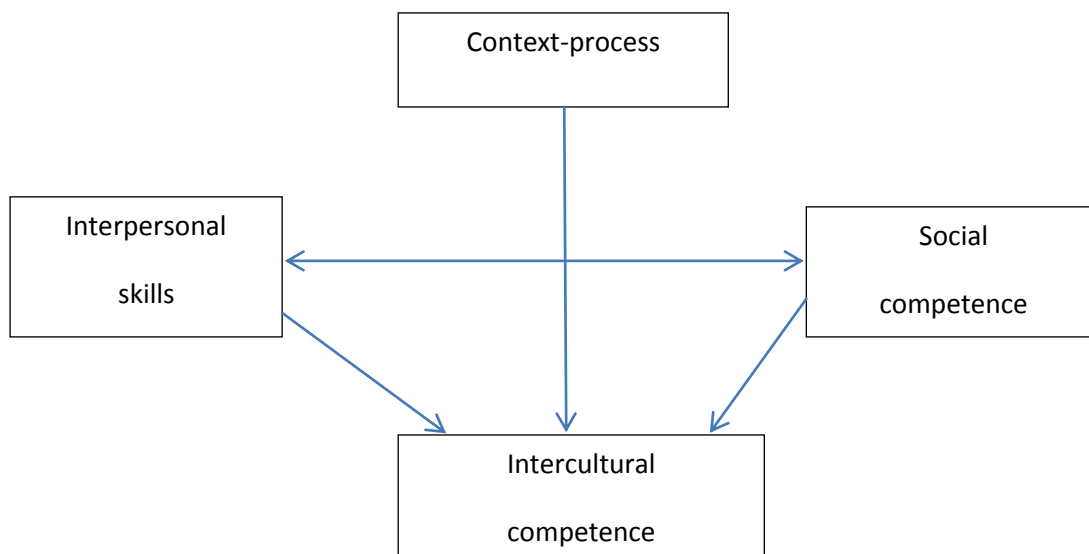
Intercultural communicative competence was first undertaken by Byram (1997) who broadened the outlooks of communicative competence. He defined ICC as the interchange of ideas and information in different cultural setting, with diverse population. For him (ibid), successful communication is viewed in terms of understanding and interpreting what others say in their cultural contexts. He went on to say that effective communication was never judged upon the linguistic competence, but went beyond it to accomplish the purpose of maintaining social relationships and being accepted by others whatsoever their cultural backgrounds were. Byram (ibid) highlights five elements which he named “savoirs” that are incorporated in intercultural communicative competence. They can be summarised in the following:

- ‘Savoir’ which is defined as “knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of social and individual interaction” (p. 58).
- ‘Savoir comprendre’ which is “the ability to interpret a document or event from one’s own” (p. 61).
- ‘Savoir apprendre/faire’ which is the “skill of discovery and interaction: it is the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (p. 61).
- ‘Savoir s’engager’ which is described as the ‘critical cultural awareness/political education: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s and other cultures and countries’ (p. 63).

- ‘Savoir être’ which refers to ‘curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own’ (p. 57).

In the light of this, Green (2009) states that, intercultural communicative competence is a life-long learning process. It develops when learners combine both; social competence and their interpersonal skills to build up relations. In her opinion, the latter is based on responding appropriately to what other individuals write or say with reference to their cultural contexts. Green (2009 p. 21) outlined her definition to ICC in the following diagram:

Figure1. The Constituents of Intercultural Communicative Competence



In short, Green (2009) basically considers that raising awareness to the importance of intercultural communicative competence is not enough. However, the requirement is to take actions to developing ICC through training methods and programmes in order to implement it.

1.3.1. Intercultural Communication and Interaction

One of the critical issues when dealing with matters of interculturality is the kind of the reciprocal contact among people coming from heterogeneous cultures and origins. So, it is the cultural exchanges among diversified interlocutors that make communication and interaction a challenging process. Owing the fact that, the last-mentioned gives rise to misconceptions and misunderstandings due to cultural differences and misinterpretation of sociolinguistic norms (Boughouas, 2012).

The aforementioned considerations and opinions lead to introductory research about intercultural communication as a distinct field of inquiry in order to examine the provenience of these misunderstandings. According to Baraldi (2009: 11), intercultural communication “is always culturally conditioned”. This means that the cultural differences people predispose might have an impact on their communication. The behaviours and attitudes shown by members of cultural groups shape and contextualise the process of interaction. In short, intercultural communication (IC) is explained through “cultural variability” (FitzGerald, 2003; Hofsted, 1980; Triandis, 1995, cited in Baraldi, 2009, p. 10). Furthermore, Allwood (1985) described intercultural communication as any interaction that takes place between two people of divergent backgrounds and perceptions.

Taking the above claims into accounts, it becomes clear that IC is the result of globalisation, which in return, brings societies together; forming a small village that flourishes under an online atmosphere.

Toomey and Chung (2005) (as cited in Otay & Franklin, 2009, p. 55) stated that intercultural communicators should adapt themselves to a cultural context, change in interaction behaviours to meet the needs of the main goals of the situation, and try to be creative to successfully convey meanings and make relations. Conversely, when people

interacting are to be racists or ethnocentric they are to judge intercultural communication to failure. Succinctly, intercultural communication inspires for a third place atmosphere in which everyone prospers (Byram, 2003).

1.4. Online Intercultural Exchanges

Nowadays people cannot escape the truth that, intercultural communication has taken a more advanced and sophisticated form through computer technology. Owing the fact that the internet has become part of our lives, people depend on it in most of the transactions such as economic, social, medical, educational, and even cultural. This new mode of communication inspires individuals to exchange their cultures and identities on a global level; bringing together the patterns and social norms across national borders via online communication.

From an educational perspective, a shift from communicative competence to intercultural communicative competence is to the core of developing FL learners' cultural sensitivity and awareness, and capacitates them to ameliorate and develop cultural perspectives in different communication situations (Byram, 1997). Hence, many educationists in the field of FLT observed the possibility of networked technologies to promote and extend traditional classroom activities that are limited in terms of information exchange (Block, 2001; Grenfell, 2000, as cited in O'dowd, 2007, p. 3). Accordingly, any opportunity to engage learners in online collaboration with members of different cultures serves as a good experience for them to enrich their intercultural competence (O'dowd, 2007). Arguably, online interaction entails both; the exchange of information and identity to develop relationships in intercultural contacts (O'dowd, 2007).

At the level of pedagogy, the term 'online intercultural exchange' refers to " the ability of engaging language learners in interaction and collaborative project work with

partners from other cultures through the use of online communication” (Belz, 2003, as cited in O’ Dowd, 2007, p. 4). Consequently, researchers found that synchronous or real-time communication as in chat rooms is highly interactive and serves as a motive for learners to negotiate meanings, and learn about the social norms occur in online interactions (Long & Robinson 1998; as cited in Odowd, 2007, p. 7).

As far as the social and cultural perspectives are concerned, social patterns are highly presented in online conversations. The latter, are visualised in sort of pictures and applications to help participants understand better the communicated behaviours and interpret what cultural groups mean. Researchers, within face book, developed several applications to produce a helpful climate for participants to interact interculturally. Moreover, the synchronous property of the social networks motivate online intercultural exchanges and help online communicators pass by the constraints of co-presence in time and space (Chen & Kelliher, 2011).

Conclusion

As a conclusion, it has become evident that chat, as a fashionable form of online communication, attracts individuals to maintain relations at the level of networked computers. The latter is compared to a window of the world that allows individuals to surf and interact with people across the national borders. It has been proved that culture is a vivid component in online exchanges in that it is taken into consideration at the design level of any application. Interestingly, there exists a burgeoning demand to implement the idea of online chat to develop FL learners’ intercultural communicative competence, as well as giving rise to modern methods to the teaching of second and foreign languages.

The Field Work

Introduction

This chapter is devoted to the field work of the research. For the purpose of testing the hypothesis: chatting with native speakers would enhance the intercultural communicative competence of the Algerian learners of English if they managed to displace themselves to a culture 'third place', and examining the effectiveness of the independent variable which refers to 'chatting with native speakers' an experimental study is conducted.

The present chapter begins first with an overview of the experimental design and the procedures of conducting it. Subsequently, it switches directly to a description of the students' tests which are the fundamental research tool in the present dissertation. Following this, it spots light on the subject of research upon which the whole work revolves. Thereafter, a presentation of the obtained results manifested in the tables and graphs is considered. Ultimately, the obtained results will be discussed and interpreted with regard to the stated research hypothesis.

Section One: Methodology

2.1 Definition of Experimental Design

Unlike the descriptive design, the experimental design refers to any design of information-gathering. According to Nunan (1992), an experiment is carried out for the purpose of strengthening a causal relationship between two variables. In such case, the experimenter expects the independent variable to influence the dependent variable. Accordingly, a treatment is administered to the subject of the experiment. The latter is a combination of an experimental and a control group. In the light of a stated hypothesis, the researcher gives the experimental group the treatment under controlled conditions to later determine the observable changes that occur after the treatment. So any experimentation is

conducted to examine the validity of the hypothesis and determine the efficacy of the independent variable.

2.1.1 Description of the Students' Tests

As has already been stated, the main research tool used to collect the data of the present study is a pre-test and a post-test to investigate the validity of the stated hypothesis. In the light of that, the aforementioned tests are a discourse completion task which the students of both experimental and control groups are asked to answer.

As shown in the appendix, each of the pre-test and post-test is a combination of ten situations, each situation consists of four options. The students, then, are required to carefully understand the situations and select the appropriate options to respond to each situation in an allocated time of half an hour.

2.1.2 Subjects

The sample of interest when conducting this research is Third Year Students of English as a foreign language at the University of Mohammad Sedik Ben Yehya - Jijel. Two groups - experimental and control - are randomly selected for this study. The experimental group consists of 10 students and the same number of students with regard to the control group. So, they constitute a sample of 20 students. The reason behind choosing third year students is that, they have spent more than six years learning English and, hence, are supposed to have gained awareness about its culture which helps them exchange their knowledge online with native speakers.

2.1.3 Aim of the Tests

The main purpose behind setting a pre-test and a post-test to both experimental and control groups is to measure the degree of EFL learners' intercultural competence before and

after the treatment. As far as the post-test is concerned, it helps validating the research hypothesis and demonstrating the effect of the independent variable on the dependent variable.

2.1.4 Analysis Procedure

The practical framework of the present research is done by an experiment conducted on a sample of 20 students carried out by means of a pre-test and a post-test answered by native speakers of English. Thus, the procedures of analyzing the generated results are based on reporting the percentage of students when selecting the options that they think they meet the demands of each situation, and an illustration of the results in graphs. Following this, a comparison between the experimental group's outcomes before and after the treatment with those of the control group is also considered and manifested in two tables. The latter, exhibit the gain scores of both groups after the experiment which implies chatting with native speakers of English in a period of twenty days.

2.1.5 Limitation of the Study

For many reasons this study contains potential limitations, the most important of which is:

- It was hard to find a large sample that encompasses a higher number of students who chat with native speakers of English.

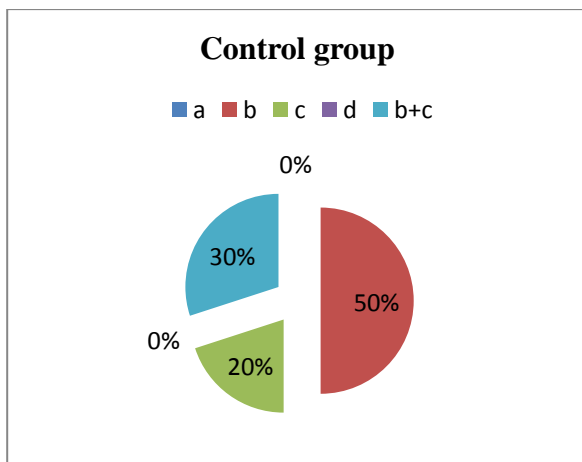
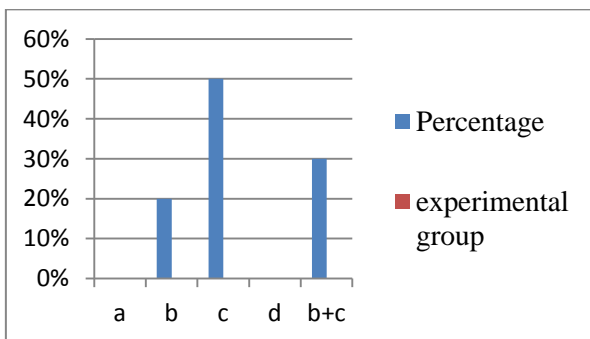
Section Two: Data Analysis and Results

2.1. Data Analysis

2.1.1. Students' Pre-test

- ❖ You have been having a digestive problem for a week, and have just started to feel better; you meet a British friend who doesn't know about your illness. Your friend says 'How are you?' what would you do?
 - a- Start talking in detail about your problem.
 - b- Say, 'Fine thanks, and you'?
 - c- Say, 'Not bad, thanks'.
 - d- Nothing.

Graph1.The Situation of Meeting a British Friend after Having a Digestive Problem

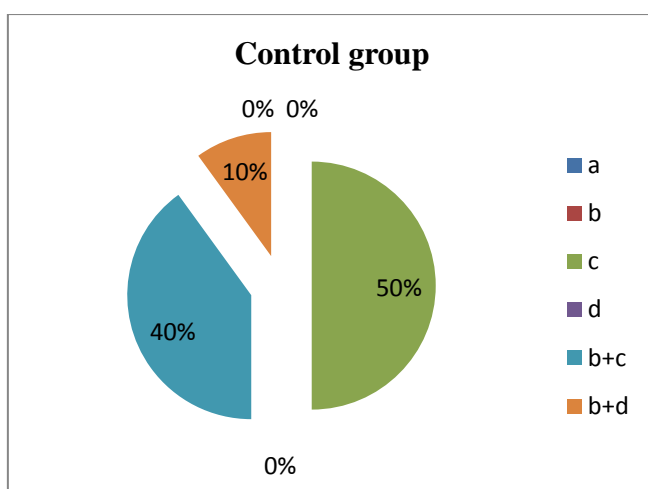
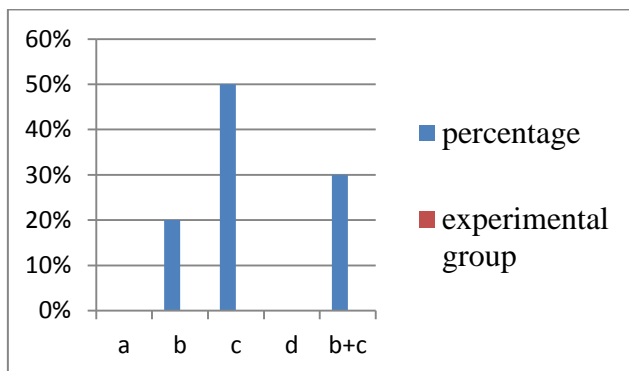


Under the heading of this situation, the typical response that meets the demand of the above situation lies in both options (b+c) which refer to saying ‘*Fine thanks, and you?*’ or ‘*not bad, thanks*’. This is because “*How are you?*” is only a greeting and the friend does not want truly to know anything about his friend. The experimental group’s answers vary in relation to the options they chose. Half of the students (50%) selected the option (c) which is ‘*not bad, thanks*’. 20% opted for the answer (b) that is, ‘*Fine thanks, and you?*’ These answers lead to the conception that more than three quarters of the students were culturally appropriate with regard to the aforementioned situation. However, (0%) no selection fell upon the first options which is (a) and (d) that stand for “*start talking in detail about your problem*” and *doing nothing* because the question of “*How are you?*” doesn’t opt for an answer but aims at opening the lines of communication with the other person.

As far as the control group’s answers are concerned, half of the students (50%), in contrast to the experimental group selected the option (b) and only 20% chose the option (c). Moreover, 30% picked a combination of both options (b+c). However, no one (0%) selected the choices (d) and (a).

- ❖ You are visiting an American friend in her new apartment. You like the apartment and you want your friend to know. What would you do?
 - a- Say, ‘Your apartment is nice. How much is the rent?’
 - b- Say, ‘Gee this place is really nice.’
 - c- Say, ‘I really like your apartment.’
 - d- Say nothing, but show that you are interested by walking around. Looking at everything in the apartment, and picking up everything that is movable.

Graph 2. The Situation when Visiting an American Friend in her New Apartment



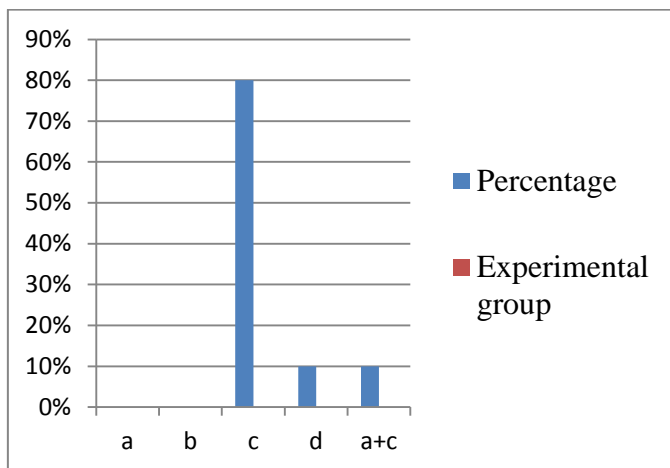
In the second situation the appropriate response that seems to correspond to it is represented in a combination of both options (b+c) that is saying ‘*Gee this place is really nice*’ or ‘*I really like your apartment*’. 50% of the students stated that they would say “*I really like your apartment*” this answer seems to be accepted because it is polite to praise the apartment which stands for option (c). 30% of the population integrated both options (c+b) and picked them out as appropriate options with regard to the above situation. However, only 20% chose the option (b) and no one (0%) selected the choices (d) and (a) because it is impolite to ask about the rent, and walking around the apartment or picking up things unless they are invited to do so. Seemingly, only a total of 30% witch selected accepted options (b+c) and was aware how to behave in the existing situation.

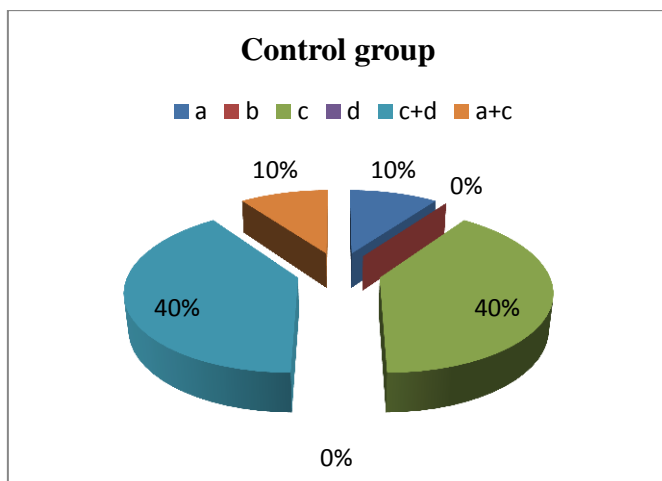
For the control group, the answers differ from those of the experimental group mentioned above. 50% chose to say “*I really like your apartment*” which is option (c). 40% combined both (b+c) choices and selected them. Only 10% also integrated both (b+d) options and chose them. However, no student opted for (a) and (b) and (d) choices.

❖ You have got an appointment with a doctor and need to leave class early. What would you do?

- a- Not go to class.
- b- Get up and leave the classroom when it is time to go to your appointment.
- c- Explain the situation to the teacher before class.
- d- When it is time to go to your appointment, get up and explain to the teacher why you have to leave.

Graph 3. The Situation of Having an Appointment with the Doctor





As far as the third situation is concerned, it takes the third option that is (c) as appropriate in the light of this situation. The results of the experimental group show a percentage of 80% who chose *to explain the situation to the teacher before class* which seems to correspond with the demand of the situation, and a percentage of 20% in opting between the choice (d) and an integration of both options (a+c) and they refer to *when it is time to go to your appointment, get up and explain to the teacher why you have to leave and not going to class*. The former option seems to be unaccepted because the student will be marked absent, but with regard to the latter it would be better to explain the whole situation before class begins. However, no student opted for the options (a) and (b).

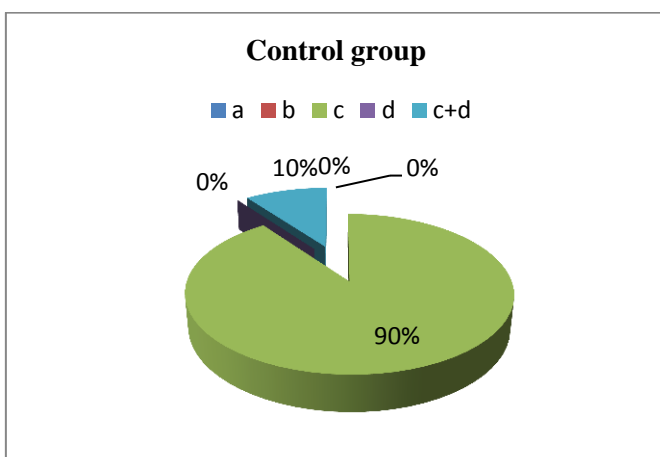
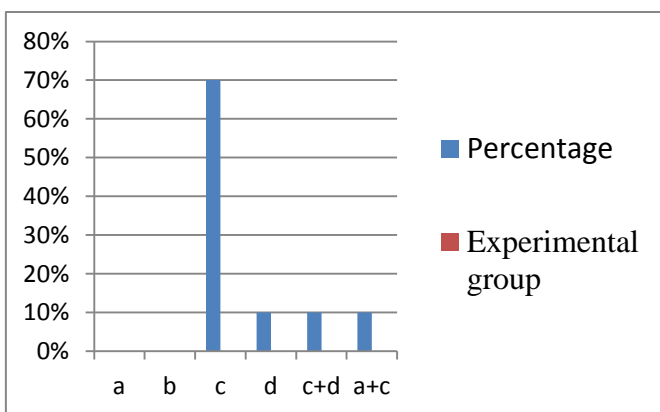
Concerning the control group, 80% of the learners selected between the options (c) and (c+d) choices that are quite accepted in this situation while only 20% of them chose between (a) and (a+c) options that seem not to meet what this situation requires. No selection to the options (b) and (d) because in both options the student either will be marked absent or it would be better to explain the situation to the teacher before class.

❖ You have got a question about something the teacher has just said in class. What would you do?

a- Look confused.

- b- Call out, 'I've got a question.'
- c- Raise your hand and ask the teacher to explain.
- d- Wait and ask the teacher to explain after class.

Graph 4. The Situation of Having a Question about what the Teacher has just Said



Under the banner of this situation the typical answer lies in option (c) that is '*raise your hand and ask the teacher to explain*'. The outcomes of the experimental group show a percentage of 70% who preferred *raising their hands and asking the teacher to explain*. In relation to the options (d), (c+d) and (a+c) they do not match to the above situation. It is ok for the student to say that he did not understand or has a question but unless there are few students in the class. It would be better, then, to raise his hand and get the teacher's attention. A percentage of 30% of the entire population represented by a total of 3 students

chose among the aforementioned choices. While it seems that no student (0%) stated the options (a) and (b). Yet, there exists a divergence in views between the members of the two groups.

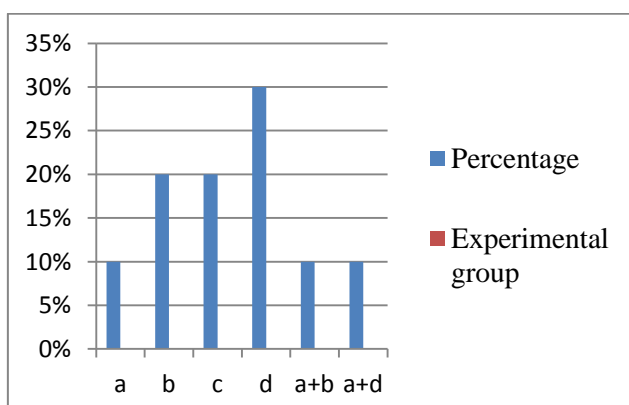
Apparently, a variation in the outcomes between the experimental and control group is clearly observed. The latter, indicates a percentage of 90% in accepting *to wait and ask the teacher to explain after class* which varies with the typical answer mentioned above. Following this, 10% believed that options (c+d) correspond to this situation. However, no selection fell on each of (a), (b), and (d) options and that is acceptable because they do not serve the requirement of this situation.

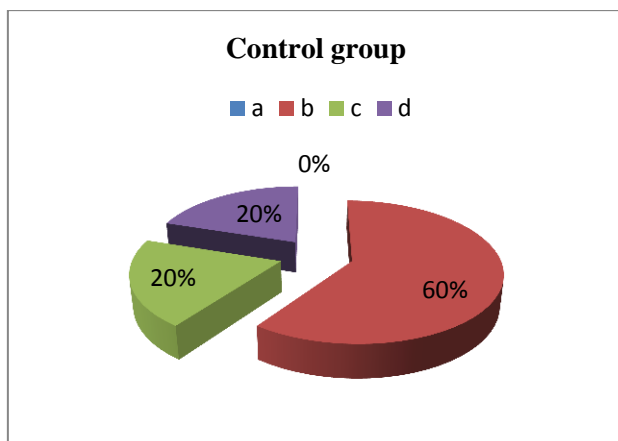
- ❖ You are sitting in the classroom talking to a classmate, when the teacher comes in.

What would you do?

- a- Stand up and show your respect for the teacher.
- b- Look up and greet the teacher.
- c- Look down to show your respect for the teacher.
- d- Look up and pay attention to what the teacher is saying.

Graph 5. The Situation of Sitting in the Classroom Talking to a Classmate when the Teacher Comes in





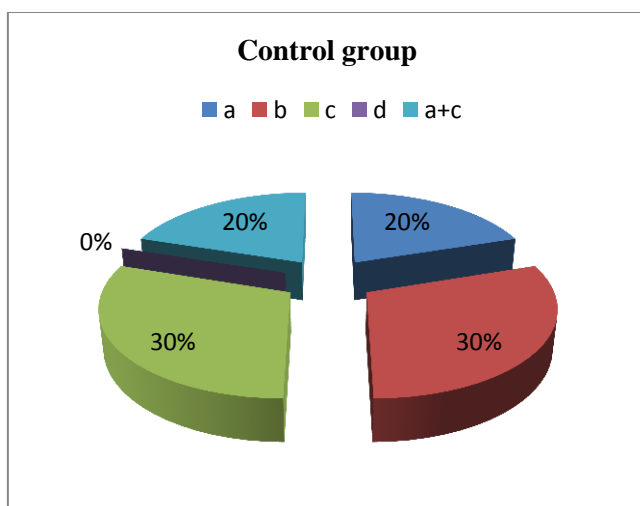
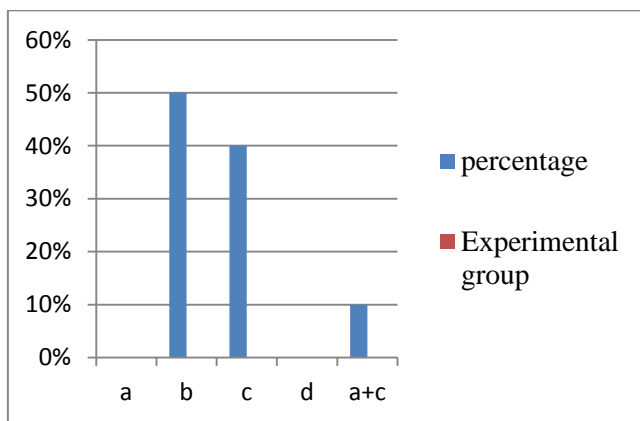
With regard to the experimental group, the results show that, 30% of the students would adopt for option (d) that stands for “*Look up and pay attention to what the teacher is saying*”. This option is appropriate in this case because the teacher in the UK or the US do not expect the students to behave so formally. However, a total of 40% demonstrated a selection between options (b) and (c). As far as the option (b) is concerned it is also considered as acceptable in the present situation. Finally a population of 3 students (30%) selected among (a), (a+b) and (a+d) choices which are not appropriate in relation to UK or US culture and custom.

The control group, however, exhibits a percentage of 60% or 6 students who opted for the choice (b) that is different from the US or UK culture. Only, 40% chose between each of the options (c) and (d). In respect to option (c), it does not meet the demands of the situation because if you look down and show your respect to the teacher, he may interpret it as a sign of guilt or lack of interest. No student opted for the choice (a).

- ❖ You have been invited to dinner at a friend’s home. You’re about to sit down to eat, but you want to use the toilet first. What would you do?
 - a- Say, ‘Excuse me. where’s the toilet?’
 - b- Say, ‘Could I wash my hands before dinner?’
 - c- Say, ‘Would you mind if I use the bathroom?’

d- Say nothing and start looking around the house for the toilet.

Graph 6. The Situation of Being Invited to Dinner at a Friend’s Home and a Need to use the Toilet First



In the present situation, the option (b) which is “*could I go to wash my hands before dinner?*” received a selection by half (50%) of the population of the experimental group. This response seems to gain approval because the US and the UK cultures do not accept to mention the toilet directly. Additionally, 40% preferred to say “*would you mind if use the bathroom?*” this choice is also accepted in this case because the friend will know what you mean. 10% reflect the choice of (a+c) options. However, there was no selection

with regard to the choices (a) and (d). In relation to the option (d), it would be better to indicate that you want to use the toilet but indirectly.

As far as the control group is concerned, it rates differently in relation to the aforementioned group. To start with, a total of 6 students (60%) selected between the options (b) and (c) and that also seems to be accepted. An aggregate of 40% selected between (a) and (a+c) options. No response was given to the option (d).

❖ You're a guest in a British or American friend's home. Your friend asks if you would like something to drink. What would you do?

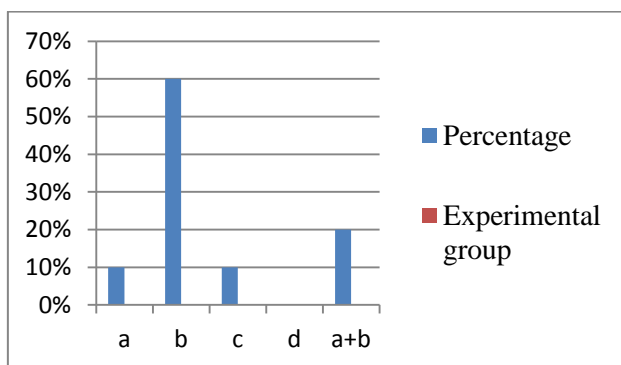
a- Say, 'Yes please.'

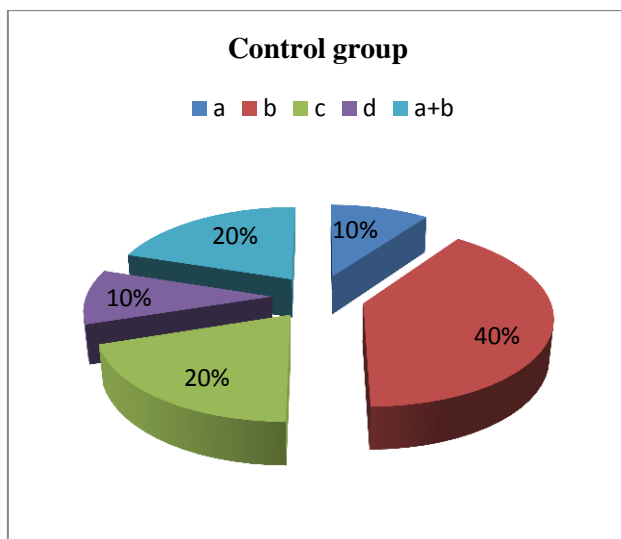
b- Say, 'Yes, that would be lovely.'

c- Say, 'No, thank you' and wait for the friend to ask you again.

d- Say, 'That's Ok. I can get it myself.'

Graph7. The Situation when Invited to a British or American Friend's Home to Drink Something





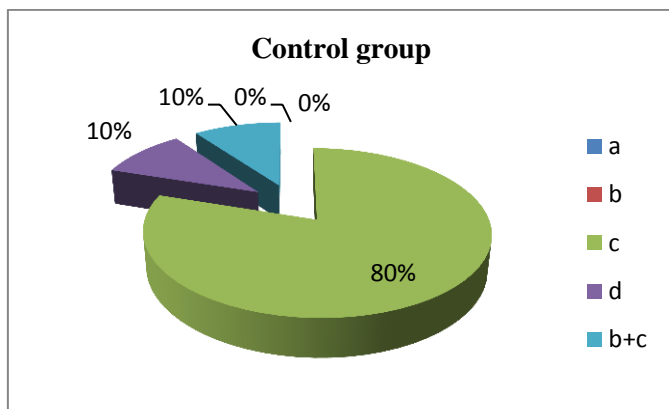
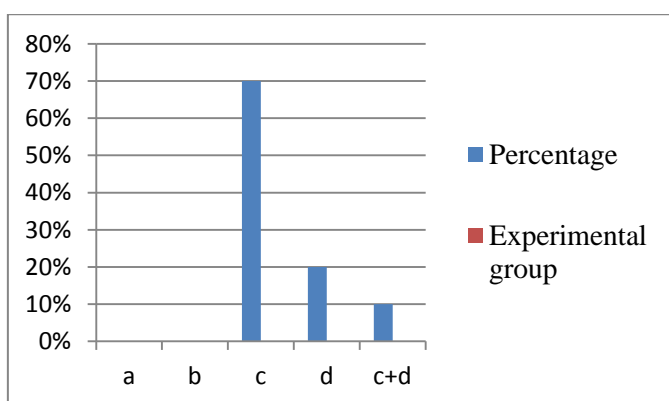
From a population of 20 students divided into two groups: experimental group and control group, 10 students composing the former group selected the answer (b) which stands for; “*Yes, that would be lovely*” by a percentage of 60% that is accepted, as far as the typical response lies in both options (a+b). The latter, believed that this option is more appropriate to the present situation. 20% of the population, spotted light on the response that gathers both options (a+b) and 10% of the respondents selected the option (c) which is not acceptable in this situation, taking into consideration the possibility that your friend will not ask you again. The remaining students (10%) preferred to simply say “*Yes please*” which is option (a). No student opted for the option (d) thinking that, it doesn’t correspond to the existing situation unless this happens with a very close friend.

Concerning the control group, the aggregate of 4 students (40%) marked option (b) while other 40% of the population preferred to select between (a+b) and (c) as the best options to choose with reference to the current condition. However, a total of 20% chose between each of the options (a) and (d).

- ❖ You have just been introduced to an American or British friend’s parents. What would you do?

- a- Say, 'Hello', and bow.
- b- Say nothing and shake hands.
- c- Say nice to meet you and shake hands.
- d- Say 'Hello.'

Graph 8. The Situation of Introducing Oneself to an American or British Friend's Parents



It is greatly important to state that the best to do in this situation is to 'say nice to meet you and shake hands' or to say 'Hello'. 70% of the population chose to say "nice to meet you and shake hands" which is illustrated in option (c). A percentage of 20% exhibited a tendency to say "Hello" as a sort of conservativeness and may be respect. Only, 10% representing 1 student joined two options (c+d) claiming to be appropriate in this case. No student opted for saying "Hello and bow" (a) or only shakes hands without saying

anything (b) believing that, it is not part of the British or American culture, in addition to the fact that shaking hands only in the US or UK custom is enough but you should say something.

Interestingly, the control group's answers vary between 80% who chose option (c) and 20% accepted between to say "Hello"(d) and combined both options (b+c) that stand for; "Saying nothing and shake hands" and "Saying nice to meet you and shake hands". However, no selection fell on options (a) and (b) separately.

❖ You are 20 minutes late for class; what would you do?

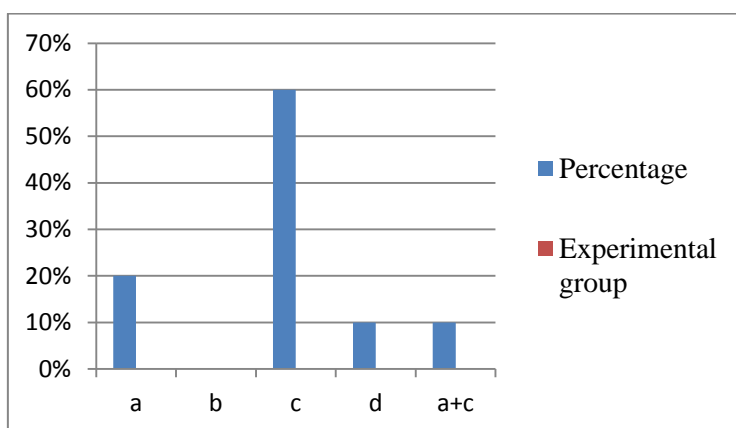
a- Go in, walk up to the teacher and apologize.

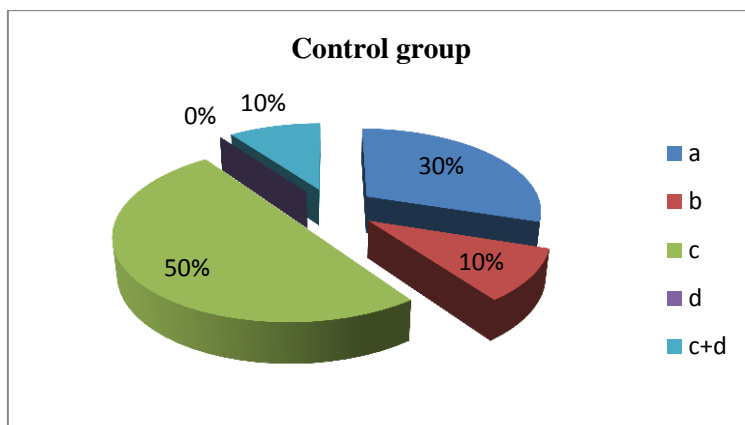
b- Wait outside the classroom until the class is over and then apologize to the teacher.

c- Knock at the door and wait for the teacher to ask you to come in.

d- Go in as quietly as you can and take a seat.

Graph 9. The Situation of Being Twenty Minutes Late for Class





The first diagram demonstrates a high percentage of 60% opted for option (c) that is “*Knock at the door and wait for the teacher to ask you to come in*”. In the light of the response provided by native speakers choosing option (c) would disrupt the class. A total of 40% considered each of (a), (d) and (a+c) options fit the mentioned situation which seems not to meet with the demand of the situation. Yet, there were no students who *chose to wait outside the classroom until the class is over and then apologize to the teacher* (b). This option also will make the student miss the class and may be marked absent, for that *go in as quietly as you can and take a seat* seems to be the appropriate option which is (d).

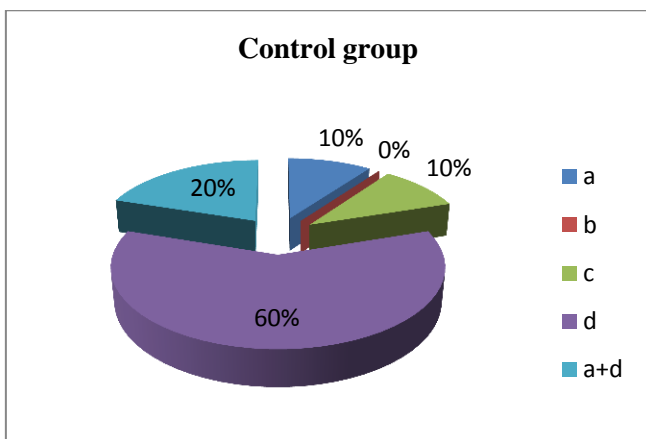
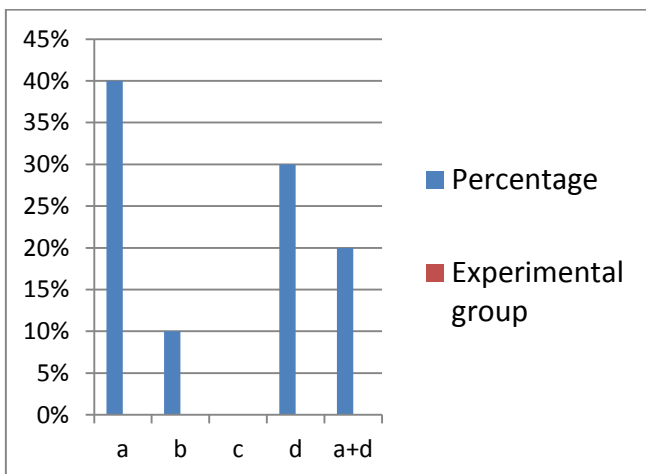
Seemingly, divergent views with respect to the control group brought to light that, half of the students (50%) preferred *to knock at the door and wait for the teacher to ask them to come in* which is not appropriate and disruptive to the class. On the other hand, 30% of the population opted for option (a); “*Go in, walk up to the teacher and apologize*”. Besides to that, a total of 2 students (20%) chose between the options (c+d) and (b) and no student selected option (d) independently

❖ The teacher gives the class some homework for the next day. You know that you will not be able to finish it on time. What would you do?

a- Explain the situation to the teacher and ask if you can hand in your work later.

- b- Not to go to class the next day.
- c- Go to class the next day without the homework and say nothing.
- d- Do as much of the work as you can and give it to the teacher the next day.

Graph 10. The Situation when the Teacher Gives the Class Homework for the next Day



With regard to the findings of the experimental group, it has been found that 40% of the students opted for *explaining the situation to the teacher and ask if they can hand in their work* (a). As demonstrated in the first diagram, approximately a quarter of them (30%) chose to *do as much of the work as they can and give it to the teacher the next day* (d). That gains acceptance because option (a) seems to be the most appropriate response in

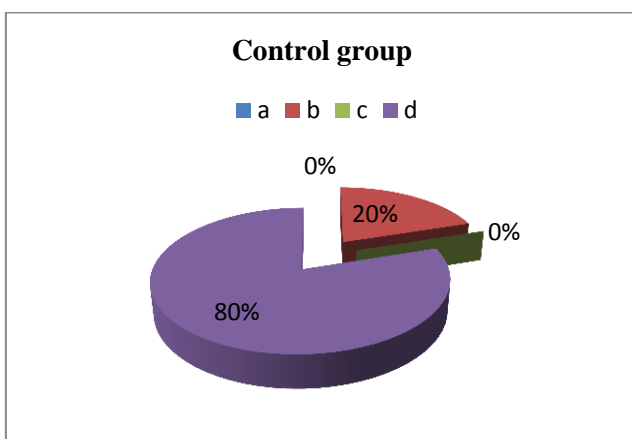
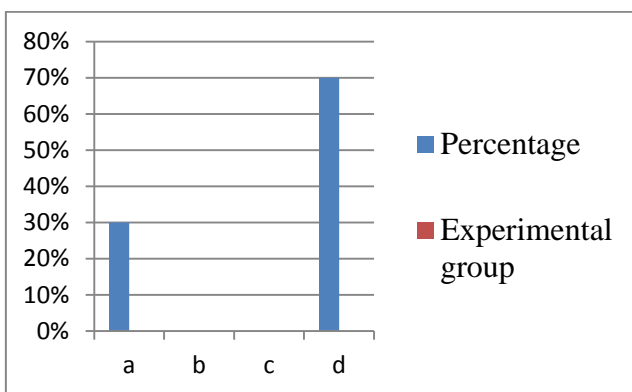
this case. Following this, only 20% selected the integration of both (a+ d) options while 10% preferred *not to go to class the next day*. However, no one (0%) accepted *to go to class the next day without the work and saying anything* because the teacher will expect an explanation.

As manifested in the second diagram that displays the outcomes of the control group, a total of 6 students (60%) chose to *do as much of the work as they can and give it to the teacher the next day* (d). This option seems to be quite acceptable if the student explains the situation to the teacher. In addition, 20% of the population selected both options (a+d) while other 20% chose between (a) and (c) options separately. The same as the experimental group, no selection fell on the option (b) because the student will miss classwork and the teacher will realise his absence.

2.1.2. Students' Post-test

- ❖ You are eating delicious potatoes at an American's house. When you finished eating the potatoes, the American asks if you want more. You want more, but what would you do?
 - a- Say "no" twice, with a smile, and after they ask you for a third time, say "yes."
 - b- Say "no thanks" with a smile, and hope they know you mean "yes."
 - c- Hold out your plate.
 - d- Say "yes please."

Graph 11. The Situation of Eating Delicious Potatoes at an American's House



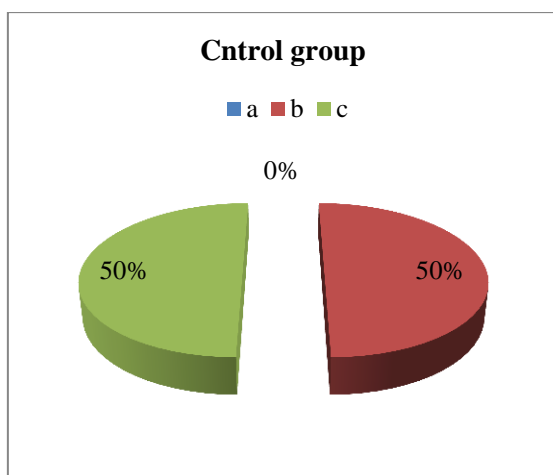
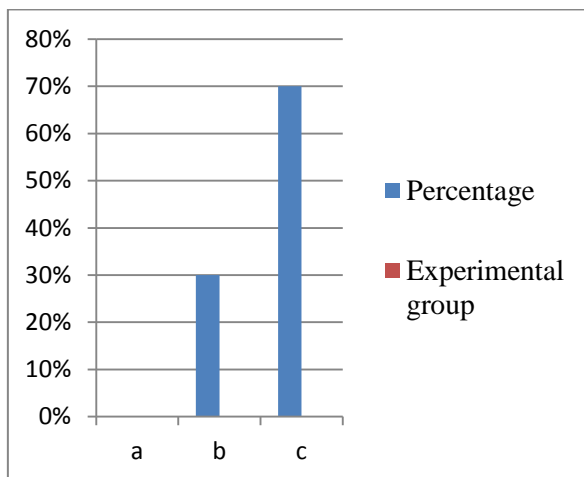
Under the heading of this situation, the views manifested in the above diagrams of both; experimental and control group seem to be divergent. The existing situation seeks to

measure the participants' competence in the English language culture. As far as the experimental group's answers are concerned, a percentage of 70% was devoted for saying "*yes please*" which stands for the last option (d) and which marks the appropriate response. The fact is, in the US culture, it is better for someone to state it clearly that he wants something if he really wants it. This state of fact does not correspond to the Algerian culture where people are likely to express refusal when they really want something especially when it comes to eating contexts. This is due to a sort of shyness which people tend to express. Following this, (30%) or approximately a quarter of the students preferred to choose option (a) which is saying "*no*" twice with, a smile, and after they ask them for a third time, they say "*yes*". Apparently, no selection (0%) fell on options (b) and (c).

Considering the results of the control group, 80% of the population opted for "*yes please*", that is option (d). Only 20% selected option (b) which is saying "*no, thanks*" and hoping they know you mean "*yes*". However, no student (0%) chose the options (c) and (a) because they seem quite impolite. As far as the latter option is concerned, it describes a bad manner to hold the plate without saying anything.

- ❖ You just found out that your mother is sick. You go to work, and an American co-worker asks you, "How are you?" What would you do?
 - a- Say "Not good."
 - b- Say "Fine how are you?"
 - c- Say "I'm not doing too well- I just found that my mother is sick."

Graph 12. The Situation when an American Co-Worker says “How are you?”



As far as this situation is concerned, it would be better to say “*Fine how are you?*” because it is a common American greeting. The experimental group’s answers vary in relation to the options they chose. A total of 70% selected the last option (c) which stands for “*I’m not doing too well- I just found that my mother is sick*”. This type of reply, however, falls into the referential function of language while in fact it should fall into the phatic one. It should be noted that the referential function presupposes answers which give information while the phatic function presupposes the opening up of the lines of communication. It can, therefore, be said that the subject students have mistaken the phatic function of language for the referential one. Only, 30% opted for saying “*Fine how are*

you?” thinking that, in American culture simple and general questions are more required. Following this, it seems that no student (0%) opted to say I’m *not good* because this question doesn’t reflect the real sense of a question but in fact, it is a strategy to start the lines of communication.

Concerning the control group, its members brought to light that an aggregate of 10 students (100%) chose between the options (b) and (c) equally. Seemingly, there was no selection with regard to the option (a).

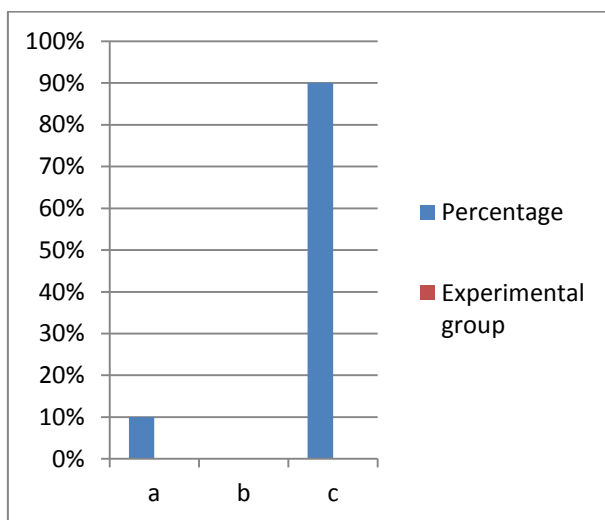
❖ You and your American neighbors get along very well, and they tell you, “come over anytime.” What would you do?

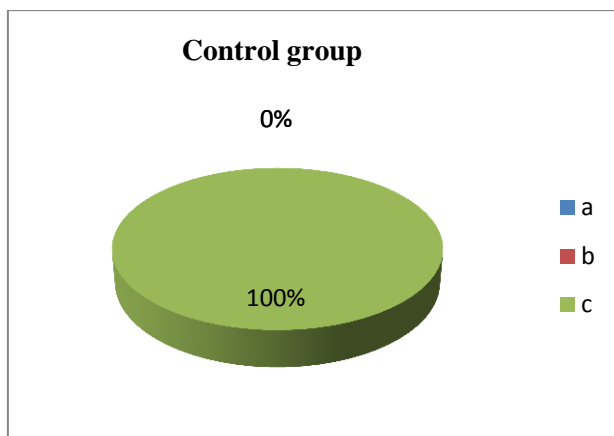
a- Do what they say- go to their house whenever you want.

b- Never go to their house.

Call before you go over.

Graph 13. The Situation of Going Along with American Neighbours



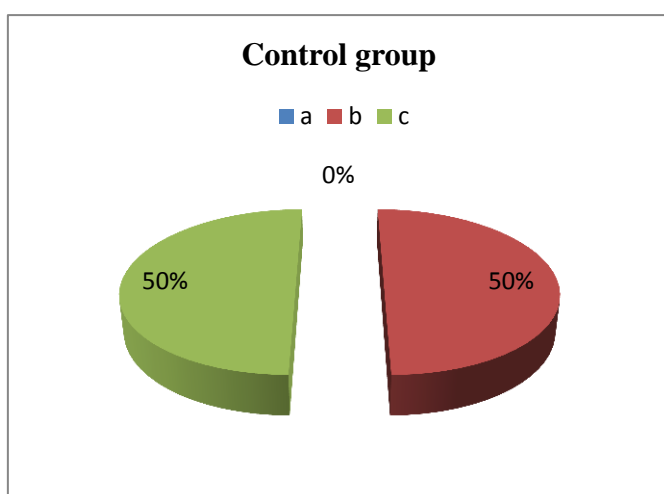
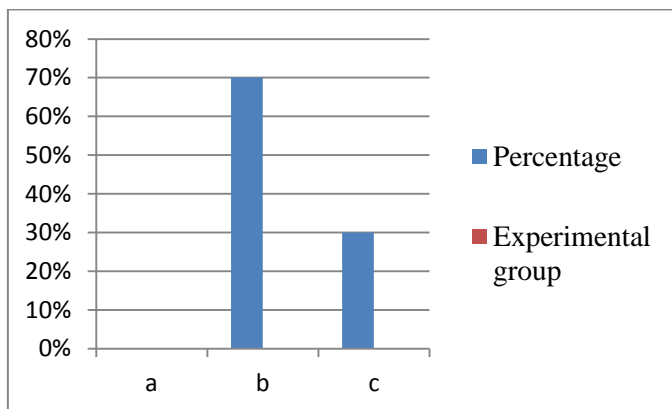


Under the banner of this situation, the outcomes manifested in the diagrams above display approximate results as far as the experimental and control groups are concerned. In the third situation *calling before you go over* is taken as the appropriate response as far as the answers of native speakers are concerned. With regard to the experimental group, the results show a percentage of 90% or 9 students who opted to *call before they go over* which is option (c). The remaining students comprise only 10% of the population and preferred *to do what their friends say and go to their house whenever they want*. The aforementioned results clearly demonstrated that no selection (0%) was opted for option (b) that stands for “*never go to their house*”.

Apparently, all members of the control group agreed *to call before they go* by a percentage of 100%. The last mentioned percentage threw light on option (c) because it seems more polite to call before visiting someone’s house. The latter makes clear that, there was no selection for option (b).

- ❖ You meet an American at a luncheon. He asks you what you do for a living, and after you tell him what would you do?
 - a- You ask him what he does and how much money he makes.
 - b- You simply ask him what he does.
 - c- You ask him what he does and what he works.

Graph 14. The Situation of Meeting an American at a Luncheon

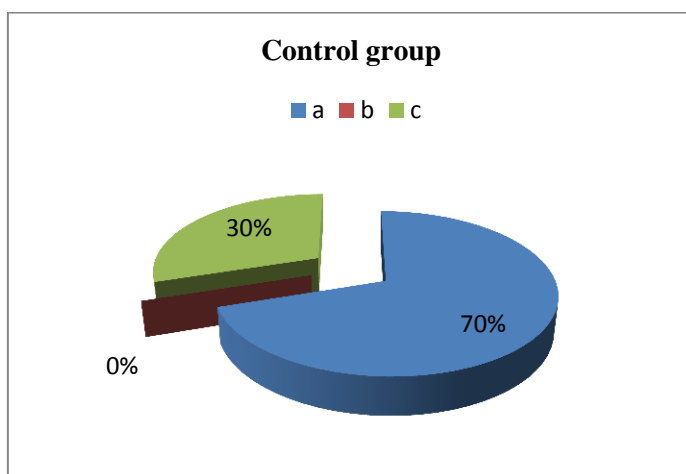
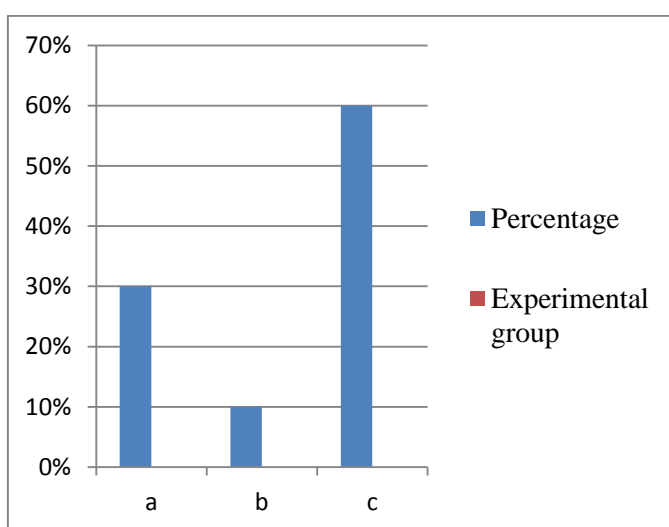


In the fourth situation it is important to state that about three quarters of the population (70%) opted for the option (b). The latter suggest to “*simply asking him what he does*”. The majority of participants opted for this option because they think that, American people do not want to talk about where they work for various reasons. This seems suitable in the US culture and they simply ask the question after they talk to each other for a while. In their opinion, it is better to ask general questions. Following this, 30% chose to ask “*what does he do and what does he work*” that is option (c). No selection fell upon option (a) which includes asking about “*what does he work and how much money he makes*”.

Considering the control group members, a percentage of 100% was devoted to tick equally both options (b) and (c). However, no student opted for option (a).

- ❖ You just started a new job in America, and you need to make a personal call. What would you do?
- a- Ask someone if it is okay to make a personal call.
 - b- Make a call- it doesn't matter, as long as you are an employee.
 - c- Don't make the call until lunch time, and do it outside your workplace.

Graph 15. The Situation when Needing to make a Personnel Call after Starting a New Job in America



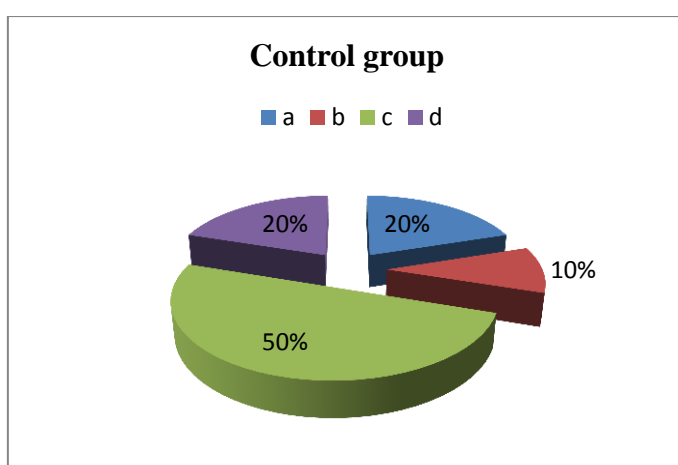
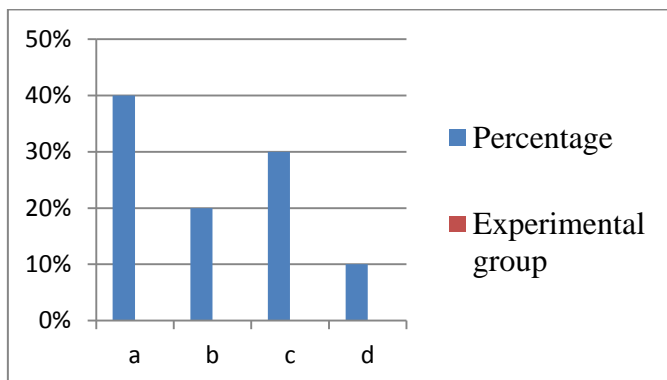
As far as this situation is concerned, its appropriate response falls upon the last option (d). The outcome of the experimental group shows a percentage of (60%)

representing a total of 6 students in selecting option (c). The latter stands for *not making a call until lunch time, and do it outside workplace*. The participants here put forward a suggestion that, option (c) would be appropriate in the current case because workplaces have different rules for personnel phone calls, so to be safe it would be better to postpone any call until lunch time. Option (a), however, got a selection of 30% of the population thinking that it would be acceptable *taking permission to make a personnel call*. Following this, only 10% opted for option (b) which implies ignoring the others and making a call as an employee.

Considering the control group, the results seem to vary in terms of the options its members chose. To begin with, 70% opted for *asking for permission to make a call*; option (a). 30% preferred to select option (c) which refers *to not make a call until lunch time*. As far as we can see, no selection fell upon option (b).

- ❖ You are having dinner with your British friend's family, the food is delicious and you want more. What would you do?
 - a- Say "I'm satisfied, the food is delicious."
 - b- Say directly "Can I have more of that because it tastes really great."
 - c- You make compliments about the food and wait for the family to ask if you would like some more.
 - d- You place your knife and fork together on your plate.

Graph 16. The Situation of Having Dinner with a British Friend's Family

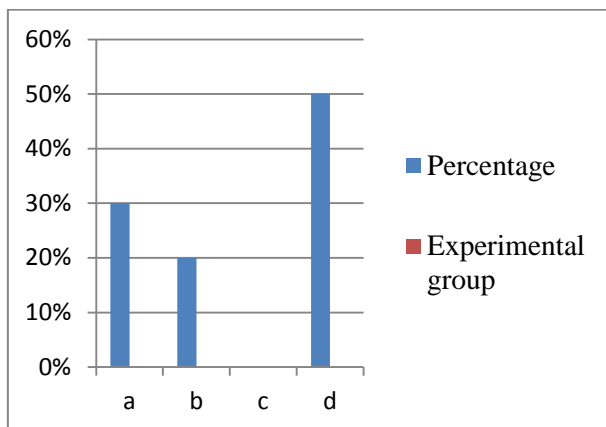


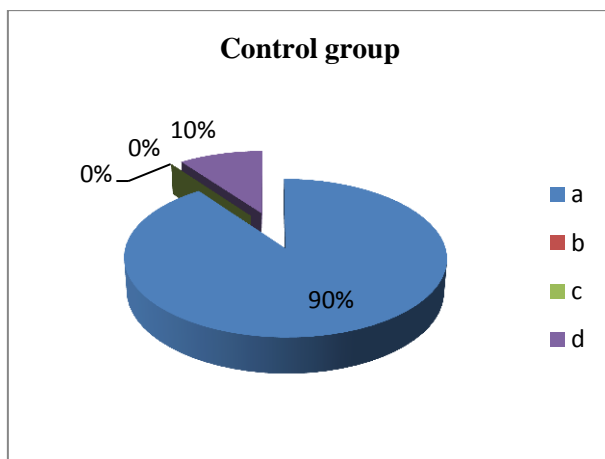
The present situation shifts to deal with the British culture for the purpose of evaluating the participants' awareness of it. In response to this situation, 40% of the students, as members of the experimental group, opted for the first choice claiming that, saying *"I'm satisfied, the food is delicious"* would be appropriate to ask for more food. A percentage of 30% selected option (c). In their opinion, complementing about the food in return, lead people to infer that they want more. Following this, a total of 2 students (20%) opted directly to say *"Can I have more of that because it tastes really great"*, this stands for option (b). This response is more appropriate in this case because it directly targets the objective which is asking for more food. However, only 10% chose to *place their knife and fork together on their plates*; which is the last option and conversely demonstrates that the person has finished eating.

With regard to the control group answers, they reflect divergent views. Half of the population (50%) opted for option (c). A total of 40% was devoted equally for both options (a) and (d). Thus, only 10% left and opted for option (b).

- ❖ You get on the underground to go home and you are carrying a shopping bag. You are tired and you want to sit down. At first glance, it seems that there are no seats left, but then you notice that a fat woman is taking up two seats. What would you do?
 - a- You ask the woman politely to displace to the next seat.
 - b- You remain standing all along the way carrying the shopping bag.
 - c- You go directly and sit next to her.
 - d- You wait until other people get off the underground.

Graph 17. The Situation of Getting on the Underground





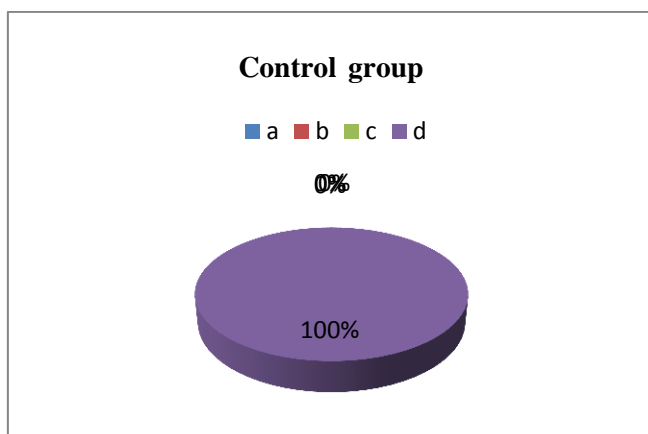
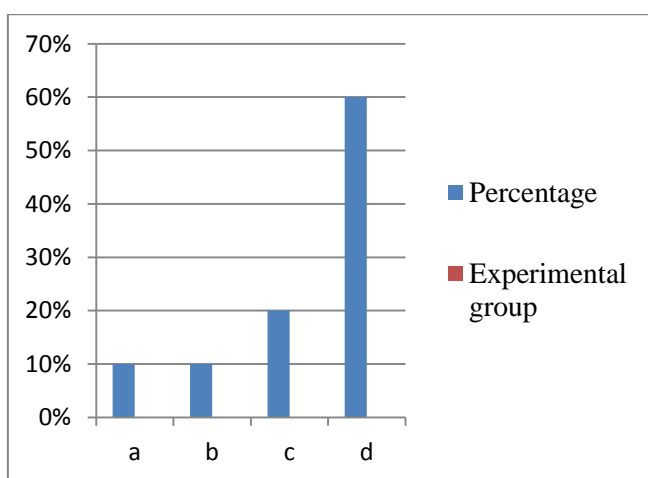
Under the heading of this situation the typical response lies in option (d) which is *waiting till other people get off the underground*. The answer rate of the experimental group exhibits a total of 5 students or (50%) of the population stated that, in the existing situation they would prefer *to wait till other people get off the underground*. In their opinion, opting for the option (d) shows respect to the fat woman who took up two seats. With regard to the option (a), 30% of the students opted for it. They believed that, being polite with the woman would lead her to displace to the next seat. Only 20% accepted *to stand up all along the way carrying up the shopping bag* which is option (b). Evidently, no selection fell upon option (c) because it reflects a rude behavior that is far from the politeness and good manners of British people.

Taking the control group's outcomes into account, more than three quarters of the population (90%) selected the option (a). They considered *the act of asking the woman politely to displays to the next seat* fits the current situation, and mirrors a respectful behaviour towards her. Only 10% agreed to *wait till other people get off the underground*. However, it is highly apparent that no student (0%) selected each of (b) and (c) options.

- ❖ You go to the library to return a lot of books and your hands are full. There is a man who looks like a British professor standing near the door of the library. What would you do?

- a- You ignore him and enter the library.
- b- You leave the library and you come back later.
- c- You greet the professor and enter the library.
- d- You greet the professor and ask him politely to leave you a space to enter the library.

Graph 18. The Situation when Going to the Library to Return Books



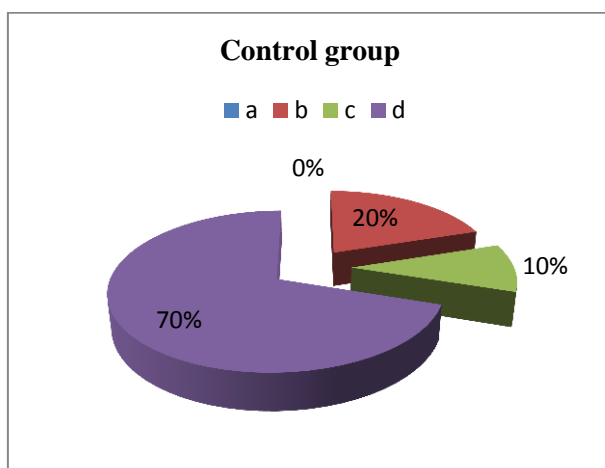
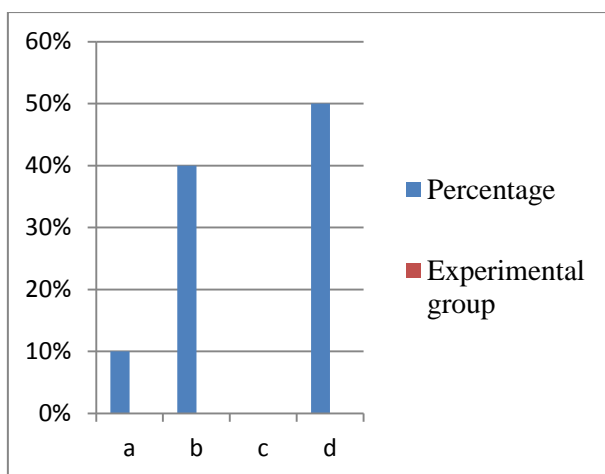
The eighth situation demonstrates an imbalance displayed in the diagrams above. The latter, exhibit a noticeable difference in terms of the results obtained from both; experimental and control group. Before digging in both groups' answers, it is crucial to state that the last option (d) represents the appropriate response which refers to *greeting the professor and asking him politely to leave the student a space to enter the library*.

Considering the experimental group's outcome, it has been shown that a proportion of 60% *agreed on greeting the professor and asks him politely to leave a space to enter the library.* In their viewpoint, this selection to option (d) represents that they are well-mannered. In this respect, 20% of the population opted for *only greeting the professor and entering the library.* As far as both options (a) and (b) are concerned, they were illustrated by a total of 20% that was equally specified.

As we can see with regard to the control group, the percentage is different and the selection varies. Distinctly, a rate of 100% fell upon the last option (d) while there was no selection in terms of (a), (b) and (c) options.

- ❖ Next week there is a test in class that is difficult for you. The student you usually sit next to is not a friend but rather an acquaintance that seems to understand the course material better than you. You happened to see that person outside of class a week before the test, and you want to ask him or her to help you get ready for the test. What would you do?
 - a- You call and you directly ask him/her to help you understand the course material.
 - b- You greet him/her and you start showing him/her that you have difficulty with the course material but you wait him/her to offer help.
 - c- You do nothing.
 - d- You greet him/her and you politely ask him/her for further clarification concerning the course material.

Graph 19. The Situation of Having a Test Next Week and a Desire to Ask for a Classmate's Help



The situation before the last seeks to determine the participants' degree of competence with regard to the issue of interculturality. Supposedly, the achievement of the last-mentioned as a goal is clearly demonstrated in the above figures in statistical forms.

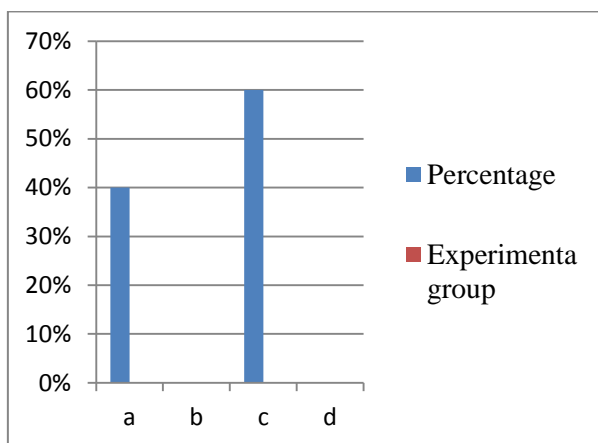
To begin with, the answer that seems to meet with the requirement of this situation is option (d) as given by its native. Half of the population (50%) opted for option (d) which stands for, *greeting the student and then politely ask him for further clarification concerning the course material*. Whereas, 40% chose option (b) that implies indirect demand of help with the course material while only 10% opted for option (a) that refers to

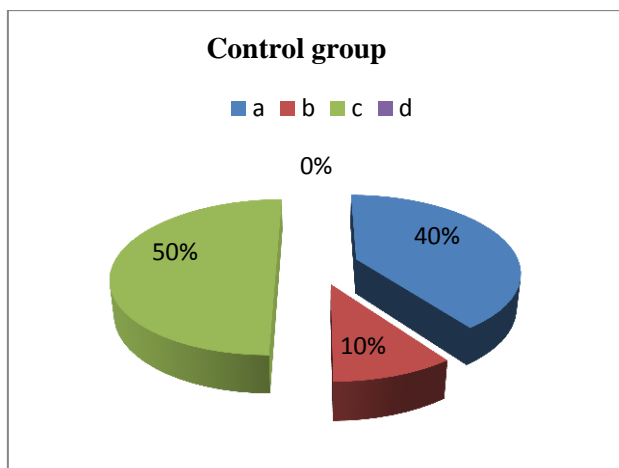
direct demand for further help with the course material. However, there was no selection in relation to option (c).

Considering the control group answers, a rate of 70% highly demonstrates a selection to the last option (d). Thereafter, 20% opted for option (b) while only 10%, in contrast to the experimental group, selected option (c). Seemingly, no student (0%) selected option (a) believing that it is a rude and impolite way of asking for help.

- ❖ There is a test in class, but you will miss class that day because you have an appointment. Class has just end, and you want to ask your professor whether you can take the test on another day. What would you do?
 - a- Explain the whole situation to your teacher after class and ask him to postpone your test.
 - b- You do nothing and you be absent.
 - c- You try to manage things, so that you can do your test and also not miss your appointment.
 - d- You miss your appointment and be present at class.

Graph 20. The Situation of Having a Test Next Week and a Tendency to Miss it because of an Appointment





Under the banner of the last situation, the outcomes of both; experimental and control group seem to be convergent with regard to the acceptable response which lies in the first option (a). As far as the experimental group's answers are concerned, more than half of the population (60%) opted for option (c) that stands for *managing things with the teacher and not miss the appointment*. Following this, a percentage of 40% opted for *explaining the whole situation to the teacher after class and asks him to postpone the test*. They believed that, it would be appropriate to opt for the first choice because it reflects students' interest with regard to their studies as well as their personnel affairs. Apparently, no selection fell upon each of (b) and (d) options.

Considering the results of the control group, they constitute a proportion of 50% opted to *manage things with the teacher*. 40% of them preferred to *explain the whole situation before class*. Evidently, 10% chose to *do nothing and be absent* while no student opted for the last option (d).

2.1.3. The Analysis of Chatting Conversations

It is to the core of this research to analyse the EFL learners' chatting data. This analysis was structured in terms of opening, turn-taking and closing of conversations.

Conversation 1:

Native Speaker (A)

A :Hi friend

A:How are u doing?

Non-native Speaker (B)

B: Good you my friend

B: Not bad.. i'm having exams this week

B:Feeling tired

A:Good luck with them friend

B:Thanx

B:What about u?

B:What do u do?

A: Not mutch tbh friend im out of work at the moment friend

A: What time is it there?

B: 11.42 pm friend

A: We're the same

A: Where are you again friend

B: Algeria

B: You?

A: England friend

B: Exactly?

B: Yes in Gloucestershire in England

B: Did u ever go out of England?

A: Never my friend

Analysis

It is noted that, the above conversation contains a sort of equilibrium with regard to the participants' questions and answers. Participant (A) started the lines of conversation through a vocative "hi" to have the participant's (B) attention. Subsequently, a casual salutation is followed in lines 1, 2, 3. Line 4 demonstrates the beginning of conversation. The turn-taking rule is followed; no domination or intervention from the part of participants is exhibited and each participant makes an utterance or a phrase to make this text-based conversation more spoken. It is also, entirely written in non-standard English making the text appear more informal (no use of capital letters or punctuation).

Conversation2:

Non-native Speaker (A)

A:the films are good but not as good as the novels

Native Speaker (B)

B:Cherith

16:46 CET

yeah, the books seem better because you imagine everything your own way :3

A:JaneAustin11

16:48 CET

:exactly, i could imagine Mr Darcey and loved him haha

it seems crazy but i love mysterious characters

B:Cherith

16:48 CET

I like mysterious characters too :D

A:JaneAustin11

16:50 CET

ah , we share the same attraction toward them then

B:Cherith

16:52 CET

Yeah :)

A:JaneAustin11

17:00 CET

is Britain nice

B:Cherith

17:04 CET

yes, it is quite nice :)

A:JaneAustin11

17:05 CET

i wish i could visit it one day

B:Cherith

17:05 CET

I hope you can visit too :)

A:JaneAustin11

17:07 CET

who knows

17:07 CET

but you'd help me talk better

B:Cherith

17:07 CET

yeah :) I just have to go now though, so I'll talk to you later

A:JaneAustin11

17:09 CET

ok , take good care

B:Cherith

23:57 CET

you too :)

Analysis

As far as the second conversation is concerned, a sort of equilibrium is noticed with regard to the number of questions and answers both participants (A) and (B) produced.

This conversation doesn't contain greeting and salutation. Participant (A) took directly the floor to speak about literature in line 1. The turn-taking rule, then, seems to be followed; each of the participants respects his turn and the transition from question to answer and vice versa was smooth. This conversation is also written in non-standard English to appear more spoken than written. In line 15 participant (B) directly ended the conversation.

Conversation3:

Non-native Speaker

Bonaccia Graziosa

i was writing an essay about poligamy

by the way,do the americans support poligamy or not ?



27/04/2015 18:28

Native Speaker

Kh Esleem

No



27/04/2015 18:28

[Bonaccia Graziosa](#)

AHA

why

?



27/04/2015 18:29

[Kh Esleem](#)

Well,some agree and some do not

There are some who disagree because of law

And some because of personal right



27/04/2015 18:35

[Bonaccia Graziosa](#)

Aha

You mean women do not want to share their husbands

?



27/04/2015 18:36

Kh Esleem

Yes



27/04/2015 18:36

Bonaccia Graziosa

aha okey right

what about you ?

okey sorry for that personal question

forget about it

do you know any american who has two wives

or more ?



27/04/2015 18:41

[Kh Esleem](#)

I do not know any



27/04/2015 18:41

[Bonaccia Graziosa](#)

okey

it has been a long time i am wondering whether americans consider all arabs are muslims



27/04/2015 18:43

[Bonaccia Graziosa](#)

?



27/04/2015 19:16

Kh Esleem

No they know that not all muslims are arab

They know that there are some who are turkish,..

You know what they do not agree with is not islam

It is the veil

They hate it so much

And they may even become so aggressive and dangerous



27/04/2015 19:18

Bonaccia Graziosa

really ?



27/04/2015 19:18

Kh Esleem

If they see a woman weiring Hijab



27/04/2015 19:19

[Bonaccia Graziosa](#)

aha

that is so bad

embarassing



27/04/2015 19:19

[Kh Esleem](#)

Yes ti is



27/04/2015 19:52

[Bonaccia Graziosa](#)

Do they ask why we wear it ?



27/04/2015 19:56

[Kh Esleem](#)

Yes they ask



27/04/2015 19:56

[Bonaccia Graziosa](#)

aha

do they ask inorder to know the reason behind it or to moke

or because they are angry

and they hate it

?



27/04/2015 20:14

[Kh Esleem](#)

It depends

But most of the time they ask because of their hatred toward it



27/04/2015 20:23

Bonaccia Graziosa

aha

okey

dear i need to go know i have an assignment to do

okey



27/04/2015 20:27

Kh Esleem

Okey



27/04/2015 20:28

Bonaccia Graziosa

have sweet dreams

take care

See you



27/04/2015 20:28

Kh Esleem

You too

Inshallah

Analysis

In the above excerpt, a sort of equilibrium with regard to the number of strokes both NS and NNS produced is apparent. This conversation doesn't contain salutation and greeting.

Seemingly, the NNS took directly the floor of conversation. The rule of turn-taking is respectively considered between both participants. In line 4 the use of "AHA" by the NNS for the purpose was to express a sort of surprise and astonish. This conversation demonstrates a highly interactive discourse between the NS and NNS as far as the topic of polygamy is concerned. With regard to the closing of the conversation, the NNS brought

Conversation4:

Non-native

13:36 CET

hi there :) my friend told me he talked to you, and he told me about you.. well i'm Maya, an English student and i could reaaally use your help

Native

13:41 CET

Hello maya and good morning!

Non-native

13:49 CET

hey i'm really sorry, something's wrong with my pc

13:49 CET

how're you? :)

Native

13:50 CET

I'm great I'm off to the international festival today

Non-native

13:50 CET

what's that??

Native

13:53 CET

Two day festival where music from all over the world is played. We have 5 different stages.all playing in different areas of downtown. Food from different places and crafts from all over the world and here from our Cajun culture.

Non-native

13:55 CET

wow! that's interesting... can you tell me more? :)

13:57 CET

for example when do you have this festival and what musics you listen to and what foods you've tasted? ^^ somehow i'm getting hungry but i gotta ask :D

Native

13:58 CET

Well there is a group this year from Romania. There is Cajun zydeco soul.cassical..Spanish. Africa..

Non-native

14:00 CET

i would give anything to be there lol ... but i'm more interested in your culture :) can you tell me about it? let's say something you believe is special about it

Native

15:09 CET

Why do you want to be here. What is it that makes you want to come here? I thought Algerian females were the ones with best luck of all Arab muslim countries. You don't have freedom in Algeria? What is it that you want to do here that you can't do there? Mabey I can tell you what is myth and what is true.

Non- native

15:22 CET

well, the thing is... i wanna go there coz i wanna be at that festival :D it's not like i hate living here, and wanna go there (no offense) i like USA but there are some reasons that stop me from going, people there still hate Muslims. and here, it's good enough... we have the right to practice our religion and we don't live it like other arabs coz we were affected by European countries. so it's balanced somehow :)

Analysis

In the above excerpt, it appears that there is some adjacency between both participants (native and non-native speakers) engaging in the construction of the above conversation. It is noted that, the participant in the first line started with “hey there” just to open up the lines of communication, following it with formal statement to introduce herself as a non-native speaker of English. Subsequently, the native speaker’s response manifested a typical adjacency when he responded formally saying “hello Maya and good morning” to show that the participants are not familiar with each other yet. Each of lines 3 and 4

demonstrated that the statements are said to be phatic as the NNS not truly wants to know how the other participant is but simply for being a sociable person. The line 5, thereafter, shows a turn in the conversation from the part of the native speaker when stating “I’m off the international festival today”. The NNS used the expression “what’s that??” followed by a set of question marks is to show that she is enthusiastic to know more about those festivals. Subsequently, lines 7,8,9,10,11, 12, and 13 show a highly interactive conversation between the NS and the NNS directly this conversation to an end.

From the above analyses of chat conversations, it is perceived that, NNS when indulging in conversations with NS via chat mode helps develop their interculturality and raise their awareness towards the target culture. Moreover, it enriches EFL learners’ vocabulary due to the unique properties that characterize chat mode particularly its interactive nature.

Table 01*Representation of Experimental Group Gain Scores*

Participants	Pre-test scores	Post-test scores	Gain scores
Participant 01	04 (UA)	05	+1
Participant 02	05 (A)	06	+1
Participant 03	04 (UA)	06	+2
Participant 04	04.5 (A)	06	+1.5
Participant 05	04.5 (A)	06	+1.5
Participant 06	06 (AA)	04	-2
Participant 07	05 (A)	05	/
Participant 08	06.55 (AA)	07	+0.5
Participant 09	05.5 (A)	02	-3.5
Participant 10	05.5 (A)	04	-1.5

Table 02*Representation of Control Group Gain Scores*

Participants	Pre-test scores	Post-test scores	Gain scores
Participant 01	05.5 (A)	02	-3.5
Participant 02	055 (A)	04	-1
Participant 03	06.5 (AA)	07	+0.5
Participant 04	04 (UA)	02	-2
Participant 05	06 (AA)	05	-1

Participant 06	05 (A)	05	/
Participant 07	05 (A)	05	/
Participant 08	02 (UA)	03	+1
Participant 09	03 (UA)	07	+4
Participant 10	04.5 (A)	03	-1.5

2.2 Discussion of the Results

The major concern of this study was to spot light on chatting with native speakers and the development of EFL learners' intercultural communicative competence. For that purpose, an empirical study was conducted as a means of identifying a causal relationship between the aforementioned variables. This experience is carried out through a pre-test and a post-test to observe the change the independent variable i.e. chatting with native speakers has on the dependent variable i.e. EFL learners' development of their intercultural communicative competence.

Taking into account the facts manifested in the above tables representing the scores of both groups in the pre-test and post-test it becomes apparent that, on the basis of the pre-test scores the majority of students in the experimental and control group have approximately the same degree of competence with regard to their interculturality. Thus, in the former group a proportion of 20% of the participants scored under average, 60% of them scored average and 20% scored above average. As far as the control group's results are concerned, a percentage of 30% of the participants scored under average, 50% scored average and 20% scored above average. This may be interpreted by the fact that, at this stage, EFL students who do not chat with native speakers lack awareness in the English culture. After the treatment, an increase in

the scores is observed particularly in the experimental group. Accordingly, 60% of the population demonstrates gain scores in the experimental group while only 30% of the population exhibits gain scores in the control group. Then, we can state that, the independent variable i.e. chatting with native speakers developed EFL learners' intercultural competence when interacting online.

All things considered, it becomes noticeable that the present experiment helps confirming the research hypothesis which states that "Chatting with native speakers would enhance the intercultural communicative competence of the Algerian learners of English if they managed to displace themselves to a 'culture third place'. That is, the development witnessed nowadays in the domain of computer technology fosters EFL students interchange cultures and develop their interculturality. This is due to the multiple applications like iconic faces, emoticons, representative pictures communicators generally use to exchange backgrounds and life experiences.

Conclusion

This research work investigated the effect of chatting with native speakers on promoting EFL learners' interculturality. Taking into account the aforementioned aim, an empirical study was conducted via a pre-test and a post-test administered to third year students of English as a foreign language. The latter, is assumed to be a suitable and effective research instrument to collect data, examine the efficacy of the independent variable i.e. chatting with native speakers and validate the research hypothesis. It has become a fact that chatting has shrunk the physical world into a small village, and people exchange information by a click of mouse going beyond the limitations of their community. For that, it is worth stating that carrying out this analysis employing the research tool in the present research has brought to light that EFL learners have developed their intercultural communicative

competence of the English language via chatting with its native speakers. This line of thought brings about recommendations and suggestions for future research.

2.3 Recommendations for Future Research

Engaging in this research has disclosed that studies and recommendations in pursuit for future research should be for crucial importance to provide new insights and visions especially with regard to the field of foreign language learning and teaching. To do so, and on the basis of the results obtained beneficial suggestions and considerations are considered and summarized in what follows:

- As compensation to the above mentioned limitations of this research it is recommended to conduct it on a large sample. This means that, the experiment is to be carried out on a higher number of students not only from the same department but expanding the present study to include students from the Algerian universities.
- Conducting this research whereby the purpose is to check the validity of the research hypothesis demands the implementation of two or more different research instruments. In this view, it is suggested to use a questionnaire and interview to reach reliable findings.
- It is also recommended to carry out an empirical study in a considerable period of time. So that, it demonstrates the effect of the independent variable on the dependent variable.

General Conclusion

Throughout this research work, the main concern of this study has been the investigation of the effect chatting with native speakers has on developing and promoting the intercultural communicative competence of the Algerian learners of English as a foreign language. It is incontestable that, the domain of computer technology has inspired not only individual learners but also researchers in multidisciplinary domains in that they become enthusiastic about understanding the unique properties of chat as a mode of online communication. Research has shown that, despite chatting is text-based but reflects spoken conversation. In attempt to decipher those qualities of chat, researchers and linguists have found that this mode of communication connects between language and culture as basic ingredients in online exchanges. This brought to light that language and culture are interwoven.

All things considered, this dissertation was concerned with fostering the EFL learners' interculturality via online chat. In accordance with that, it has been postulated that chatting with native speakers of English would enhance the intercultural communicative competence of the Algerian learners if they managed to displace themselves to a culture 'third place'. For the purpose of validating this hypothesis two main chapters were designed.

The first chapter, in two sections, spotted light on the different notions and concepts the present research is based on. The first section was devoted to discuss the basic concepts related to online communication and chat language. The second section, on the other hand, was concerned with a comprehensive illustration to the notion of intercultural communicative competence.

As far as the second chapter is concerned, it represented the field work. It was divided into two sections. The first section dealt with the methodology of research where it shed light

on the implemented research instruments. The second section was devoted to the discussion and analysis of the results obtained.

At a final point, it should be brought to light that, the role online chat plays in exchanging knowledge, cultural backgrounds and life experiences is favourable. However, it is worth mentioning that, it results in a deviation from the standard form of English in education.

References

- Allwood, J. (2013). A multidimensional activity based approach to communication. In I. Wachsmuth, J. de Ruiter, P. Jaecks, & S. Knopp (Eds.), *Alignment in communication* (pp. 33-55). Amsterdam: John Benjamin.
- (1985). Intercultural communication in Allwood, J. (Eds.) Tvärkulturell Kommunikation, Paper in Anthropological Linguistics 12, University of Göteborg, Dept of Linguistic.
- Arabski, J., & Wojtaszek, A. (Eds.). (2011). *Aspects of culture in second language acquisition and foreign language learning*. London, England: Springer.
- Atamna, E. K. (2008). *An ethnographic based culture integrated approach to teaching English at university*. A thesis submitted for the degree of doctor of philosophy. Constantine.
- Baldwin, J.R., Faulkner, S.L., Hecht, M.L., & Lindsey, S.L. (Eds.). (2006). *Redefining culture: Perspectives across the disciplines*. Mahwah, New Jersey: Lawrence Erlbaum Associates, Inc.
- Baraldi, C. (Ed.). (2009). *Dialogue in intercultural communities*. Amsterdam: John Benjamin.
- Barro, A., Byram, M., Jordan, S., Roberts, C., & Street, B. (2001). *Language learners as ethnographers*. Clevedon: Multilingual Matters.
- Bieswanger, M. (2013). Micro-linguistic structural features of computer-mediated communication. In S.C. herring, D. Stein, & T. Virtanen (Eds.), *Handbook of Pragmatics of computer-mediated communication* (pp. 463-472). Berlin: Mouton.

- Blanchard, E.G., & Allard, D. (2011). *Handbook of research on culturally-aware information technology: Perspectives and models*. New York, NY: Hershey.
- Boughouas, L. (2012). *The correlation between intercultural communicative competence and learners' attitudes towards English literary texts*. A thesis submitted for the degree of magister. Constantine.
- Brooks, P. (2004). *Cultural intelligence: A guide to working with people from other cultures*. Yarmouth Maine: Intercultural Press.
- Brown, H.D. (2007). *Principles of language learning and teaching* 5th ed. White Plains New York: Pearson Education.
- Byram, M. (2003). On being 'Bicultural and Intercultural'. In G. Alred, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 50-66). Clevedon: Multilingual Matters.
- (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters LTD.
- Charalabidis, A. (1999). *The ultimate guide to internet relay chat*. San Francisco: No Starch Press.
- Chomsky, N. (1965). *Aspects of the theory of syntax*. Boston: The M.I.T Press.
- Corner, J., & Hawthorne J. (1993). *Communication studies: An introduction to reader*. London, England: Edward Arnold.
- Crystal, D. (2001). *Language and the internet*. Cambridge: Cambridge University Press.
- Danet, B., & Herring, S.C. (Eds.). (2007). *The multilingual internet: Language, culture, and communication online*. New York, NY: Oxford University Press.

- Danet, B. (1998). Text as mask: Gender, play and performance on the internet. In S.G. Jones (Ed.), *Cyber society 2.0: Revisiting computer-mediated communication and community*. Thousand Oaks, CA: Sage.
- Fisk, J. (1990). *Introduction to communication studies* 2nd ed. London, England: Routledge.
- Green, S. (2009). *Reflection based on idea from intercultural competence: Roundtable*. London, England: Salto-Youth.
- Herring, S.C. (2002). *Computer-mediated communication*. Annual Review of Information Science and Technology, 36, 109, 168. <http://ella.indiana.edu/~herring/arist.2002.pdf>
- Herring, S.C. (2001). Computer-mediated discourse. In D. Schiffrin, D. Tannen, & H. Hamilton (Eds.), *The handbook of discourse analysis* (pp. 612- 634). Oxford: Blackwell Publishers. <http://ella.slis.indiana.edu/~herring/cmd.Pdf>
- Herring, S.C., & Nix, C.G. (1997, March). Is “serious chat” an oxymoron? Pedagogical vs. Social uses of Internet Relay Chat. Paper Presented at the American Association Of Applied Linguistic Annual Conference, Orlando, Florida. <http://ella.slis.indiana.edu/~herring/aaa/1997.pdf>
- Herring, S. (Ed.). (1996). *Computer-mediated communication: Linguistic, social and cross cultural perspectives*. Amsterdam: Benjamin.
- Holliday, A., Hyde, M., & Kulman, J. (2004). *Intercultural communication: An advanced recourse book*. New Fetter Lane, London: Routledge.

- Hymes, D.H. (1972). On communicative competence. In J.B. Pride, & J. Holmes (Eds.), *Sociolinguistics* (pp. 296-293). Harmondsworth, England: Penguin books.
- Jordon, G. (2004). *Theory construction in second language acquisition*. Philadelphia: John Benjamin.
- Juang, L. Matsumoto, D. (2007). *Culture and Psychology* 4th ed. Stamford, Connecticut: Wadsworth / Thomson.
- Kramsch, C. (1998). *Language and culture*. Clarendon Street: Oxford University Press.
- Lee, R.E. (2006). *The new global society: Globalization language, and culture*. Chelsea House: InfoBase.
- Llurda, E. (2000). On competence, proficiency and communicative language ability. *International journal of applied linguistics*, 10, 1, 85, 96.
- Mc Bride, P.K. (2006). *Communicating with E-mail and the internet*. Butterworth- heinman: Elsevier.
- Merouche, S. (2006). *The place of culture in the teaching of English in Algerian middle and secondary school*. A thesis submitted for the degree of doctor of philosophy. Constantine.
- Naughton, J. (1999). *A brief history of the future: The origins of the internet*. London, England: Wiedenfeld and Nicolson.
- Novinger, T. (2001). *Intercultural communication: A practical guide* 1st ed. University of Texas Press, United States of America: Austin.

- Nunan, D., & Choi, J. (Eds.). (2010). *Language and culture: Reflective narratives and the emergence of identity*. New York: Routledge.
- Nunan, D. (1992). *Research methods in language learning*. Cambridge: Cambridge University Press.
- Oatey, S.H., & Franklin, P. (2009). *Intercultural interaction: A multidisciplinary approach to intercultural communication*. Macmillan: Palgrave.
- O'dowd, R. (Ed.). (2007). *Online intercultural exchanges: An introduction for foreign language teachers*. Clevedon: Multilingual Matters LTD.
- Paolillo, J.C., & Zelenkauskaitė, A. (2013). Real-time chat. In S.C. Herring, D. Stein, T. Virtanen (Eds.), *Handbook of pragmatics of computer-mediated communication* (pp. 109-122). Berlin: Mouton.
- Piasecka, L. (2011). Sensitizing foreign language learners to cultural diversity through through developing intercultural competence. In J. Arabski, & A. Wojtaszek (Eds.), *Aspects of culture in second language acquisition and foreign language learning* (p. 21). London, England: Springer.
- Sapir, E. (1921). *Language: An introductory to the study of speech*. New York: Harcourt.
- Shilling, C. (2005). *The body in culture, technology & society*. London, England: Sage LTD.
- Shaules, J. (2007). *Deep culture: The hidden challenges of global living*. London, England: Cromwell Press LTD.

- Smith, J.M. & Wood, A.F. (2005). *Online communication: Linking technology, identity, and culture* 2nd ed. London, England: Mahwah, New Jersey.
- Stern, H.H. (1983). *Fundamental concepts of language teaching*. Walton Street: Oxford University Press.
- Strate, L. (Ed.). (1996). *Communication and cyberspace: Social interaction in an electronic environment*. Cresskill, NJ: Hampton press.
- Thurlow, C., Lengel, L., & Tomic, A. (2004). *Computer-mediated communication: Social interaction and the internet*. London, England: Thousand Oaks.
- Warschauer, M. (2001). Online communication. In R. Carter, & D. Nunan (Eds.), *The cambridge guide to teaching English to speakers of other languages* (p. 207). New York, NY: Cambridge University Press.

Appendix A

Pretest

PARTICIPANT N°.....

The English Discourse Completion Test. Imagine that the situations below take place in an English – speaking country. What would you do in each situation? In some cases more than one answer is possible.

- ❖ You have been having digestive problems for a week, and have just started to feel better; you meet a British friend who doesn't know about your illness at a party. Your friend says 'How are you?' what would you do?
 - a- Start talking in details about your problem.
 - b- Say, 'Fine thanks, and you'?
 - c- Say, 'Not bad, thanks'.
 - d- Nothing.

- ❖ You are visiting an American friend in her new apartment. You like the apartment and you want your friend to know. What would you do?
 - a- Say, 'Your apartment is nice. How much is the rent?'
 - b- Say, 'Gee this place is really nice.'
 - c- Say, 'I really like your apartment.'
 - d- Say nothing, but show that you are interested by walking around. Looking at everything I the apartment, and picking up everything that is movable.

- ❖ You've got an appointment with a doctor and need to leave class early. What would you do?
 - a- Not go to class.
 - b- Get up and leave the classroom when it's time to go to your appointment.

- c- Explain the situation to the teacher before class.
 - d- When it's time to go to your appointment, get up and explain to the teacher why you have to leave.
- ❖ You've got a question about something the teacher has just said in class. What would you do?
- a- Look confused.
 - b- Call out, 'I've got a question.'
 - c- Raise your hand and ask the teacher to explain.
 - d- Wait and ask the teacher to explain after class.
- ❖ You're sitting in the classroom talking to a classmate, when the teacher comes in. What would you do?
- a- Stand up and show your respect for the teacher.
 - b- Look up and greet the teacher.
 - c- Look down to show your respect for the teacher.
 - d- Look up and pay attention to what the teacher is saying.
- ❖ You have been invited to dinner at a friend's home. You're about to sit down to eat, but you want to use the toilet first. What would you do?
- a- Say, 'Excuse me. where's the toilet?'
 - b- Say, 'Could I wash my hands before dinner?'
 - c- Say, 'Would you mind if I use the bathroom?'
 - d- Say nothing and start looking around the house for the toilet.
- ❖ You're a guest in a British or American friend's home. Your friend asks if you would like something to drink. What would you do?
- a- Say, 'Yes please.'
 - b- Say, 'Yes, that would be lovely.'

- c- Say, 'No, thank you' and wait for the friend to ask you again.
- d- Say, 'That's Ok. I can get it myself.'
- ❖ You have just been introduced to an American or British friend's parents. What would you do?
 - a- Say, 'Hello', and bow.
 - b- Say nothing and shake hands.
 - c- Say nice to meet you and shake hands.
 - d- Say 'Hello.'
- ❖ You're 20 minutes late for class. What would you do?
 - a- Go in, walk up to the teacher and apologize.
 - b- Wait outside the classroom until the class is over and then apologize to the teacher.
 - c- Knock the door and wait for the teacher to ask you to come in.
 - d- Go in as quietly as you can and take a seat.
- ❖ The teacher gives the class some homework for the next day. You know that you won't be able to finish it on time. What would you do?
 - a- Explain the situation to the teacher and ask if you can hand in your work later.
 - b- Not to go to class the next day.
 - c- Go to class the next day without the homework and say nothing.
 - d- Do as much of the work as you can and give it to the teacher the next day.

Task taken and modified from: Tomlin, B., & Stemplesk, S. (1993). *Cultural awareness*.

Oxford University Press: Walton Street, Oxford OX6 PD.

Appendix B

Posttest

PARTICIPANT N°.....

The English Discourse Completion Test. Imagine that the situations below take place in English – speaking country. What would you do in each situation?

- ❖ You are eating delicious potatoes at an American's house. When you finished eating the potatoes, the American asks if you want more. You want more, but what would you do?
 - a- Say "no" twice, and after they ask you for a third time, say "yes."
 - b- Say "no thanks" with a smile, and hope they know you mean "yes."
 - c- Hold out your plate.
 - d- Say "yes please."

- ❖ You just found out that your mother is sick. You go to work, and an American co-worker asks you, "How are you?" What would you do?
 - a- "Not good."
 - b- "Fine how are you?"
 - c- "I'm not doing too well- I just found that my mother is sick."

- ❖ You and your American neighbors get along very well, and they tell you, "come over anytime." What would you do?
 - a- Do what they say- go to their house whenever you want.
 - b- Never go to their house.
 - c- Call before you go over.

- ❖ You meet an American at a luncheon. He asks you what you do for a living, and after you tell him what would you do?
 - a- You ask him what he does and how much money he makes.

- b- You simply ask him what he does.
 - c- You ask him what he does and what he works.
- ❖ You just started a new job in America, and you need to make a personal call. What would you do?
- a- Ask someone if it is okay to make a personal call.
 - b- Make a call- it doesn't matter, as long as you are an employee.
 - c- Don't make the call until lunch time, and do it outside your workplace.
- ❖ You are having dinner with your British friend's family, the food is delicious and you want more. What would you do?
- a- Say "I'm satisfied, the food is delicious."
 - b- Say directly "Can I have more of that because it tastes really great."
 - c- You make compliments about the food and wait for the family to ask if you would like some more.
 - d- You place your knife and fork together on your plate.
- ❖ You get on the underground to go home and you are carrying a shopping bag. You are tired and you want to sit down. At first glance, it seems that there are no seats left, but then you notice that a fat woman is taking up two seats. What would you do?
- a- You ask the woman politely to displace to the next seat.
 - b- You remain standing all along the way carrying the shopping bag.
 - c- You go directly and sit next to her.
 - d- You wait till other people get off the underground.
- ❖ You go to the library to return a lot of books and your hands are full. There is a man who looks like a British professor standing near the door of the library. What would you do?
- a- You ignore him and enter the library.

- b- You leave the library and you come back later.
 - c- You greet the professor and enter the library.
 - d- You greet the professor and ask him politely to leave you a space to enter the library.
- ❖ Next week there is a test in class that is difficult for you. The student you usually sit next to is not a friend but rather an acquaintance who seems to understand the course material better than you. You happened to see that person outside of class a week before the test, and you want to ask him or her to help you get ready for the test. What would you do?
- a- You call and you directly ask him/her to help you understand the course material.
 - b- You greet him/her and you start showing him/her that you have difficulty with the course material but you wait for him/her to offer help.
 - c- You do nothing.
 - d- You greet him/her and you politely ask him/her for further clarification concerning the course material.
- ❖ There is a test in class, but you will miss class that day because you have an appointment. Class has just ended, and you want to ask your professor whether you can take the test on another day. What would you do?
- a- Explain the whole situation to your teacher after class and ask him to give a make-up exam
 - b- You do nothing and be absent.
 - c- You try to manage things, so that you can do your test and keep your appointment.
 - d- You cancel your appointment and do the exam.

Task taken and modified from:

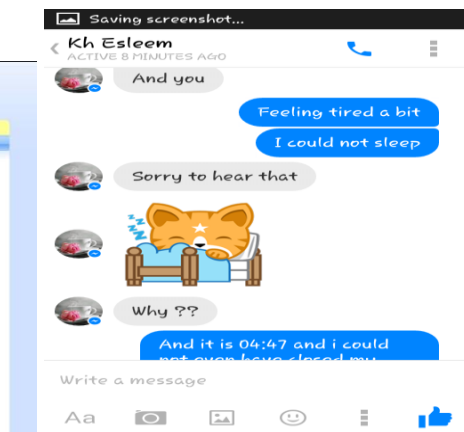
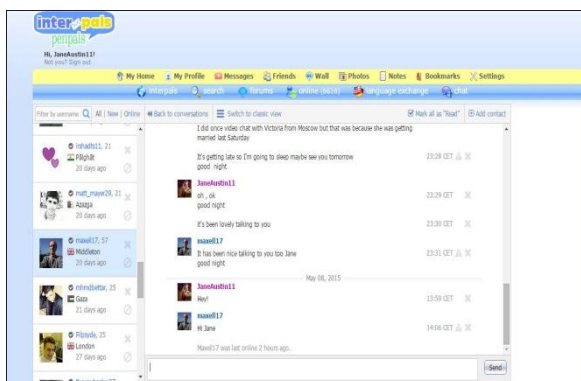
<File://H:/American culture should.htm>

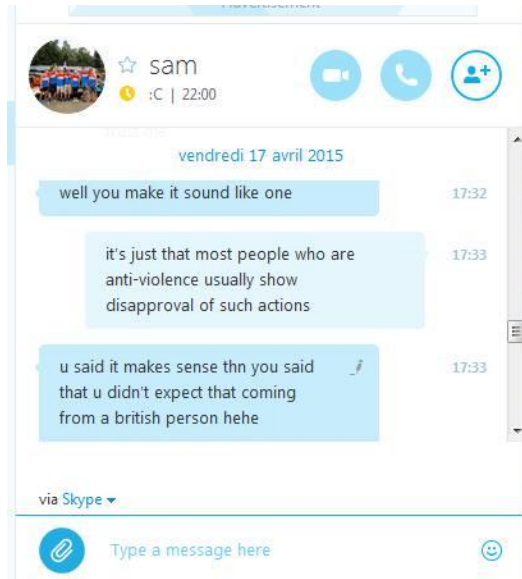
Rose, K. (1994). On the validity of discourse completion task in non- western contexts.

Applied linguistics, 15 (1), 1-14.

Appendix C

Screen Shots





Conversation 1:

[16:33:33] sam: it is cool

[16:33:39] maya: yeah

[16:33:56] sam: but what's it to do with improving your English ?

[16:34:00] sam: if i may ask

[16:34:52] maya: well, when you learn from a teacher who speaks ur same language is sooo not the same as speaking with someone who was brought up to that language and culture

[16:35:19] maya: but u already know that, don't u?

[16:37:15] sam: of course it's not the same in deed

[16:37:46 | Edited 16:37:51] sam: but in what terms would you like to improve your English as a language ?

Conversation2:

Oh cool :) I like reading too, and I like writing, though I write short stories and books, I'm not good at writing poetry :)

JaneAustin11

16:14 CET

oh,amazing!

i really want to learn how to write a story or a book

i think writing poems is easier than writing a story, isn't it?

Cherith

16:14 CET

Well, poems are probably easier, but they are not easier for me :)

JaneAustin11

16:18 CET

hahaha

well, i write when i feel something

i like poems with rhyme and with deep feeling

Cherith

16:18 CET

I like poems too :) I like reading them sometimes

JaneAustin11

16:19 CET

that's nice

Conversation 3:

hello sir

how are you ?

Hi how are things going?

doing well thank you

And your three topics?

how is your leg?

how is your leg?

well

Still sore.

cloning .

ahhhh I am sorry

I see specialist again next week for consultation. Not sure what will happen if no better a operation might be done and offending bones in spines planed smooth.

poligamy and euthanasia

An operation sorry missed n off.

I hope it will be better soon

and how is your wife i hope she is ok

Conversation4:

Hi friend

How are u doing?

Good you my friend

Not bad.. i'm having exams this week

Feeling tired

Good luck with them friend

Thanx

What about u?

What do u do?

Not mutch tbh friend im out of work at the moment friend

What time is it there?

11.42 pm friend

We're the same

Where are you again friend

Algeria

You?

England friend

Exactly?

Yes in Gloucestershire in England

Did u ever go out of England?

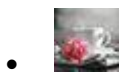
Conversation 5:

[Bonaccia Graziosa](#)

AHA

why

?



27/04/2015 18:29

[Kh Esleem](#)

Well, some agree and some do not

There are some who disagree because of law

And some because of personal right

-

lunKh called you.

-

lunKh missed a call from you.

-



27/04/2015 18:35

[Bonaccia Graziosa](#)

Aha

You mean women do not want to share their husbands

?

-

lunYou missed a call from Kh.

-



27/04/2015 18:36

[Kh Esleemes](#)

Conversation 6:

I see specialist again next week for consultation. Not sure what will happen if no better a operation might be done and offending bones in spines planed smooth.

poligamy and euthanasia

An operation sorry missed n off.

I hope it will be better soon

and how is your wife i hope she is ok

Anesthetist, not putting me to sleep permanently. Thanks for kind thoughts.

that's good

I will pray for you sir

Thank you I pray for all my Facebook friends as well.

thank you sir

I hope your studies are going well.

i don't know what to say

If you do not, nor do I.

I am merely confuse about silly things

We are all easily confused you are not alone thats nature.

Yes sir you are right

I know I am, at least I think so, see already i am confused lol

Hhhh

Ok sir

So what do you think

About the three topics

They are a mystery to me as I do not know what they are you have not explained them to me yet,

polygamy having more than one wife or husband at the same time.

cloning is like reproduction

As a Christian that is not allowed also against the law in my country England.

Is it polygamy

Cloning is not natural, but then what is that man does now in science

What about euthanasia

Yes to your first question it is polygamy wrapped up in a faith to give man the use of more than one woman's body for his own sexual satisfaction.

i don't know what to say because i have no idea

Euthanasia is not allowed in the eyes of God, but man does not really follow Gods words, he twists them to suit his own feelings.Can you step back from faith just in your mind and then look at whom it favors man or woman. Just think with an open mind for a moment. As we are all born equal, that is as a child , a human being. No label round our neck.

Conversation 7:

BellaRosewood

17:03 CET

well, the thing is.. i need to talk about cultural stuff with English natives..

17:03 CET

for a homework you can say.. but i also enjoy it :)

NerdyMJ

17:03 CET

Well, I'm an American native? Does that work?

BellaRosewood

17:03 CET

of course ^^ perfectly

17:03 CET

so where do you live exactly?

NerdyMJ

17:04 CET

I live in Florida in the USA.

BellaRosewood

17:04 CET

i've heard of it :) seems like a nice place

NerdyMJ

17:04 CET

It's cool if you like alligators and palm trees.

Conversation 8:

oh I see, my day has been fine, but not much has happened either. What sort of things do like doing? :)

JaneAustin11

16:10 CET

well , i love writing poems , reading , and watching movies

16:11 CET

but the thing i love the most is writing

Cherith

16:12 CET

Oh cool :) I like reading too, and I like writing, though I write short stories and books, I'm not good at writing poetry :)

JaneAustin11

16:14 CET

oh,amazing!

Conversation9:

Hi Antony

Are you here Antony



صباحاً 12:26 2014/06/27

Antonio Vasquez

Hi Liyana V

Nice ti meet you :)

Exquisite surprise whith U

(:



صباحاً 12:27 2014/06/27

Liyana Violette

Nice to meet u too

So

Where are u from ?



•

صباحاً 12:27 2014/06/27

Antonio Vasquez



•

صباحاً 12:28 2014/06/27

Liyana Violette

Hhhh how sweet

Conversation 10:

Veronica Reynolds

I am Veronica, I am a writer.... I am writing my first novel and i want to help anyone who needs it with domestic violence and child-abuse

•

8/22, 7:31pm

Fateh Key Bôx

That's cool

•

8/22, 7:32pm

Veronica Reynolds

So tell me about you

•

8/22, 7:35pm

Fateh Key Bôx

I'm Fateha student of English 2nd year

I'm looking forward improving my level at english

•

8/22, 7:40pm

Veronica Reynolds

That's good.... Which country do you live in... I live in Australia

Résumé

La présente étude vise à examiner l'effet de chat des apprenants de l'anglais comme une langue étrangère avec les locuteurs natifs sur le développement de la compétence communicative interculturelle. A la lumière de cela, l'étude cherche à évaluer l'efficacité de la communication médiatisée par l'ordinateur dans la promotion de la compréhension de l'interculturalité par les apprenants. Le travail est fait en effectuant une conception expérimentale réalisée par un échantillon de vingt étudiants qui ont été choisis au hasard dans le département d'anglais à l'université de Jijel. L'expérience concerne un pré-test et un post-test. Le travail de recherche a démarré à partir de l'hypothèse qui stipule que la chat avec les locuteurs natifs de l'anglais améliorerait la compétence communicative interculturelle des apprenants de l'anglais s'il parvenaient à le déplacer à une culture "troisième lieu".

L'hypothèse a été formulée sur la base de la question de savoir si la chat avec les locuteurs natifs de l'anglais développe la compétence communicative interculturelle ou non.

Les résultats obtenus ont été révélés que la compétence communicative interculturelle se développe quand la chat se fait avec les natifs de langue cible. Par conséquent, le traitement des résultats obtenus a prouvé pour soutenir l'hypothèse formulée.

ملخص

تهدف الدراسة الحالية بصورة رئيسية إلى بحث تأثير الدردشة عبر الويب مع الناطقين الأصليين للغة الإنجليزية على تطوير الكفاءة التواصلية بين الثقافات لطلبة اللغة الإنجليزية. في ظل هذا فإن الدراسة الحالية تهدف إلى تقييم فعالية التواصل بواسطة الحاسوب على تعزيز الوعي بين الثقافات. هذا البحث يقوم على دراسة تجريبية عن طريق إختبارين إختبار قبلي و إختبار بعدي لدراسة هذه المتغيرات. تنطوي نظرية الفرضية الحالية على أن تعزيز الكفاءة التواصلية بين الثقافات لطلبة اللغة الإنجليزية يعود أولاً إلى الدردشة عبر الويب مع الناطقين الأصليين لهذه اللغة و الذي أثبتته نتائج الإختبارات لدعم النظرية السالف ذكرها.