

Mohammed Seddik Ben-Yahia University

Faculty of Letters and Languages

Department of Foreign Languages



**An Investigation into Developing Students' Intercultural
Communicative Competence through Facebook**

The Case of the First Year Master Students of English, Mohammed Seddik

Ben -Yahia University, Jijel

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

Candidate:

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Board of Examiners:

Chairperson: Dr. El-Khiar ATAMNAUniversity of Constantine

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Examiner: Safia NAGHEZ..... University of Mohamed Seddik Ben Yahia. Jijel

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“ An encounter with other cultures can lead to openness only if you can suspend the assumption of superiority, not seeing new worlds to conquer, but new worlds to respect”

Mary Catherine Bateson

Dedication

In the name of Allah, the Almighty.

I dedicate this work to:

my beloved parents;

my sole sister and dear brothers;

those who believed highly in me and kept supporting me dearly:

Samira and Nassim;

those who cherished me with their love and care:

my grandmother, cousins, aunts, and uncles;

my intimate friends for whom I am blessed to have in my life:

Fatima, Leila, Samah, Mouna, Meriem, and Zineb;

all my teachers and classmates with whom I spent unforgettable memories.

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Abstract

Recently, the effect of technology has drawn the attention of researchers in intercultural communicative competence studies. This current study is an attempt to investigate the views of the Algerian university learners and teachers of English as a foreign language on e-learning as a new method for delivering courses and is totally different from face-to-face classroom instruction. More specifically, this study mainly aims at investigating the attitudes of the Algerian learners and teachers of English towards the use of Facebook for developing learners' intercultural communicative competence at the university of Mohammed Seddik Ben-Yahia, Jijel. Thus, it is hypothesized that both Algerian learners and teachers of English as a foreign language would hold positive attitudes towards the use of Facebook when it comes to learners' intercultural communicative competence development. To test this hypothesis, a questionnaire has been administered to all (92) first year Master students of English at Mohammed Seddik-Ben Yahia University, Jijel, but 64 students were taken as participants in the study. Also, an interview has been conducted with seven teachers, three of them teaching oral expression, two teaching literary text, and two teaching civilization. The findings show that both students and teachers are aware of the role Facebook plays in fostering learners' intercultural communicative competence. To put it concisely, the research hypothesis was confirmed. However, results also show that the majority of learners, unlike teachers, are frustrated from Facebook use especially for their intercultural communicative competence enhancement, for they think that it is a danger for losing one's own culture. This calls for further research.

List of Abbreviations and Symbols

% Percentage

AVUNET: Algerian Virtual University

C1: Native Culture

C2: Target Culture

CALL: Computer Assisted Language Learning

CMC: Computer Mediated Communication

CMD: Computer Mediated Discourse

CLT: Communicative Language Teaching

DCT: Discourse Completion Task

DMIS: Developmental Model of Intercultural Sensitivity

EFL: English as a Foreign Language

FB: Facebook

FL: Foreign Language

FLT: Foreign Language Teaching

F-t-F: Face-to-Face

IC: Intercultural Communication

IComp: Intercultural Competence

ICC: Intercultural Communicative Competence

ICT: Information and Communications Technology

IS: Intercultural Speaker

NC: Native Culture

NS: Native Speaker

Q: Question

SNSs: Social Networking Sites

T: Teacher

TL: Target Language

TC: Target Culture

UFS: University of Continuing Education

USA: United States of America

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Résumé

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General Introduction

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2. Statement of the Problem
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General Introduction

1. Background to the Study

Foreign language teaching (FLT) has witnessed a drastic change over the years, for there was much emphasis on the mastery of grammar, vocabulary, and pronunciation. Notwithstanding, researchers have integrated the cultural component which is of note importance to the teaching and learning of a foreign language (FL). Accordingly, language and culture are intertwined. That is, language cannot be taught without culture. Thus, learners should not only acquire the linguistic competence but also the intercultural communicative competence (ICC).

In so doing, FLT should not make learners achieve native-like proficiency, but it should endow them with knowledge, attitudes, and skills (Byram, 1997) **prerequisite** to function effectively and appropriately in various intercultural encounters (Byram, 1997; Byram & Fleming, 1998). Besides, learners should gain understanding of one's cultural values, not only those of the target culture, and how they influence one's behaviour (Kramsch, 1993).

Recently, technological innovations have influenced the way we learn, when, and where. As the paradigm has shifted from the traditional teaching to implementing information and communications technology (ICT), learners have become able to learn outside the confines of the classroom, independently from the teacher, and whenever they like. Furthermore, with the availability of multimedia computers and Internet resources, e-learning has supported FLT and learning with unprecedented opportunities. Accordingly, e-learning has become on the trend as compared to traditional face-to-face (F-t-F) classes .

E-learning is also creating a notable transformation in the way of communication. Therefore, computer-mediated communication (CMC), which has emerged as a prominent new technology, is challenging the conventional F-t-F interaction. Specifically,

communication on Facebook (FB) has become largely used by learners all around the world, and the Algerian youth are no exception. Interestingly, this new technology makes learners able to work collaboratively and communicate easily with individuals from different countries disregarding time, space, ethnicity, language, and culture. Besides, it allows them to share information, videos, and pictures with one another. As a result, this led researchers to consider FB as an e-learning platform and take the endeavour to investigate its impact on learning.

2. Statement of the Problem

From her experience as a learner of English for five years at the University of Mohammed Seddik Ben-Yahia, Jijel, the researcher noticed that EFL learners encounter problems when it comes to ICC. To elucidate, a great number of EFL learners lack intercultural knowledge and skills, and they resort to the native culture (NC) to interpret or interact in the target language. Besides, many learners hold positive or negative stereotypes towards the target culture (TC), be it British or American. They view them as being superior or inferior as compared with one's own culture. In addition, informal observation established a negligence of ICC teaching in the department of English_Mohammed Seddik Ben-Yahia University, Jijel. In other words, it is not given much consideration by teachers of English as it should be.

Actually, studies on developing ICC through interaction via electronic tools have grasped the interest of researchers (Belz, 2003, Fratter & Helm, 2010; O'Dowd, 2007, Ware & Kramsch, 2005). In particular, there is a rapid increase of research that investigated the effect of FB on academic achievements all over the world. However, very few studies were conducted on how it can develop ICC (Jin, 2015). It would be worthwhile to conduct such a study in the Algerian context.

3. Aims of the Study

Based on the problem stated, the present research aims at filling the aforementioned gap by investigating the Algerian teachers' and students' of English as a foreign language (EFL) perceptions of the significance of e-learning as a new technology, their views on FB as an e-learning platform, and their attitudes towards the role of FB in developing learners' ICC.

4. Research Questions

Based on the former stated aims, the present research work is an attempt to answer the following questions:

- What are the attitudes of the Algerian EFL university teachers towards the role of FB in developing learners' ICC?
- What are the attitudes of the Algerian EFL university learners towards the role of FB enhancing their ICC?
- Do the Algerian EFL university teachers and Learners think that e-learning can substitute the traditional classroom instruction when it comes to developing learners' ICC?

5. Hypothesis

In the light of what has been said, it is hypothesized that:

The Algerian EFL university learners and teachers would hold positive attitudes towards the role of FB in developing EFL learners' ICC.

6. Key Terminology

The following terms are used throughout the dissertation and are defined below:

- a. Information communication and technology (ICT):** It refers to the use of technological equipment such as radio, television, phones, satellite systems, computers, hardwares and softwares, and all the tools and facilities related to them (e.g., e-mails, audioconferencing) for the sake of conveying, storing, generating, sharing or interchanging knowledge (Tinio, 2002, as cited in Guemid, Benachaiba, & Bouzar).
- b. E-learning:** It refers to the behaviours of teaching and learning which are realized via electronic medium (Bates, 2005).
- c. Computer-mediated communication (CMC):** It refers to the communication that takes place via the computer (Thurlow, Lengel, & Tomic, 2004).
- d. Facebook (FB):** It refers to an innovative CMC medium whereby users can create their personal profiles, upload and share pictures, videos, and links on their “walls” or on their friends’ walls. Besides, they can post news as well as commenting on one’s news or that of others. Users can also chat or make audio/video calls (Lee, Cheung, & Thadani, 2012).
- e. Operational definition of Intercultural communicative competence (ICC):** It refers to the ability to acquire values of other cultures without sticking to one’s own or viewing them as being superior. Rather, there should be negotiation of the difference between other’s cultures and one’s own, express acceptance, tolerance, and empathy, and behave appropriately according to the cultural context. Intercultural communicative competence entails having five components: attitudes, knowledge, skills, and critical cultural awareness (Byram, 1997).

7. Methodology

For the purpose of achieving the aims of the current study and testing the foregoing hypothesis, two research tools will be used: a questionnaire and a semi-structured interview. First, the questionnaire will be administered to all (92) first year Master students of English at

the University of Mohammed Seddik-Ben Yahia, Jijel. Second, the interview will be conducted with seven teachers of English at the department of English.

8. Structure of the Dissertation

This dissertation comprises a general introduction, a theoretical part, a practical part, and a general conclusion. The theoretical part is divided into two chapters; the practical part comprises one chapter.

The first chapter is devoted to the related literature of ICC development highlighting the major shift in FLT from focusing on the linguistic competence to ICC. It then explores the main models of ICC, ways for developing and teaching ICC, and finally ICC assessment.

The second chapter, which is entitled FB as an e-learning platform, reviews advancement in technology that led to the development and the shift from distance education to e-learning. Then, it explores CMC, as a medium of e-learning, in general then in FB in particular. Finally, it reviews some studies that were conducted on FB as well as its drawbacks.

The third chapter is the field work. It deals with data analyses obtained from the questionnaire for the students and the interview for the teachers and the discussion of the results. The chapter culminates in limitations of the study, further suggestions and recommendations for further research.

Chapter One

Developing and Teaching Intercultural Communicative Competence

Introduction

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1.2. Language and Culture

1.3. Intercultural Communication

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Chapter One

Intercultural Communicative Competence

Introduction

This first chapter examines the ever-changing theories in the field of FLT that led to bringing ICC to the fore. Therefore, it sheds light on the shift from the linguistic competence to ICC. It explores the concept of ICC as well as its main models. It highlights the change from the native speaker model to the intercultural speaker model. It, then, switches directly to suggestions of how ICC should be taught and developed. The present chapter concludes with the issue of assessing ICC.

1.1. Definition of Culture

Culture is a nebulous concept that is why scholars differ in the way of defining it. In the *Encyclopedia of language and linguistics*, Apte (1993) argued that “despite a century to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature” (p. 2001). In a similar way, Trompenars (1993) admitted that “in fifty years I have seldom encountered two or three groups or individuals with identical suggestions regarding the concept of culture” (p. 22). It means that there is no consensus over one definition of culture amongst scholars that their fields are identical let alone those who belong to different disciplines. Thus, culture is a vague term, and its vagueness is shown in the various definitions offered by scholars that belong to different fields.

Probably, one should start with the most straightforward definition that made the distinction between two types of culture: big “C” culture_ or formal culture_ and small “c” culture. On the one hand, big C culture refers to the contributions and the products of a given

society with reference to “architecture, geography, classic literature, president or political figures, and classical music”. Small c culture, on the other hand, reflects a society’s “core values, attitudes, beliefs, society’s norms, legal foundations, assumptions, history, and legal processes” (Peterson, 2004, as cited in Azieb, 2013, pp. 20-21). Moreover, the anthropologist Tylor (1991), in his pioneering book *Primitive Culture*, asserted that “culture is [...] the complex whole which includes knowledge, belief, art, moral, law, costumes, and other capabilities and habits acquired by man as a member of a society” (as cited in Atamna, 2008, p. 16). It means that culture is multifaceted, and it is not made up of just one element, but rather it is constituted of habits, moral, knowledge, etc., whose acquisition is obligatory for a person to be truly accepted in a particular community. Similarly, Thomson (1990) echoed the foregoing definition adding that “the culture of a group or society is an array of beliefs, customs, ideas, and values, as well as the material artifacts, objects, and instruments, which are acquired by individuals as members of the group or society” (as cited in Azieb, 2013, p. 20).

Some others disagreed with the aforementioned definitions and argued that culture is not only composed of many elements, but it is also developing over time and affected by many factors. To clarify, culture is “the ever-changing values, traditions, social and political relationships, and worldview created, shared and transformed by a group of people bound together by a combination of factors that include a common history, geography location, language, social class, and religion” (Nieto, 1991, as cited in Nieto, 2010, p.136). It is apparent from the definition that culture is not unitary, but it encompasses many elements such as values, traditions, etc. All the individuals that belong to a particular group have the same culture as it is passed from a generation to another, and they share certain things in common such as the historical events, the place of living, etc.

Nieto (2010) went further in her definition pointed out that culture is “dynamic, multifaceted, embedded in context; influenced by social, economic, and political factors; created and socially constructed ; learnt; and dialectical” p.137). From this definition, she asserted that culture is not static but changes over time, not homogenous yet eclectic, influenced by the situation; bound by social factors and does not exist in isolation; evolved over time because individuals are changing it; not inherited; due to its complex nature, it changes over time and is influenced by some factors. Thus, culture is not the absolute truth as it is full of contradictions.

According to Kramsch (1998), for understanding culture, one should contrast it with nature. The former “refers to what has been grown and groomed (from the Latin *colere*: to cultivate)”; however, the latter “refers to what is born and grown organically (from the Latin *nascere*: to be born)” (p. 4). To put it in other words, culture is not something we are born with; it is learnt. Hall (1999) went far in his definition to culture. Interestingly, he stated that “culture is communication and communication is culture” (as cited in Novinger, 2001, p. 12). That is, Hall did not make a distinction between culture and communication. For him, they are one. In much the same way, culture is the capacity to get into other cultures, establish social relations, participate in activities with people from other cultures, and behave in the appropriate way (Moran, 2001).

In quest of seeking a thorough definition, some related culture to the achievements of a society, customs, or a life style in the eye of others. Yet, still some others went further and argued that culture is communication.

1.2. Language and Culture

The relationship between language and culture has raised a surge of interest for many linguists and educationalists. Since the 1990s, there was an attempt to highlight the

relationship between them. Brown (1994) emphasized the intersection between language and culture arguing that they are related in a way “that one cannot separate the two without losing the significance of either language or culture” (as cited in Purba, 2011, p. 47). This strand of thought is made even stronger by Agar (1994) along these lines:

Language fills the spaces between us with sounds; culture forges the human connection through them. Culture is in language, and language is loaded with culture. [...] Whenever you hear the word language or the word culture, you might wonder about the missing half. ‘Languaculture’ is a reminder, I hope, is the necessary connection between its two parts. (p. 28)

From what is stated above, Agar believed that language and culture are intertwined. Individuals use language to express feelings, exchange information, etc. In a way, they are manifesting their culture through the language.

To clarify the link between language and culture, Kramsch (1998) believed that “language is the principal means whereby we conduct our social lives. When it is used in context of communication, it is bound with culture in multiple and complex ways” (p. 3). She stated that language and culture are tightly related mainly when they are used in communicative settings. Kramsch (1998) further explained that “language expresses cultural reality”, “language embodies cultural reality”, and “language symbolizes cultural reality” (p. 3). In the first place, language that expresses cultural reality includes all utterances or stretches of speech that are enunciated to transmit facts, ideas, or events. Moreover, all what is uttered can also represent speakers’ perceptions of the world. In the second place, language embodies cultural reality: Individuals that belong to a particular speech community and culture use language as a medium to give birth to experience either spoken (e.g., a cellphone), written (e.g., an e-mail), or visual (e.g., gestures). In the third place, language symbolizes cultural reality means

that members of a social group are identified as having the same culture and identity through the use of language.

One of the hypotheses that suggested that there is a linkage between language and culture is the Sapir-Whorf hypothesis, and it is also called linguistic relativity (as cited in Kramsch, 1998). Sapir (1959) was of the view that language and culture are interwoven; they are related in a way that is impossible to detach them. To have **clear** insight into language, for example, one should understand culture and vice versa (as cited in Wardhaugh, 2006). According to this hypothesis, the language that people speak influences their cognition. Since languages differ in the way they categorize objects, meanings, and relationships, each society, in turn, view the world differently, and those views are highly dependent on one's native language (Sapir, 1959, as cited in Shaules, 2007, p. 42). Accordingly, the theory of linguistic relativity claim that languages have an influence on the way of thinking (as cited in Kramsch, 1998). In fact, there are two views about Sapir-Whorf hypothesis, or what are called the weak version and the strong version. The weak version of this hypothesis means that peoples' behaviours are not absolutely dependent on their languages. The strong version is built upon the claim that the languages people speak completely determine their behaviours. According to Kramsch (1998) and others, the strong version is unacceptable.

To put it in a nutshell, there is a general agreement between scholars on the nature of the relationship between language and culture. They are inextricably linked to each other. Hence, language and culture appear as two faces of the same coin. Whenever individuals are speaking, their culture is brought to light.

1.3. Intercultural Communication

In the view of what precedes, language and culture are part and parcel of each other. As a result, for a successful communication to take place, one should not only have a mastery of

the language system, but culture is also necessary. That is, one should be aware of the otherness' language and culture. Based on their observation, Samovar, porter, and Jain (1981) accentuated that:

Culture and communication are inseparable because culture not only dictates who talks to whom , about what, and how the communication proceeds, it also helps to determine how people encode messages, the meaning they have for messages, and the circumstances under which various messages may or may not be sent, noticed or interpreted [...] culture is the foundation of communication.(p. 24)

The rudimentary idea in their definition is that culture is the cornerstone of communication by which speakers not only decide on what to say, for whom, and in what manner they have to say it, but it also helps communicators to choose whether the situation necessitates from them to say something or to remain silent and understand meaning as it should be. Before going further in the discussion, the word communication should be defined. Novinger (2001) said that “communication is a system of behaviour” (p. 4), and it is of two types: verbal communication and non-verbal communication.

Departing from the obvious reality that each culture has its specific ways of behaviour that make it unique from the others, this undoubtedly makes the process of communication with others who have a different language and culture complicated (Novinger, 2001). The need to understand other cultures and languages augmented at the time of the Second World War and after it. Henceforth, the field of *intercultural communication* (IC) emerged especially when immigrants flew to the United States of America (USA) for educational and vocational purposes (Hoopes, 1979, as cited in Merouche, 2006). It is worth mentioning that this field also sprang from globalization which has created a strong link between nations and cultures (Beraldi, 2009). Edward Hall (1959) is the pioneer who used the term IC. He was of the view that culture is extremely important to make communication not doomed to failure.

However, the absence of culture raises the possibility of communication breakdowns between participants in an intercultural communication setting (as cited in Shaules, 2007).

In this regard, it is worth making the distinction between two terms: *intercultural* and *cross-cultural*. In general, they are used interchangeably. In particular, the former denotes interaction between individuals who belong to different cultural backgrounds; nevertheless, the latter means the disparity between cultures of the participants in communication. To put it differently, in IC, much emphasis is put on the interaction itself. In cross-cultural communication, however, the emphasis lies on the cultural differences (Hoopes, 1979, as cited in Merouche, 2006).

Hall (1959) developed concepts such as *high context* and *low context* communications and cultures. On the one hand, high context communication means that there is much emphasis on the context than on the linguistic signs. Thus, "one word says it all". On the other hand, low context communication means that many words are employed to express meaning. Thus, little consideration is given to the context (who is the speaker, the listener, the place, etc.). Thus, "say what you mean" (as cited in Shaules, 2007, p. 27). To elucidate, high context cultures rely more on non-verbal communication; nonetheless, low context cultures rely more on verbal communication. The fact that some cultures are high context, yet some others are low context brings about hindrances in IC. A good case in point is when North Americans that have a low context culture receive a message from a person who has a high context culture, it is highly likely that confusion and misunderstanding will take place (Novinger, 2001).

In fact, there are a host of non-verbal communication types such as gestures, eye contact, body language, etc. The ones that are pertinent to the discussion of IC are: *kinesics* and *proxemics*. Firstly, kinesics refers to the movements of the body. For instance, smiling is a form of non-verbal communication. Undoubtedly, smiling has different interpretations from a

culture to another. To exemplify, the Asians have the tendency to laugh more than the Westerns when they face a difficult or an unpleasant situation_ what is called “the nervous laughter”. As a result, misunderstanding is unavoidable in such circumstances (Scollon & Scollon, 2001). Secondly, proxemics is, as defined by Ivannia (1996), “the study of one’s perceptions and the use of space” (as cited in Merouche, 2006, p. 104). With regard to space, the Mexican culture has “smaller sphere of intimate space” than the North American culture. Consequently, when a North American communicates with a Mexican, the Mexican will get closer to the North American, but the North American in turn who has “a slightly larger intimate sphere” will not feel at ease (Schollon & Schollon, 2001, p. 159). The use of space has an overriding importance in IC. Accordingly, cultural differences concerning proxemics are inevitably considered causes of communication breakdowns.

As a way of summary, IC studies, which flourished mainly by virtue of globalization which has made the world in touch, are an interesting field of enquiry. It has been made clear that interaction between participants from various cultures instigates intercultural breakdowns which are due to the ignorance of the others’ cultures.

1.4. Communicative Competence

As a matter of fact, the concept ICC did not come abruptly, but it is a result of many changes in FLT and learning theories. First, one should depart from Chomsky’s distinction between *competence* and *performance* then how this dichotomy permeated others and led to the development of *communicative competence* afterwards which is a brand new term in FLT.

1.4.1. Chomsky's Notion of Competence

Chomsky's famous dichotomy of competence and performance was introduced in his famous book *Syntactic Structure* in 1957 where he revolutionized the field of linguistics and other disciplines by his distinction. He wrote (1965):

Linguistic theory is concerned primarily with an ideal speaker listener in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitation, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. (p. 3)

For Chomsky, there is a difference between competence and performance. On the one hand, competence is the perfect knowledge in the mind about the language system that enables speakers of a speech community to generate infinite number of sentences. He said that we should give much consideration to competence rather than performance which is the use of language in everyday life conversations. On the other hand, performance is erratic, but competence is not influenced by factors such as memory limitation, distraction, etc.

Last but not least, Chomsky's claim that the focus should be on competence rather than performance was denigrated. Dell Hymes (1972) criticized Chomsky's notion of competence and argued that individuals that master perfectly the grammar of a language and do not know how to use it in practice would be "social monsters" (as cited in Byram, 1997). Hymes (1997) asserted that "[...] there are rules of use without which the rules of grammar will be useless" (as cited in Atamna, 2008, p. 54). Thus, the focus on the linguistic theory felt short and attacked by others mainly Hymes who accounted for the social rules that individuals use when they communicate in everyday life conversations.

1.4.2. Hymes' Notion of Communicative Competence

Based on the criticism addressed to Chomsky's notion of *linguistic competence*, the objectives of FLT have changed with the advent of communicative language teaching (CLT). That is to say, FLT methods aimed at mastering the abstract system of language (grammar, vocabulary, pronunciation) were obsolete. In this regard, their major aim has become communicative competence (Canale & Swain, 1980). This was echoed by Richards and Rodgers (2001) who said that language teaching should "focus on communicative proficiency rather than on mere mastery of structures" (p. 153). Thus, the concept of communicative competence was first introduced by Dell Hymes (Celce-Murcia, 2007).

Hymes (1972) worked on the linguistic development of the native speakers (NS), and he noticed the way children learn their first languages. Consequently, Hymes (1972) reached the conclusion that sociocultural competence is of note importance in this process. He coined the term communicative competence in order to compare a communicative view of language and Chomsky's view of competence (as cited in Richards & Rodgers, 2001). For Hymes (1972), an individual who has communicative competence has the capacity to use language correctly and appropriately. He stated that in what follows:

- ✓ Whether (and to what degree) something is formally possible.
- ✓ Whether (and to what degree) something is feasible in virtue of the means of implementation available.
- ✓ Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated.
- ✓ Whether (and to what degree) something is in fact done, actually performed, and what its doing entails. (as cited in Richards & Rodgers, 2001, p. 159)

Thus, communicative competence, he argued, comprises the grammatical knowledge that speakers should have about the language, and the ability to apply this knowledge appropriately in real life situations. In other words, speakers who have communicative competence should be sociolinguistically knowledgeable; they should be aware of the linguistic rules as well as the social conventions of language use, i.e., when to speak, when not, what to say to whom, when, where, and how to say it. Also, he included the knowledge of speech act, i.e., performing actions by words (as cited in Richards & Rodgers, 2001).

1.4.3. Models of Communicative Competence

Canale and Swain (1980) developed Hymes' communicative competence and extended it to four dimensions: *grammatical competence*, *sociolinguistic competence*, *strategic competence*, and *discourse competence*. Firstly, grammatical competence _or what Chomsky called the linguistic competence and what Hymes referred to as *formally possible* is the capacity to master grammar, lexis, phonology, syntax, and semantics. Secondly, the sociolinguistic competence is the ability to comprehend and produce language in an appropriate sociocultural context taking into account the relationship between the participants, what is shared between them, and the goal behind communication. Thirdly, strategic competence refers to the techniques that communicators employ to compensate for breakdowns in communication. Finally, the discourse competence refers to how participants achieve coherence and cohesion in discourse be it written or spoken (as cited in Richards & Rodgers, 2001, p. 160). Accordingly, communicative competence, in their view, entails one's knowledge of language usage and language use, one's ability to use strategies to cope with difficulties and to keep the flow of communication, and one's capacity to combine meaning and form together to achieve unity and relevance in discourse.

The aforementioned pedagogy that aims at achieving communicative competence was decried (Byram, 1997; Kramsch, 1993, 1998) mainly because its cornerstone was to achieve NS language proficiency. In their view, this aim is far-reaching. Furthermore, Byram (1997) argued that Hymes' notion of communicative competence intended to describe how children acquire their first language. Hymes' work, as stated by Byram (1997), was an attempt to comprehend "social interaction and communication within social group using one language". However, it was later used for defining FLT objectives. In so doing, Hymes was put under criticism again for the fact that he disregarded "the significance of social identities and cultural competence" (p.8). Byram (1997) suggested that the aims of FLT should be redefined to develop "intercultural communicative competence".

1.5. Intercultural Communicative Competence

Based on the rudimentary criticism directed to the concept of communicative competence, the NS model is no longer the goal of FLT. As a result, the concept of ICC whose focal point is culture gained ground in the field of FLT. To gain clearer insights into the term ICC, it is defined in what follows as well as a further comparison with some terminology is provided.

1.5.1. Defining Intercultural Communicative Competence

First and foremost, ICC was defined as the "ability to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with multiple identities and their own individuality" (Byram, Gribkova & Starkey, 2002, as cited in Ho, 2009, p. 64). According to them, ICC entails the capacity of communicating successfully with others whose social identities are numerous. To add,

Fantini (2006) defined ICC as “a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from one self” (p. 12). For him, ICC is **not just one ability** but many abilities that are required to be possessed by someone for a good functioning when communicating with others who have different linguistic codes and cultural backgrounds. Some of these abilities are: “acknowledgement of the identities of others, respect for otherness, tolerance for ambiguity, empathy” (Byram, 2006, as cited in Ho, 2009, p, 65). Additionally, ICC, for Byram and Fleming (1998), is “the knowledge of one, or preferably more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly” (p. 9). All in all, what can be stated is that ICC includes knowing and behaving effectively when interacting with others whose cultures and identities are diverse from one's own.

1.5.2. The Native Speaker versus the Intercultural Speaker

The focus on the NS's model and culture has been abolished as communicative competence was criticized. As ICC was introduced, the major aim of FLT has become to make *intercultural speakers* (ISs). Kramsch (1998) pointed out that modeling the NS should be no longer the aim of FLT, but rather it should be built on something real and attainable that enables learners to operate in accordance with the context in which they find themselves. In so doing, they become IS who are also “operating at the border between several languages or language varieties, manoeuvring his/her way through the troubled waters of cross-cultural misunderstandings” (as cited in Byram, 2008, p.59). In addition, Roberts, Byram, Barro, Jordan, and Street (2001) agreed that the old dichotomy of the NS and the non-native speaker has no existence in FLT. Alternatively, it should be placed by the IS. Being an IS is much realistic than if learners are looking at attaining NS proficiency. To put it the other way,

learners are supposed to be mediators, “intermediaries”, between their own culture and that of others (p. 31).

Besides, House (2007) offered this definition to the IS “[...] is a person who has managed to settle for the In-between, who knows and can perform in both his/her native culture and another one acquired at some later date”(p. 19). To be an IS, it is a prerequisite to have knowledge about the other culture, accept it, and relate it to one's own. Likewise, an IS was described as an individual who has:

The ability to manage communication and interaction between people of different cultural identities and languages, coming out from their own perspective and taking up another, able to handle different interpretations of reality, persons who have a privileged position between the home and the target culture.(Aguilar, 2007, p. 63)

According to Aguilar (2007), an IS is someone who is able to function appropriately when different cultures are brought to light, holding different views about the world, and managing different identities. Roberts et al. (2001) claimed that an IS should be aware of how culture is created and changed since it is evolving over time and constructed in everyday life activities. To add, Byram (2001) argued that the IS is:

Someone has a willingness to relativise one's own values, beliefs, and, behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has a different set of values, beliefs, and behaviours .(As cited in Atamna, 2008, p. 99)

In other words, the IS is someone who does not see one's own culture as the only existing one or as being superior to the others. On the contrary, the IS should try to look at the ways the foreigners view one's own culture.

1.5.3. Intercultural versus Bicultural

For avoiding confusion and achieving better understanding, Byram (2008) further made a distinction between two modifiers: *intercultural* and *bicultural*. On the one hand, Byram (2008) noted that individuals become bicultural as a result of being brought up in or socialized in a particular environment (primary socialization). Then, he stated that being bicultural is bound with social identity and group belonging. On the other hand, people become intercultural as a result of being learners that are under the control of the teacher. Unlike intercultural speakers, bicultural individuals cannot be “mediators”. That is to say, what makes intercultural speakers differ from bicultural speakers is that the latter cannot be in a position of mediating between people from different cultures.

Byram and Zarate (1997) stated that “to act interculturally is to bring into relationship two cultures” (as cited in Byram, 2008, p. 68). That is, for someone to be described as intercultural, he/she should be able to find the link between one’s culture and that of the others, i.e., to identify points of sameness and disparity between them and to mediate between speakers of different cultures. Furthermore, individuals should have acquired certain values and behaviours to behave interculturally, and they should be ready to keep aside their already acquired beliefs in early childhood to gain clear insights and acknowledge others’ beliefs which are mismatched with one’s own. On the contrary, for individuals to be bicultural, it is required from them just to alter their actions superficially and not profoundly (Byram, 2008).

1.1. Models of Intercultural Communicative Competence

Because ICC has come to the fore recently, many models were developed. In what follows, three models of ICC: Bennett’s model, Kramsch’s model, and Byram’s model will be explicated thoroughly. The models are organized according to their time of development.

1.6.1. Bennett's Model: Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) was introduced by Milton Bennett in 1993. Bennett's intercultural sensitivity refers to "the ability to discriminate and experience relevant cultural differences" (Hammer, Bennett, & Wiseman, 2003, p. 422). The DMIS was developed to explicate how people experience cultural differences. The assumption that this model lies in is the more an individual experiences cultural differences, the more culturally competent he/she becomes (Bennett, 1993).

The first three stages of DMIS are *ethnocentric*: They are *denial*, *defense*, and *minimization*. Ethnocentrism assumes that "the world view of one's own culture is central to all reality" (1993, p. 30). The second three stages of DMIS are *ethnorelative*: They are *acceptance*, *adaptation*, and *integration*, which suppose that "cultures can be only understood relative to one another, and the particular behaviour can be only understood within a cultural context" (Bennett, 1993, p. 46).

Firstly, denial stage means that individuals view their culture as the solely existing one, and realizing that cultural differences are a myth through isolating themselves in their own groups (Bennett & Bennett, 2001) or through expressing the desire of not being interested at all in experiencing cultural differences (Bennett, 1993). In other words, individuals in this stage are of the view that there are no differences between their own culture and other cultures (Hammer et al., 2003).

In defense stage, individuals are doomed to experience the difference between the two cultures, but stereotypes are involved. Therefore, individuals view the world as being divided into two: "us" and "them" (Hammer et al., 2003, p. 224). That is to say, one's own culture is seen as being superior to others. Yet, in this stage, one's own culture can be criticized at the expense of viewing the other culture as being highly valued. Hence, there are two

possibilities that can occur in this stage: Either one's own culture is seen as being superior or as inferior compared with the other culture (Bennett, 1993) .

In the third stage, there is a minimization of difference. Individuals' world views towards cultural differences are reduced in this stage, and individuals become interculturally sensitive. Despite the fact that they realize cultural differences on the surface, they are identical deep down. To elucidate, Bennett (2011) gave the example of eating costumes. Even there are differences between them across cultures, we are all humans, and we share the property that we need to eat. In this stage, Bennett (2011) asserted that individuals should not resort to changing their behaviours by adopting others, for cultural differences exist. In contrast, it is acceptable in cross-cultural communication to "just be yourself" (Bennett, 2011, p. 5).

Individuals who are in the acceptance stage realize and acknowledge the difference between both cultures, so they express tolerance and acceptance towards others' behaviours and values (Bennett, 1993). That is to say, they experience other cultures as being "different views of reality". Additionally, they do not judge the cultural differences as being good or bad (Bennett & Bennett, 2001).

Adaptation stage is where individuals learn and include other cultural aspects from the other culture to alter their way of behaving consciously, but their own culture is kept because it becomes obvious for them that culture is not a possession , "one does not have culture; one engages in it" (Bennett, 1993, as cited in LeBaron-Earle, 2013, p. 26). By accepting that another culture has different world views from one's own, adaptation is applied when individuals change their behaviours in a way which is very suitable to other cultures. It is called "cultural empathy" (Bennett, 2011, p.9).

The cultural learning process culminates in the integration stage. It is where learners become "multicultural person[s]" (Adler, 1977, as cited in LeBaron-Earle, 2013, p. 6) or

“bicultural” whose identities are multiple (Bennett, 1993, p. 11). Thus, learners are able to converse at ease with a lot of individuals whose cultures are not identical.

1.6.2. Kramersch's Model: The Third Place

First and foremost, Kramersch (1993) strongly disagreed with the traditional way of culture teaching. She maintained that it is not only teaching the beliefs and behaviours of people of the TC, but it is also “a social construct, the product of self and other perceptions” (p. 205). That is, teaching culture not only involves students to be aware of how individuals from the TC think, behave, etc., but it includes also how one views one's culture and that of the others. In so doing, she suggested new ways to approach culture teaching:

- ✓ *Establishing a 'sphere of interculturality'*: It means that culture teaching is not merely transforming information about the other culture. For gaining clear insights into the target culture, it should be put in parallel with one's own culture. As Kramersch (1993) put it “understanding the foreign culture requires putting that culture with one's own” (p. 205).
- ✓ *Teaching culture as an interpersonal process*: It means that culture is not taught in a fixed way, and teachers should not just provide information about the TC. Alternatively, they should teach it in context and interaction for better understanding this information.
- ✓ *Teaching culture as difference*: To teach culture, national characteristics are not enough, but also they should be bound with “other cultural factors such as age, gender, regional origin, ethnic background, and social class” (Kramersch, 1993, p. 206).

- ✓ *Cross disciplinary boundaries*: It means that culture teaching should be linked to other disciplines such as sociology, anthropology, and semiology. Thus, teachers should do readings in these disciplines.

Instead of presenting *dubious dichotomies* in the field of FLT such as opposing the local culture to the TC, Kramersch (1998) suggested the concept of the “third place”. The third place, for Kramersch (1993), or the “third culture” is a culture in between; it is neither learners' native culture (C1) nor the target culture (C2). She gave the example of those who have been brought up and socialized in a culture which is actually their C1 then moved to another country and became active participants. She emphasized the role **that** the context plays in this case. Consequently, the immigrants find themselves belong to a third culture which is different from their C1 and the C2 as well. Kramersch (1993) argued that the point where C1 and C2 meet is the responsibility of the learner. That is, they are the ones who locate the place of their third culture. Unlike some learners, others find locating the third place easy. Kramersch (1993) delineated this idea along these lines:

[...] The major task of the language learner is to define for themselves what this ‘third place’ that they have engaged in seeking will look like, whether they are conscious of it or not. For most, it will be the stories they will tell of these cross-cultural encounters, the meaning they will give them through these tellings and the dialogues that they will have with people who have had similar experiences. In and through these dialogues they may find for themselves this third place that they can name their own. (p. 257)

To minimize the difficulty in understanding C1 and C2, Kramersch (1993) accentuated the need to make cross-cultural education aims at developing a third culture “that would enable learners to take both an insider's and an outsider's on C1 and C2” (p. 210). She (1993) introduced a four- step approach for the sake of gaining cultural understanding:

1. Reconstruct the context of production and reception of the text within the foreign culture (C2, C2')
2. Construct with the foreign learners their own context of reception, i.e. find equivalent phenomenon in C1 and construct that C1 phenomenon
3. Examine the way in which C1' and C2' context in part determine C1'' and C2'', i.e. the way each culture views the other
4. Lay the ground for a dialogue that could lead to change (p. 210)

What Kramersch (1993) meant from the above is that (1) learners should strive to understand from texts how the individuals of C2 perceive their culture (C2'), (2) learners should find what is similar to the C2 event in their C1, (3) the manner in which foreign learners perceive their own culture (C1'), and individuals' of C2 perceive their culture (C2') should be explored by foreign learners to find out how they perceive the C2 (i.e., C1''), and how the individuals of the C2 perceive one's own culture (i.e., C2''), (4) discussion should take place between learners. In short, the basis of this model is that learners should be aware of their views towards their C1 and C2 and the others' views towards their C2 and C1 as well.

In brief, Kramersch's model of the third place is an important model, for it lays its basis on comparing the C1 and the C2 and focusing on both of them when teaching, rejecting the old way of teaching culture that was merely transmitting facts to learners about the C2. Learners should strive to find their third place or third culture which is actually placed in between learners' C1 and C2.

1.6.3. Byram's Model: Intercultural Mediator

Amongst the eminent models of ICC, Byram's model is the most widely used in FLT, and this is especially true in the European context, maybe due to Byram's cooperation with the

Council of Europe (Helm, 2009). Byram's eminent model was introduced in his book *Teaching and Assessing Intercultural Communicative Competence* in 1997. According to him, ICC is composed of five *savoirs* or four elements (see Table 1): attitudes, knowledge, and skills (x2) (Byram, 1997). Kramsch's, Bennett's, and Byram's works were developed **on the notion** of the IS (Bennett, 1993; Kramsch, 1998; Byram, 1997); however, Byram changed the term to "intercultural mediator" (as cited in LeBaron-Earle, 2013).

Table 1.1

Factors in Intercultural Communication (Byram, 1997, p. 34)

	<p>Skills</p> <p>Interpret and relate</p> <p><i>(savoir comprendre)</i></p>	
<p>Knowledge</p> <p>of self and other; of interaction: individual and societal <i>(savoir être)</i></p>	<p>Education</p> <p>political education</p> <p>critical cultural awareness</p> <p><i>(savoir s'engager)</i></p>	<p>Attitudes</p> <p>relativizing self</p> <p>valuing the other</p> <p><i>(savoir être)</i></p>
	<p>Skills</p> <p>discover and/or interact</p> <p><i>(savoir apprendre/faire)</i></p>	

Byram (1997) claimed that ISs should have attitudes of "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own *(savoir être)*"(p. 57). ISs, for Byram, are those who stop having either positive or negative attitudes towards the

other since both of them do not lead to successful communication with other cultures. They should put their beliefs into question and attempt to view them from others' perspectives. In so doing, this does not mean that they lose their values and beliefs, but they just express acceptance.

Knowledge (*savoir etre*), according to Byram (1997), is of two types: the knowledge "of social groups and their products and practices in one's own and one's interlocutor's country" and "the knowledge of general processes of societal and individual interaction" (p. 58). According to Byram, when two individuals are interacting, whose cultures and languages are different from each other, it is no wonder that their awareness about their own social groups and cultures as well as what is opposed to this knowledge in the interlocutors' cultures are displayed. The first category of knowledge is always available in individuals, even with some disparity in degree because of the process of socialization be it primary socialization which is acquired among members of a society to which they belong and share relations with, or secondary socialization which is acquired solely in educational settings.

The second kind of knowledge is "acquired within socialisation in one's own social groups and often presented in contrast to the significant characteristics of one's national group and identity". It is worth mentioning that knowledge about one's own culture and other cultures are of paramount importance for having a successful communication. Nonetheless, declarative knowledge is not enough, and it should be combined with procedural knowledge (i.e., skills) (Byram, 1997, p. 36).

Byram (1997) stated that skills are divided into "skills of interpreting and relating" (*savoir comprendre*) and "skills of discovery and interaction" (*savoir apprendre/faire*) (p. 61). As far as skills of interpreting and relating are concerned, Byram (1997) believed that knowledge and skills are interwoven and complement each other in the way that individual's knowledge which has been acquired in social groups or educational settings is used for understanding a

document from another country. Besides, this skill also requires the capacity to use one's knowledge to explicate a document from one's country to a foreigner, or to show relationships between documents from various countries and cultures.

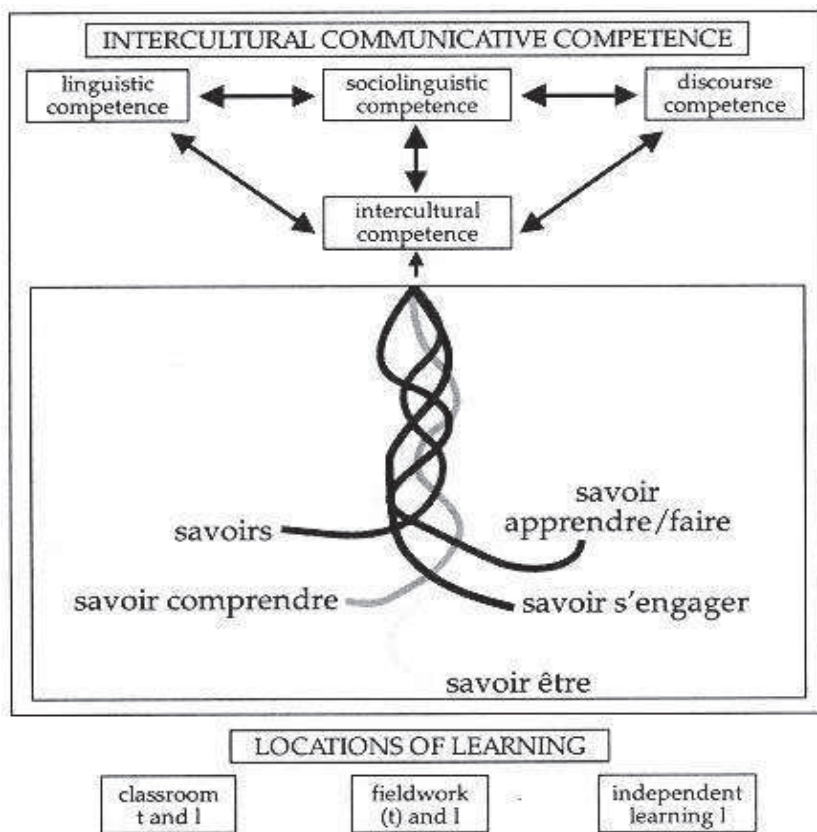
The second type of skills is that of "discovery and interaction". It is defined by Byram (1997) as "the ability to operate knowledge, attitudes, and skills, under the constraints of real time communication and interaction". The skill of discovery is "the ability to recognize significant phenomena in a foreign environment and to elicit their meanings and connotations, and their relationships to other phenomena" (p. 38). Thus, it requires individuals to be able to identify the problems that take place between two individuals in an interaction even though they have an advanced level in that language. In addition, he strongly stressed the need of interlocutors after establishing relations between their own social and cultural identities and those of the others "to act as mediators between people of different origins and identities. It is this function of establishing relationships, managing dysfunctions and mediating which distinguishes an 'intercultural speaker', and makes them different from a native speaker" (p. 38). The skill of interaction is to employ the acquired knowledge, skills, and attitudes of openness to behave as a mediator between individuals from different cultures and identities. The difference between both skills is that the first skill which may be limited only to documents does not entail interaction like the second skill.

Critical cultural awareness/political education (*savoirs'engager*) is "an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries"(Byram, 1997, p.63). An IS should have a critical world view towards one's culture and others' cultures. That is, an IS has knowledge about one's own ideologies and those of the other culture as well as the problems that may arise from **them**.

Finally, Byram (1997) made a distinction between intercultural competence (IComp) and intercultural communicative competence (ICC). On the one hand, one who has IComp is able to run a conversation using his/her own language with someone from another country and culture, relying on the knowledge that one has about the other culture, the attitudes of willingness towards the otherness, and the skills of understanding and making relations between one's culture and that of the other. That is, IComp does not involve a FL. On the other hand, someone who has ICC is able to converse in a FL with others who are from different cultures in a manner that is acceptable to one's self and to the other. In this case, ICC which necessitates communicating in the FL entails knowledge of the five savoirs as well as linguistic **competence**, sociolinguistic competence, and discourse competence. Moreover, Byram (1997) stated that in terms of complexity, ICC is more complex than IComp because it involves many communicative situations, and for the sake of deciding what to teach, many factors should be taken into account, such as learners' needs. Thus, FL education should aim at teaching ICC.

Figure 1.1

Byram's Model of Intercultural Communicative Competence (1997, p. 73)



1.7. Teaching and Developing Intercultural Communicative Competence

From what has been stated earlier, it is of significant importance to integrate culture into FLT. Moreover, some techniques are presented by researchers in the field to compensate for shortcomings of the way the cultural component is presented in most EFL textbooks.

1.7.1. The Importance of Teaching Culture

Even learners memorize perfectly grammar rules and long vocabulary lists with a native-like pronunciation, they feel short when conversing with native speakers. As a result, many researchers have shifted their attention to culture teaching which has dominated the realm of

FLT. “The recent interest in cultural studies in language learning and the idea of mediating between languages and cultures can be viewed as something of a critique of CLT” (Roberts et al., 2001, p. 25). In addition, Byram (1991) stated that the current goal of FLT is no longer aiming at imparting learners with knowledge of grammar, vocabulary, and pronunciation, but rather it should be abound with developing cultural understanding. Thus, many researchers supported the idea that culture should be integrated in language teaching.

Damon (2001) held that culture is of note importance, that is why it is considered as “the fifth dimension” in the arena of FLT. That is, it is added to the four skills: listening, reading, speaking, and writing. Byram (1991) asserted that “to separate language and culture teaching is to imply that a foreign language can be treated in the early learning stages as if it were self-contained and independent of other sociocultural phenomena”(p. 18).

From what is stated above, it can be said that teaching culture is of prime importance in FLT. Otherwise, learners will lack the ability to be IS. Thus, “it is a truism to say that teaching language is teaching culture” (Kramsch, 1993, p. 177). In doing so, integrating culture in most textbooks was a must.

1.7.2. Foreign Language Textbooks and Intercultural Learning

Many educationalists in the field of FLT hotly criticized the place of culture in FL textbooks. Clarke and Clarke (1990) found that FL textbooks did not give much consideration to cross-cultural comparison. In addition, Risager (1991) found that learners in modern textbooks were represented as visitors, tourists, and customers neglecting the other social functions of learners (as cited in O’Dowd, 2004). Moore (1991) found in her study conducted on textbooks of Spanish as a FL that the NC was not well-presented as compared with the TC (as cited in O’Dowd, 2004). This criticism is even made stronger by Risager (1990) who found that textbooks highly depict the TC as being superior.

Because publishers were not allowed to speak about certain topics such as politics, alcohol, religion, sex, narcotics, isms, and pork, Gray (2002) argued that in this case much of the TC aspects are hidden and not brought to light in textbooks. Pursuing this further, he decried the fact that textbooks are fraught with content which learners are not in need for. The content represents merely a world of imagination for having much fun, enjoying travel, and talking about music. He considered these elements as having only little value to learners who need to study the TC to function in the right way with foreigners. Gray (2002) delineated this idea in what follows:

While it is undeniable that students need scripts it could also be argued that they need exposure to a much wider range than those available in most course books. Students in many learning situations may have problems with visas, need part-time jobs, or have difficulties renting accommodation as well as wanting to know how to enthuse over each other's clothes. (p. 161)

From the above stated criticism, one can deduce that a host of studies were conducted for the sake of evaluating textbooks from ICC point of view. The result showed that the NC is not well-represented as it should be. Based on this, researchers suggested a plethora of techniques that should be employed for fostering ICC.

1.7.2. Developing Intercultural Communicative Competence

Because ICC has been recently brought to light in FLT and has become its major aim, the question which is worth asking in this case is how and where this aim can be attained? In other words, what are the techniques, media, etc., that can be employed to develop ICC?

Byram (1997) stated that ICC can be acquired in three main areas: **in** the classroom, the pedagogically structured experience outside the classroom, and the independent experience. According to him, one acquires ICC largely in educational contexts. However, he opposed

the traditional way of teaching culture where students **are imparted** with knowledge about the TC and the foreign country, where everything **is** introduced in isolation. It was assumed that classroom teaching should reflect real life. That is, what students are taught in the classroom should be compatible with real life activities. Byram (1997) rejected that idea and rather suggested that learners can benefit from the media, visiting foreign countries, or studying or having business with individuals from other cultures as a way of “engaging with the otherness in the contemporary world”(p. 65). According to Byram (1997), what is interesting when ICC is taught in the confines of the classroom is that learners acquire skills under the supervision of the teacher. Besides, teachers should give opportunities to learners to practise the skills rather than just providing them with knowledge.

Because literature is loaded with cultural values, Gabrovec (2007) proposed that teachers should use it despite the difficulty that students encounter when studying **literary texts**, literature remains very effective in developing learners' ICC. In fact, educators have used a variety of literary works for intercultural learning such as children's literature (O'Sullivan & Rosler, 2000), fictional texts (Burwitz-Melzer, 2000, 2001) as well as translated texts and their originals (Strumper-Knob, 2000) (as cited in O'Dowd, 2004). For Pavis (1992), drama can be used in intercultural education. It can be realized by studying how familiar plays have been acted out and converted into other cultures or through studying theatre traditions that differ from one's own culture (as cited in Fleming, 2003). Others emphasized the importance of giving learners chances to experience theatre from different cultures, for they create some values in learners such as tolerance, understanding, and sensitivity (Brachmachari, 1998, as cited in Fleming, 2003).

Gabrovec (2007) went further and suggested that music should be used by teachers in their classrooms. She said that if teachers manage to opt for them carefully, students will be motivated and enrich their knowledge about other cultures. Moreover, films are interesting

materials for students because they provide learners with opportunities to experience the knowledge they have about other cultures in front of their eyes_ this is what she called “the visual culture” (p. 20).

The second place where learners can foster their ICC is through field work. It is defined, by Byram (1997), as “a pedagogical structure and educational objectives determined by the teacher often in consultation with learners” (p. 67). It is conducted by a learner or group of learners outside the confines of the classroom where the teacher may work with students in the field as he/she may not **do it**. What makes the field work worthwhile is **that** it provides learners with chances to refine their skills especially the skill of interacting with others and communicating non-verbally. The role of the teacher is to put learners in an organized experience which is pedagogically structured. Byram (1997) emphasized the need for relating classroom work with the field work so that what is gained from the experiences in the TC can be easily compared and contrasted with one's own culture.

According to Byram et al. (2002), study visits and student exchanges which are considered as a form of field work are wide-spread techniques for enhancing learners' ICC. It is assumed that intercultural experiences will undoubtedly help learners to have **such values as** open-mindedness, approval, and understanding others. Accordingly, the success of students' exchanges rely on some factors **such as** the extent to which the arrangement of an exchange is done easily, the kind of preparation activities, how the teacher guides and helps students, and how well students report their experiences after the exchange (Grau, 2000, as cited in O'Dowd, 2003). Byram et al. (2002) argued that for the sake of making students' exchanges successful to refine their ICC, three stages are recommended for teachers who organize the visits:

- ✓ *The Preparatory Stage:* Before the exchange takes place, learners are encouraged by their teachers to share their feelings, their ideas, and their worries about the arranged visit.
- ✓ *Field Work Phase:* While the exchange is taking place, learners are advised by the teacher to use a diary to reflect on their experiences. Besides, it is very useful for learners to have chances to express their experiences with their teacher.
- ✓ *Follow up Phase:* When the contact is drawn to a close, it is deemed necessary for learners to discuss and compare their experiences with one another. Learners should present a report for those learners who have not got the opportunity to be present in the visit.

O'Dowd and Ritter (2006) were also of the opinion that "Telecollaboration", which is considered as a tool through which learners are able to communicate online using e-mails, web-based message boards, and videoconferencing, is very helpful for learners because it provides them with opportunities to practice their language in an authentic way. Also, they can refine their ICC especially their attitudes and their skills. Telecollaboration is defined as an "Internet-based intercultural exchange between people of different cultural/national backgrounds, set up in an institutional context with the aim of developing both language skills and intercultural communicative competence [...] through structured tasks" (Guth & Helm, 2010, p. 14).

An example of student exchanges is the "Tandem" project. F-t-F Tandem learning, which is a type of collaborative activity, is helpful to foster learners' ICC. Learners can communicate in F-t-F Tandem which can be developed in an instructional context. It entails student exchanges among European Union countries where they should discuss cultural topics (Martinez-Flor & Uso-Juan, 2006, as cited in Martinez-Flor & Uso-Juan, 2008).

Byram (1997) argued that ICC learning can expand outside the classroom through real or virtual world that is brought by technology. Thus, ICC can be developed through independent learning. It is defined by Byram (1997) as “a factor in life-long learning and can be both subsequent to and simultaneous with classroom and field work” (p. 67). He considered independent learning as being beneficial only if learners are able to acquire new knowledge, skills, and attitudes because they have experienced learning others in the classroom. Therefore, independent learning takes place when learners succeed to be self-reliant and autonomous in their learning.

All in all, many techniques have been suggested to foster learners' ICC. As it can be developed in the classroom, outside the classroom yet organized by the teacher, and independent learning. Literary texts, plays, music, movies, students' exchanges, etc., are believed to be effective for enhancing ICC. After designing the way to teach ICC then applying it in the classroom, assessment should take place.

1.8. Assessing Intercultural Communicative Competence

The current objective of FLT is to develop learners' ICC. Any teaching should be evaluated to measure its success and its failure. Thus, modifications will be suggested to heal the ailments. First and foremost, the task of assessing ICC is considered problematic (O'Dowd, 2010, as cited in Le Baron-Earle, 2013). According to Fantini (2009), the traditional pen and pencil tests which were used to evaluate the knowledge transmitted by the teacher about the TC are not suitable for testing ICC. ICC testing is viewed as being a complex task, for it is made up of many components, one amongst which is attitudes that are not easily tested because they are hidden and in a constant change. Moreover, what makes it more complicated is that there is no agreement on one definition of ICC (Deardorff, 2006).

According to most educationalists, ICC can be measured, but there should be a consensus on one definition (Fantini, 2009).

Fantini (2009) suggested as a starting point that ICC should be defined clearly as well as its objectives, and its implementation. According to Byram (1997), ICC, i.e., all the savoirs be they observable or non-observable, can be assessed despite its difficulty. He defined a set of objectives for each savoir to be attained in an educational setting. He called them *educational objectives*. Also, he suggested modes of assessment for each one of them.

The Common European Framework of Reference (CEFR) which provided guidelines for European language learners for better achievements only suggested a framework for measuring the linguistic competence. That is to say, it did not provide a model for assessing ICC. Nonetheless, its framework, in 2001, was built on three elements which are the focal point **of any kinds** of assessment in the context of language teaching: *reliability*, *validity*, and *feasibility* (Lussier et al., 2007). Validity means that the test should measure what is supposed to measure. Reliability means the extent to which *measurement data* are not changeable. Feasibility means that the measure can be applied in a particular period of time (Lussier et al., 2007). The European Centre for Modern Languages (ECML) used these three established elements to propose some methods for evaluating ICC. They published *Developing and Assessing ICC* which is beneficial to both language teachers and teacher educators (Lussier et al., 2007). Accordingly, they identified three dimensions for assessing ICC:

- ✓ Knowledge/ Savoirs: It refers to the knowledge of one's own culture and to *intercultural awareness* that is required from someone to understand communication with individuals from the TC.
- ✓ Know-how/ Savoir Faire: It refers to one's ability to use the TL correctly, act appropriately, adopt one's behaviour according to the intercultural context, and avoid stereotypes.

- ✓ *Savoir-être*: It refers to the ability to comprehend, acknowledge, interpret the TC, and act as a mediator in intercultural settings. (p. 25-26)

The majority of researchers agreed on using mixed methods when assessing ICC namely quantitative and qualitative methods (Byram, 1997; Byram et al., 2002; Deardorff, 2006; Fantini, 2000; Lázár et al., 2007). Hence, it is advisable to triangulate between the methods to get a clear picture of learners' ICC level (Deardorff, 2008). In his study, Deardorff (2008) used a triangulation between the methods: "case studies, interviews, self-report instruments such as narrative diaries, observation by others or host culture, and judgment by self and others" (as cited in LeBaron-Earle, 2013, p. 44). Also, Byram (1997, 2008) and Corbett (2007) suggested portfolios as a tool for assessing ICC holistically and reflective essays, role plays and projects (as cited in LeBaron-Earle, 2013, p. 44).

Lázár et al. (2007) suggested some recommendations when deciding upon the types of assessment to evaluate learners' ICC. Accordingly, evaluation can be formative or summative. The former happens during the learning process, and it is better for developing ICC because teachers remain aware of learners' ICC level, and they provide solutions that go with their objectives. Nevertheless, the latter takes place at the end of the course of instruction, and it is usually graded. For them, assessment should be continuous as it can be done by the teacher or by students themselves. Byram (1997) claimed that self-assessment as a tool can be used by learners in addition to those employed by assessors. Deardorff (2006) put an emphasis on the necessity to make assessment ongoing because ICC is acquired throughout learners' life and not due to someone's education, for example, in the TC. This is why the use of pre- and post-tests is completely not acceptable by many educationalists (Kramsch, 1993) as the outcome may not mirror the effect of a particular treatment but may be due to other factors.

Moreover, assessment can be direct or indirect (Lázár et al., 2007). On the one hand, direct assessment usually carried out to test learners' performance. On the other hand, indirect assessment is usually done through a test. Besides, assessment can be holistic or analytic. While holistic assessment means measuring the global picture about the way learners' perform, analytic assessment means that the assessors evaluate learners in depth and in every aspect.

Conclusion

The intension of this chapter so far had been a discussion of the theories that brought about ICC to the core of FLT. It has become clear that one of its current aims is to make learners ISs or intercultural mediators who are able to keep their own cultures and identities yet have others in order to understand the others and to interact with them appropriately. It culminates with the issue of assessing ICC. Despite the fact that technological tools have grasped the attention of researchers for the sake of promoting ICC (O'Dowd, 2007), only few studies conducted on how FB can foster ICC (Jin, 2015). The second chapter will review e-learning, then CMC, specifically, on FB, and some related studies to FB.

Chapter Two

Facebook as an E-learning

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Chapter Two

E-learning and Facebook

Introduction

Information and communications technology (ICT) is constantly evolving over the years. This has made a drastic effect on the way people learn and communicate as well. Traditional classrooms have become old-fashioned where knowledge is transmitted by the teacher and learners are considered passive in this process. Therefore, technology integration in the classroom has recently become fashionable, or by far learners have the entire freedom to study without stepping the classroom. They have the opportunity to study anytime and anywhere through e-learning.

The present chapter revolves around the relevant literature about FB as an e-learning platform. It starts with an overview of distance education and what makes it distinct from e-learning. Subsequently, it highlights its definition, the theory that matches with it, and an evaluation of e-learning. Then, it explores computer-mediated communication (CMC) as a discipline to e-learning. Finally, it sheds light on FB as a CMC medium, its definition as well, some relevant studies to FB, and its limitations.

2.1. Distance Education

There are some theories which were developed as an endeavour to explain distance education. In his landmark book, *the Foundation of Distance Education*, Keegan (1986) categorized the theories of distance education into three groups: theories of independence and autonomy, theories of industrialization of teaching, and theories of interaction and communication (as cited in Nedjah, 2010).

2.1.1. Theories of Distance Education

2.1.1.1. Theories of Independence and Autonomy

The backbone of distance education, for Wedemer (1981), is learner autonomy. For him, learners should be self-reliant, physically independent from the teacher, and free to learn anytime and anywhere using technology. That is to say, the process of teaching should be separated from the process of learning, and learners should be given much freedom (as cited in Pyari, 2011). Similarly, Moore (1994) emphasized the need for learners to be responsible for their own learning. Moreover, Moore claimed that what is meant by distance is not only geographical, but also educational and psychological distance because different interaction between the teacher and the learner takes place as compared with the traditional F-t-F interaction which in turn creates a gap between them that may result in misunderstanding. Thus, it is deemed necessary that the interaction between the teacher and the learner has to be raised through deploying techniques which require communication and feedback (as cited in Pyari, 2011).

2.1.1.2. Theories of Industrialization of Teaching

Peters (1973) made a comparison between distance education and the process of industrial production, and he found similarities between them such as the division of labour, mechanization, objectification, etc. He claimed that distance education could not have existed before industrialization. Hence, he drew the conclusion that distance education is the outcome of industrialization. In other words, when deciding upon the way of teaching and learning in distance education, industrialization comes into play because it includes technology as opposed to the traditional F-t-F education which has different scale of analyses from distance education (as cited in Pyari, 2011).

2.1.1.3. Theories of Interaction and Communication

With regard to the analysis of distance education, Peters'(1994), Wedemer's (1981), and Moore's (1993) theories put an emphasis on how distance education is structured and designed; nevertheless, Holmberg (1995) claimed that for learning in distance education to be internalized, there should be a "personal relationship" between the teacher and the learner which in turn increases learners' motivation. He introduced the term "guided didactic conversation" which refers to the relationship between the teacher and the learner. Also, he addressed the need for learners to be autonomous for better internalizing their learning in addition to the big role of the teacher (as cited in Saba, 2003, p. 4).

The previous theories were introduced to identify and explain the basic characteristics of distance education, some of which are discussed above. In short, they stressed learners' independence, time and place freedom. Defining Distance education is a prerequisite after discussing its main properties.

2.1.2. Definition of Distance Education

Distance education is where learners get the opportunity to profit from teachers' support and knowledge, yet without being present with them in the same place (Holmberg, 1995). Holmberg (1995) further added that the term "distance education" is related to the interaction that takes place between students and educational institutions. He stated that the interaction is real when communication is realized via telephone calls, e-mails, and other technological tools, but the interaction can be unreal when communication is realized by delivering the materials to learners by the educational institution. Keegan (1993) offered a definition for distance education with the following basic characteristics:

- ✓ The quasi separation of the teachers and learner throughout the length of the learning process;
- ✓ The influence of an educational organization both in the planning and preparation of learning materials and in the provision of student support services;
- ✓ The use of technical media-print, audio, video or computer to unite teacher and learner and carry the content of the course;
- ✓ The provision of two-way communication so that the student may benefit from an even initiate dialogue; and
- ✓ The quasi permanent absence of the learning group throughout the length of the learning process so that people are usually taught as individuals rather than in groups; with the possibility of occasional meetings, either face to face or by electronic means, for both didactic and socialization purposes.(as cited in Nedjah, 2010, p. 57)

In his definition, six major features were identified for distance education. Firstly, the teacher and the learner are apart from each other. Secondly, the process of learning is permeated by an educational institution. Thirdly, distance education involves an immense utility of technological tools. Fourthly, it involves also an interaction between the teacher and the learner. Fifthly, learners in distance education are represented as being separate individuals rather than a group. Finally, they can have F-t-F interaction from time to time or by using on-line tools for both educational and social aims.

2.1.3. Brief History of Distance Education

Distance education is not a recent phenomenon. Actually, those forms of education that take place anytime and anywhere had their starting time in the 20th century with

correspondence education (Holmberg, 1995, as cited in Robinson & Bawden, 2002). Distance education has evolved gradually as a result of development in technology. Accordingly, distance education includes a lot of generations. Researchers in the field differed in the way they have divided the generations of distance education (as cited in Nadjah, 2010). The most comprehensive distance education generation's model is the one provided by Taylor (2001), and it comprises five generations. In the first place, the Correspondence Model is built on print technologies. In the second place, the Multimedia Model is based on print, audio, and video innovations. In the third place, the Telelearning Model is based on technological tools to afford real time communication. In the fourth place, the Flexible Learning Model is built on communication via the Internet. Finally, Intelligent Flexible Learning Model entails technologies of the fourth model and looks for new ones. The table below elucidates Taylor's (2001) Model (as cited in Nedjah, 2010, pp. 54-55).

Table 2.1

Models of Distance Education- A Conceptual Framework

Models of Distance Education and Associated Delivery technologies	Characteristics of Delivery Technologies				Institutional Variable Costs Approaching Zero
	Flexibility			Advanced Interactive Delivery	
	Time	Place	Pace		
First Generation - The Correspondence Model -Print	Yes	Yes	Yes	No	No
Second Generation- The Multi-Media Model					

-Print	Yes	Yes	Yes	No	No
-Audiotape	Yes	Yes	Yes	No	No
-Videotape	Yes	Yes	Yes	No	No
-Computer-based learning (e.g. CML/CAL)	Yes	Yes	Yes	No	No
-Interactive video (disk and tape)	Yes	Yes	Yes	No	No
Third Generation- The Telelearning Model					
-Audioteleconferencing	No	No	No	Yes	No
-Videoteleconferencing	No	No	No	Yes	No
-Audiographic Communication	No	No	No	Yes	No
-Broadcast TV/Radio and	No	No	No	Yes	No
-Audioteleconferencing	No	No	No	Yes	No
Fourth Generation- The Flexible Learning Model					
-Interactive Multimedia (IMM)	Yes	Yes	Yes	Yes	Yes
-Internet-based access to WWW resources	Yes	Yes	Yes	Yes	Yes
-Computer-mediated communication	Yes	Yes	Yes	Yes	No
Fifth Generation The Intelligent Flexible Model					
-Interactive Multimedia (IMM)	Yes	Yes	Yes	Yes	Yes

-Internet-based access to WWW resources	Yes	Yes	Yes	Yes	Yes
-Computer-mediated communication, using automated response system	Yes	Yes	Yes	Yes	Yes

2.2. E-learning as an Innovation to Distance Education

As technology is continuing to develop, new terms have showed up to describe the new learning which is a primary result of mainly the Internet. Hence, e-learning, amongst others, came into prominence. E-learning has evolved with the emergence of the Internet and the WWW. Hence, one can conclude that e-learning is to be placed in the fourth generation of distance education following Taylor's Model. To elucidate, distance education is the umbrella term whereas e-learning is a subset of it because e-learning is mainly based on the Internet and multimedia tools like CD's and DVD's (Bates, 2005). Printed media which was the beginning of distance education was completely discarded in e-learning (Anderson, 2005). Consequently, due to the cutting edge of technology, e-learning has become a facilitator to distance education (Garrison, 2011).

2.2.1. Definition of E-learning

E-learning, which stands for electronic learning, has become a trend amongst learners of these generations. Many definitions are provided to make it clear as there is slight difference between them. Generally, e-learning describes the transmission of knowledge via electronic devices (Ong, Lai, & Wang, 2004) or particularly via the Internet (Jones, 2003) (as cited in

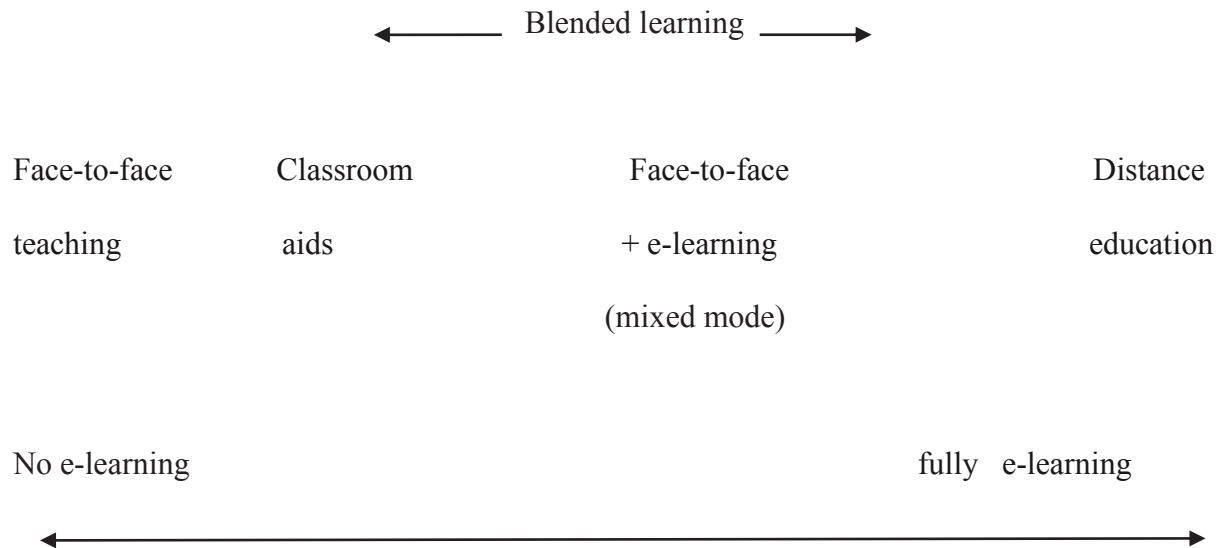
Wagner, Hassanein, & Head, 2008). Recently, the definition of e-learning has been extended to include also mobiles (Kushuk, Soloben, Sutin, and Goh, 2003, as cited in Wagner et al., 2008). For others, e-learning was defined as “the delivery of a learning, training, or education program by electronic means. E-learning involves the use of a computer or an electronic device (e.g., a mobile phone in some way to provide training, educational or leaning material” (Stockley, 2003, as cited in Guemid, et al., 2012, p. 58).

E-learning is “the delivery of education [...] through various electronic media. The electronic medium could be the internet, the intranets, extranets, satellite TV, video/audio tape, and/or CD ROM” (Koohang & Harman, 2005, p. 77). That is, e-learning is the use of technological devices to enhance and support teaching and learning. The chances to gain new information, get ready for a new career, or continue working from one's home or one's workplace, at night, etc., carry on exercises about different skills are all available due to e-learning (Guemid et al., 2012).

It is worth noting that e-learning can be an element of both traditional classrooms and distance learning. That is, when e-learning is employed in the classroom with conventional teaching, it is called blended learning (Bates, 2005); when it is employed outside the classroom, it is distance learning. Blended learning is defined as the use of different technological tools with F-t-F teaching (Marsh, 2012).

Figure 2.1

The Continuum of Technology-based Learning (from Bates and Poole, 2003, as cited in Bates, 2005, p. 9).



2.2.2. Foreign Language Teaching Through E-learning

Unlike the traditional F-t-F way of teaching a FL, technology has brought a new method in the classroom. Applying e-learning in FLT has proven to have an immense utility even when it comes to teaching phonetics (Holmberg, 1995). In fact, the use of technology has become wider in EFL. In what follows, there will be a review of how computers have been integrated in FLT; this is called computer-assisted language learning (CALL). In other words, CALL is the implementation of computers in language teaching and learning (Chappelle, 2005). Succinctly, CALL is defined as “the search for and study of applications of the computer in language teaching and learning” (Levy, 1997, as cited in LeBaron-Earle, 2013, p. 49).

The history of CALL can be divided into three main stages: *Behaviouristic CALL*, *Communicative CALL*, and *Integrative CALL*.

- ✓ Behaviouristic CALL: It was applied in the 1960s and 1970s, and it was mainly influenced by behaviourism which considered learning as a habit formation. CALL materials in this stage were characterized by drill-and-practice for both grammar and vocabulary learning. The computer's role was conceived as a tutor (Wang & Kaplan, 2004).
- ✓ Communicative CALL: With the demise of behaviourism as an adopted approach to FLT and learning, CLT alternatively became at the forefront. As a result, Communicative CALL flourished in 1970s and early 1980s. Henceforth, meaning was regarded as primary rather than form, teaching grammar was contextualized rather than being presented in isolation, and motivating learners to communicate rather than to repeat. To put it differently, computers in this stage were viewed as a tool rather than a tutor (Jones & Fortescue, 1987, as cited in Greene, 2013).
- ✓ Integrative CALL: Behaviouristic CALL was condemned; likewise, Communicative CALL was also denigrated in the late 1980s and early 1990s (Tella, 1996, as cited in LeBaron-Earle, 2013). Integrative CALL entails integration of technology, language skills, and the use of language in authentic situations. It is also based on constructivist view that sees learners as being active, and the teacher is just a guide and a facilitator in the learning process (Warschauer, 1996, as cited in Greene, 2013).

2.2.3. E-learning and the Theory of Constructivism

It has been indicated by many researchers that the theory of constructivism is compatible with e-learning design (Harman & Koohang, 2005; Hung, 2001; Hung & Nichani, 2001; Koohang & Harman, 2005, as cited in Koohang, Riley, & Smith, 2009). Constructivism was established from the ideas developed by Dewey (1916), Piaget (1972), Vygotsky (1978), and Bruner (1990) (as cited in, Koohang et al., 2009). Accordingly, the cognitive constructivism

theory of Piaget (1972) claimed that learners construct knowledge by themselves in the environment. They observe problems, ask questions, put hypotheses, **and test them**; they are active learners. Depending on previous knowledge, they construct new one. Thus, it is a learner centered approach.

Vygotsky (1978) believed that knowledge is built in a sociocultural environment and not in isolation. For him, a learner should interact with experts who are supposedly more knowledgeable than him/her. Vygotsky (1978) named this as *the zone of proximal development*. That is to say, what learners cannot do by themselves, they can do it with the help of others. As it is the case of e-learning, computers are used as a support in learning for both the teacher and the learners where students also can experience new knowledge (Taylor, 1980). To gain more insight on how constructivism matches with e-learning, both teachers' and learners' roles should be made **clear**.

2.2.4. Teachers' and Learners' Roles in E-learning

The process of learning and teaching in an e-learning environment (be it blended or distant learning) denotes its disparity from traditional F-t-F classrooms, this results in teachers as well as students having new roles in e-learning. In what follows, their roles will be discussed.

2.2.4.1. Teachers' Roles

With regard to e-learning atmosphere, teachers' roles can no longer be central in the process of teaching. Rather, the process should be learner-led. Teachers do not transmit knowledge like in the conventional teaching. Notwithstanding, they should guide learners in their learning process (Jones, 2007, as cited in Marsh, 2012). To put it the other way, teachers in e-learning do not have the absolute power as in the traditional F-t-F classes; their primary roles in the classroom are facilitators (Thiruvengadam, 2012).

From what is stated above, it can be said that the teacher's primary role is a facilitator. Johns et al. (1995) described that role as follow: "as facilitators, teachers provide rich learning environments, experiences and activities; create opportunities for students to work collaboratively, to solve problems, do authentic tasks and share knowledge and responsibility" (as cited in Nedjah , 2010, p, 76). Hence, it should not be confused and claimed that teachers have the total freedom in their classes using e-learning; learners just get knowledge by clicking on a mouse (Layton, 2002; Wallhaus, 2000, as cited in Thiruvengadam, 2012). To illustrate, Berge (1995) stated that teachers in e-learning can have four roles: *pedagogical*, *managerial*, *social*, and *technical* roles. They are explained in what follows:

- ✓ Pedagogical: It includes anything done by the teacher to encourage students in their learning process. The teacher should provide students with valuable tips and corrective feedback; he/she should raise learners' motivation as well.
- ✓ Managerial: It means that the teacher is responsible for providing a suitable atmosphere for learning and making sure that appropriate activities have been chosen.
- ✓ Social: As the learning process in the classroom depends heavily on technology rather than the teacher, he/she should make effort to build a good relationship with students.
- ✓ Technical: Teachers should opt for the suitable software that goes with the learning objectives, and they should be ready to support learners in need (as cited in Teles, Ashton, Roberts, & Tzoneva, 2001, p. 49).

2.2.4.2. Students' Roles

E-learning for some students is just a part of the traditional classes, but for others it enables them to get access easily to higher education for the fact that they find distance as a hindrance for pursuing their studies (Huynh, Umesh, & Valachich, 2003, as cited in Wagner et al.,

2008). Unlike learners in the traditional teaching, it is a prerequisite for **distante learners** to identify their learning objectives and profit from the learning materials to achieve their goals. Thus, students in distance learning are required to be self-directed and self-reliant (Moore, 1980, as cited in Robenson & Bawden, 2002). Also, they are required to acquire new skills like how to use computers and new sophisticated programs (Vecchio & Loughney, 2006, as cited in Pardameau & Suparyanto, 2014). In the same vein, Huot, Lemonnier, & Hamers (2008) echoed the need for learners to have expertise knowledge in ICT use and to acquire the skill of working in groups where collaboration with other learners is a prerequisite in e-learning.

As a result of that drastic change brought about by technological evolution, learners have become active rather than passive. To clarify, learners are no longer dependent on the teacher. On the contrary, they are learning autonomously and collaboratively, communicating and discussing new ideas with their teachers, their peers, or others who are from different institutions, cultures (Kern, 1996, as cited in LeBaron-Earle, 2013).

2.2.5. Evaluation of E-learning

Due to the fact that ICT has a tremendous effect on the way individuals learn, e-learning has dominated the scene and became widespread not only in distance learning but even in classrooms. Generally, it is agreed that e-learning is very useful, for it has many benefits. Therefore, it can have positive results on the institution. When there is a raise in enrolling in e-learning courses, it is apparent that much money will be gained. Besides, e-learning provides flexibility, i.e., learners are comfortable to take courses whenever and wherever they like (Bichsel, 2013). Furthermore, learners can easily get feedback, and self-assess their learning experience as they can compare their progress with others (Pistilli et al., 2012, as cited in Bichsel, 2013). Additionally, learners get more chances in an e-learning environment

than in traditional F-t-F classes to interact with others as it is not limited with restricted hours. Actually, learners can communicate 24/7 via real time e-learning tools (New, 2013, as cited in Bichsel, 2013). To add, Yang and Yuen (2010) postulated that **ICT has** tremendous effect on the way learning takes place because it increases students' motivation (as cited in Demiray, 2010).

It has been indicated that different educational institutions around the world, be they high schools or others, have adopted e-learning (Suparyanto & Pardameau, 2014). To exemplify, in the North and the South of Asia, e-learning is booming rapidly as far as distance learning and blended learning are concerned. Nonetheless, it is not as developed in the foregoing places as in Eastern Europe, Nordic, Turkic, Middle East, and North African countries (Demiray, 2010). In the contrary, e-learning is commonly implemented in the USA. Many private and public schools are taking advantage from e-learning integration in their classes (US Department of Education, 2004, as cited in Suparyanto & Pardameau, 2014).

In 2012, many platforms were developed in the USA. A good case in point is Edx project. Harvard and Massachusetts Institute of Technology (M.I.T) had combined their effort in an e-learning project called Edx through which they provided the learners with online courses. This platform was not just intended to deliver courses but also to look for pedagogical techniques and technological advances (Lewin, 2012). Also, other two platforms were launched in the same year, one of which is Coursera which represented the partnership between Stanford and Princeton, the University of Pennsylvania and the University of Michigan. They have few characteristics in common. Significantly, all of them provided courses, usually for high university students, and anyone can get access to them for free, and there are no restriction on users. They are fully online, i.e., they are not integrated in institutions. Because there **is huge number** of learners getting enrolled, students just interact with each other yet not with teachers (McGuire, 2014).

Despite the fact that e-learning has many identified advantages and brought the betterment to the traditional F-t-F classes, it has drawbacks too. Accordingly, Thiruvengadam (2012) argued that both the shortage and the bad quality of technological infrastructures might not be beneficial for the learner and the teacher. Besides, teaching in an e-learning environment where there is an amalgamation with the conventional classes proves to be challenging for teachers who were taught through old methods. Rutherford and Grana (1995) identified some elements that teachers may worry about when integrating technology in their classes:

- Fear of change
- Fear of time commitment
- Fear of feeling incompetent
- Fear of techno lingo
- Fear of techno failure
- Fear of not knowing where to start
- Fear of being married to bad choices
- Fear of having to move backward to go forward
- Fear of rejection or reprisals (as cited in Thiruvengadam, 2012, p. 83)

2.2.6. E-learning in Algeria

E-learning in Algeria has come into prominence recently as a result of some hindrances and changes in Algerian education and commerce. One of these factors is that the number of Algerian university students is booming rapidly as well as the insufficient number of teachers is considered as a problem. E-learning has become widespread all over the world because of the many benefits it offers; consequently, Algeria has to get benefits also from those innovations (Djoudi, 2010).

There are some initiatives for the adoption of e-learning in Algeria. One of which is the Algerian University of Continuing Education (UFC). This University is the first initiative in Algeria as far as distance education is concerned. In 2001, 8.236 students amongst 56.842 students were learning through distance education. In regard to its works, UFC has established many partnerships. A good case in point is with the University of Jean Moulin (France) (Djoudi, 2010).

The second initiative for adopting e-learning in Algeria is what is called "OUSRATIC". It is formed by "ousra", i.e., "family" and "TIC" which refers to ICT. Its objective is "one PC per household" (Djoudi, 2010, p, 8). That is, it aims at raising the number of families that own computers by providing them with chances to borrow money in order to help them buy computers. Also, Taxes which were paid on computers were decreased by the government. E-Algeria 2013 is another initiative which aims to increase the use of ICT in the country. This project wholeheartedly supported the adoption of technology in educational and administrative institutions (Djoudi, 2010)

The initiatives stated above led to the proliferation in using ICT in Algeria especially in higher education. Avicenna Virtual campus is the first international project. It is considered as a partnership between a group of countries: "Spain, UK, France, Italy, Turkey, Cyprus, Lebanon, Syria, Jordan, Palestine, Egypt, Malta, Tunisia, Algeria, and Morocco"; it was first launched by the United Nations Educational, Scientific, & Cultural Organization (UNESCO) in 2002. This virtual campus aims at strengthening the innovations in the realm of distance education and training, i.e., its stated aim is to focus on innovations of courses by implementing ICT to design courses and exchange them for the sake of "develop[ing] curricula in an innovative and multilingual way within a multicultural context" (Djoudi, 2010, p. 10).

A study has been conducted in Algeria specifically at the computer science department of Batna University. It revolves around the evaluation of Avicenna (Ibn Sina) learning environment after the tool of Ibn Sina has been integrated in the department. This tool is defined as “an online web-based multilingual e-learning environment” (Zidat & Djoudi, 2006, p. 409). Ibn Sina environment encompasses three systems. The first system has to do with teachers, and it contains all what is required for producing activities to distance learners as well as for measuring the environment. The second system has to do with the interaction which takes place between users of the space to work in groups as well as the data necessary for users' learning and training. The third one has to do with the support that learners receive from the system. After the environment has been implemented, students and teachers (92 students and 4 teachers) were probed into their stances on Ibn Sina environment, its efficiency, and elements to be enhanced. The results were useful for the betterment of the environment through analyzing the problems which users encountered with the Avicenna environment (Zidat & Djoudi, 2006).

Another Algerian e-learning project that took place at the University of Batna was the idea of Mehieddine Djoudi, a professor at the University of Poitiers (France). The experiment was about the platform AVUNET (Algerian Virtual University). In fact, the subjects in the study were postgraduate students from many Algerian Universities. The platform has two gates Elabweb and AVUNET.info. Interestingly, it allows learners to exchange dialogues, ask questions, and have answers (Djoudi, 2009). The users can get access to the platform either at University or in another place where the net is available. The platform was designed according to the learners' needs and aptitudes. Therefore, it offers online courses for the purpose of making students get accustomed with terms of interaction and networking. To put it the other way, this platform was designed to offer learners with innovative means of both teaching and learning using distance learning methods (Djoudi, 2010).

Another platform “Tarbiatic” was set by the Eepad in April 2007. It combines teachers, students, and their parents in just one network. It was experienced in Algeria with the design of more than 600 multimedia courses for the core exam subjects: “Maths, Physics, Chemistry, Science, Arab, French, English, and History”, nearly 4000 multimedia tasks with their answers for students of third year secondary school. This network Tarbiatic gave learners the chance to get enrolled in courses outside their school time and any place where computers are equipped with Internet. Besides, the platform allows parents to be informed about the learning of their offspring. Consequently, the platform Tarbiatic reinforced and led to the establishment of other computer generated schools all around Algeria (Soufiane, 2007, para. 5). All in all, it can be said that e-learning is a new phenomenon in Algeria; however, it is getting stronger by introducing other virtual projects.

From the above stated literature about e-learning, it can be noticed that e-learning has shaped the way students learn, for they were passive, learn under teachers' control, and their learning was restricted to the classroom. Nonetheless, they have become with the development of ICT self-reliant, apart from their teachers, and they have unlimited time to enhance and support their learning. Despite the fact that limitations are spotted in e-learning, e-learning is also offering new ways for learners. Therefore, one of the functions of e-learning is computer mediated communication (CMC) (Taylor, 2001, as cited in Bowleer, 2009).

2.3. Computer Mediated Communication

As technology is developing quickly, new ways of communication have evolved. CMC which is a form of e-learning developed gradually due to the availability of the Internet (Hratinski & Keller, 2007).

2.3.1. Definition of Computer Mediated Communication

Herring (2007) defined CMC as “a predominantly text-based human-human interaction mediated by networked computers or mobile telephony” (p. 1). From the aforementioned definition, CMC is any kind of communication that occurs between individuals through the use of media which **is** equipped with the Internet, and it is notably textual. However, CMC refers to the transmission of knowledge, be it in a form of written, audio, or visual which is sent via a computer with an Internet technology (Bubas, 2001).

2.3.2. Types of Computer Mediated Communication

CMC has been divided into two types either into synchronous versus asynchronous or text-based versus audio/video-based.

2.3.2.1. Synchronous Versus Asynchronous

Synchronous CMC refers to the communication which takes place between two or more participants like the one that occurs in F-t-F interaction. For instance, video/audio conferencing is a type of synchronous CMC where users can interact with each other simultaneously. However, asynchronous CMC is the kind of communication which takes place between participants not at the same time. For instance, e-mails are a type of asynchronous CMC where users can send messages to each other and leave them in his/her e-mail box, and read them later (Riva & Galimberti, 1998). In other words, for communication to take place in synchronous CMC, users must be active online at the same time. However, it is not necessary for users in asynchronous CMC when they exchange messages to be active online simultaneously, rather they can be sent and answered not immediately (Herring, 2007).

Some researchers (Green, 1998; Im & Lee, 2004, as cited in Bowler, 2009) argued that asynchronous CMC modes (e.g., e-mails, discussion boards, and wikis) afford students with

many learning occasions due to the fact that they have time to reflect and write extended texts. Even learners in asynchronous CMC are flexible in enrolling and responding whenever and wherever they like, others disagreed and claimed that they are considered as a problem when it comes to immediate feedback and discussions in conversations (Pilkington, 2004, , as cited in Bowler, 2009). In this case, Chen, Ko, Kinshuk, and Lin (2005) believed that synchronous CMC are more relevant when it comes to enhancing one's style in exchanges (as cited in Bowler, 2009).

2.3.2.2. Text-based Versus Audio/Video-based CMC

CMC research is sometimes categorized not as synchronous versus asynchronous modes but as text-based versus audio/video-based CMC. Text-based CMC, which refers to a writing mode, entails e-mails, blogs, text chat, discussion forums, etc. It is the mostly common studied amongst CMC (Tian, 2011, as cited in Zhang, 2015). However, studies conducted on audio/video-based CMC are few as compared with text-based CMC. This is maybe due to the difficulty of organizing audio/video conferencing (Hara & King, 1995) and issues of network connectivity (Bateson & Daniels, 2012, as cited in Zhang, 2015).

2.3.3. Computer-Mediated Discourse

Herring (2001) coined the term "computer-mediated discourse" (CMD) which is a discipline of CMC. She defined it as the action of sending and receiving messages through computers. CMD studies the linguistic features and how language is used in online communication by users. CMD is mostly text-based. Baron (1984) foreseen that users of

CMC would employ “few subordinate clauses” and a narrower range of vocabulary (as cited in Herring, 2001).

While Herring (2001) used the term CMD, Crystal (2004) used the term “netspeak” to refer to the language used in the Internet. He defined it as “a type of language displaying features that are unique to the Internet” (p. 18). Crystal (2001) used this term to describe the communication that takes place in CMC. Pursuing this further, he said that “it is neither ‘spoken writing’, nor ‘written speech’”(p. 238). That is, it has special characteristics which distinguish it from both writing and speech. Accordingly, the net has brought about remarkable changes in the way people communicate; the traditional F-t-F communication was replaced by CMC. It is described as hybrid, i.e., it is written; it has speech characteristics.

Even though CMC technology appeared nearly in the past decade, it has become easily attainable. It has become fashionable that users have adopted the phenomenon of using CMC terms in non-CMC settings. Crystal (2004) clarified the idea by giving examples from recently over-heard conversations.

- It's my turn to download now (i.e. I've heard all your gossip, now hear mine)
- Let's go offline for a few minutes (i.e. let's talk in private)
- He's 404 (i.e. he's not around)
- That's an alt-dot way of looking at things (i.e. a cool way)
- Are you wired? (i.e. ready to handle this)
- Get with the programme (i.e. keep up)
- He's living in the hypertext (i.e. he's got a lot to hide)
- E you later(said as a farewell) (p. 19)

Unlike speech, or F-t-F interaction, netspeak has special properties that discriminate it from other types of real conversations. With regard to the language of netspeak, intonation,

rythms, speed, and all prosodic features are absent, so they are replaced by the use of capital letters, spaces, and particular symbols for indicating stress. Illustrations entail repeated letters (aaaaahhhhh, hiiii, oooooops, soooo), repeated punctuation marks (no more!!!!,whohe?????, hey!!!!!!!!,etc), capital letters for screaming (I SAID NO), space between letters for 'loud & clear' (W H Y N O T), and the use of asterisks for making emphasize(the *real* answer). Also, facial expressions and body language are missing in netspeak, so users employ smileys or emoticons to compensate their lack (Crystal, 2004). For example, the use of abbreviations (LOL) which stands for 'laughing out loud'(g= grin) (Crystal, 2001) is much common.

2.4. Computer Mediated Communication Through Social Net-working Sites

Communication via social networking sites (SNS) is increasingly prevalent. SNSs was defined as "web-based services which allow individuals to construct a public or semipublic profile within a bounded system, communicate with other users; and view the pages and details provided by other users within the system" (Boyd & Ellison, 2007, as cited in Ahmad, 2011, p. 124). In other words, SNSs are sites where individuals can have their own profiles and interaction with other users via chatting, audio/video conferencing, commenting on sundry posts, etc. Examples of SNSs include Facebook, Twitter, MySpace, Friendster, LinkedIn (Ahmad, 2011). Therefore, this study will put focus on FB.

2.4.1. Facebook

FB is a SNS created by Mark Zuckerberg in 2004. At first, only Harvard University learners could have access to it. Subsequently, the site expanded fast to Yale and Stanford and later to the entire world (Farquhar, 2009). Members in FB have their own profiles that contain their background information (names, nicknames, pictures, etc.). FB users have

different number of “friends”, and each member in FB has a “wall” that displays his/her posts, comments, etc. Importantly, users of FB can communicate with each other by sending text messages or through voice or video calls. Moreover, groups can be created on FB and members can be added anytime and anywhere where similar interests are expressed and shared as well as pages can be liked by users (Mack, Behler, Roberts, & Rimland, 2007, as cited in Gafni & Dari, 2012).

The number of persons that have FB accounts is on the raise. In February 2012, 845 million persons had accounts in this site, and it was estimated that they spare more than 9.7 billion minutes per day on FB (Facebook, 2012; Rush, 2012, as cited in Wilson, Gosling & Graham, 2012). Consequently, researchers have suggested that FB use can be extended not only for building social relationships with foreigners, one's familiar friends ,and family, but also it can be used for educational purposes (Selwyn, 2009; Madge, Meek, Wellens, & Hooley, 2009; Mazman & Usluel, 2010; Vivian & Barnes, 2010, as cited in Karini & Khodabandelou, 2013). Accordingly, Bosch (2009) argued that even FB is a social networking site, it is quickly considered as an approved e-learning platform (as cited in Petrović, Petrović, & Jeremić, 2012).

FB permits to strengthen ties amongst learners, often amongst those who share common interests, raise their motivation (West, Lewis, & Currie, 2009, as cited in Karini & Khodabandelou, 2013), and participate in doing activities for a better internalization of knowledge, i.e., learning by doing (Mdge, Meek, Wellens, & Hooley, 2009, as cited in Karini & Khodabandelou, 2013). Moreover, FB has the capacity to make learners cooperate and support each other's learning because it was stated that a myriad of learners use FB to communicate in exchanges and dialogues in groups (Bosch, 2009, as cited in Karini & Khodabandelou, 2013). Besides, it was claimed that FB provides peer-feedback and develops critical awareness (Mason, 2006; Lampe et al., 2008, as cited in Patrovic et al., 2012).

2.4.2. Studies Relevant to Facebook

As FB has become widely popular, this led researchers to investigate its impact on learning. McCarthy (2012) conducted a study on the use of FB as a technological tool and a replacement to the traditional teaching. Results showed that students considered FB as a beneficial tool, for it provides them with many occasions to experience their learning (as cited in Irwin, Ball, Desbrow, & Leveritt, 2012). Another study was conducted by Jin (2015) where FB was used as a CMC tool. After integrating it in the classroom, students were asked to interact with American learners to develop their ICC. Foreign learners in that study were inquired to discuss intercultural topics of their interests or that of the researcher after designing a FB page and posting topics on it, and learners were commenting on them. The findings were positive because FB provided foreign learners with the environment for interacting interculturally with speakers of the TC; they were allowed to manifest their ICC ability through this chance.

Other institutions implemented FB in their educational organizations. From their report, Fernández and Gil-Rodríguez (2011) found out that a host of higher education colleagues in the USA and Canada initially implemented FB as a platform for academic goals. For example, Michigan University employed FB for the sake of posting news and making members, which are university learners, in touch. Likewise, the University of Stanford employed FB also in order to make learners share information about their research and even for lecturers' tutorials. The University of Florida gets profit from FB and used it in the same way (as cited in Karini & Khodabandelou, 2013).

2.4.3. Difficulties and Limitations for Implementing Facebook

Even most teachers are aware of the effectiveness of integrating technology into the classroom, namely FB, they do not find it an easy task to apply because teachers are restricted by the curriculum, and they have to attain its objectives to prepare students for further courses (Mc Loughlin & Lee, 2008). On the contrary, some teachers maybe skillful at adding some FB activities into the curriculum, but others reject this idea due to their likeness and preferences to the traditional way of teaching (De Pew, 2004). Opposition may come also from the newly graduated teachers who are accustomed to use those technologies in their daily life practices, but the problem lies in the classroom as they find it difficult to implement them there because when they were students, they did not get used to studying with such innovations in the classroom (Dieu & Stevens, 2007).

Some teachers see learning through such a tool as a waste of time, and learners become addicts to it (Kolaitis, Mahoney, Pomann, & Hubbard, 2006). Besides, interests about FB as a way of destroying learners have been increased (Wise, Skues, & Williams, 2011, as cited in Irwin et al., 2011). Many studies have been tackled on the effect of FB on learners' time. For instance, Kirschner and Karpinski (2010) found that there is a correlation between the use of FB and learners' achievements. That is, students who do not use FB are high achievers **as compared with** those who do, **which** are considered low achievers. As a result, "Facebook addiction disorder" is a new concept brought by American psychologists to describe users that are FB addicts and incapable of controlling themselves (Lee et al., 2012).

Generally, language learners find it difficult to communicate on FB with others, for they lack the required ability to do so (Furman, Goldberg, & Lusin, 2007). In addition, Vie (2007) was of the view that teachers lose control on their learners, and **their authority decreases** in the classroom when learners view their personal information on FB. If teachers opt for remaining

their personal profiles related to the activities done in the classroom, their statuses are threatened. Meanwhile, students will not have the entire freedom as far as their profiles on FB are concerned. They become confused and unaware of what should be included there and what not. Another problem arises when students find themselves obliged to interact with their teachers in a way they are not habituated to (Thorne, 2006). In this case, students do not feel at ease at all (Vie, 2007). Importantly, the main limitation addressed to FB is that there is no grounded theory which assures the foundation of FB **as a way of teaching and learning** (Bates, 1995).

2.4.4. Teachers' and Learners' Attitudes

The majority of nowadays learners use FB on a daily basis for diverse goals. Yet, they have different stances on its use in formal education. Roblyer, McDaniel, Webb, Herman, & Witty (2010) concluded from their study that learners at University express their willingness and readiness to use FB to support their work in the classroom. Likewise, Irwin et al. (2012) investigated student's perceptions of using FB as an interactive learning means at university. Results indicated that students welcome this idea as an extra tool for conventional teaching.

In a similar vein, Ophus and Abbit (2009) reported that learners were largely supportive the use of FB as an academic tool. In contrast, Summer, Holly, M'Randa, and Cassidy (2013) stated that learners do not prefer to use such tools as FB in their classes, for the fact that they do not like to mix between their private and educational **life**.

Teacher's perceptions in regard to the use of FB in the classroom are also different. Some completely disagreed with the integration of FB because it was viewed as an informal learning. As José (2011) maintained:

Teachers often view these technologies as superfluous or simply not conducive to better learning integrating such tools as Facebook and Skype into their courses. Loss of control is an important factor for many teachers who might see the adoption of... [these tools] as not only disruptive, but also as a further erosion of academic rigour, and ultimately, of their traditional role and relevance. (as cited in Hafsi & Kebsa, 2015, p. 15)

Nevertheless, others wholeheartedly supported the idea that FB should be used in the classroom because they are using it in everyday life, and they believe that it is very useful for both teachers and students (Grunwald Associates LLC, 2009, as cited in Hafsi & Kebsa, 2015). From the above, one can conclude that teachers and learners around the world express mixed feelings towards the use of FB in formal learning; as a result, the present work is intended to investigate the Algerian teachers' and learners' views.

Conclusion

Technology is progressing over time, and this has brought a tremendous shift in the educational atmosphere. Therefore, students have the possibility to learn anytime and anywhere autonomously. In general, this chapter highlights on e-learning as it is brought to the fore predominantly because of ICT. However, in particular it sheds light on the new way of communication namely CMC on FB as being different from F-t-F interaction and its different features, and its effect on academic purposes.

Chapter Three

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Chapter Three

Methodology

Introduction

Unlike the previous chapters, which are a review of the literature about developing ICC and FB as an emerging e-learning platform, this chapter is devoted to the practical part. More specifically, it deals with methodology. It begins with a reformulation of the research questions. Then, it succinctly explains the description and administration of the research tools and description of the population.

3.1. General Design of the Study

It is of significance to restate the research questions of this research. Therefore, this study aims at answering the following questions:

- What are the attitudes of the Algerian EFL university teachers and learners towards the role of FB in developing learners' ICC?
- What are the attitudes of the Algerian EFL university learners towards the role of FB in enhancing their ICC?
- Do the Algerian EFL university teachers and Learners think that e-learning can substitute the traditional classroom instruction when it comes to developing EFL learners' ICC?

To answer the foregoing questions, the researcher opted for two research tools to be used: a questionnaire for EFL learners and a semi structured interview for EFL teachers.

3.2. Students' Questionnaire

3.2.1. Description of Students' Questionnaire

The questionnaire which is a quantitative research tool used to collect data in a form of statistical numbers is used because it is very suitable for a large sample, and it is easy to be administered; as it is suitable tool for finding out what people think of a certain phenomenon. The questions employed to gather data in this questionnaire are of two types: closed (or closed-ended) and open-ended. With regard to closed questions, the respondents are enquired to opt for 'yes' or 'no' answers, on the one hand, or they are asked to pick up the right choice amongst others that best suits their opinions. Open-ended questions do not restrict the informants with any choice. They were asked to let the respondents free in expressing their opinions (Dornyei, 2003).

The questionnaire is made up of 32 questions presented in four sections: general information, learners' use of FB, developing ICC, and the use of FB for developing learners' ICC. Particularly, the first section, which entails two (2) questions, is concerned with learners' opinions about the use of technology in their classes. That is to say, whether they use technology in their learning or not (Q1), and if so, what their views on it when it comes to learning English (Q2).

The second part of the questionnaire, which is composed of eleven (11) questions, seeks to gather data about learners' frequency of using FB as well as their goals behind its use. Then, the third section in turn encompasses ten (10) questions; it revolves around learners' views on ICC teaching and development. Hence, learners were probed primarily about the meaning of culture from their points of view and their stances on integrating culture in FLT. Also, they were probed into the meaning of ICC as well as the way of developing it. The last section,

which is made up of nine (9) questions, seeks predominantly to reveal students' attitudes towards the role of FB in developing their ICC.

3.2.2. Administration of the Questionnaire

The questionnaire was administered on the 13th of April to all (92) first year Master EFL students at Mohammed Seddik- Ben Yahia University, Jijel. The respondents were given some time to answer, and then they handed them to the researcher on the spot. Expectedly, out of 92 students only 73 students returned it full with answers, the rest were returned empty.

3.2.3. Description of the Population

The major aim behind selecting first year English Master students and not the other years is due to the fact that they have spent more years studying English at University than the others. Furthermore, unlike the other years, first year master students are studying pragmatics as a module which “ studies the factors that govern our choice of language in social interaction”, i. e., certain phenomena that are related to the TC as politeness and speech act (Crystal, n.d., p. 120).

3.3. Teachers' Interview

3.3.1. Description of Teachers' Interview

The interview is another qualitative research tool which aims at, according to the research question, investigating whether teachers of English as a foreign language at Mouhammed Sedik Ben-Yahia University have positive attitudes towards the role of FB in developing the Algerian EFL learners' ICC. That is, whether these teachers support the idea that FB is an e-learning platform and can be used for fostering learners' ICC.

The interview is an appropriate research tool for understanding others' attitudes profoundly. It is semi-structured. That is, the researcher prepared the questions in advance, and the interviewees were free to answer them in the way they like (Dawson, 2002). It is made up of nineteen (19) open questions. At first, the interviewees were asked some background questions (Q 1, 2) about the subject they are teaching and the experience of teaching that subject. Subsequently, they were probed into their views in general on the effectiveness of using technology in their classes (Q3). After that, (Q 4, 5) were posed to get clearer insights into teachers' opinions concerning e-learning as an innovative way for learning. (Q5, 6, 7, 8, 9, 10, 11) revolve around FB as an e-learning platform. Hence, they aim at reaching the point of whether teachers are supportive to this particular SNS, and whether there is an implementation of FB or not. Afterwards, they were inquired about the meaning of the word culture (Q 12), whether they are with integrating culture in FLT or not (Q 13), the meaning of ICC (Q 14), and whether they aim at developing learners' ICC or not (Q 15). Then, they were asked if they think that e-learning should replace traditional F-t-F classes or not when it comes to ICC development (Q 16). Particularly, (Q 17, 18) deal with teachers' stances on the role that FB plays in developing learners ICC, or they are resistant to that idea. Also, teachers were demanded to mention the advantages as well as the limitations of FB when it is deployed for the foregoing purpose. Last but not least, further comments and suggestions were welcome if teachers were willing to add them (Q 19).

3.3.2. Administration of Teachers' Interview

The interview has been implemented on the 18th, 19th, and 20th of April in the teachers' reading room at the department of English_ University of Mohammed Seddik Ben-Yahia, Jijel. Each one took an average of twelve minutes. The interviews were type-recorded except for two of them where the interviewer resorted to note taking.

3.3.3. Description of the Sample

The interview was conducted with seven teachers particularly two teachers of **civilization**, two teachers of literary texts, and three teachers of oral expression. That is to say, the sample of this study is purposive. The interviews were type-recorded except for two of them where the interviewer resorted to note taking. The primary reason behind selecting teachers who are teaching the aforementioned subjects is the fact that the nature of their modules involves teaching culture in itself.

Conclusion

This chapter so far is the research design. It deals with description and administration of the research instruments. Also, it includes the reason behind choosing the questionnaire and the interview as tools for conducting this study. Moreover, the chapter entails both the sample of students and teachers who are involved in this study as well as the motive behind their choice. The coming chapter is concerned with analyzing data gathered from the questionnaire and the semi-structured interview.

Chapter Four

Data Analysis

Introduction

4.1. Students' Questionnaire

4.1.1. Analysis and Interpretation of the Questionnaire

4.1.2. Discussion of the Results

4.2. Teachers' Interview

4.2.1. Analysis and Interpretation of Teachers' Interview

4.2.2. Discussion of the Results

Limitations of the Study

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Chapter Four

Data Analysis

Introduction

This chapter, is like the third chapter, represents the practical part. Particularly, it deals with data analysis. Therefore, it starts with interpreting data gathered by the research instruments and then discussing it. That is, after reporting data gathered by the questionnaire and discussing it, the same will be done with data gathered by the interview. It culminates with limitations of the study and recommendations for further research.

4.1. Students' Questionnaire

4.1.1. Analysis and Interpretation of the Questionnaire

Section One: General Information

Q 1: Do you use technology in learning English in class?

Table 3.1

The Use of Technology in Learning English

Options	Subjects	%
Yes	66	90
No	7	10
Total	73	100

The very first question deals with the use of technology by learners. It chiefly aims at discovering whether learners deploy technology in their learning process or not. Table 3.1.

shows that the vast majority of students' choices are "yes" (90%); however, the rest of them (10%) answered "no".

Q 2: If your previous answer is "yes", do you think that the use of technology in class can improve your English learning?

Table 3.2

Students' Attitudes towards the Effectiveness of Using Technology in Class

Options	Subjects	%
Yes	64	97
No	2	3
Total	66	100

Question two is a follow-up to question one in the sense that students whose responses were "yes" in the latter were queried to answer the former. Hence, this question primarily aims to find out their stances on the usefulness of technology for enhancing their learning of English. As it can be noticed from the table above, the overwhelming majority of learners (97%) considered technology as being a **way of betterment for learning English**. However, two students (3%) replied negatively.

Section Two: Learners' Use of Facebook

Q1. Do you have a Facebook account?

Table 3.3

Students' Use of Facebook

Options	Subjects	%
Yes	64	88
No	9	12
Total	73	100

This question is an endeavour to find out whether the students under consideration use FB or not. Importantly, more than three quarters (88%) stated that they have FB accounts. However, the remaining percentage (12%) admitted that they did not have an account in FB. It is worth mentioning that the sample of this study is reduced to include only those students who are familiar with FB and exclude others. That is to say, the sample initially was made up of 73 first year English Master students, but it has become 64 students.

Q2: How long have you been using Facebook?

Table 3.4

Experience in Using Facebook

Options	Subjects	%
a. Less than one year	10	15.5
b. One to two years	12	19
c. Two to three years	10	15.5
d. More than three years	32	50
Total	64	100

This question was particularly addressed to find out the number of years of experience on the use of FB to see whether they are familiar with that SNS or not. Surprisingly, only half of the respondents (50%) claimed that they have been using FB for more than three years. As ten students (15.5%) went for opting “two to three years”; the same percentage of students (15.5%) had their choices “less than one year”. The remaining students (10%) stated that they have been using FB from “one to two years”.

Q3: Do you use Facebook daily?

Table 3.5

Students' Daily Use of Facebook

Options	Subjects	%
Yes	51	80
No	13	20
Total	64	100

This question was designed to find out whether learners use FB on a daily basis or not. It is observed from Table 3.5 that, **interestingly**, more than three quarters of learners (80%) responded positively while thirteen students (20%) responded negatively. Hence, these results so far have shown that even only half of the sample (50%) has been using FB for more than three years; it becomes clear that the targeted learners are familiar with FB as fifty one students (80%) stated that they are always using it.

Q4: If your answer to the previous question is “yes”, how much time do you spend **on** Facebook in an average day?

Table 3.6

Time Spent on Facebook by Students

Options	Subjects	%
a. Less than one hour	8	16
b. One to two hours	16	32
c. Two to three hours	9	18
d. More than three hours	17	34
Total	50	100

Regarding this question, learners were asked about the number of hours spent on FB on a daily basis. That is to say, this question at hand was addressed only to those learners who answered “yes” in the previous question (i.e., they always use FB). As it is shown in the table above, eight students (16%) opted for “less than one hour”, 16 students (32%) opted for “one or two hours”, and nine students (18%) opted for “two to three hours”. The highest percentage of students (34%) opted for “more than three hours”. Also, one student did not answer.

Q 5: How many friends do you have on Facebook?

Table 3.7

Students' Friends on Facebook

Options	Subjects	%
a. Less than 50	40	63
b. 50 to 100	13	21
c. 100 to 300	4	6

d. More than 30	6	10
Total	64	100

This question seeks to find out the number of friends that learners have for the sake of seeing to what extent learners use FB for socialization purposes. Based on students' replies to this question, it can be observed that the highest percentage of students (63%) ticked for the option "less than 50", and thirteen students (13%) stated that they have "50 to 100" friends, only four students (6%) chose the option "100 to 300" and the remaining students (10%) stated that they have more than 300 friends. Hence, one can conclude that the participants do not use FB mainly for making friends as more than half of them stated that they have less than 50 friends.

Q6: What is your favourite feature on Facebook?

Table 3.8

Students' Favourite Feature on Facebook

Options	Subjects	%
a. Statuses updates	6	9
b. Sharing information, videos, etc.	18	28
c. Text chat	24	38
d. Video/audio chat	10	20
e. Games	6	9
Total	64	100

According to (Q6), students were asked about their best feature in FB. Results show that text chat gained the highest percentage (38%) amongst learners. Equal percentages (9%) of students opted for “status updates” and “games”. Others, (28%) and (20%) of students chose “sharing information, videos, etc.” and “video/ audio chat” respectively.

Q 7: Why do you use Facebook?

Table 3.9

Aims of Using Facebook

Options	Subjects	%
a. Learning	11	17
b. Making friends	5	7.81
c. Pleasure	15	23
d. All of them	11	17
e. others	1	1.56
f. a+b	5	7.81
g. a+c	12	18
h. b+c	5	7.81
Total	64	100

The targeted learners were demanded to mention the aim behind their use to FB. This question seems to have divided the participants into different categories. As it is distributed in the table above, (17%) of the subjects claimed that their goal behind using FB is “learning”. Unsurprisingly, only (nearly 9%) claimed that they are using FB to “making friends”. In addition, a considerable number of learners (23%) stated that they are using this particular SNS to take delight. Eleven students (17%) said that they utilize it for all the three purposes

mentioned before. However, one student stated that he/she uses FB for another purpose namely business. Other twelve students (19%) claimed that their uses to FB are restricted to both learning and entertainment. Others stated that taking pleasure and knowing other friends are their goals behind using FB. It can be said that most learners' aims behind having a FB account are due to one of the aforesaid purposes, but for some it is not limited to one purpose. Notably, nearly 60% (17%+ 17% +7.81% +18%) pointed out that they utilize FB for either learning alone or associated with other reasons.

Q 8: Do you belong to any English language groups or learning page on FB?

Table 3.10

Students' Use of Learning English Pages and/or Groups in Facebook

Options	Subjects	%
Yes	54	84
No	10	16
Total	64	100

This question was intended to make sure that learners support the idea that FB can be used for learning through finding out the extent to which they belong to English learning pages and/or groups on FB. The overwhelming majority of respondents (84%) affirmed that they belong to English learning pages and/or groups. However, (10%) admitted that they do not belong to such pages and/or groups.

Q 9: What is the language that you use on Facebook?

- a. English b. Arabic c. Both d. Others

Table 3.11

Communication Channels Used by Learners

Options	Subjects	%
a. English	12	18.5
b. Arabic	3	4.5
c. Both	49	77
d. Others	0	0
Total	64	100

In so far this question is concerned, its main aim is to indicate the extent to which learners communicate in English. The highest percentage of learners (77%) ticked for the option “both”. Then, twelve students ticked for “English”; however, only three students ticked for “Arabic”. One can conclude that the vast majority of learners nearly 96% (18.5%+ 77%) use English when communicating via FB, be it alone or coupled with Arabic.

Q 10: Through which medium you communicate on Facebook?

- a. Text chat b. Video/ audio chat c. Both d. None

Table 3.12

Communication Medium Used by Learners

Options	Subjects	%
a. Text chat	50	82
b. Video/ audio chat	00	00
c. Both	11	18
d. None	00	00

Total	61	100
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This question, which was addressed only to those students who opted for “English” or “both” in the previous question, was designed to gain profounder insights into the medium of communication deployed by learners. Results illustrated in the table above show that the overwhelming number of students (82%) said that they prefer “text chat”. Others (18%) opted for “text chat” coupled with “video/ audio chat”. Interestingly, no one ticked for “none” which means that all learners communicate on FB.

Q 11: If you chat on Facebook using any communication medium, with whom do you mostly chat?

Table 3.13

Individuals that Learners Chat with

<i>Options</i>	<i>Subjects</i>	<i>%</i>
a. Family and relatives	5	8
b. Acquaintances	7	11
c. Study mates	13	21
d. Teachers	10	16
e. Individuals from the target culture and/or individuals belonging to different languages and cultures	26	43
Total	61	100

This question, which is like the previous question, is a follow-up to (Q9). It means that only 61 students were required to give an answer to this question. Accordingly, it particularly aims at finding out the extent to which the targeted learners chat with “individuals from the target culture and/or individuals belonging to different languages and cultures” as compared with “study mates” and “teachers” and the other two choices. It can be observed from the **above table** that less than half of the informants (43%) opted for (F) “individuals from the target culture and/or individuals belonging to different languages and cultures”. (21%) followed by (16%) opted for “study mates” and “teachers” respectively. The rest of them ticked for the remaining options.

Section Three: Developing Intercultural Communicative Competence

Q 1: What does culture mean to you?

Table 3.14

The Meaning of Culture According to Students

Options	Subjects	%
a. Customs	09	14
b. Beliefs	06	9
c. Knowledge	04	6.37
d. Literature	12	19
e. Traditions	04	6.37
f. All of them	25	39
g. Others	04	6.37
Total	64	100

In regard to this question, students were inquired into their opinions about the meaning of culture. This question is an attempt to find out whether the learners under consideration were of the view that culture is a component of big “C” and/or small “c” culture. Therefore, nine students (14%) believed that culture is customs. Other six students (9%) stated that culture is “beliefs”. “Literature” was the choice of eleven students (19%) while “all of them” was the option of (39%). Equal percentages were noticed, (nearly 7%) for knowledge, (nearly 7%) for traditions, and (nearly 7%) for others. Only one student provided another definition of culture which is civilization.

Q 2: Do you think that learning English as a foreign language entails learning its culture in parallel? Please, explain.

Table 3.15

Students' Opinions about Learning the Target Culture

Options	Subjects	%
Yes	53	83
No	11	17
Total	64	100

Under the banner of this question, learners were inquired into their stances on learning English in relation with its culture. According to Table 3.15, (83%) of the informants answered positively. However, (17%) of them disagreed with the view that culture should be related to language in teaching. It is worth remembering that students were asked to justify their choices. First and foremost, light should be cast on those who said “yes”. In fact, amongst those students, only 44 provided their justifications. **As it is shown below:**

- “Because language and culture are related” (19 students).
- “Because learning culture helps and makes learning a language easier”(7 students).
- “To communicate appropriately and avoid communication breakdowns(6 students).
- “Because language should be learnt in its cultural context to be understood”(4 students).
- “Because it is important to learn both of them”(2 students).
- “Because when learning English, we understand the beliefs of others and their way of thinking”(3 students).
- “Because learning English requires you to act as a native speaker and this does not work without learning its culture”(1 student).
- “Because to be very competent in a language, culture should be learnt too”(2 students).

11 students amongst 64 said “no”, but only 6 of them justified their answers. As it is shown below:

- “Because learning culture should not be realized through teaching, but there should be a contact with its speakers” (2 students).
- “Because if English is taught to us as a SL (i.e., used outside), culture is needed to be taught, but it is taught as a FL” (2 students).
- “Because learning about the foreign culture can affect ours negatively”(1 student).
- “Because I have been learning English for 4 years at university, but I have only a little bit information about its culture”(1 student).

Q 3: Do you find difficulties when you communicate in the target language?

Table 16

Learners' Difficulties in the Target Language

Options	Subjects	%
Yes	50	78
No	14	22
Total	64	100

This question was asked for better understanding whether students face any troubles when interacting in the English language or not. It is apparent from the **above table** that students (78%) widely held that they do encounter problems in this regard while the rest of them (22%) answered negatively.

Q 4: If your answer to the previous question is “yes”, with whom do you find difficulties when you communicate in the target language?

Table 3.17

Individuals that Learners Encounter Difficulties in Communicating with

Options	Subjects	%
a. individuals from your country	4	6
b. Individuals belonging to different cultures	10	20
c. Individuals from the target culture	22	44
d. All of them	5	10
A+B	1	2
A+C	2	4

B+C	2	4
Total	50	100

As far as question four is concerned, it is a follow-up to question three. It means that students who said “yes” in the previous question were required to give a reply for this question. Accordingly, a significant number of learners (44%) ticked for “individuals from the target culture”, followed by (20%) who in turn opted for “individuals belonging to different cultures”, then only (6%) opted for “individuals from your country”, and (10%) said that they face hindrances with all those individuals. Additionally, a limited number of learners selected two difficulties. One can conclude that the majority of respondents (68%) face difficulties while dealing with individuals from the TC and those who belong to different cultures. Yet, a limited number of them 22% (6%+10%+2%+4%) stated that their major difficulty is either alone with individuals from one’s country or associated with other options. One may say that it is due to the fact one has subcultures in one’s country. That is, even we speak the same language, we perceive things differently

Q 5: Which difficulties do you mostly encounter?

Table 3.18

Difficulties that Learners Encounter in the Target Language

Options	Subjects	%
a. Vocabulary	20	40
b. Pronunciation	15	30
c. Culture	13	26
d. Others	2	4
Total	50	100

In regard to (Q5), it particularly aims at recognizing the different areas of difficulty that the students under consideration encounter in the TL, and the extent it is related to cultural differences. Surprisingly, the highest percentage of learners (40%) said that they find difficulties as far as vocabulary is concerned in the target language. Subsequently, (30%) said they strive to understand the English pronunciation. Yet, only (26%) opted for culture to be their area of difficulty. Also, two learners which are represented by (4%) said that their difficulties are different from those in the options, but only one student specified it namely “fluency”.

Q 6: If you face with a difficulty in interpreting, acting, or reacting using the target language, would you behave in the same way as you do in your culture?

Table 3.19

Learners' Interpretations and Behaviours in the Target Culture

Options	Subjects	%
Yes	37	58
No	27	42
Total	64	100

This question was designed to find out whether learners would resort to their native language in case they are not aware of the appropriate behaviour in the target culture. As illustrated above, more than half of the respondents (58%) answered positively while (42%) of learners were opponents to the idea of behaving and interpreting in an identical way to their NC.

Q 7: As a learner of English, which culture do you think is the best?

- a. The Algerian culture is better than the English culture
- b. The English culture is better than the Algerian culture
- c. Both are equal

Table 3.20

Learners' Attitudes towards the English Culture and Algerian Culture

Options	Subjects	%
A	28	44
B	18	28
C	18	28
Total	64	100

This question mirrors learners' attitudes towards the TC and the NC. It primarily seeks to find out whether the targeted learners hold positive or negative attitudes towards the aforementioned cultures, or they stop having any kind of attitudes. Surprisingly, twenty eight students (44%) strongly believed that the Algerian culture is better than the English culture. In the same line of thought, (28%) of participants alleged that the English culture is better compared with the Algerian culture. Importantly, only (28%) thought that both cultures are equal.

Q 8: What does intercultural communicative competence mean to you?

- a. Acting and reacting appropriately in the target language as if you are a native speaker.
- b. Viewing the target culture as being superior at the expense of criticizing one's own culture.

- c. Keeping one's own values and adopting that of the target culture to function appropriately in intercultural situations.
- d. Viewing one's own culture as superior and the target culture as inferior.

Table 3.21

The Meaning of Intercultural Communicative Competence According to the Students

Options	Subjects	%
A	30	47
B	2	3
C	30	47
D	2	3
Total	64	100

This question addressed students' perceptions on the meaning of ICC. Unexpectedly, this question divided the respondents into various equal categories. Almost half of them which represent (47%) opted for the correct meaning: "keeping one's own values and adopt that of the target culture to function appropriately in intercultural situations". Surprisingly, the same number of students, which represents (47%) and selected the right answer, opted for the wrong **answer**: "acting and reacting appropriately in the target language as if you are a native speaker". One can attribute those equal percentages to the fact that students confuse between communicative competence and ICC. That is, learners think that ICC means to acquire the native speaker's language proficiency which is the ultimate aim of communicative competence, and this in turn may be refer to the fact that EFL teachers put utmost importance in their teaching to the native speaker yet not the intercultural speaker.

Q 9: According to you, what is the best technique for developing your intercultural communicative competence level?

Table 3.21

Students' Favoured Techniques for Developing Intercultural Communicative Competence

Options	Subjects	%
a. Listening to music	8	12.5
b. Watching films	21	33
c. Reading literary texts	20	31
d. Communicating with individuals from the target culture/ different cultures	13	20
e. Others	2	3.5
Total	64	100

This question seeks to find out students' favourable techniques for developing their ICC. According to the table above, only eight students out of sixty four (nearly 13%) stated that they **like** listening to music while twenty one students (33%) **selected** watching films. To add, twenty students (31%) indicated that they **prefer** literary texts. Also, thirteen students (20%) chose "communicating with individuals from the target culture/ different cultures" to be their favourite. Only two students selected (nearly 4%) other techniques, one of them **like** visiting foreign countries, and the other expressed his/her preference to reading culture loaded books.

Q 10: Where do you think intercultural communicative competence can be developed?

- a. In class b. Outside class c. Both

Table 3.22

Students' Attitudes towards Environments for Developing Intercultural Communicative Competence

Options	Subjects	%
a. In class	2	3
b. Outside class	21	33
c. Both	41	64
Total	64	100

This question at hand was addressed to ask students' about their attitudes towards the atmosphere of developing ICC. The results are presented in Table 3.22. Surprisingly, only 2 students believed that ICC can be developed in class, and others, twenty one students, (33%) thought that ICC can be developed outside the confines of the classroom. Interestingly, forty one students (64%) believed that ICC can be fostered in both environments.

Section Four: Using Facebook for Developing Intercultural Communicative Competence

E-learning (electronic learning) is the use of technological devices to deliver, enhance, and support teaching and learning inside/outside the confines of the classroom.

Q 1: Would you prefer e-learning to the traditional way of instruction (face-to-face classes) when it comes to ICC development? Please, explain.

Table 3.23

Students' Attitudes towards E-learning as a New Method

Options	Subjects	%
Yes	42	66
No	22	34
Totals	64	100

This question at hand mainly aims at probing into the informants' opinions about their preferences to e-learning as an alternative to traditional F-t-F classes for the sake of developing their ICC. From the observation of the table above, one can state that more than half of the students (42=66%) thought that e-learning is better than F-t-F classes for fostering their ICC. Justification was required in this question whatever the answer was. It is worth stating that only 29 students, which said "yes" provided their justifications. Hence, they argued that:

- "E-learning is very useful, but it should be used with F-t-F instruction not to replace it"(62%).
- "ICC is not taught in my class so through technology I can learn whatever I like"(15%).
- "I can learn anytime and anywhere without being restricted by the teacher"(10%).
- "Through e-learning I can learn by my own"(2%).
- "I can communicate with natives of English and others without travelling"(2%).
- "Technology, unlike the traditional classes which are boring, raises my motivation to learn"(9%).

Nevertheless, others (22=34%) answered “no”. Only fifteen students explained their choices. Their justifications are made up clear in what follows:

- “I prefer the two”(70%).
- “The classroom environment is much suitable for learning”(6%).
- “The much freedom given to learners through e-learning may encourage them to be lazy”(11%).
- “Some softwares are difficult to use”(13%).

In short, the majority who answered “yes” or “no” reasoned that e-learning should be coupled with F-t-F instruction yet not to use it as an alternative. In other words, they argued that e-learning is very beneficial, but it cannot replace the conventional classes; rather there should be an amalgamation between the two.

Q 2: Do you use activities in Facebook for enhancing your intercultural communicative competence?

Table 3.24

Students' Attitudes towards the Use of Activities in Facebook for Developing Intercultural Communicative Competence

Options	Subjects	%
Yes	42	66
No	22	34
Total	64	100

This question was asked to find out whether the targeted learners use FB to foster their ICC or not. Findings show that responses to this question vary considerably, more than half

of the participants which represent (66%) answered “yes”. However, the remaining students answered negatively which indicate that they are using FB for other purposes.

Q 3: Are you a member of any groups and/or any pages on Facebook for developing intercultural communicative competence?

Table 3.25

Students' Involvements in Pages and Groups for Developing Intercultural Communicative Competence

Options	Subjects	%
Yes	34	53
No	31	48
Total	64	100

As it is clear in the above table, this question was posed to discover whether the students are members in FB pages and/or groups that aim to foster ICC. Hence, this question divided the respondents into two. Accordingly, more than half of them (53%) answered positively while less than half of them opted for “no”.

Q 4: Do you view that activities on Facebook (posts, communication, games, etc.) would develop your intercultural communicative competence? If yes, please explain.

Table 3.26

Students' Attitudes towards the Use of Activities in Facebook for Developing Intercultural Communicative Competence

Options	Subjects	%
Yes	40	62.5
No	24	37.5
Total	64	100

This question aims to get a clearer point about whether the participants view that the multi-faceted activities on FB would help them foster their ICC or not. Most of learners (nearly 63%) agreed that activities in FB would serve for the aforesaid aim. However, other students (nearly 38%) totally disagreed with them. Only those who responded 'yes'(40= almost 63%) were concerned with explaining the motive for their approval. It is worth mentioning that out of 40 students, 37 students provided their justifications. These justifications will be listed in what follows:

- "When chatting, language is contextualized"(13.51%).
- "Some games can reflect the culture of countries that produce them" (2.7%).
- "Discussing cultural or topics with foreigners permits to get feedback immediately"(5.4 %).
- "Some posts (e.g., videos) can raise our cultural awareness"(2.7%).
- "Posting on FB information can be considered as a successful way to reflect people's customs and traditions" (16.21%).
- "Pictures can develop our cultural assumptions about others" (2.7%).

- “Through different posts on FB, differences and similarities between different cultures are to be distinguished” (%5.4).
- “Through different posts, you will be able to know others views on something” (16.21%).
- “You will be familiar with friends from other cultures through interacting and getting familiar with their behaviours and way of thinking” (2.7%).
- “You will be aware of others' cultures unconsciously when talking with them through FB” (32.47%).

Q 5: Do you think that integrating FB in your class would develop your intercultural communicative competence?

Table 3.27

Students' Views on Facebook Integration in their Classes

Options	Subjects	%
Yes	21	33
No	43	67
Total	64	100

Question 5 aims mainly at identifying the informants' stances on the integration of FB in their classes for developing their ICC. According to the above table, twenty one students (33%) favourably supported FB integration in their classes. Nevertheless, most of them (67%) starkly disagreed with that idea.

Q 6: Does Facebook motivate you to develop your intercultural communicative competence level?

Table 3.28

Students' Attitudes towards the Role of Facebook in Motivating them to Develop their Intercultural Communicative Competence

Options	Subjects	%
Yes	42	66
No	22	34
Total	64	100

This question was asked to elicit learners' views on the role FB plays in motivating them to develop their ICC. Results displayed in Table 3.28 show that a considerable number of learners (66%) were of the opinion that FB does motivate them to develop their ICC. Yet, (34%) of students had strikingly different opinions in that they opted for no.

Q6: In your opinion, what are the advantages of using Facebook for developing intercultural communicative competence?

It is worth mentioning that only 49 students out of 64 answered this question. That is to say, 15 students did not provide us with their responses regarding the advantages of FB. Among the benefits of FB that were claimed by the participants are stated in what follows:

- “You will know how to behave and react appropriately in situations that are unusual in our culture”(4.08 %).
- “You communicate with native speakers of English easily and with individuals from different cultures and thus acquiring new information about their cultures”(45.74%).
- “We will have a wide range of vocabulary”(10.2%).
- “There is no pressure put on learners; they can learn autonomously”(6.1%).
- “FB motivates me to learn”(4.08%).

- “It increases confidence especially for those introvert students” (2.04%).
- “It is beneficial for practising the spoken language and thus fluency”(8.16%).
- “There are no advantages”(6.12%).
- “You get the chance to practice the English language and thus better internalization
- “Improve your English level”(8.16%).

Thus, nearly 50% (45.74%+ 4.08%) stated that the benefits of using FB include raising awareness about the TC and/or different cultures and developing skills of interaction. On the contrary, the remaining percentage of learners mentioned a host of benefits that have to do with developing the TL in general (e.g., vocabulary, fluency, motivation, etc.).

Q 7: In your opinion, what are the drawbacks of using Facebook for developing intercultural communicative competence?

First and foremost, only 36 students out of 64 furnished the research with their answers to this question. According to learners' answers, FB has a number of limitations which are expressed in what follows:

- “Using FB to develop ICC might lead to imitating others' behaviours” (14%).
- “Affecting negatively our culture (especially religion, values, beliefs, and customs)” (15%).
- “Resulting in losing our culture at the expense of adopting others”(42%).
- “Trying to spread bad stereotypes” (2%).
- “Change your attitudes from positive to negative via posts in FB” (1%).
- “FB is a waste of time”(9%).
- “FB leads to addiction”(4%).
- “Information given in Facebook is not reliable” (3%).

- “Using abbreviations affects negatively the correct spelling(e. g., plz)” (5%).
- “Information that is posted is imparted to the learner without effort” (1%).
- “Because in FB users tend to use a lot of abbreviations, this has negative effect on the correct spelling”(3%).
- “The use of informal English like slangs may affect negatively the academic English”(1%).

According to students answers on the previous question, unpredictably, the vast majority of them (74%= 14%+42%+15%+2%+1%) view FB as a danger on their NC when used to develop their ICC. The rest of students mentioned some drawbacks as addiction, wasting time, unreliability.

Q8: Do you like to add further comments and suggestions?

Actually, 22 students added comments and suggestions. They will run as follows:

- “A good questionnaire; good luck”.
- “Some questions are almost the same”.
- “The term ICC is not clear”.
- “Reading posts and interacting with others in FB has **less benefits** compared with real world interaction”.
- “Despite the fact that FB helps developing ICC, it may also destroy ethics, culture, and it is dangerous for us as we are Muslims”.
- “Best way to learn others’ culture is to travel”.
- “We should be aware of how to use FB because it has double tranches (negative and positive)”.
- “The use of e-learning as a form of technology is helping nowadays learners to develop their English”.

- “People should stop using FB because it is a tool used by Westerners to kill the Islamic culture”.
- “FB is changing our behaviour, norms, and beliefs”.
- “FB is a waste of time”.
- “Using only FB to develop ICC is useful but not sufficient”.
- “Learning a language with its culture is very important, but attention should be paid because electronic sources are not always true”.
- “Facebook has advantages as well as disadvantages, so it depends on its users”.
- “Nowadays, FB is an important learning tool for EFL learners”.
- “FB is useful to develop ICC if its use coupled with watching movies and reading literary works”.
- “FB is dangerous as cyber bullying takes place, so we should be wary learners of its use”.
- “If users use FB for positive things, it will be beneficial”.
- “People should be aware of its positive and negative effects to benefit from it”.
- “F-t-F interaction should reappeared again as FB killed it”.
- “FB can be helpful and harmful, so it depends on its users”.
- “FB is an efficient way to develop ICC”.

4.1.2. Discussion of the Results

Concerning the above results, one can draw many conclusions from them. In regard to the first section of the questionnaire, its main aim is to discover general information about learners' use of technology in learning English and their stances on its effectiveness. Results show that (90%) are of the view that technology supports their learning. Thus, they have positive attitudes towards technology use in learning English in their classes.

The second section of the questionnaire is devoted to the use of, FB by learners, particularly its frequency and goals behind using it. Results indicated that the vast majority of learners (88%) mentioned that they have FB accounts. As a result, the sample was reduced to include only those students who have FB accounts and ignore those who do not. (Q 2) shows that half of learners (50%) mentioned that they have been using FB for more than three years which, in turn, indicates that they are familiar enough with it. Additionally, it is safe to say that learners are active users of FB because they claimed that they (80%) log in every day, and a limited number of them (37%) stated that they spend more than three hours per day logged in. Learners prefer 'text chatting' (Q6, Q10) as the best feature on FB or the best way to communicate with. This is maybe due to the fact that they use abbreviations and fake names and unreal pictures (hidden identity) while chatting.

EFL learners are using FB for educational purposes as it is clear from the results of (Q 7) that showed that (almost 60%) use FB for only learning purposes, or coupled with other purposes as well as their joining English language groups and/or pages on FB (Q8). With regard to the medium used in FB, learners admitted that more than three quarters chat only in English or coupled with Arabic (Q 9); this strengthens the aforestated conclusion that learners support the idea that FB is a learning instrument. Besides, (Q 11) showed that only a limited number of learners (12=19%) use FB to chat with family members and acquaintances, and the rest interacted with others from university be they teachers, learners, or with individuals from other cultures.

The third section of this questionnaire is devoted to developing and teaching ICC. A noticeable number of the informants believed that culture is "all of them" (Q 1). That is, it is composed of both big C culture and small c culture: Culture is customs, beliefs, knowledge, literature, and traditions. As far as the second question is concerned, students represented by

(83%) hold positive attitudes towards teaching English in parallel with its culture demonstrating, by a great number, that language and culture are intertwined.

Moreover, a vast majority of learners admitted that they find difficulties when communicating in the target language. Interestingly, they claimed that these difficulties are due to vocabulary (Q3) especially when interacting with individuals from the target language (Q 4). Significantly, One can notice that the students under consideration do not find the target culture as a hindrance as compared with vocabulary and pronunciation. One can attribute this to the fact that the meaning of words is not only literal, but it is also associated with culture (knowledge of culture would facilitate the understanding of vocabulary). As stated in chapter one, language is culture loaded (Agar, 1994; Brown, 1994; Kramsch, 1998). The same is true for pronunciation. That is, students find difficulties regarding pronunciation perhaps because they learn and use in class the “Standard English”, but outside it is spoken differently by native speakers of English mainly because of regional dialects. Thus, one can attribute learners' difficulties that have to do with pronunciation to subcultures and cultural influence.

Also, most of the subjects (56%) claimed that they would behave in the target language as if they were communicating in their native language in case they were not aware of how to behave. This can be explained in terms of their ignorance that the two languages have not only different linguistic systems but also different ways of behaviour. Similarly important, it is tangible that a only a limited number of learners viewed that both the English and the Algerian cultures are of equal importance; however, most of them viewed one culture to be superior than the other. One can conclude that their answers are characterized by certain stereotypes. That is, they bear negative or positive attitudes towards their culture or the target one. Interestingly, only (47 %) of the respondents to (Q8) stated that ICC **means: keeping** one's own values and adopting that of the target culture to function appropriately in

intercultural situations. However, the same percentage thought that ICC **is to act** and react appropriately in the target language as if you are a native speaker. Thus, it is highly likely that most students ignore what is really meant by ICC, and the confusion they have between ICC and communicative competence, which aims primarily at mastering the native speakers' language and culture.

Concerning the students' views on the best technique for developing ICC, a great percentage of them **favour** watching films. This may be due to the nature of movies as they are seen and heard, "the visual culture" as named in Chapter one by Gabrovec **(2007)**. Besides, in regard to students' stances on the environment of developing ICC, findings are somehow surprising because only (64%) believed that ICC can be developed in both class and outside class. However, the rest of the informants believed that it can be developed only outside class. Hence, it is safe to say that this may be because EFL teachers do not give much consideration to the development of ICC in class.

The last section of the questionnaire demonstrates students' attitudes towards the use of FB as an e-learning platform for developing their ICC. According to the obtained results, most of the students hold favourable attitudes towards e-learning yet not as a replacement to the conventional way of instruction, but rather as a combination between the two. Additionally, a considerable number of the respondents back up the use of activities in FB for the sake of learners' ICC development. Another supporting argument of this line of thought is that they fervently agreed upon the idea that FB does motivate them to foster their ICC. Accordingly, they believed that those activities in FB especially communicating with native speakers of English provide them with valuable opportunities to raise their cultural awareness. Therefore, it is clear from learners' explanations (Q4, 6) that ICC entails knowledge in the first place (by most of them). It also encompasses skills by a limited number of them (especially the skill of

interaction), but only very few students talked about attitudes. All in all, most of EFL learners do hold positive attitudes towards the use of FB for developing ICC.

However, more than half of the respondents (67%) strongly disagreed with the implementation of FB in their classes for the purpose of enhancing their ICC. One can attribute their resistance to its implementation, even they are aware of its role in enhancing their ICC, to their frustration of changing classroom environment. Probably, they just favour FB as being a tool for distance learning but not in the classroom. That is, they do not like to mix between the two. Furthermore, from students' answers to (Q 7), one can conclude that they did not only mention some limitations to FB that researchers all around the world agree on such as addiction, but also others that are related to ICC. That is to say, students expressed their fears to FB because it is, for them, a tool through which they acquire beliefs, customs, etc. of others (the others' culture) at the expense of losing one's own culture. One of the students' comment, which is attention-grabbing is that "despite the fact that FB helps developing ICC, it may also destroy our ethics, culture, and it is dangerous for us; we are Muslims". In this regard, one can repeat the already mentioned speculation which is attributed to the possibility that students do not know what is meant by ICC. They are not aware that ICC was introduced to preserve one's culture but to know about others.

Comparatively, section one shows that students highly acknowledge the effect that technology plays in their English learning process, section two and section three illustrate that most learners use FB for learning, and the majority argued for the importance of intertwining culture and language respectively. Section four indicates that a considerable number use FB activities to develop ICC. Yet, they then seem to be anxious and afraid from this tool; probably, this is due to some reasons that are related not to FB but to FB users such as addiction. Learners spend a lot of time in FB, but they cannot control themselves and stop it. Also, the lack of teacher direction and guidance to develop learners' ICC results in learners'

fear to encounter other cultures: they are afraid of losing their own for the other, but if teachers provide help and guidance, this will be helpful (cf. Byram, 1997).

4.2. Teachers' Interview

4.2.1. Analysis and Interpretation of Teachers' Interview

1. Teaching Subject

To start with, three teachers said that they are teaching Oral expression. However, equal number of teachers (2) said that they are teaching civilization and literary text.

2. Teachers' Experience

Three (3) interviewees mentioned that they have been teaching the foregoing subjects for five years. Similarly important, one teacher said that he has been involved in teaching his subject for four years. Additionally, the rest three teachers stated that each one of them has started teaching the aforementioned modules for three years, two years, and one year respectively.

3. ICT's Implementation and Effectiveness

Chapter two reviewed the importance of implementing technology in teaching and learning. When asking teachers about the implementation of ICT's in their classes, **interestingly**, the majority of them replied positively. That is, almost all of them stated that they are using data shows, PCs, etc. They totally agreed that ICTs are very beneficial. They commented :

Well, they are real materials when you give students something real especially pictures, they will be motivated. [T1]

It engages and involves students because of the visual aids (e.g., data shows). They are always a plus. People live in an ever technological life, and they need to keep up with new technologies. [T2]

If you talk about for example British Civil War. You should include maps of major battles. If you talk about historical figures...sometimes you talk about Cromwell, and people do not know even Cromwell, so pictures photographs...the understanding of what the teacher is talking about. I think that ICTs does not break communication between what is the teacher is saying and what is. So ICTs limit teachers and learners in the same pace...in same class. [T3]

It brings variety and interest... to the lesson [T4]

Last year, I made my students listen to a poem...and then I made them watch a video...which discussed and clarified one of the most important ideas in the poem which was individualism. So it was quite useful for them, they understood the meaning of individualism...and this enables them to better understand the literary text, the poem. [T5]

They are helping as teaching materials at the same time as they help the teacher as aid as they are most of the time interesting to the students. They spark students' interest. [T6]

However, one teacher admittedly said that he is not using ICTs in his class. He clearly declared:

Because in the amphi the absence of the necessary equipment [T7]

4. E-learning

Chapter two reviewed e-learning as a new method for delivering courses. After the interviewees were given a brief definition of e-learning, they were probed into their stances on it, the vast majority of them agreed on one point in the sense that it is very beneficial for both teachers and students because it helps and eases delivering courses. They commented in a positive way:

I think it is useful... [T1]

I ...believe that e-learning is a way ...of delivering information through Internet, and since Internet is available, we can also combine ...many activities for example through e-learning I can a student contacting online through a given on Youtube or a given map ...through e-learning we try to combine many activities in the same time to what those students and teachers sharing . [T3]

From his comment, one can state that T 3 is talking about communication tools (e.g., audio/video conferencing) that are provided by e-learning.

It helps enormously nowadays mainly we are witnessing an antecedent leap in the field of technology ... we have to take the advantage of this in order to enhance the quality of the student learning as well as of teaching. [T4]

T4 claimed that we should benefit from technology for betterment in education.

It ...due to the fact that most students are interested in these devices and they became a part of their social life ...practices. They have a crucial role in teaching in general. [T7]

T7 argued that nowadays learners enjoy using technological instruments in their daily life as well as in education.

...I asked my students to do some research on the net...it was quite beneficial for them and for me... I try to make my students self-reliant, and e-learning helps them... to learn by themselves, not only rely on me because the teacher is not the only source of information in the class...

[T 5]

Importantly, T5 mentioned an important point that was discussed in chapter two which is students' roles as being active rather than passive in e-learning.

Well, I think it is both good and bad. Good: you can find whatever you want, i.e., different books that they will not find in libraries, or they are expensive. Bad: in many ways that students rely on them 100%.

[T 1]

However, T 1 claimed that even e-learning is very effective in the sense that it facilitates and provides learners with many learning opportunities, it has also negative effects.

5. E-learning in the Department of English

As stated in the literature (in chapter 2), a host of educational institutions around the world have implemented e-learning and the Algerian Universities are no exception. Hence, teachers were asked about whether **they see that it** is a must for the department to depend on e-learning in the future or not. Answers to this question seemed to divide the teachers into two parts. While some teachers (four out of seven) **viewed** that e-learning should be implemented in our study context, some others declared that it is early to grant that it should be implemented due to different reasons that will be shown below.

I do not think they will be implemented in the department; it is not interested in students' benefit. I think it is the teachers' job.

[T 1]

Surprisingly, T1 demonstrated that it is due to the department negligence to learners.

E-learning helps students to engage and will provide them with alternatives for F-t-F instruction, but the fact remains F-t-F instruction should be given primary importance.

[T2]

Openly, T 2 reasoned that he preferred F-t-F instruction.

E-learning in the Algerian University is still in the infancy stage. At Jijel University, I think we are far far far Am not sure here that the administration will rely on using such a technology ...because e-leaning means that we are using technology based , so how does it come that we move to technology-based which is a type of e-learning. We have many related problems to technology- sometimes for example if we use data show sometimes we are run out of electricity sometimes if I have a video like what happened this morning ...I cannot make to include so the problem can't be fixed, so there're many problems until we solve the problems of security...or promoting technology-enhanced tools, then we can move to technology-based tools such as e-learning.

[T3]

T 3's answer is congruent with the part of e-learning evaluation in Algeria (chapter 2) due to the fact that T 3 argued that Algeria in general concerning e-learning is still new and has not developed very much, and the department in particular. He talked about a crucial element that hinders the department to reach progress in e-learning, which is the lack of infrastructures

It is very early to say it will really work in our context especially because when we say a lot of things intervene here the whole background of students, some students may be able to be online, while others are not. It depends also on the teachers' capacity to master those tools the pc and all the components of e-learning.

[T6]

In a similar vein, T 6 shared nearly the same idea of T3. Yet, she mentioned different causes. Interestingly, the importance of being able to run those tools proves necessary.

Also, she admittedly said:

I need first of all to be trained and I need a lot of factors to help me succeed... [T6]

She meant that she has no prior experience in her career as a teacher as far as e-learning is concerned. She added an important factor, that was mentioned in the literature, that hampers her from implementing e-learning which is training.

The English department should do that. There are many lessons, many conferences, seminars which are just conducted via the web and they are called webinars [telecollaborations]... so there are ...presentations, lectures, workshops that happen in real time as users ...through video chatting, sharing, or asking questions.

[T4]

Of course, Because e-learning facilitates learning, and it helps the teacher , it is beneficial for both the teacher and the learner. The learner will get what is called the spirit of the scientific research, he gradually moves from relying on the teacher, an de independent... instead teachers come to the classroom and being the only source of information, and make much or great effort in delivering the lesson, students are going to do half or most of the work, and this facilitates the job for the teacher. [T5]

On the contrary, T 4 and T 5 which are with the view that the department must rely on e-learning in the future argued that e-learning is crucial for the chances it offers: learners are able to communicate with whoever they like. Also, students have become more independent and responsible for their learning. T 7 did not add any comment.

6. Facebook

At this point, the interviewees were asked whether they have a FB account or not. Expectedly, all of them declared that they have FB accounts. Moreover, T 3 admitted that he has two FB accounts.

7. Frequency of Using FB

The Interviewer attempted to know more about teachers' use of FB. Thus, they were inquired about the frequency of their use to FB. Most of teachers (four out of seven) claimed that they are using this SNS daily. Additionally, a teacher said that he very often uses it. On the contrary, two teachers seemed to share one thing in common in that they use FB every now and then.

8. FB as a Waste of Time

Chapter two reviewed that some educationalists contented that FB can lead to wasting time. Apparently, this question was asked to see whether teachers support this argument or not. First of all, two teachers (T 4, 6)openly stated that FB is not a waste of time. Particularly, one of them (T 4) added, "contact has never been a waste of time, and even we think it is a waste of time, we may learn many things". Implicitly, another teacher (T 3) implied from his answer that FB is not a waste of time. Conversely, he stated that his use to FB is restricted to contact his master students for mainly exchanging materials and discussing research matters. However, one teacher (T 2) appeared to wholeheartedly support the idea that FB is a waste of time. Furthermore, the remaining teachers (3 out of 7) had mixed feelings about the possibility for FB to be a waste of time or not. Therefore, they (T1, 5, 7) argued that FB can be either invaluable or beneficial. They strongly emphasized, "It depends on the users" of FB to be a waste of time or not.

9. FB for Learning

Chapter two has illustrated that FB has become a tool for learning and not only used for socialization purposes. According to the interviewees' answers, one can state that five, out of seven, teachers declared that they use it for educational purposes, yet most of them said not all of the time. That is, they use it for socialization purposes coupled with educational aims. Amongst these teachers, three of them explained their answers:

Because there are some pages and groups in Algerian learning English as a Foreign language and they are good. [T1]

Especially with those interesting pages like BBC World of Education, pages in which are being explained, grammar points. [T6]

Just for education. T 3 stated that he uses FB for communication with his students. [T3]

On the contrary, two teachers (T 2, 5) admittedly said that they do not use FB for educational purposes. In other words, their FB use is limited to other aims like making friends, entertainment, etc.

10. Recommendation of Using FB

To gain deeper insights into teachers' stances on using FB for learning, teachers were further asked whether they encourage their students to use that site or not for the sake of learning. Concerning this matter, two teachers (T 2, 5) openly declared that they do not urge their students to employ FB for the foregoing aims. T 2 directly demonstrated that FB is considered for him as a harmful tool for learners. Notwithstanding the fact that the T 5 said that she does not advise her students to use this SNS, she expressed her willingness to depend on it as well as her students in education. The remaining teachers (5 out of seven) indicated

that they strongly encourage their students for the aforementioned aim. Particularly, only two teachers (T 4, 6) added further comments regarding this matter at hand.

I always urge my students to have a FB account and to use it for educational purposes as for files, lessons, pictures, videos. [T 4]

They have time more than we do. After that, FB can be very beneficial. I always insist on my students to use it especially to talk to NS to learn a lot of things about their culture [T6]

11. FB Implementation

Chapter two reviews that many institutions have integrated FB in their classes, and other teachers have implemented it for their learners (i. e., creating groups and pages to be in touch with them outside class). Hence, this question at hand aims at revealing whether there is an implementation to FB by teachers or not either inside or outside the classroom. Surprisingly, all the interviewees sincerely claimed that they have never created or opened a FB page and/or a group for their learners. T 2 expressed his stark disagreement on this idea and added:

Using FB as an e-learning platform to implement e-learning is not enough, but it is good to use it just to update, etc. I am not a big fan of e-learning actually. [T2]

Three other teachers (T 1, 3, 6) gave similar reasons for not implementing FB for their learners. Accordingly, they find creating pages and groups a burden, and they suffer from time constraints, these are their main reasons behind not creating pages and/ or groups. Furthermore, T 4 honestly claimed that his main problem is due to the lack of expertise in technology. Interestingly, teachers (1, 5, 6) welcome this idea and said that they really hope to implement it in the coming years. Teacher 7 did not give any explanation.

12. Defining Culture

The very beginning of chapter one reviewed some definitions of culture. Similarly, this question will cast light on teachers' definitions of the word culture. Therefore, they offered the following definitions:

It is everything; it is our identity in short. [T 1]

It is an amalgamation of a certain people, traditions, and linguistic heritage. [T2]

Culture is part of civilization. Culture means ways of life of different peoples in different countries, means also beliefs, customs, traditions that are recognized as set of beliefs or ways of life for given group or society. [T3]

It means art, costumes, life styles, background habits that characterizes a particular society or nation. [T4]

This is a huge term, and it cannot be defined in few words. Culture in general refers to the practices, to the ways of thinking, to the traditions, the values of a specific community that all members share and agree on. [T5]

It has a very unlimited number of definitions. It simply shows the life styles of a given population. It is all about language, language is a part of culture, a body of beliefs and customs, background information related to life style of a given population. [T6]

It is all the aspects of life that are included in the daily life practices of the individual.

[T7]

From the definitions above, one can state that the vast majority of teachers, if not all, view culture as complex and not unitary. Similarly important, some of them defined it as a

component of big C culture or/and small C culture. Interestingly, one teacher (T 1) gave just one word to define culture: identity.

13. Culture Integration

Chapter one also reviewed the relationship between language and culture. In this regard, language and culture are viewed as being intricately linked to each other. As far as their views are concerned, almost all the interviewees believed that it is of significant importance to teach the language in line with its culture for gaining clearer insights into the TL. They gave the following comments:

I do believe that we should study the TC critically because after all we do not want to undermine our students' cultural background. That is, we should not teach the TC at the expense of the local culture. [T2]

T 2 is with culture integration, but he added that we should be conscious of what to teach.

It is a very complicated topic somehow because it depends on the learner. Some learners might disagree with receiving any cultural content of Western countries it depends ...on their religious tendencies... here I don't have really an answer for this, but it depends... if the cultural content respects the religious moralities tendency of the learner, here I do recommend it. [T7]

Similarly important, T 7 said that language should not in all cases taught in relation with its culture. In fact, he argued that if what to teach is considered as a danger to learners' own culture especially religion, in this case, TC should do not be taught.

I really reproach the fact of not doing it in teaching oral expression basically for five years, but I think that I really lost many time ...in not integrating culture in the process of teaching or expression. [T6]

In the same line of thought, T 6 considered this matter as being very crucial, but she admitted that she did not use give much consideration to cultural aspects of the TC while teaching.

...As the matter, it is just a combination of language that you speak and the geographical location you belong to. So the two elements are interwoven and cannot be separated. If we really want to teach English and not know how these people think, live, and behave. To acquire language is to acquire its people's habits. [T 4]

T 4 believed that teaching language with its culture is a prerequisite because of their connected nature.

In literary texts , we cannot teach a literary text without its cultural context, I always ...include culture in the analysis of any literary text because the literary text reflects culture...this culture will be depicted in the text...

T 4 stated that culture is part and a parcel of teaching literary texts as she explained that she always starts with talking about culture before the analysis of the literary text. It is worth saying that T 1 and 3 did not add any comments.

14. Intercultural Communicative Competence

By referring to the first chapter, researchers provided a set of definitions to explicate the concept of ICC. Interviewees in turn were asked to have their say about ICC.

T 2' definition of ICC gave **rise** to an important capacity mentioned by Byram (2006, as cited in Ho, 2009) in one of his definitions which is tolerance. He reported:

If students tend to have a sort of ICC, students are aware of the fact that a bridge should be built, or bridge the gap between the local culture and the TC for the sake of being more tolerant towards the other. [T 2]

It means you have to introduce the culture of the language you are teaching because you cannot teach language in isolation, e.g., when students go to England, if they only know the language, they will not be able to communicate, but they have to know some customs and etiquette. [T1]

T 1 defined ICC as the capacity to communicate appropriately.

It means being aware of that culture and also knowing how to use it. [T 3]

T3' s definition entails knowledge and skills.

To try to involve learners in the culture of ...the foreign language... spoken language in the classroom, try to expose them as the maximum to the other cultures. Since they are speaking for example the English language, it is necessary to integrate them or to teach them relevant and basic things related to the English culture in order to avoid being shocked when finding themselves abroad in that country. [T 6]

T6' definition of ICC is to know about the TC for mainly not to get shocked in case one travels abroad.

T4' s and T5' s definitions of ICC refer to the fact of being aware of the foreign culture.

It implies that we develop our knowledge about the peoples' cultures by exchanging ideas, etc, via the Internet. [T4]

We raise cultural awareness...of the target culture: the British and the American... [T 5]

Interculturalism in general is probably seen by some learners' as a risk to damage their own culture, so it depends on the cultural content being taught... [T 7]

Surprisingly, T7 consideres ICC as being a danger for learners' own culture.

15. ICC Being an Aim in FLT

The whole first chapter reviewed the changing wind in FLT aims. The native speaker language and culture were of primary importance. However, after introducing ICC, one of the aims of FLT has shifted to achieve what is called the intercultural speaker. The interviewer attempted to know whether the interviewees as EFL teachers do aim at realizing the aforementioned aim, and how they try to do so in case they provide a positive answer. Unexpectedly, all the interviewees said that learners' ICC development is one of their aims and part and parcel of teaching their subjects.

I do through videos. Then I discuss with my students the particular cultural aspects that were presented there. [T1]

T 1 claimed that she highly relies on videos as a way to develop learners' ICC.

I do through teaching literature. We do not only teach literature, but we teach historical and philosophical contexts of these works of literature where produced. [T2]

T 2 said that he develops learners' ICC through teaching literature.

In my class, I'm trying to make my students aware of ...the different cultural aspects of the Western civilization mainly because I believe that to understand the Western civilization, how it functions, how it works... the students or learners need to understand the different cultural aspects of this society. [T3]

T 3 stated that it takes place through highlighting the cultural elements of the TC.

Whenever we speak about the English language, for example, last time I showed them a film which depict the American teaching, the American problems, in schools, etc. [T4]

T 4 mentioned films as a medium to develop students' ICC. T 4 asserted that he really wishes to use innovative techniques for developing learners' ICC.

I really want to develop my learners' ICC through webinars [telecollaboration], I mean creating groups of students in order to get in touch with other students from all over the world and to discuss different subjects and matters. [T4]

I have the intention to do it in the future, currently no, maybe some part of the culture which are simply displaying videos for example things which are simply highly accepted in the English society and which are somehow not appreciated I do this in teaching oral expression. I expose them most of the time to some idioms in specific words, these idioms are very specific situations I do this, but to really teaching it in its broader sense, no, in fact I have not started yet to do it. [T6]

T 6 admitted that she does not really focus in her subject on learners' ICC development. Rather, she just tackles some aspects of the TC.

...I try always to raise their awareness of the target culture , the British and the American, and the main differences between them. Last time, when I analyzed a poem, some of the ideas in the poem were changed, or perhaps new for our learners. At the end, I explained, I told them that you may find some of the ideas new or strange or perhaps there is a contradiction between your values, your norms, and those presented in the text. I explained to them that the main difference for example the Algerian society and the British and the American societies in that they are these American and the British and the Western societies in general are classified as individualistic societies, they focus on the individual they give him the total freedom to do whatever he wants and the individual is self-reliant, he relies on himself ; for example, he does not wait for the government to employ him to give him a job, but in other cultures like the Algerian society, the Chinese the Japanese

they are classified as collectivistic societies... in which we focus on the group, and there should be loyalty and there should be harmony between members of the group. And here the interest of the group of the society is more important than the interest of the individual; for example, if you want to do something, and this contradicts with the norms, and the values, and the practices of your society you cannot do it, but in the American society which is individualistic, if the person wants to do something, and there is a contradiction between his action and the norms of his society he can do it. He has the right to do it because he exercises his freedom ...In western societies or individualistic societies, they give great importance to privacy. Privacy is the freedom to do things without being observed by the other or watched by the other, no one has the right to observe you and to watch you and to say you did this and that...It is something else if we belong to a group , and we have to respect its norms, and values, and practices and everything , so there should be loyalty and harmony between the members of the group. this is one of the cultural differences, I try to make them aware, when I give them some of the ideas I am not communicating these ideas because they are the right ideas no this is the target culture , this is the way the American and the British people think and behave and their way of thinking. And it is good for our learners to know perhaps one day one of them will travel to England or to the US , he will understand their way of thinking . [T 5]

T 5 relies on highlighting points of differences between the TC and the native culture. Also, She said that she always attempts to make students stop bearing negative attitudes towards the other culture. Rather, she explains the importance of knowing how to behave properly with the otherness and to accept the difference between us and them.

Sometimes I use some games related to culture related to the USA or related to the English history that I'm teaching. Sometimes I ask questions; sometimes I motivate students by asking questions and give them extra points, so I am using different ways. [T3]

T 3 mentioned some techniques that he uses to develop his learners' ICC.

16. E-learning or the Traditional Way of Instruction

This question seeks to reveal teachers' views on e-learning as an alternative to the conventional way of teaching. It is worth mentioning that only five teachers (out of seven) answered this question. That is, both T 3 and T7 did not say what they think of e-learning as a replacement to F-t-F instruction mainly because T5 believed that we have not yet reached the stage of implementing e-learning in our department, and T7 said that he does not have the sufficient knowledge in teaching techniques because he did not receive any training. T 2 strongly emphasized his preference to the traditional way of instruction and his stark disagreement with the use of innovative technology in teaching. He reported:

I do believe that technology has wrecked with people intellectual abilities. People no longer read books, they take information from youtube and FB, etc. and this has created a knowledge crisis. Students of third year are not able to read ten pages... [T 2]

In contrast with T 2, T 5 and T 6 supported the idea of using e-learning rather than the old way of teaching when it comes to learners' ICC development. T5 mainly justified her preference on the basis that e-learning is a facilitator for delivering courses. In between, T 1 and T 4 said that they like an amalgamation of both e-learning and F-t-F instruction. For them, both are of equal importance. They further added:

It depends on the purpose and the module itself, then you can choose the way. F-t-F instruction where you can give them information. E-learning: using tools to help them.

[T1]

We need to be eclectic in order to be successful. We need to expose them to...the two tendencies.

[T4]

17. Opinions about FB for Developing Learners' ICC

This present question, on which this research work is based, is an attempt to discover teachers' attitudes towards the use of FB as a tool for developing learners' ICC. Interestingly, five, out of seven, teachers appeared to hotly welcome the idea of using FB for the already mentioned aim. They reasoned that:

In watching videos about culture, learning some idioms and different aspects of culture.

[T1]

FB is a social utility that collects people all over the world. These people show their culture and learn about other cultures when they talk to each other and chat with one another, so ideas are expressed in terms of their background, life styles, habits, etc. which can give us a clear ...of what kind of individuals we are in touch with.

[T 4]

Simply, you integrate the students you make him in contact with the natives because the natives are more reliable sources than we because we are foreign language speakers as teachers, so they ...shorten the process of learning a lot of things about the culture in classroom in very limited short... period of time.... In FB, they may meet or simply be friends with a lot of natives, who would help them to a great extent on the sense how is the society they are studying its language is working and is leaving.

[T 6]

We can deliver the lectures; we can communicate with our learners and explain the things that they do not understand. We can give them sources, electronic books, and other sources, and here the teacher, for example, it is not a big deal if he creates a FB account and give it to his or her students in case they need something, an explanation, or a book, ...the students can communicate with the teacher and ask questions or books, and it will be easy for the teacher instead of waiting for him for long hours in the department or somewhere. [T 5]

In between, T5 argued that FB can be a useful tool used to foster learners' ICC, but it is up to them to use it for that purpose or for others. Likewise, T 7 appeared to have approximately the same opinion as T 5. He reported:

FB can [develop learners' ICC], but it always depends on the learner. FB itself can...but the FB user depend. [T 7]

Nevertheless, T 2 and 3 were not in accord with the previous teachers in that T 3 suggested new means for enhancing learners' ICC instead of FB such as handouts, and T2 claimed that FB is notoriously untrustworthy source of information.

18. FB Use for Developing Learners' ICC

As far as this question is concerned, the interviewees were asked about whether they have implemented FB to develop their learners' ICC or not. Answers to this question are clear since they were asked before about whether they created a page or/and a group for their learners, and all of them answered negatively. Therefore, all teachers undoubtedly said that they are not using it at all. Only one teacher demonstrated his answer:

I do not use because ...we lack everything here. We do not have the means. [T 5]

From the comment and the tone of that teacher, one can understand that he is willing to integrate FB if infrastructure would be available.

19. Advantages and Drawbacks

Moreover, chapter two not only highlighted the fact that FB has become beneficial for learners in their learning process, but also it casts light on a host of its limitations. In this regard, teachers have different stances on the effects that result from using it for developing learners' ICC. T 2 and T3 seemed to share the same opinion about the fact that FB has only disadvantages mainly because it is harmful for learners, and it consumes their time respectively.

Unlike T 2 and T 3, T 6 believed that FB has only advantages. Hence, she declared:

To be frank with you, I do not see any kind of drawbacks, if you appropriately use FB to know a lot of cultural components of the English society, it will be very beneficial, and when we say the ICC , it means you have to prepare yourself previously to the good things in that society and the things I will not say bad things because it is something very relative. The things that may not go hand in hand with our beliefs and customs as Algerian people, so in that way I consider using FB is a preliminary step to prepare our foreign language speakers or learners in order not to be shocked or to face culture shock once being in real life situations. [T 6]

T1, 4, 5, 6, and 7 were utterly opposed to the previous opinions. To elucidate, they believed that FB can have positive or negative effects, and it is highly dependent on how the learner uses it. The following extracts typically illustrate this point:

It can be an advantage when you know when to use it, you develop the foreign language, culture, but if you do not know when to use it properly, it will be just a waste of time and may lead to addiction.

[T1]

Let me first speak about globalization that does not give a handle to any people. We really need to be aware of the cultural invasion that might destroy our traditions life styles to say the least. On the other hand, the world is an oyster to be opened, I mean we really need to have open horizon in order to think big and to acquire technology and to learn from other people. It really have two edged sword that we need to prepare our future generations for this challenge.

[T 4]

FB can be useful to teach; we can share lessons, books, ideas on FB. Perhaps these are the advantages. And the drawbacks, some people use it for other purposes, they are just wasting time, communicating, and knowing people or friends from different part of the world. They are just wasting time. Here I think that FB is a double edged sword, it can be positive, and negative. It depends on the person himself. If he uses it for his advantage, it will be beneficial, if he uses it for just knowing people and having friends, and sharing music, and those matters, so it will have a negative impact on him, and it will be a waste of time, I am against this use of FB and the other chat rooms.

[T 5]

I believe that there are a lot of advantages...of using FB, among them intercultural exchange between learners, getting updated, the latest, information and knowledge about stuff the student is studying. On the other hand, I believe and it is relative of course it depends on the students readiness to use FB just for learning purposes, so it depends, it is relative.

[T7]

20. Further Comments or Suggestions

In closing, the interviewees were asked to feel free to add further comments or suggestions. Hence, only three teachers further added their opinions where two of them called for both teachers and students to use technology in general and FB in particular for learners' ICC development.

We hope that we suggest to our students and the teachers in our department to develop this e-learning through FB and through other chat rooms perhaps they will have a positive or beneficial influence on our learners. [T 5]

We need, we do really need to work on the use of FB and ICT's as an example and link it most of the time not mainly to learn grammar and vocabulary but also to know a lot of things about culture which I consider we are very very away as teachers and at the same time as learners from knowing a lot of things about their culture. [T 6]

Wish you the best. [T 7]

4.2.2. Discussion of the Results

The interview's major aim is to explore teachers' attitudes towards e-learning in general and towards the role of FB in developing learners' ICC in particular. The first three asked questions in the interview can be included in general information. It is worth remembering that the interviewees are teachers of **oral expression (3), literary texts (2), and civilization (2)**. That is to say, they are teaching culture as part of their modules. It can be understood from (Q2) that most of the interviewees have experience in their **subject matters** as almost all of them **have spent** two years or more teaching it. Answers on (Q3) show that the vast majority of teachers admitted the importance of ICTs in their classes. One can draw a general

conclusion here that teachers do support the use of ICTs in their classes owing to the fact that they facilitate teachers' job, and they also raise students' interest in the lessons by virtue of the use of authentic materials (e.g., videos).

In the fourth and the fifth questions, teachers were asked about e-learning. According to teachers' views, e-learning proves to be very useful on account of the numerous advantages that were brought by technology to the arena of education (Q4). Thus, one can attribute their favourable attitudes towards e-learning to the fact that they are really aware of the good consequences of e-learning on both teachers and learners. Notwithstanding the fact that teachers support e-learning, a considerable number of them (four out of seven) argued that it is still early for the department to implement it. Their answers seem to be compatible with chapter two (Evaluation of e-learning in Algeria) which reviewed e-learning **as being** in its infancy in Algerian Universities and particularly in our department. This strengthens the fact that it is still early for Algeria to reach international institutions concerning the place of e-learning in higher education.

In regard to (Q 6, 7, 8, 9, 10, 11), they are concerned with interviewees' stances on FB as an e-learning platform as well as its implementation. In fact, all teachers said that they have FB accounts. To add, almost all of them affirmed that they are active users of this SNS, this may be to their likeness to SNS in general and FB in particular. Interestingly, while three teachers totally rejected the idea that FB is a waste of time may be because they are using FB appropriately and consciously, three other teachers said that it depends on the users to be considered as a waste of time or not. This is may refer to the fact that they are aware of its positive sides as well as the negative ones. Concerning the use of FB for educational purposes, nearly all teachers (5 Ts) seemed to appreciate using FB for educational purposes mainly through English learning pages and groups. In the same line of thought, the same number of teachers firmly said that they motivate their students to use FB to learn. As a

result, one can state that teachers have positive attitudes towards FB as an e-learning platform. As answers provided to (Q 11), it is apparent that no one has implemented FB for his/her students. Some of them reasoned that they do not have sufficient time whereas others added that it is highly likely that they would implement it in the near future. This may be due to bearing positive attitudes towards FB, and their awareness of its advantages.

(Q 12) shows that teachers provided various definitions for culture. Comparatively, all of them see that culture is complex. Furthermore, some of them viewed it as a component of big C culture or/ and small C culture. Yet, others attested that culture is a way of life, or it is our identity (T1). Equally important, while almost all teachers believed that teaching and learning a foreign language calls for teaching and learning its culture, two other teachers said that we should be aware of what to teach about the other culture. In other words, not everything about the TC should be taught. In a similar way, one teacher asserted that we should not expose learners only to the TC and ignore the native one. His point of view goes hand in hand with Byrams' (1997) criticism to communicative competence. That is to say, teaching only the TC puts learners' identity at risk, rather consideration should be given to both of them.

Taking into account interviewees' answers on (Q 13), which seeks to find out teachers' stances on ICC components, some teachers shared things in common while one teacher, or more, were away. Accordingly, the majority of them thought that ICC encompasses only knowledge coupled with skills, said by only two teachers. Interestingly, only one teacher argued that developing learners' ICC is to make them more tolerant (as defined by Byram, 2006) and to fill in the space between the NC and the TC (as defined by Kramsch, "third place", 1993). Surprisingly, one teacher said that being intercultural means being at danger for learners. In other words, knowing everything about others' culture might lead to losing one's own. One can attribute this to the fact that he might consider ICC to be the same as

cultural awareness. That is to say, he may think that ICC is just acquiring others' culture; he might not be aware that ICC includes keeping your identity yet acquiring that of others to guarantee a good functioning in intercultural situations. Remarkably, Teachers succinctly acknowledged that ICC is one of their aims in teaching as their subjects require them to do. As it is clear from teachers' answers to (Q14), they use different techniques and media to develop learners' ICC (e.g., games, films, movies, videos, etc), or as it is clear just to raise their cultural awareness because no one of them clearly mentioned skills, and only one teacher implicitly states that she attempts to make students stop having negative attitudes towards the TC as well as to respect the difference. That is, teachers do attempt only to raise students' knowledge about the TC. As a result, following Byram's Model (1997), one can state that attitudes of willingness towards the TC, skills of interpreting and relating, and critical cultural awareness are not given consideration in teaching ICC as compared with raising their awareness about the TC. One interesting conclusion that can be drawn also from their answers is that teachers only impart students with knowledge about the TC as Kramersch (1993) opposed this traditional way of teaching. Kramersch (1993) argued that the TC should be taught in parallel with the NC. This may be due to teachers' ignorance of the importance of entailing one's culture while teaching the others' culture. An exception made by one teacher is that she compares between aspects of the foreign culture and the Algerian culture while teaching.

After teachers showed that they strongly support e-learning as a new way of instruction (Q4), they were asked about their views on replacing the traditional F-t-F classes with e-learning when it comes to learners' ICC development (Q 16). It is worth remembering that two teachers did not give a reply mainly because the first teacher referred to the fact that it is very early for the department to adopt e-learning, and the second teacher honestly said that he does not have experience in such teaching techniques. That is, training proves to be necessary

to decide upon adopting e-learning or not. Thus, three teachers (out of five) preferred e-learning. On the contrary, two others liked to mix between the two. One can conclude that e-learning appeared to be more favourable than F-t-F instruction by a considerable number of teachers.

From (Q 15), one can draw the conclusion that most interviewees hold positive attitudes towards the role that FB plays in developing learners' ICC. They alleged that it provides learners with the possibility of interacting with native speakers and watching videos, etc., that, in turn, helps them to raise their awareness about the TC. Besides, teachers firmly said that they are not using FB to develop learners' ICC, so it is clear there is no implementation. According to teachers' perceptions about advantages and drawbacks of FB, a great number of teachers (4) saw that FB can be a double-edged sword. That is to say, it has positive and negative effects, and the learners are responsible for the impact it has on them. Amongst the negative ones are: addiction, time consuming, and losing one's values. Amongst the positive ones are cultural exchanges, sharing books, lessons, etc. Last but not least, two teachers furnished the present work with their priceless comments in which they said that awareness should be raised about the significance of ICTs in teaching and learning a FL. Also, much consideration and importance should be given to the use of FB for fostering learners' ICC from the part of teachers as well as learners.

Limitations of the Study

One significant limitation to the research is time constraint. If time had allowed, the researcher would have enlarged the sample of EFL teachers. Moreover, the researcher would have included other SNS apart from FB such as Skype, Twitter, etc. To add, another

important limitation is the use of the questionnaire as a research tool for gathering data. To clarify, questionnaires do not give all the time reliable and valid information because learners by nature tend not to give their real opinions, rather they tend to lie and/or to hide their perceptions. Also, people sometimes tend to make generalizations. That is to say, if people perceive something as positive or negative, no one can change their views about them whatever will happen, this is called *the halo effect* (Dornyei, 2003). Another limitation to this study is the lack or the absence of the infrastructures at the University like computers which are equipped with the Internet that allow the researcher to make an experiment in the study context. The same thing is true when it comes to implementing FB outside class through creating a page or a group for learners and making an experimental design since not all students have Internet services at home. Also, the researcher attempted to conduct an interview with two teachers of pragmatics, as it is “the study of contextual meaning” (Yule, 1996, p. 3), but she could not due to the lack of teachers in that subject in the study context.

Recommendations

The results of this study call for the following recommendations:

- ICTs should be available in all the Algerian Universities.
- The Algerian Universities and Jijel University in particular should implement e-learning.
- Teachers should be trained to gain further expertise in using e-learning facilities.
- Cultural exchanges should be organized by EFL teachers to help their students interact with others in different educational institutions.
- EFL teachers should implement FB for their learners to develop their ICC.
- Teachers should give much consideration to the teaching of ICC rather than communicative competence.

- Teachers should raise their learners' awareness of the importance of developing their ICC, the confusion that they have between ICC and communicative competence, and to explain that ICC chiefly aims at not losing one's culture, imitating the otherness, etc., as they think. Rather, its goal is to respect and understand the otherness, to be more tolerant, etc. (Byram, 1997).
- Teachers should guide their learners in class to foster their ICC.

Recommendations for conducting further research:

- To make the sample representative in investigating teachers' attitudes, the number of teachers participating in the study should be raised. Similarly, to make the findings of the study representative to the Algerian EFL learners, another study should be conducted where learners should belong to different Algerian Universities.
- It is recommended to study the effect of FB on developing learners' ICC. A test of discourse completion task (DCT) should be used first to opt for the right participants that have similar levels. After that, two groups will be selected: a controlled and an experimental group. Students in the experimental group have to receive the treatment, i.e., they should be made in contact with different people from different cultures, or just they have to discuss with each other cultural topics; the researcher can also design to that group a page in FB through which videos, pictures, etc. are posted in that page about the TC and those students are asked to discuss, comment, etc. At the end, the two groups will be tested again using that DCT test, and see if there will be a significant difference between the two groups or not.

- It is recommended to investigate the Algerian EFL learners' and teachers' attitudes towards the role of other SNSs like Skype and Youtube for developing their ICC.
- It is recommended to conduct another study to see if there is a correlation between students who uses FB and their ICC level and students who do not use FB.

Conclusion

It is apparent from the stated above that both EFL teachers and learners acknowledge the fact that technology plays a pivotal role in nowadays teaching and learning. More specifically, FB has become more than a site to make friends and to take pleasure but has reached the point to be an e-learning platform, for learners can communicate with whomever and whenever they like. Besides, games, posting pictures, videos, sharing information, etc., have become all available. If a learner has a FB account and the willingness to use it for learning and particularly for developing ICC, it is no wonder that this will be fruitful.

General Conclusion

It is indubitably that ICTs play a very crucial role in nowadays FLT and learning by virtue of the efficient learning opportunities that technology provides to the field. E-learning, for example, has been brought to prominence by means of the development in technology which is in turn advantageous for learners as well as for teachers in the classroom and/or outside it. Increasingly, learners all around the world have become active users to FB, and this led researchers to examine its impact on learning. This study aims at exploring Algerian EFL university learners' and teachers' views on e-learning in general as a new method for course delivery and their attitudes towards FB as an emerging e-learning platform in particular for fostering EFL learners' ICC. This current study put the forward hypothesis that both Algerian EFL university learners and teachers would hold supportive attitudes towards FB for the purpose of enhancing Algerian EFL learners' ICC.

The present research work comprises three chapters, two of which are devoted to the literature review. The first chapter sheds light on developing and teaching ICC whereby defining culture and clarifying its relation with language in the first place were essential. The second chapter deals with FB as an evolving e-learning platform with relevant limitations and difficulties when it comes to its implementations at the end. The third chapter, which represents the field work, explores research design of the study, data analysis, and discussion of the results.

For the sake of testing the hypothesis mentioned above, two research tools have been used to gather data: a questionnaire and an interview. Questionnaires have been administered to all (92) first year Master students of English at Mohammed Seddik-Ben Yahia University, Jijel, seventy three (73) students answered the questionnaire, but only sixty four (64) of them were taken as participants in this study owing to the fact that they have FB accounts. Also, seven

(7) interviews have been conducted with two teachers of civilization, two teachers of literary texts, and three teachers of oral expression.

According to the findings, one can state that the Algerian EFL University students and teachers generally hold favourable attitudes towards the use of FB for developing EFL learners' ICC. Moreover, the answers have led to recognize that both teachers and learners are aware of the advantages that e-learning and particularly FB can bring about to improve learners' ICC level. However, despite the fact that most EFL learners view FB as a motivator and a tool through which they can foster their ICC, they were resistant to its integration in the classroom and view it as a tool through which they can raise their knowledge about others' cultures at the expense of damaging one's identity. One way to prohibit them from bearing negative attitudes towards FB integration in their classes is to teach them what is meant by ICC. Another important conclusion that can be drawn is that both teachers and learners are of the opinion that e-learning facilitates and supports F-t-F instruction yet not replace it. One way to make e-learning successful is to provide training for EFL teachers, so that it eases using technological facilities. Also, the administration must provide infrastructures for better implementing e-learning. Furthermore, teachers should give much time for their learners to implement FB and benefit from it.

It is worth remembering that developing EFL university learners' ICC through FB has proven to be useful. Thus, results from students' questionnaire and teachers' interview confirm the aforementioned hypothesis.

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Appendix One

Students' Questionnaire

Dear students,

I openly appreciate your participation in this questionnaire, as it would help me collect data that is necessary to bring my Master's dissertation to an end. It has as its main objective the meticulous investigation of the students' attitudes toward the use of Facebook for developing intercultural communicative competence. Please, answer each question by ticking (√) the box that best corresponds with your opinions or writing in the space provided.

It is important to bear in mind that your answers will be treated anonymously and used just for the purpose of research. Thank you in advance for your cooperation.

Section One: General Information

1. Do you use technology in learning English?

a. Yes

b. No

2. If your previous answer is "yes", do you think that the use of technology in class can improve your English learning?

a. Yes

b. No

Section two: Learners' Use of Facebook

1. Do you have a Facebook account?

- a. Yes
- b. No

2. How long have you been on Facebook?

- a. Less than one year
- b. One to two years
- c. Two to three years
- d. More than three years

3. Do you use Facebook on a daily basis?

- a. Yes
- b. No

4. If your previous option is “yes”, how much time do you spend on Facebook in an average day?

- a. Less than one hour
- b. One to two hours
- c. Two to three hours
- d. More than three hours

5. How many friends do you have on Facebook?

- a. Less than 50
- b. 50 to 100
- c. 100 to 300
- d. More than 300

6. What is your favourite feature on FB?

- a. Statuses updates
- b. Sharing information, videos, etc.
- c. Text chat
- d. Video/audio chat
- e. Games

7. Why do you use FB?

- a. Learning
- b. Making friends
- c. Entertainment
- d. All of them

8. Do you belong to any English language learning group or learning page on FB?

- a. Yes
- b. No

9. You communicate on FB using:

- a. English
- b. Arabic
- c. Both
- d. Others

10. You communicate on FB through:

- a. Text chat
- b. Video/audio chat
- c. Both

d. None

11. If your previous option is not “none”, with whom do you chat?

a. Family and relatives

b. Acquainted friends

c. Study mates

d. teachers

e. Individuals from the target culture and/ or

Individuals belonging to different languages and cultures

Section Three: Intercultural Communicative Competence

1. What does culture mean to you?

a. Customs

f. Civilization

b. Beliefs

g. communication

c. Knowledge

h. all of them

d. Literature

i. others

2. Do you think that learning English as a foreign language entails learning its culture in parallel?

a. Yes

b. No

Please, explain.....
.....

3. Do you find difficulties when you communicate in the target language?

- a. Yes
- b. No

4. If your previous answer is “yes”, you find difficulties when you communicate in the target language with:

- a. individuals from your country
- b. Individuals belonging to different cultures
- c. Individuals from the target culture
- d. All of them

5. Which difficulties do you mostly encounter?

- a. Vocabulary
- b. Pronunciation
- c. Culture
- d. Others

6. If you are faced with a difficulty in interpreting, acting, or reacting in the target culture, would you behave in the same way as you do in your culture?

- a. Yes
- b. No

7. As a learner of English, you think that:

- a. The Algerian culture is better than the English culture
- b. The English culture is better than the Algerian culture
- c. Both are equal

8. What does intercultural communicative competence mean to you?

- a. Act and react appropriately in the target language as if you are a native speaker
- b. View the target culture as being superior at the expense of criticizing one's own culture
- c. Keep one's own values and adopting that of the target culture to function appropriately in Intercultural situations
- d. View one's own culture as superior and the target culture as inferior

9. According to you, what is the best technique to develop intercultural communicative competence?

- a. Listening to music
- b. Watching films
- c. Reading literary texts
- d. Communicating with individuals from the target culture/ different cultures
- e. Others (please, give examples)

.....

10. You think that intercultural communicative competence can be developed:

- a. In class
- b. Outside class
- c. Both

Section four: The Use of Facebook to develop Intercultural Communicative Competence

E-learning (electronic learning) is the use of technological devices to deliver, enhance, or support teaching and learning outside/ inside the classroom (Bates, 2005).

1. Would you prefer e-learning on the traditional way of instruction when it comes to intercultural communicative competence?

- a. Yes
- b. No

Please, explain.....
.....

2. Do you use activities in Facebook for enhancing your intercultural communicative competence?

- a. Yes
- b. No

3. Are you a member of any groups and/or any pages on FB that develop intercultural communicative competence?

- a. Yes
- b. No

4. Do you think that activities on FB (posts, communication, games, etc.) would help you foster your intercultural communicative competence?

- a. Yes
- b. No

If “yes”, please explain.....

.....

5. Do you think that integrating Facebook in your class would develop your intercultural communicative competence?

a. Yes

b. No

6. Does FB motivate you to develop your intercultural communicative competence?

a. Yes

b. No

7. In your opinion, what are the advantages of using FB to develop intercultural communicative competence?

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.....

.....

8. In your opinion, what are the drawbacks of using FB to develop intercultural communicative competence?

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.....

9. Further comments and suggestions.....

.....

Appendix Two

Teachers' Interview

1. Which subject are you teaching?
2. How long have you been teaching this subject?
3. Have you been implementing any ICTs in your class? If yes, how do you evaluate its usefulness? If no, why not?

E-learning is the use of technological devices to deliver, enhance, or support teaching and learning outside/inside the confines of the classroom (Bates, 2005).

4. What do you think of e-learning as a means for delivering courses?
5. Do you think that in the future the department must rely on e-learning? please explain.
6. Do you have a FB account?
7. How often do you use FB?
8. Do you think that FB is a waste of time?
9. Do you use FB for educational purposes?
10. Do you recommend your learners to use FB for educational purposes?
11. Have you created a FB page and/or a group for your learners? If yes, is it beneficial? If no, why don't you implement it?
12. What does the word culture mean to you?
13. What do you think of integrating culture in learning and teaching a foreign language?

14. According to you, what does the concept of intercultural communicative competence entail?
15. Do you aim at developing learners' intercultural communicative competence? Please, explain.
16. Would you prefer e-learning to the traditional way of instruction when it comes to learners' ICC development?
17. Do you think that FB can develop learners' ICC? Please, justify your answer?
18. Do you use FB to develop learners' ICC? If "yes", please explain?
19. In your opinion, what are the advantages and the drawbacks of using FB for developing learners' ICC?
20. Do you like to add further comments or suggestions?

Appendix Three

Presentation of Teacher' s 1 Interview

Interviewer: Which subject are you teaching?

T1: I am teaching oral expression.

Interviewer: How long have you been teaching this subject?

T1: Three years.

Interviewer: Have you been implementing any ICTs in your class? If yes, how do you evaluate its usefulness? If no, why not?

T1: Yes, like computers, videos, etc. Well, they are real, materials when you give students something real especially pictures, they will be motivated, so this may motivate students in a good way, they feel happy.

E-learning is the use of technological devices to deliver, enhance, or support teaching and learning outside/inside the confines of the classroom.

Interviewer: What do you think of e-learning as a means for delivering courses?

T1: Well, I think it is useful. It is both good and bad. Good: you can find whatever you want. I mean different books that they will not find in libraries, or they are expensive. Bad: in a way that students rely on them 100% (copy cat).

Interviewer: Do you think that, in the future the department must rely on e-learning? Please explain.

T1: I do not think that they will be implemented in the department. They are not interested in students' benefit; I think it is the teachers' job.

Interviewer: Do you have a FB account?

T1: yes, of course.

Interviewer: How often do you use FB?

T1: Every day.

Interviewer: Do you think that FB is a waste of time?

T1: it can be a waste of time, and it can be beneficial

Interviewer: Do you use FB for educational purposes?

T1: I use it sometimes because there are some pages and groups in Algeria learning English as a FL. They are good.

Interviewer: Do you recommend your learners to use FB for educational purposes?

T 1: Yes, I do.

Interviewer: Have you created a FB page and/or a group for your learners? If yes, is it beneficial? If no, why do not you implement it?

T1: No, I do not have time, maybe later, but I have this idea in my mind maybe one day.

Interviewer: What does the word culture mean to you?

T1: everything, it is our identity in short.

Interviewer: What do you think of integrating culture in learning and teaching a foreign language?

T1: It is so important.

Interviewer: According to you, what does the concept of intercultural communicative competence entail?

T1: It means you have to introduce the culture of the language we are teaching because you cannot teach language in isolation. For example, when students go to England, if they only know the language, they will not be able to communicate, but they have to learn some costumes and etiquette.

Interviewer: Do you aim at developing learners' intercultural communicative competence? Please, explain.

T1: I do, through videos. Then, I discuss with my students the particular cultural aspects that were presented there.

Interviewer: Would you prefer e-learning to the traditional way of instruction when it comes to learners' ICC development?

T1: Both, it depends on the purpose, then you can choose the way, F-t-F: you give them information. E-learning: using tools to help them.

Interviewer: Do you think that FB can develop learners' ICC? Please, justify your answer?

T1: Yes, they can in watching videos about culture, learning some idioms, different aspects of culture.

Interviewer: Do you use FB to develop learners' ICC? If "yes", please explain?

T1: No.

Interviewer: In your opinion, what are the advantages and the drawbacks of using FB for developing learners' ICC?

T1: It can be an advantage when you know to use it, you develop the foreign language, culture, but if you do not know how to use it properly, it will be just a waste of time and may lead to addiction.

Interviewer: Do you like to add further comments or suggestions?

T1: No.

Appendix D

Presentation of Teacher's 2 Interview

The interviewer: Which subject are you teaching?

T2: I am teaching literature.

The interviewer: How long have you been teaching this subject?

T2: I have been teaching it for two years.

The interviewer: Have you been implementing any ICTs in your class? If yes, how do you evaluate its usefulness? If no, why not?

T 2: Yes, of course. It is useful in many useful ways because it involves students and engages them because of the visual aids (e.g., data show). They are always a plus. People live in an ever technological life, and we need to keep up with new technologies.

E-learning is the use of technological devices to deliver, enhance, or support teaching and learning outside/inside the confines of the classroom.

The interviewer: What do you think of e-learning as a means for delivering courses?

T2: I think it is useful, but it never beat the traditional method, personally I prefer F-t-F interaction.

5. Do you think that, in the future the department must rely on e-learning? Please explain.

T2: yes, partially, F-t-F is very important, but e-learning help students to engage and will provide them with alternatives for F-t-F instruction, but the fact remains F-t-F instruction should be given primary importance.

6. Do you have a FB account?

T2; Yes, I do.

7. How often do you use FB?

T2: I use it very often.

8. Do you think that FB is a waste of time?

T2: Yes.

9. Do you use FB for educational purposes?

10. No, never used it.

10. Do you recommend your learners to use FB for educational purposes?

T2: I do not think so because FB serves as a destruction.

11. Have you created a FB page and/or a group for your learners? If yes, is it beneficial? If no, why don't you implement it?

T 2: no, no pages.

Interviewer: What does the word culture mean to you?

T2: It is my definition, and it is problematic actually. It is an amalgamation of a certain people, traditions, and linguistic heritage.

Interviewer: What do you think of integrating culture in learning and teaching a foreign language?

T2: It is very important to integrate culture to better understand the TL, but I do believe that we should study the TC critically because after all we do not want to undermine our students' cultural background. That is, we should not teach the TC at the expense of the local culture.

Interviewer: According to you, what does the concept of intercultural communicative competence entail?

T2: If students tend to have a sort of ICC, students are aware of the fact that a bridge should be built, or bridge the gap between the local culture and the target culture for the sake of being more tolerant towards the other.

Interviewer: Do you aim at developing learners' intercultural communicative competence? Please, explain.

T2: I do through teaching literature. We do not only teach literature, but we teach historical and philosophical contexts of these works of literature where produced.

Interviewer: Would you prefer e-learning to the traditional way of instruction when it comes to learners' ICC development?

T2: I do believe that technology has wrecked with people intellectual abilities. People no longer read books, they take information from youtube and FB, etc. and this has created a knowledge crisis. Students of third year are not able to read ten pages. I am a traditionalist.

Interviewer: Do you think that FB can develop learners' ICC? Please, justify your answer?

T2: I do not think so, it only teaches bad things, Why usually people get unverifiable information, unreliable from FB? (dark side of technology), but the question that arises here is: Is that knowledge reliable?

18. Do you use FB to develop learners' ICC? If "yes", please explain?

T2: No.

19. In your opinion, what are the advantages and the drawbacks of using FB for developing learners' ICC?

T2: As I mentioned before, FB serves as a destruction.

20. Do you like to add further comments or suggestions?

T2: No.

Résumé

Récemment, la technologie et son influence sur les études en relation avec la compétence communicative-interculturelle, est un sujet qui a eu une place privilégiée la part des chercheurs et des scientifiques. Cette thèse est venue comme une méthode pour connaître les points de vue des étudiants et des enseignants de langue anglaise comme langue étrangère en Algérie sur l'enseignement électronique, comme un nouvel outil pour apprendre des leçons totalement différente des moyens traditionnels, qui nécessitent l'apprentissage en face du professeur. Cette étude a pour but, de façon spécifique, de voir les attitudes des enseignants et des étudiants sur l'utilisation du fameux site de communication FB, dans le but de développer les compétences de ceux qui veulent apprendre la langue anglaise comme langue étrangère. En ce qui concerne la compétence communicative- interculturelle dans le cadre de l'université de Mohamed Seddik Ben-Yahia de Jijel, on a constaté que les étudiants et les enseignants de l'anglais comme langue étrangère, prennent une position positive sur l'usage du FB pour développer la compétence communicative- interculturelle des étudiants. On a mis en pratique cette hypothèse sous forme de questionnaire auprès des étudiants de première année master I de langue anglaise, qui sont au nombre de 92, nous avons pris en considération l'avis de 64 étudiants, par ailleurs, nous avons organisé des interviews avec 7 enseignants de langue anglaise dont 3 enseignants d'expression orale, 2 enseignants de texte littéraire, 2 enseignants de civilisation. Tout cela confirme notre hypothèse, puisque notre étude a bien montré un enthousiasme au sein des étudiants et des enseignants pour l'utilisation du FB pour améliorer leurs compétences communicative- interculturelle. D'autre part, quelques étudiants sont restreints quant à l'emploie ce site, pour eux il n'a guère amélioré leur compétence communicative- interculturelle. En plus ils pensent qu'il peut y-avoir une influence négative sur notre culture Arabo-Musulmane, et même à la faire disparaître et la remplacé par la culture Américaine et celle d'autres pays. Sur ce point et sur bien d'autre, nous constatant qu'il faut s'approfondir dans cette étude, afin de trouver des solutions, des suggestions et des conseils appropriées.

ملخص

في الآونة الأخيرة، باتت التكنولوجيا و تأثيرها على الدراسات المتعلقة بالكفاءة التواصلية الثقافية موضوعا دسما حاز على اهتمام كبير من الباحثين و العلماء. هذه الأطروحة جاءت كمحاولة لمعرفة آراء طلاب و أساتذة اللغة الإنجليزية في الجزائر حول التعليم الإلكتروني كطريقة جديدة لتقديم الدروس، مختلفة كل الاختلاف عن الطرائق التقليدية التي تقتضي التعلم وجها لوجه. كما تهدف هذه الدراسة ، بشكل خاص، للنظر إلى موقف الأساتذة و الطلبة على حد سواء من استخدام موقع التواصل الاجتماعي الشهير، فيسبوك، بهدف تطوير مهارات متعلمي الإنجليزية كلغة أجنبية فيما يتعلق بالكفاءة التواصلية الثقافية بجامعة محمد صديق بن يحيى، جيجل. وعليه افترضنا أن كلا من طلبة و أساتذة الإنجليزية كلغة أجنبية يقفون وقفة إيجابية اتجاه استخدام موقع فيسبوك لتطوير مهارات الكفاءة التواصلية الثقافية. تم وضع الفرضية تحت الاختبار من خلال استبيان قدم لطلبة السنة أولى ماستر إنجليزية و عددهم 92، و لكن 64 منهم فقط تم اعتمادهم كمشاركين في هذه الدراسة. أما فيما يخص الأساتذة، فقد تم تخصيص مقابلات وجها لوجه مع 3 مدرسي تعبير شفوي، 2 مدرسي نص أدبي و 2 مدرسي حضارة. كل من الاستبيان و المقابلة أظهرتا استحسانا كبيرا في وسط الطلبة و الأساتذة بخصوص استعمال موقع فيسبوك لتعزيز قدراتهم. لكن في المقابل معظم الطلبة اظهروا بعض المخاوف من هذه التقنية لأنها تعمل علي طمس ثقافتنا العربية الإسلامية النقطة، و غيرها تدعو إلى تعمق في الدراسة بهدف إيجاد الحلول، الاقتراحات و التوصيات المناسبة