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**Exploring the Use of 'Inside the American Kitchen'  
Instructional Videos in Developing the Learners'  
Intercultural Competence in the American Cultural  
Center of Algiers (ACCA).**

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## *Dedication*

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*This humble work is wholeheartedly dedicated to:*

*My precious parents*

*My mother Noura and Father Smaïl*

*My husband Kazim and my niece Eline*

*My siblings Sihem, Rabah, Meriem and Ahmed-Zakaria*

*My dear uncle Hamid*

*My aunts Hadjila and Fatima*

*My friends Nadia, Yanis, Badri and Sukhjeet*

*Special dedications are addressed to my family members in*

*Germany especially Sandra, Fatih and Fatma Oskan*

*BOUZOURENE Sarah*

*My wonderful parents Nora and Khelifa who have raised me to be the person I am today. Thank you for your unconditional and never ending love.*

*My lovely brothers Yacine and my twin Samy.*

*My sister in law Dyhia.*

*My niece Dacine.*

*My grandmother Ouiza , my aunts and my uncles.*

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### **Abstract**

*The present study investigates the educational potential of the American Cultural Center of Algiers' (ACCA) learners and how one of their programmes may enhance their Intercultural Competence (IC). This research is centered around two objectives. First it aims at exploring the extent to which the learners of the ACCA are competent and qualified while being exposed to the target culture. Second, it strives to examine how the culinary videos entitled 'Inside the American Kitchen' used by the US embassy in Algeria as a cultural exchange programme between Algeria and America are effective to enhance the learners' IC. In order to accurately describe the phenomenon, test the accuracy of the hypotheses and answer the research questions, a mixed-methods approach was adopted in the process of data collection and analysis. A questionnaire comprising twenty one (21) items was administered to a sample group of fifty three (53) participants in order to assess their IC and to identify their perception about the culinary videos as a learning tool to improve their IC. Furthermore, two videos of 'Inside the American Kitchen' programme were randomly selected and thoroughly scrutinised. The data collected from the closed-ended items of the questionnaire were analysed quantitatively relying on Statistical Package for Social Sciences (SPSS). In contrast, the interpretation of the results obtained from the open-ended questions and the selected videos were analysed using the Qualitative Content Analysis (QCA) adopting Deardorff's (2006) Process Model of Intercultural Competence. The results of the questionnaire have revealed that the participants of this study claim to be interculturally competent. In addition, the basic components of the theoretical framework namely; attitudes, knowledge and skills have proved to be present in the videos to different extents ; attitude and knowledge are the elements which are more prevalent in the videos whereas for skills is less common .This indicates that the videos are useful in enhancing the learners' IC. As a result, they can be used as a pedagogical aid to support the students learning process.*

**Key Words:** *Culture, Intercultural Competence, the American Cultural Center of Algiers, Culinary videos.*



## List of Abbreviations and Acronyms

- **ACCA:** American Cultural Center of Algiers
- **CBC:** [Chaîne de Télévision de Base par Câble](#)
- **CBLT:** Communication- based Language Teaching
- **CD :** Compact Disk
- **COVID-19:** Corona virus Disease of 2019
- **EFL:** English as a Foreign Language
- **ELT:** English Language Teaching
- **FLE:** Foreign Language Education
- **HP:** Hypothesis
- **IC:** Intercultural Competence
- **ICC:** Intercultural Communicative Competence
- **LE:** Language Education
- **LLTA:** Language Learning Teaching Assessment
- **LT:** Language Teaching
- **Q:** Question
- **QCA:** Qualitative Content Analysis
- **SPSS:** Statistical Package for Social Sciences
- **TC:** Target Culture
- **TEFL:** Teaching English as a Foreign Language
- **TV:** Television
- **UK:** United Kingdom
- **US:** United States

## List of Diagrams

<b>Diagram 01:</b> Learners' Attitudes towards Integrating Culture in EFL Classes.....	28
<b>Diagram 02:</b> Students' Respect of People Differences During the Interaction .....	28
<b>Diagram03:</b> Students' Misunderstandings During the Interaction With the Target Culture Members ..	29
<b>Diagram04:</b> The Impact of Global Issues on the Students .....	29
<b>Diagram 05:</b> Learners' Respect and Openness to Cultural Diversity .....	30
<b>Diagram 06:</b> Students' Ways of Expressing Respect and Openness to Cultural Diversity .....	31
<b>Diagram 07:</b> Students' Curiosity to Understand Other Cultures.....	31
<b>Diagram08:</b> Students' Reaction to Misunderstandings.....	32
<b>Diagram 09:</b> Students' Reactions to Difficult and Embarrassing Situations when Interacting with People with Different Cultural Backgrounds .....	33
<b>Diagram 10:</b> Students' Reaction when Disagreeing with People of Different Cultural Backgrounds.....	33
<b>Diagram 11:</b> Students' Reactions to Offensiveness from People of the Target Culture.....	34
<b>Diagram 12:</b> Students' Extent of Agreement with the Proposed Statement .....	36
<b>Diagram13:</b> The Learners' Familiarity with "Inside the American Kitchen" show/videos .....	37
<b>Diagram 14:</b> : Students' Perception of the Culinary Videos .....	37
<b>Diagram 15:</b> The Learners' Extent of Agreement/ Disagreement with the Proposed Statement .....	38

## *List of Tables*

<b>Table 01:</b> Learners' Favourite Programmes at the ACCA.....	27
<b>Table02:</b> Learners' Use of Non-verbal Communication.....	32
<b>Table03:</b> Students' Different Abilities and Knowledge in Cultural Settings .....	34
<b>Table04:</b> Students' Cultural Skills, Attitudes and Abilities.....	35
<b>Table05 :</b> Students' Perception of the Helpful Techniques in Improving their Intercultural Competence .....	38
<b>Table06:</b> Students' Aims for Choosing Culinary Videos .....	39
<b>Table07:</b> Students' Suggestions in Improving Intercultural Competence .....	39
<b>Table08:</b> The Elements of the Theory that Appeared in Video (01) .....	40
<b>Table09:</b> The Elements of the Theory that Appeared in Video (02) .....	42

## **List of figures**

<b>Figure 1:</b> Deardorff's (2006) Process Model of Intercultural Competence .....	19
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# Table of Contents

Dedication .....	I
Acknowledgments .....	II
Abstract .....	III
List of Abbreviations.....	IV
List of Diagrams .....	V
List of Tables .....	VI
List of Figures.....	VII
Table of Contents .....	VIII

## General Introduction

• Statement of the Problem .....	1
• Aims and Significance of the Study .....	4
• Research Questions and Hypotheses .....	5
• Research Techniques and Methodology.....	6
• Structure of the Dissertation.....	6

## Chapter one: Review of the Literature

Introduction.....	8
1. Definition of Culture .....	8
2. Culture in EFL Classes .....	9
3. Intercultural Competence .....	12
3.1 Characteristics of Intercultural Competence .....	12
4. Byram’s Model of Intercultural Communicative Competence .....	14
4.1 Savoir Être / Attitudes.....	14
4.2 Savoir S’engager / Critical Cultural Awareness .....	14
4.3 Savoirs / knowledge .....	14
4.4 Savoir Apprendre / Skills of Discovery and Interaction.....	15
4.5 Savoir Comprendre / Skills of Interpreting and Relating .....	15
5. Cultural Awareness .....	15
6. Ethnocentrism .....	15
7. Culture Shock.....	16
8. Stereotypes .....	16
9. Definition of Culinary Video.....	17
9.1. The use of Videos in EFL Classes .....	17
10. The Presentation of the Theoretical Framework .....	18

10.1. Deardorff's (2006) Process Model of Intercultural Competence .....	19
10.1.1. Attitudes .....	19
10.1.2. Knowledge .....	20
10.1.3. Skills .....	20
10.1.4. Internal Outcomes .....	21
10.1.5. External Outcomes .....	21
Conclusion .....	21

## **Chapter two: Research Design**

Introduction.....	22
1. The Procedures of Data Collection .....	22
1.1. The Research Method .....	22
1.2. The Context of the Investigation and the Population Sample .....	22
2 . Data Gathering Tools .....	22
2.1. Learners' Questionnaire .....	23
3. Description of the Videos .....	24
4. The Procedure of Data Analysis.....	25
4.1. Qualitative Content Analysis.....	25
4.2. Statistical Package for Social Sciences (SPSS).....	25
Conclusion.....	26

## **Chapter Three: Presentation of the Findings**

Introduction .....	27
1.The Learners' Questionnaire .....	27
1.1. Learners' Background Information.....	27
1.2. Assessing the Learners' Intercultural Competence .....	28
1.3. Learners' Attitudes towards the Culinary Videos.....	36
2. Presentation of the Culinary Videos' Analysis.....	40
2.1-Video 01 .....	40
2.2- Video (02) .....	42
Conclusion .....	43

## Chapter Four: Discussion of the Findings

Introduction.....	44
1. Attitudes .....	44
2. Knowledge.....	51
3. Skills .....	57
Conclusion .....	66
<b>General Conclusion</b> .....	<b>68</b>
Bibliography .....	72
Appendices	



*General Introduction*

## *General Introduction*

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### ❖ **Statement of the problem**

With an increasingly heterogeneous world, the ability to function effectively and appropriately across cultures has become a challenge. This has opened a large number of opportunities for humans in various domains of life, where the encounter with other people holding different cultural affiliations has become inevitable.

Ensuring the maintenance of a successful communication and interaction in diverse settings is a daunting task to perform. Indeed, not all conversations end successfully, sometimes, misunderstandings and breakdowns of communication occur due to culturally inappropriate ways of communicating. Thomas (1983) claims that failure to use the appropriate expressions in the appropriate contexts may lead to disruption of communication, misunderstandings, and create stereotypes as there are terms and expressions that can be used in a given context but not in another.

Contrary to the current trend, the focus of the process of language education as a second language or foreign language was on the grammatical aspects and rules. However, with the emergence of communication-based language teaching (CBLT) in the 1970s, the focus shifted to the inclusion of the communicative approach with the aim of understanding and producing a context-dependent language. That is to say, the produced language has to be placed in its social-context in order to transmit the intended meaning to the listener.

On the basis of what has been said, when language users are exposed to the context of the target culture (TC), they are likely to be affected when culture clash takes place. That is why they are required to know that human behaviour and cultural patterns are not homogenous in all cultures. In this context, Smith (1985:2) argues that the presentation of an argument in a way that sounds fluent and elegant in one culture may be regarded as embarrassing and circular by members of another culture. In other words, every culture has its own cultural norms for conversation and those norms may differ from one culture to another which create a

## ***General Introduction***

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kind of communication problem and misunderstanding among language speakers. According to Levine and Adelman (1993), such kind of differences exist in every language; examples of this would include tone of voice, body language, appropriateness of the topic, speech act expressions (apologies, suggestions, complaints, refusals, etc.). A smile, for instance, is one of the most common examples of facial expressions in different cultures. While Americans smile freely at strangers, Russians consider it strange and even impolite to do so. Therefore, language use must be consistent with the appropriate cultural behaviour, and language users should be more aware of, open, and respectful to others' practices and beliefs, as this is what would define intercultural competence (IC).

Portera (2014:19) clarifies the point cited above by stating that IC is a set of abilities, knowledge, attitudes, and skills that allow one to manage relations with persons of different linguistic and cultural backgrounds appropriately and effectively. Admittedly, the individual's proficiency of language is not only restricted to the four language skills (listening, speaking, reading, and writing), but also to the awareness of the socio-cultural aspects of that language.

A brief glance at the literature indicates that in recent years, intercultural competence has attracted the interest of many researchers. Among them, Dimitrov *et al* (2014) who conducted a research entitled "Developing the Intercultural Competence of Graduate Students" at the University of Western Ontario of Canada. Their study explored how programmes of teaching development may support the development of IC in graduate students and get them ready to communicate effectively in the global working environment after graduation. The findings revealed that the training of the researchers made the students more mindful of cultural and disciplinary differences in communication, and they became more prepared for interpersonal interactions across cultures.

Moreover, in the Algerian context, few studies have been conducted regarding the issue of intercultural competence. The work of Berramdane (2017) for instance, investigated "The

## *General Introduction*

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Development of Intercultural Competence in the Algerian EFL classrooms at the Middle-Level Education”. The issue of her research was examined through an analysis of the cultural content of the third-year middle school textbook “Spotlight on English: Book Three” in addition to the integration of the TC within the process of teaching English as a foreign language (TEFL). The results revealed that the textbook does not offer enough materials to contribute in the improvement of the English as a Foreign Language (EFL) learners’ IC, and that teachers, themselves; do not give much importance to the integration of the TC within the English language teaching (ELT) process as well.

Although several scholars and linguists in the field of language teaching stress the importance of teaching culture in EFL classes using videos, few research writings, if not, tackled the role of ‘culinary-art-videos in enhancing the learners’ intercultural competence. For instance, the work of Boudiaf (2018) investigated “Students' Development of the Oral Communicative Competence through YouTube's EFL Teaching Videos” has proved the importance of EFL YouTube videos in improving the students’ communicative competence.

In fact, instruction like videos comprising real-life situations, dialogues, cooperative learning, using authentic materials are supposed to be used in today’s EFL classes to support language learning and to facilitate social and cultural exchange .

Despite the variety of the modes used in nowadays model of language education (LE), many researchers insist that videos are effective language learning materials, because they communicate meaning in a clear way by providing illustrations better than any other media that use only words (Tomalin, 1992 cited in Boudiaf, 2018). For instance, abstract notions like freedom and democracy are better understood when shown in videos than described using words alone (Ibid). Likewise, Duffy (2008) asserts that today's generation of learners grasp the information quickly with images and videos unlike the traditional ways of learning, for the

## ***General Introduction***

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reason that videos facilitate the memorisation and make the teaching learning process more enjoyable .

In the Algerian context, the task of addressing and implementing these kind of instructions inside the classroom is not an easy matter. According to Benzerroug (2019), this is mainly due to the inadequate classroom environment which is delineated in the significant lack of teaching material in the majority of the Algerian institutions and schools. This can be a reason which pushes the teachers to adopt the theoretical aspects of the target language and neglect its cultural features, hence students become deprived of the opportunity to interact with the foreign culture of the target language.

Today, English has incontestably reached the status of a global language which led to the emergence of several American institutions and cultural centers all over the world including the “The American Cultural Center of Algiers” (ACCA). This centre is located in the American embassy of Algeria, which is the central space split into four spaces in the country: Oran, Ouargla, Constantine, and Algiers. Its major aim is to provide the Algerian learners of the centre with workshops ranging from profession aptitudes to English language learning. It also aims at providing authoritative, up-to-date information to the Algerian audience on the U.S. policy, and to advance public awareness, and common understanding of trade, economic, politic, cultural and ecological issues (US Embassy in Algeria). This cultural centre is well known by its English learning programmes, availability of the authentic material of language learning, and its American native speakers who teach English free of charge.

### **❖ Aims and significance of the study**

Regarding the emphasis of language proficiency as the fundamental aim in foreign language learning, and the focus of many recent teaching methods and approaches on the cultural aspect of the foreign language being taught. The present study aims at investigating

## ***General Introduction***

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the educational potential of the American Cultural Center of Algier's learners and how one of their programmes may enhance their intercultural competence. Accordingly, the objectives of this study are twofold. First, it seeks to measure the learners' intercultural competence. Second, it displays how do the culinary videos used as an educational tool help in strengthening the intercultural competence of the learners. To achieve the purpose of this study, the research relies on Deardorff's (2006) Process Model of Intercultural Competence and Qualitative Content Analysis (QCA).

The importance of this investigation lies in the fact that it is the first research at the level of the department of English at MMTO that addresses the issue of how culinary art videos may contribute in the development of the students' intercultural competence at the ACCA. More importantly, the significance of this study is that it demonstrates the benefits and the effectiveness of using videos in intercultural studies, this research also raise teachers' awareness to provide learners' with a variety and adequate teaching materials to facilitate intercultural learning .

### **❖ Research Questions and Hypotheses**

The present study seeks to answer the following research questions:

1. To what extent are the learners competent and qualified in terms of attitudes, knowledge and skills while being exposed to a different cultural background?
2. How do the instructional culinary videos as a cultural exchange programme of the American Embassy of Algeria enhance the learners' intercultural competence?

Relying on the research questions cited above, the following hypotheses are put forward:

## ***General Introduction***

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**Hp1:** The learners are competent and qualified while being exposed to a different cultural background.

**Hp2:** The learners are not sufficiently competent and qualified while being exposed to a different cultural background.

**Hp3:** The culinary videos are effective in enhancing the learners' intercultural competence.

**Hp4:** The culinary videos are not effective in enhancing the learners' intercultural competence.

### **❖ Research Techniques and Methodology**

In order to reach the objectives and answer the research questions of this study, the mixed-methods appears to be the appropriate approach to be used. In other words, the researchers opted for both qualitative and quantitative research techniques for data collection and data analysis.

For the data collection tools, a questionnaire is designed for EFL learners of the ACCA. In addition, two videos are selected from YouTube to be analysed .

The data obtained from the questionnaire is examined using statistical package for social sciences (SPSS) for numerical data. To answer the second research question, the research is carried out using the Qualitative Content Analysis (QCA) to analyse the selected videos.

### **❖ The Structure of the Dissertation**

The overall structure of this dissertation follows the traditional complex model. It consists of a “ General Introduction ” which states the problem and importance of the study, its aims and significance, four (04) chapters, and a general conclusion which recapitulates the main points and results of the investigation. The first chapter entitled “Review of the Literature” reconsiders the main theoretical frameworks and provides

## ***General Introduction***

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some definitions associated with the study of intercultural competence. The second chapter called “The Research Design” describes the corpus, the participants involved in the study, and the different procedures that are followed and applied during the research in order to gather and analyse the data. The “Presentation of the Findings” exhibit the results obtained from the questionnaires and the analysis of the videos. “The discussion of the findings” chapter displays the main results obtained from the previous chapter and discusses them in the light of the theoretical framework and the literature review. Finally, the dissertation ends with a “General Conclusion” which comprises the main points of the research and provides potential recommendations for further research.



*Chapter One:*

*Review of the Literature*

## **Introduction**

This chapter is designed to review the main theoretical frameworks to be used in this study. It is divided into four main sections. The first part is devoted to elucidate the concept of culture and its importance in language education. The second part of this chapter highlights the importance of intercultural competence as the primary goal to effectively communicate in the target culture. The third part introduces the role of videos and their importance in foreign language education. Finally, the last part deals with the presentation of the theoretical framework of this research.

### **1. Definition of Culture**

The study of culture has always been at the heart of the concerns of many researchers and disciplines along the years. It has been studied in a wide range of scientific disciplines such as anthropology, sociology, sociolinguistics, and language education, etc. Assuming that ‘culture’ is an interdisciplinary term, many scholars have developed different definitions from various perspectives. This has resulted in innumerable interpretations that reflect different theories for understanding human practices. Tylor (1871:1) defines culture as *“that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”*. In the same vein, Williams (1983) summarises three fundamental definitions related to the word ‘culture’. Culture in its general term refers to a process of intellectual, spiritual, and aesthetic development (1). It indicates a particular way of life, be it of people, period, group or humanity in general (2). It is used to describe the words and practices of intellectual and particularly artistic activities like music, paintings, sculpture, literature, theater, etc.

With respect to the final definition of culture, it can be said that there is no agreement on a definitive definition of culture that is established in the literature, because the concept can be approached from diverse perspectives. In this regard, Hall (1981) affirms that culture is

## *Review of the Literature*

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a muddled concept, elusive of any definitive definition (Cited in Thanasoulas, 2001). In sum, the term ‘culture’ admits a plurality of meanings and multiple uses; there is no definition that best describes its proper meaning because each one tries to interpret it in a way that fits his/her purposes.

### **2. Culture in EFL Classes**

Before addressing the importance of integrating culture into EFL classes, it is essential to clarify the relationship between language and culture.

The nature of the relation between language and culture is largely emphasised in several studies conducted by prominent researchers including Byram (1992). He believes that there exists a mutual affection between these two constructs. That is, learning the language means learning the culture.

Byram (1992) persists that language is a means to perceive the world and express one’s own knowledge; language reflects people’s values and cultural identity. He adds that “*to speak a language is to speak a culture, to exchange language which embodies a particular way of thinking and living*” (ibid:169). Thus, one cannot learn a language in isolation and neglect its culture.

In the early 1960s, the field of applied linguistics was expanded to incorporate more theories on language teaching (LT) and education which helps the researchers to look at culture in a more specific way with regard to foreign language education (FLE). This expansion contributed largely to the classification of culture into two categories known as ‘Big C and little c Culture’.

Big ‘C’ culture versus small ‘c’ culture is the best-known analogy initiated first by Halverson in 1985. He proposes that “*Civilization, the great achievements of people as*

## *Review of the Literature*

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*reflected in their history, social institutions, works of art, architecture, music, literature, history, and geography...referred as "big C" culture". Culture is also viewed as the customs, traditions, or practices that people carry out as part of their everyday lives –“small c culture” (cited in Moran, 2001).*

According to what has been mentioned above, big C culture is one aspect of cultural themes which touches only what is tangible, noticeable, and visible, that is the explicit manifestations of culture. This includes the human big achievements, and all the contributions made by a society. In Peterson's (2004:24) view, big C culture is *“the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of the target speech community”*. In this respect, any culture which focuses on the products and contributions to a society and its outstanding individuals, is often referred to as Large /Big/Capital/Macro “C” culture including politics, economy, history, literature, fine arts, sciences, and geography (Jing, 2010 cited in Ait Aissa, 2016) .

Moreover, Little c culture is another aspect of cultural themes which covers the hidden forms of culture, said differently, the implicit manifestations of culture. It touches all what is intangible and spiritual such as values, beliefs and attitudes, etc. As Lee (2009:78 cited in Ait Aissa, 2016) claims *“little c culture is the invisible and deeper sense of a target culture including the attitudes, beliefs and assumption”*. As for Laohawiriyanon (2011: 85 cited in Ait Aissa, 2016), little c culture refers to the daily aspects of life that embody everything as a total way of life”.

Culture integration in foreign language classes in general and English as a Foreign Language classrooms in particular, has been the concern of many educators and scholars along the years. According to Hymes, Byram, and Tomalin, this concern gained a high position in language education environments. Their contributions hold the conviction that

## *Review of the Literature*

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learning a foreign language is persistently linked to culture.

First, according to Hymes (1972: 270), in order to communicate effectively in a target language, language learners or speakers need more than the grammatical competence. That is to say, learning a language cannot be limited to linguistic competence, but must also be expanded to intercultural competence; because in language teaching, the learners are prepared to participate in another social group and interact with others from a different social community. Thus, inappropriate language prevents them from interacting or communicating; they may fail to achieve their ends, and may give offence or make themselves ridiculous (Corder, 1993).

Next, Byram (1989) explains the role of cultural studies in foreign language education. In his opinion, a language curriculum necessarily requires elements of the culture of its speakers. He indicates that “*language is the most important means by which culture is acquired and shared with others*”(Ibid:11). This means that, learning a language involves learning its common cultural assumptions and beliefs which help the learners to develop the cultural awareness and become knowledgeable of the others’ differences. According to him, cultural awareness contributes to language awareness and proficiency. He adds that language education goes hand in hand with culture and that “foreign language teachers should be foreign culture teachers” (ibid: 73).

Then, Tomalin (2008), Hong (2008) and Lazarevic (2013) insist on the necessity of teaching culture as a “fifth skill” in EFL classes besides the four language skills, and that culture integration in language teaching is more than a requisite, because culture teaches the students how to accept the differences that lie between them, and develop a sense of tolerance and flexibility. Based on these views, it is obviously remarkable that, culture should be involved in language classroom, because the student’s proficiency is not manifested in their mastery of

## *Review of the Literature*

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the linguistic norms only and neglecting the cultural basics of the target language, but their language mastery is built along with understanding the importance of the contexts and motives behind communication settings.

To sum up, with regard to what has been stated so far, one may say that culture integration in EFL classes is more than a must. Moreover, the growth of English as an international language leading to the inclusion of culture in the curricula of English as a foreign language is inevitable due to the fact that the motive behind its teaching is to build up the students' ability to "communicate with each other across different linguistic and cultural boundaries" (Common European Framework of Reference for LLTA, 2001: 3).

### **3. Intercultural Competence**

With the increasing global diversity, teachers nowadays are supposed to stimulate the acquisition and development of intercultural competence in their students. The latter had been given a variety of definitions. According to Deardorff (2006:58), intercultural competence is *"the ability to develop targeted knowledge, skills, and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions"*. That is to say, intercultural competence refers to an individual's ability to think and act in appropriate ways towards people of different cultures, by showing empathy (attitude), being conscious about other cultures (knowledge) and develop skills to enable positive and effective interaction. Besides, intercultural competence implies the fundamental acceptance of cultural differences.

#### **3.1. Characteristics of Intercultural Competence**

Byram and Phipps (2005:2) identify eight characteristics of intercultural competence as follows:

## *Review of the Literature*

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- **The willingness to engage with the target culture**

The first step to achieve intercultural competence is being open to, curious and willing to learn from and about people who have different cultural perspective.

- **Self-awareness with the target culture**

Interculturally competent individuals understand first their own cultural positioning, beliefs, values, etc, then compare and relate them to those of people from different culture.

- **The ability to see the world through the others' eyes**

Being interculturally competent requires empathy, that is, the capacity to sense, understand, and share others' thoughts, feelings, ideas, experience.

- **The ability to cope with uncertainty**

Refers to establishing a positive relationship by respecting, accepting, and understanding cultural differences.

- **The ability to act as a cultural mediator**

Intercultural competence enables people to act as 'mediators' among people of different cultures. In more precise terms, it helps to build bridges and foster relationships between people who speak different languages by facilitating communication, clarifying culture-specific expressions, etc.

- **The ability to evaluate others' point of view**

Involves learning about, critically evaluating and reflecting on others' cultural beliefs, values, and practices. For instance, the degree in which cultures accept unequal distribution of power, how gender is treated and involved in different societies.

## *Review of the Literature*

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- **The ability to consciously use culture learning skills and read the cultural context:**

Coping successfully with intercultural experiences requires a set of skills, among them: interpreting people's cultural perspectives and relating them to one's own; the ability to accommodate one's behaviour to new cultural environment, and the ability to establish interpersonal relationships (cited in Deardorff, 2009).

### **4. Byram's Model of Intercultural Communicative Competence (ICC)**

Byram (1997:18) puts forward the concept of intercultural communicative competence and describes it as *"the ability to navigate intercultural differences in order to communicate successfully and can be defined as a set of knowledge, skills and attitudes which are considered essential for successful intercultural communication"*.

According to him, ICC is a complex combination of some dimensions, presented as the five so called "Savoirs":

#### **4.1. Savoir Être / Attitudes**

Consists in showing curiosity, openness, and respect towards other cultures, willingness to suspend judgments, tolerate ambiguity, and value cultural diversity.

#### **4.2. Savoir S'engager / Critical Cultural Awareness**

A following step after achieving cultural awareness means having the ability to critically evaluate perspectives, practices and products of a particular cultural group and one's culture.

#### **4.3. Savoirs / knowledge**

Is related to the knowledge of both small "c" culture and capital "C" culture aspects, such as ways of life, customary practices, music, arts, literature, history, etc.

## ***Review of the Literature***

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### **4.4. Savoir Apprendre / Skills of Discovery and Interaction**

Is the ability to acquire new knowledge of a culture and engage in real time communication (face to face encounters).

### **4.5. Savoir Comprendre / Skills of Interpreting and Relating**

Refers to the ability to read and understand any given product of the foreign culture and relate it to one's own.

## **5. Cultural Awareness**

In a broad sense, cultural awareness is defined as “ the understanding and appreciation of different values and behaviours as they are experienced in different cultures and through different languages” (Koyama,1992:5 ). The meaning of cultural awareness can be broken down into three main components. First, it is the understanding of what culture is. Second, it is about how cultures differ from one another i.e. members' beliefs, values, and behaviours. And finally, how these differences in cultures influence communication. (Murray and Bollinger, 2001).

Tomlinson & Masuhara (2004:3) argue that “cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures, and a positive interest in how cultures both connect and differ”. In other words, cultural awareness can be interpreted as an understanding of a difference in the form of values, beliefs, traditions and interests that exist in one's own culture or the other culture, and holding the idea that cultures are all equal.

## **6. Ethnocentrism**

Ethnocentrism has been a popular concept across a variety of disciplines. It refers to the belief that people favour their own group over another group on the basis that one's' ethnic group or ones' own culture is superior to other groups. Sumner (1906) defines ethnocentrism as

## ***Review of the Literature***

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*“The technical name for the view of things in which one’s group is the center of everything, and all others are scaled and rated with reference to it ... Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities and looks with contempt on outsiders”.*

### **7. Culture Shock**

Culture shock refers to the feeling of uncertainty, confusion, or anxiety that an individual or group of people experience, when subjected to an unfamiliar culture or way of life. According to Eschbach, et al. (2001), cultural shock may be defined as: *“the psychological disorientation experienced by people who suddenly enter radically different cultural environments to live and work”*. Moreover, Richards and Schmidt (2002:139) refer to culture shock as *“ strong feelings of discomfort, fear, or insecurity which a person may have when they enter another culture”*. Almost all the proposed definitions of culture shock insist on the experience that individuals may go through when they are exposed to new cultural backgrounds. Thereafter, when confronted with unfamiliar situations, individuals become subjects of stress when they are unable to cope with these different, unusual, and unfamiliar stances.

### **8. Stereotypes**

A stereotype is an over-generalised belief or set of characteristics about a particular group of people based on race, religion, ethnicity, gender, etc. The Oxford English Dictionary defines a stereotype as *“a widely held but fixed and oversimplified image or idea of a particular type of person or thing”*. Stereotypes are ubiquitous and socially or culturally formed. For instance, they cover racial groups (Asians are good at math), political groups (Republicans are rich), genders (women are less intelligent than men).

Since cultural differences exist in a distinct way in every single society, generalising facts about a group of people may cause misunderstandings between individuals. For example Indian people do not use fork or spoon to eat their food which is a part of their culture. However, it is not something which can be applied on all societies as an appreciative fact, but people often generalise this practice and name Indians as dirty people.

### **9. Culinary Video**

Researchers in the field of ELT have examined the use of videos in EFL classes. The outcomes of their study demonstrated that videos offer a meaningful context for language learning.

A video is the technology of electronically capturing, recording, processing, storing, transmitting, and reconstructing a sequence of still images representing scenes in motion (Mustikawati, 2013).

Richards and Remandya (2002:304) claim that “ *a video is an extremely dense medium, one which incorporates a wide variety of visual elements and a great range of audio experiences in addition to spoken language* ”. For Canning (2000 cited in Muslem, et al.), a video is defined as : “*the selection and sequence of messages in an audio-visual context*”.

According to the English Oxford Advanced Learners’ Dictionary, culinary is something connected with cooking or food. Therefore, culinary videos are programmes in which food preparation is the theme. They offer an array of cooking shows about steps of cooking different dishes.

#### **9.1. The Use of Videos in EFL Classes**

Videos are considered as an instructional tool to use with students. Mirvan (2013 cited in Woottipon, 2014) asserts “*employing video materials in a classroom can enhance students’ motivation to learn it can expose them to a wide variety of situations that can help them comprehend similar situations in real life*”. Brewster, et al. (2002:204) suggest some benefits of using videos into four aspects as follows:

- **Psychological aspect**

Students show an increased level of interest and find it fun, stimulating, and highly motivating when exposed to visual materials. It can also develop positive attitudes and confidence to the target language and to language learning.

## *Review of the Literature*

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- **Linguistic aspect**

Videos help to acquire new words, phrases, and expressions. It demonstrates language forms, non verbal codes, negotiation of meaning, etc and makes learning more accessible and memorable.

- **Cognitive aspect**

Videos help to improve students' curiosity, and abilities to make deductions from contexts. It enables them to develop their skills such as: information and research skills as well as communication skills.

- **Cultural aspect**

Videos enable students to see the world beyond the classroom and improve their cultural awareness. They provide a great way to introduce different cultures, new places and ideas.

### 10. The presentation of the Theoretical Framework

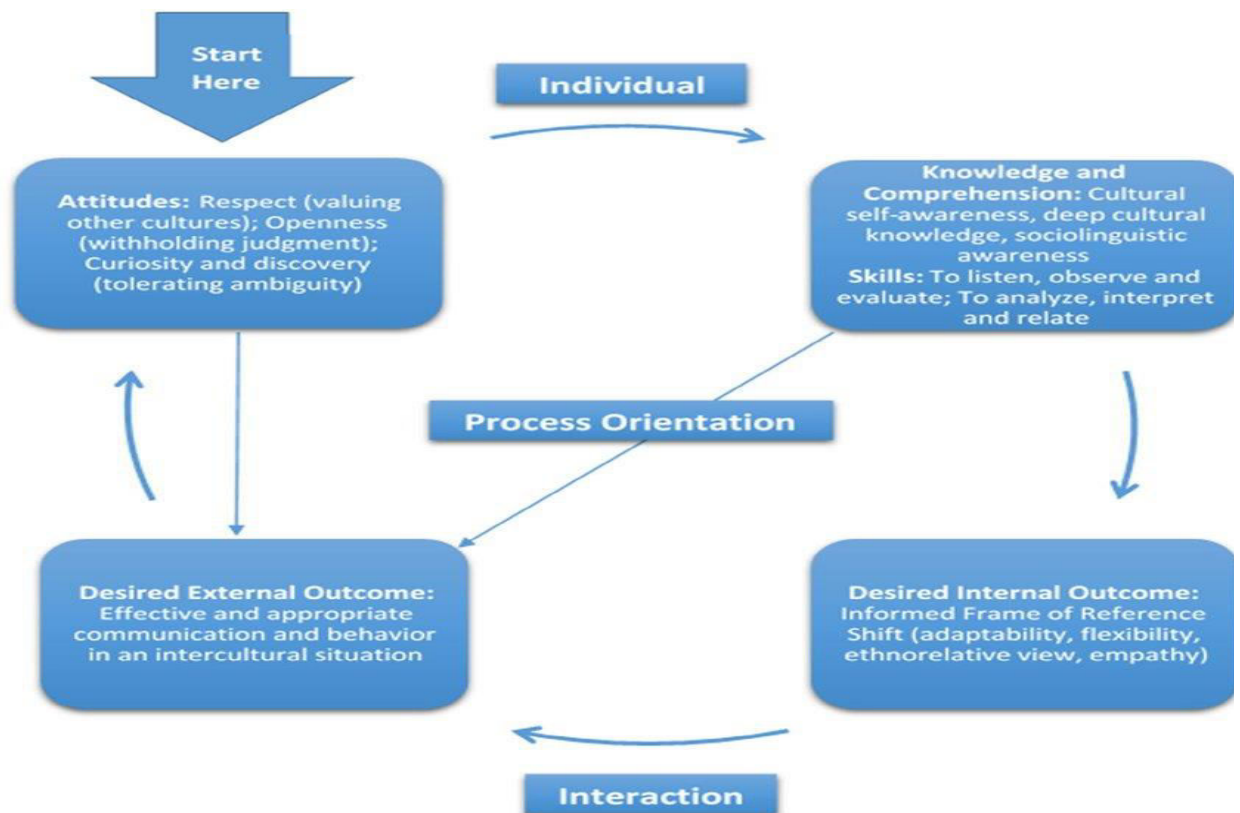


Figure 3: Deardorff's Process Model of Intercultural Competence (2006)

### **10.1. Deardorff's (2006) Process Model of Intercultural Competence**

Darla K. Deardorff is an American scholar who worked with international group of scholars in intercultural education to develop a model of intercultural competence that can be used to guide assessment of developing IC. In her model, Deardorff (2006) compiled an inventory of evaluation methods implemented in twenty four (24) postsecondary American institutions represented in research universities and community colleges. Her framework is based on a grounded-research approach employing a survey to collect data from university international administrators and scholars of intercultural competence.

Her survey revealed that more than (80%) of the respondents agreed about twenty two (22) of the core components of intercultural competence. From this point, Deardorff designed five (5) essential constituents forming the frame of intercultural competence which are: (1) attitudes including respect, openness, curiosity and discovery; (2) knowledge comprising cultural-self awareness, culture specific knowledge, sociolinguistic awareness, and grasp of global issues and trends; (4) skills constituting of observation, listening, evaluating, analysing, interpreting and relating; (5) internal outcomes and external outcomes.

Deardorff (2006) argues that the development of IC is a lifelong process. Learners enter the process from different points based on life experiences and perspectives, and move at different speed (Moeller and Nugent, 2014). According to Deardorff (ibid), the journey is never ending as the learner continues to learn, change, evolve and there is not a single point at which learners could become entirely interculturally competent.

#### **10.1.1. Attitudes**

Based on the Deardorff(2006) study, three essential attitudes emerged. They are respect, openness, and curiosity/discovery. Respect implies showing empathy and interest towards

## ***Review of the Literature***

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other cultures and demonstrating that they are valued. Openness and curiosity both involve tolerating ambiguity and uncertainty of another culture, being willing to learn from other people who have diverse orientations and perspectives, and accepting any cultural diversity and pluralism of thoughts and actions.

### **10.1.2. Knowledge**

According to Deardorff (2006), Intercultural experts agreed on the following :

#### ➤ **Cultural self- awareness**

Is the ability to understand how one's culture influences our behaviour, identity, and point of view. Being self aware helps people to understand the world from other cultural perspectives. Hunter, White and Godbey (2006: 276 cited in Deardorff, 2009:14) argue that "a person should attempt to understand his/her own cultural box before stepping into someone else's".

#### ➤ **Culture specific knowledge**

Is the deep understanding of basic information of other cultural groups such as: history, values, politics, economics, beliefs, practices, communication styles, etc.

#### ➤ **Sociolinguistic awareness**

Is comprehending basic local language and articulating differences in verbal/non-verbal communication.

#### ➤ **Grasp of global issues and trends**

Is making sense of global issues and looking at how it affects us at the local level.

### **10.1.3. Skills**

The skills that emerged from this study are : observation, listening, evaluating, analysing, interpreting and relating. Deardorff (2006) suggests that these skills should be utilised with patience and perseverance to minimise ethnocentrism.

## *Review of the Literature*

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### **10.1.4. Internal Outcomes**

The above knowledge, skills and attitudes lead to internal outcomes which refer to an individual who learns to be flexible, adaptable, and adopts an ethno-relative perspective. Individuals may reach this outcome to varying degrees based on the amount of skills acquired.

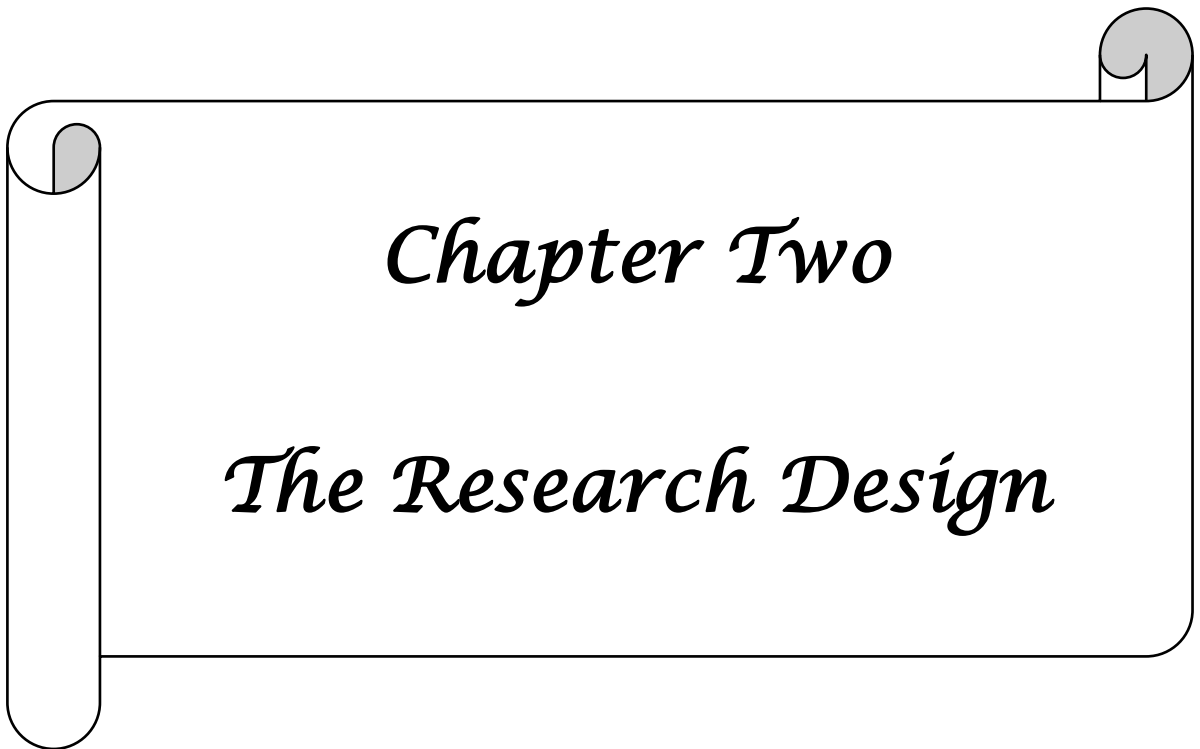
### **10.1.5. External Outcomes**

The attitudes, knowledge, and skills, as well as the internal outcomes are manifested through the observable behaviour and communication style of the individual.

The main assumption of the process is that lower levels (Attitudes, Skills, and Knowledge) enhance the effectiveness of the upper levels (internal and external outcomes). Thus, it is through the attainment of attitudes, skills, and knowledge that the individual is led to the internal outcome (empathy, adaptability, and flexibility).

## **Conclusion**

To sum up, this chapter has reviewed the most important works related to the topic and objective of the present investigation. The first chapter has provided a brief introduction, definition of culture, its relation to language and its importance in EFL classes. The second chapter has shown the main elements related to intercultural competence and the importance of using culinary videos in EFL contexts. Finally, general description of the theoretical framework proposed by Deardorff (2006) has been introduced. The next chapter deals with the description of data collection and gathering tools used in this study.



*Chapter Two*

*The Research Design*

### **Introduction**

The present chapter is methodological and deals with the research design of the current study. First, it describes the procedures of data collection which include the research method, the context of investigation and the sample population. Second, it provides a detailed description of the students questionnaire and the selected videos used in the research. Finally, it explains the procedures of data analysis through which the collected data is analysed.

### **1. The Procedures of Data Collection**

#### **1.1. The Research Method**

In order to carry out this investigation and gain a clear insight of the study, a mixed-methods that combines qualitative and quantitative research tool for data collection and data analysis is adopted. It is defined as a procedure for collecting, analysing, and “mixing” both quantitative and qualitative research and methods in a single study to understand a research problem (Creswell,2012). In the case of the current work, the quantitative method is adopted to get numerical data from the closed-ended questions of the questionnaire; whereas the qualitative method is used to interpret the results of the open-ended questions and the content of the culinary videos.

#### **1.2. The Context of the Investigation and the Population Sample**

The ACCA is chosen to be the setting of this study because one of its major aims is to promote a cultural exchange between Algeria and America. Besides, the learners of the ACCA are concretely exposed to different aspects of the American culture. The sample group of the current research includes fifty three (53) enrolled learners in the centre.

### **2. The Data Gathering Tools**

In order to collect the accurate data to answer the research questions of the study, two data collection tools are used.

### **2.1. The Learners' Questionnaire**

A questionnaire is a data collection instrument consisting of a series of questions about the topic of the study, used by the researcher to gather information needed from the answers of the respondents. It is designed in accordance with the literature review and in relation to the principles highlighted in the theoretical part. Nunan (1992: 213) defines the questionnaire as *“An instrument for the collection of data, usually in written form consisting of open and/or closed questions and other probes requiring a response from subjects”*.

The learners' questionnaire consists of twenty one (21) varied questions as a whole, comprising of open ended, closed-ended and multiple choice questions. It is divided into three sections. The first section is dedicated to the students' background information. It is concerned with the learners' involvement and preferences in the centre. The second section is directed to evaluate the learners' IC under the light of Deardorff's (2006) theoretical framework. The last section is designed to get a clear insight about the students' attitudes towards the use of culinary videos as a pedagogical instrument to enhance their IC.

The questionnaire was sent to the official Facebook group of the ACCA. This group comprises thirty eight thousand four hundred members (38.4 K). As adherents of the ACCA, and members of its Facebook group, it is important to admit that the memberships' number does not correspond to the true number of the adherents of the ACCA. Whilst some of them are the centre's learners, others are online followers and strangers (no identity is revealed). Accordingly, the first question of the questionnaire relates to the learners' involvement in the cultural centre. The centre was established in 2011 by the US embassy in Algeria, thus any answer indicating less than the year mentioned was excluded from the answers.

## *The Research Design*

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Obviously, any educational system is characterised by a structured curriculum for teaching, which serves as an outline to the basic elements of the course content, including what topics will be covered, a schedule, and assignments, etc. Each institution has different standards to guide its syllabus development. Indeed, the ACCA also features a structured approach to teaching. Each week is filled with a programme designed to the learners to facilitate the learning/ teaching process. On that account, the second and third questions are concerned with the preferences of the learners; they have been asked about their motive behind learning English at the ACCA, and to name their favourite learning programme, to make sure they know what the weekly schedule is. In this case, any answer that does not match the centre's programme was kept out of the responses. As a matter of fact, all the participants' answers matched the ACCA features as shown in this section of the questionnaire.

### **2. The Description of the Videos**

As mentioned earlier in the general introduction, this study also aims at displaying how the culinary videos, used as a pedagogical aid, enhance the learners' IC. As far as this research is concerned, two culinary videos entitled “Inside the American kitchen” ranging between thirty minutes (30mn) to one hour (1h) are randomly selected as a corpus for the present study. These videos are part of the ACCA's programmes, and are addressed as a means of cultural exchange and English language learning to the Algerian audience. They are realised by the American Embassy in Algeria in 2018, and are a segment of a TV Channel “Echourouk TV” that airs daily at 10 am on CBC Benna programme. Additionally, all the episodes are available on YouTube at the following link :

[https://www.youtube.com/playlist?list=PLXwHwtqm7\\_2E8EvRnqhv8KSfnjQyYKCq](https://www.youtube.com/playlist?list=PLXwHwtqm7_2E8EvRnqhv8KSfnjQyYKCq)

“Inside the American Kitchen” is a bilingual platform presented by Fatima-Zahraa Souidi, the responsible of cultural affairs at the US embassy in Algeria, who translates the content

## *The Research Design*

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from Arabic to English and vice versa. She is always accompanied by an American guest who either works at the embassy or lives in Algeria. Indeed, what makes the programmes interesting is that both of the Algerian culture and the American one are being showcased at the same time. The first parts of the videos are devoted to the American recipes which are prepared by the guests, whilst the second parts deal with the Algerian recipes made by Fatima Zahraa.

### **3. The Procedure of Data Analysis**

#### **3.1. Qualitative Content Analysis**

Quantitative Content Analysis (QCA) is the adapted method that is used in this investigation to analyse the open-ended questions of the questionnaire and to interpret the data obtained from the culinary videos. Schreier (2012:1) defines QCA as

A method for describing the meaning of qualitative material in a systematic way, it is done by assigning successive parts of your material to the categories of your coding frame. This frame is at the heart of QCA, and it covers all those meanings that feature in the description and interpretation of your material.

That is, QCA is a procedure of data analysis which requires identifying systematically and objectively special characteristics of messages and turning them into arranged codes.

#### **3.2. Statistical Package for the Social Sciences (SPSS)**

SPSS is a package for statistical analysis considerably used in social sciences to analyse quantitative data. According to Landau and Everitt (2004:12) SPSS is “*a package of programs for manipulating, analyzing and presenting data; the package is widely used in the social and behavioral sciences*”. Quantitative data are elicited from the results of close-ended questions. The results are presented by means of pie chart, tables, diagrams, bar chart, etc.

### **Conclusion**

This chapter has discussed the main methodological design on which this study is based. It starts by presenting the research method used in order to conduct this work. Then, it provides general information about the place of investigation, the participants and the description of the corpus related to the culinary videos. Finally, it explains the research tools used in gathering data as well as the techniques for data analysis.



*Chapter Three:*

*The Presentation of the  
Findings*

### Introduction

This chapter is devoted to the presentation of the findings that have been collected and analysed through the use of mixed research methods (quantitative and qualitative). It is divided into two sections. The first is concerned with the analysis of the questionnaire that has been administered to the learners of the ACCA. Then, the second revolves around the findings subsequent to the analysis of the culinary videos selected for this research.

### Presentation of the findings

#### 1. The Learners' Questionnaire

##### 1.1. Section I : Learners' Background Information

###### Q1: When did you join the American Cultural Centre of Algiers ?

All the learners (100%) answered this question. According to their responses, the recruits predominantly joined the ACCA in the last five years. That is between 2015 and 2020. The number of adherence has largely increased in 2017.

###### Q2: Among the programmes of the ACCA, which one do you find interesting ?

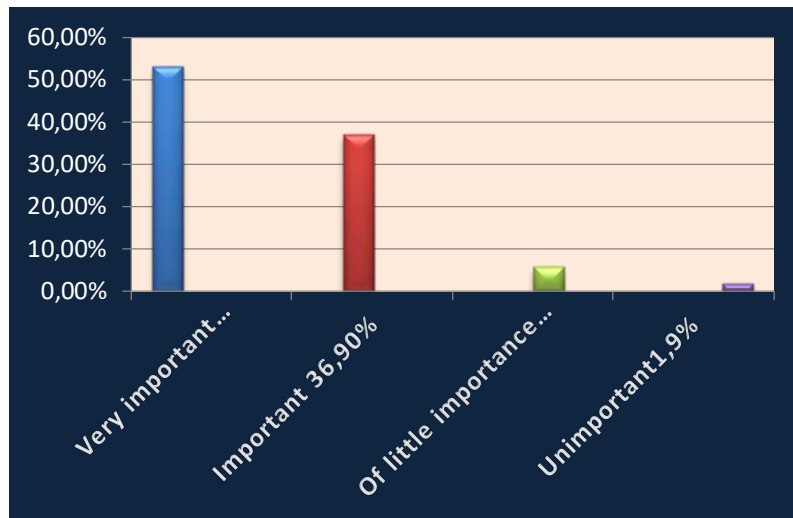
The learners' favourite programmes	Number of learners	%
Learning English through debates	17	34
Learning English through games	8	16
Theatre club	5	10
Women club	4	8
Public speaking club	12	24
The programme of phonetics	4	8
<b>Total</b>	<b>50</b>	<b>100%</b>

**Table 01: Learners' Favourite Programmes at the ACCA**

As it is apparent in table (1), (34%) of the learners prefer to learn English through debates. Whereas (24%) opted for public speaking club. (16%) indicate that they like learning English through games, and the last (10%) went for theatre club. Only (8%) favour women club and the programme of phonetics.

## 1.2. Section II: Assessing the Learners' Intercultural Competence

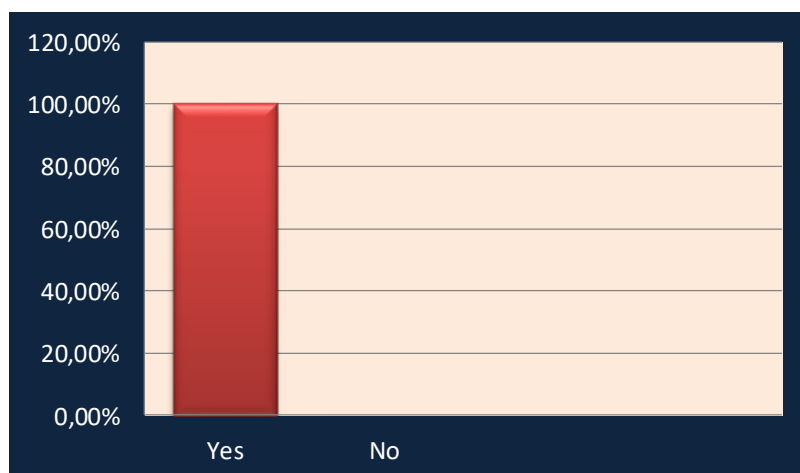
**Q3: To what extent do you think integrating culture in EFL classes is important?**



**Diagram 01: Learners' Attitudes towards Integrating Culture in EFL Classes**

As highlighted in diagram (01), the majority of the participants (52.8%) consider the integration of culture in EFL classes to be very important. (36.9%) of them claim that integrating culture is important while (5.70%) give little importance to it. only (1.9%) state that it is not important to incorporate culture in EFL classes.

**Q4: When interacting with people from the target culture, is respecting the differences that lie between you and them necessary to maintain a successful interaction?**



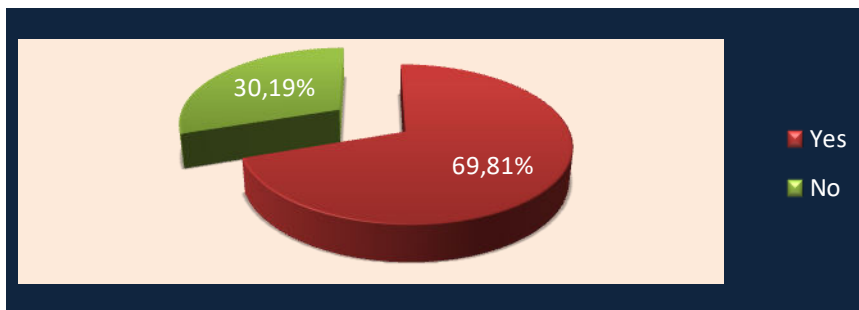
**Diagram 02: Learners' Respect of People's Differences during Interaction**

## Presentation of the Findings

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As it is displayed in diagram (02), all the learners (100%) believe that respecting cultural differences is necessary to maintain a successful interaction.

**Q5: Have you ever experienced any misunderstanding due to cultural differences during interaction with members of the target culture?**



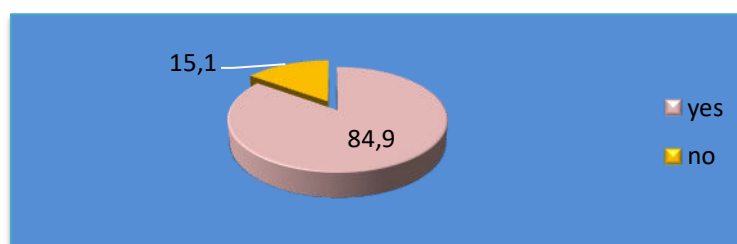
**Diagram03: Learners' Misunderstandings During Interaction with the Target Culture Members**

In diagram (3), (69.81%) of the learners encountered some misunderstandings during the interaction with foreigners while (30.19%) revealed that they encountered no misunderstandings.

**Q5: a- How?**

On one hand, some of the participants shared their experience at the ACCA and claimed that a misunderstanding occurred due to an unfamiliar gesture which was made by the teacher. On the other hand, another participant stated that a moment of confusion took place when one of the attendees made a literal translation from Arabic to English language and said 'my heart is itching me' instead of 'my moral compass is making me tidy up'.

**Q6: Have you already felt affected by an issue that happened in any given country (e.g. poverty in Africa, wildfire in Australia, Brexit in the United Kingdom (UK) ) ?**



**Diagram 04: The Impact of Global Issues on the Learners**

## *Presentation of the Findings*

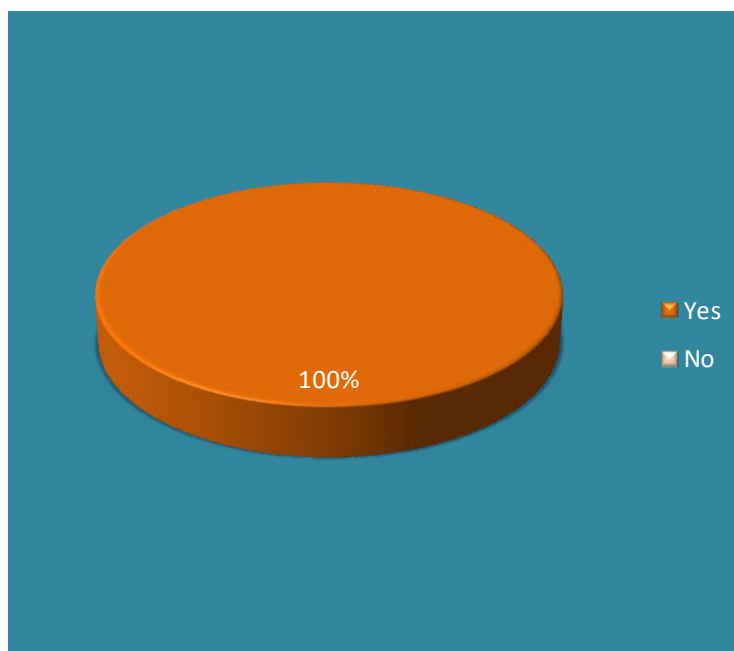
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From diagram (4), the results revealed that the majority of the participants (84.90%) are affected by different issues that happen in the world. Only (15.10%) claim that global issues do not have any impact on them.

### **Q6: a- Why? Please explain.**

For the participants who responded “Yes”, they think issues or events in a specific country can have global ramification because it is part of humanity to show empathy towards others regardless of their origins, religion, colour, etc. This set of respondents cannot be indifferent or insensitive to people who are experiencing real life problems. As for the participants who chose “No”, they say that what is happening at the local level is their first concern, and one should first prioritise the local issues over the world issues.

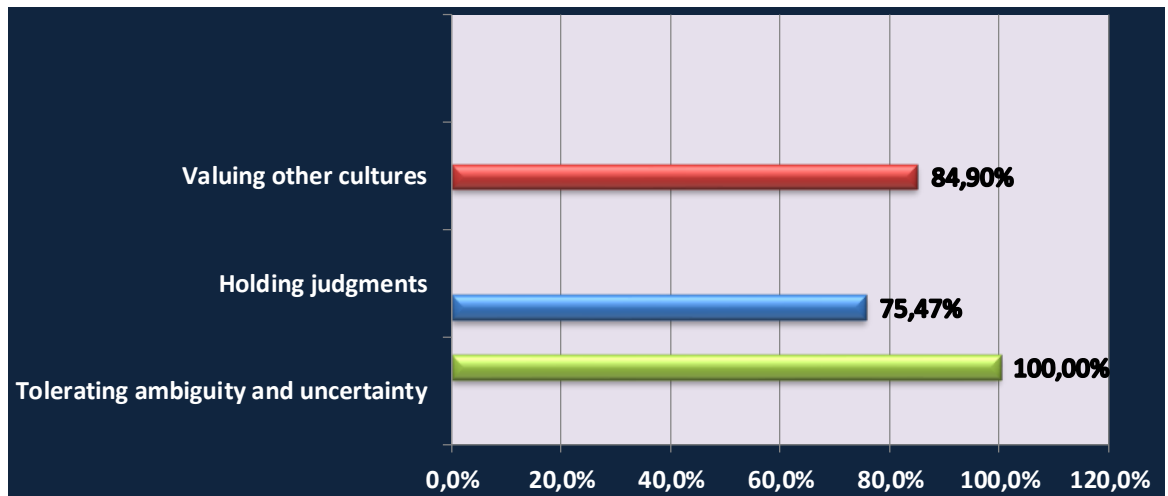
### **Q7 : Do you show respect and openness to cultural diversity?**



### **Diagram 05: Learners' Respect and Openness to Cultural Diversity**

From the diagram (05), all learners (100%) claim that they show respect and openness to cultural diversity.

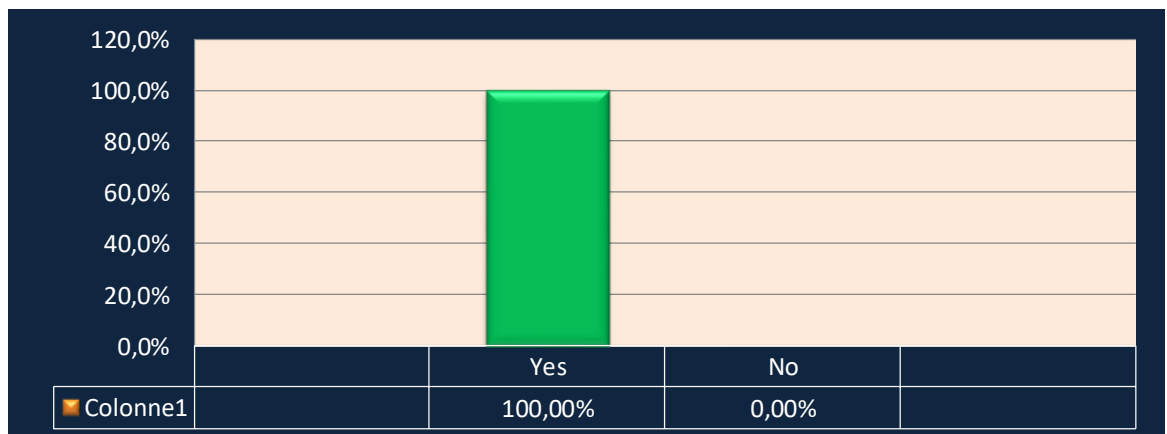
**Q7: a- If yes, how do you do so ?(Please choose from below)**



**Diagram 06: Learners’ Ways of Expressing Respect and Openness to Cultural Diversity**

According to diagram (6), the learners show openness and respect in different forms. (100%) of them show respect and openness to the cultural diversity by “tolerating ambiguity and uncertainty”, (84.90%) by “valuing other cultures” and (75.47%) by “holding judgments”.

**Q8: Are you curious to understand deeply some basic information of other cultures (e.g. beliefs, practices, values, history, cuisine) ?**



**Diagram07: Learners’ Curiosity to Understand other Cultures**

Diagram (07) indicates that all the learners (100%) are curious to understand some information that are particularly related to a given culture.

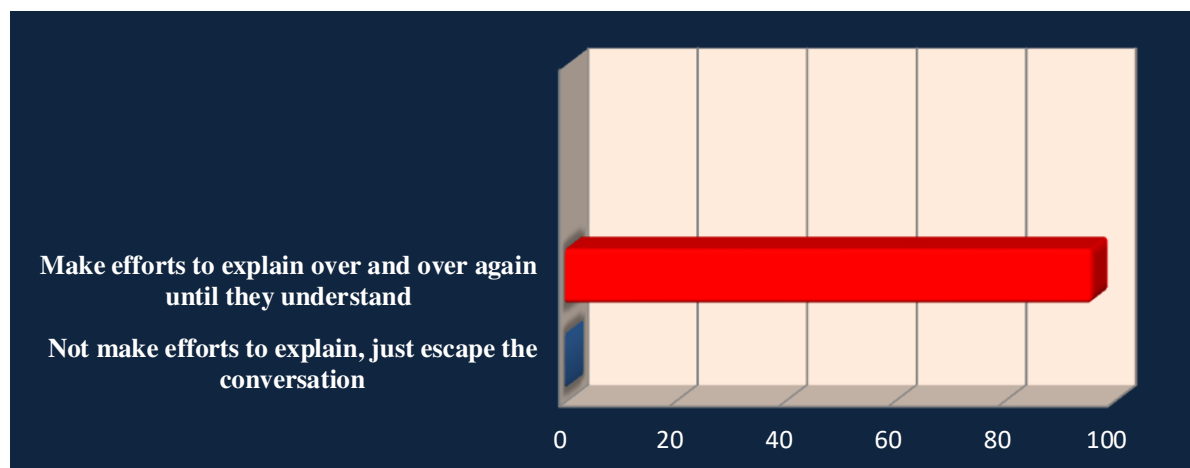
**Q9: When speaking with people of other cultural backgrounds, you generally:**

The suggested options	Percentage%
1-Adjust the type of eye contact you make with them accordingly.	90.37%
2-Make the same type of contact you do with people of your own culture.	09.63%
1-Adjust the type of gestures you use with them accordingly.	90.37%
2-Make the same type of gestures you do with people of your own culture.	09.63%

**Table 02: Learners' Use of Non-verbal Communication**

Table (02) indicates that the results are equal in terms of the percentage attributed to both 'eye contact' and 'gestures'. While (90.37%) of the learners adjust their type of eye contact and their gestures according to their interlocutors' culture, (09.63%) of the them do not change the type of their eye contact and make the same type of gestures they do with people of their own culture.

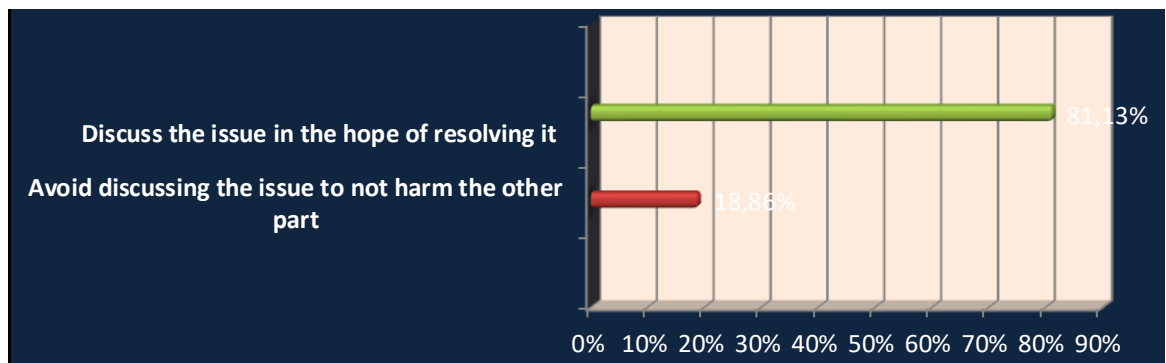
**Q10: When things are not understandable while discussing with others from the target culture, you would:**



**Diagram08: Learners' Reaction to Misunderstandings**

Diagram (08) demonstrates that the majority of the learners (96.20%) make efforts to explain misunderstandings to their interlocutors. In contrast, (3.80%) prefer to escape the conversation.

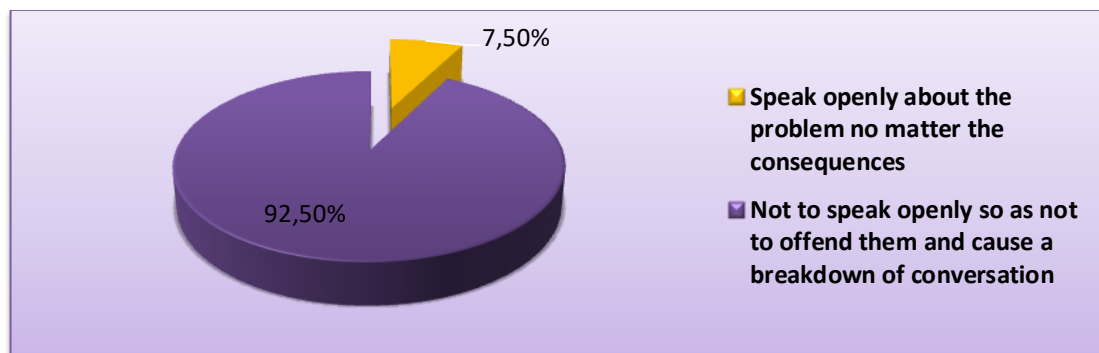
**Q11: In difficult or embarrassing situations while interacting with people of other cultural backgrounds, you prefer to:**



**Diagram09: Learners’ Reactions to Difficult and Embarrassing Situations when Interacting with People with Different Cultural Backgrounds**

Diagram (09) indicates that (81.13%) of the learners discuss and try to resolve the issues that occur in the conversation while (18.86%) of them choose to avoid discussing the issue to not harm the other part.

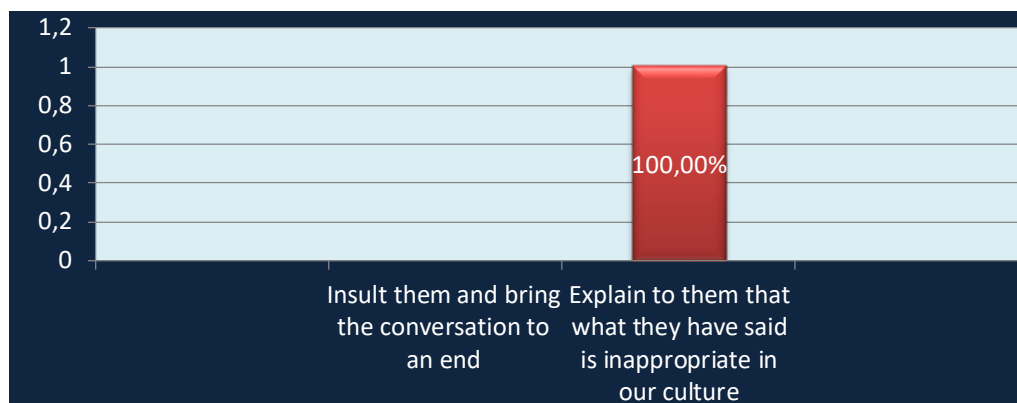
**Q12: When disagreeing about a subject with people from other cultural backgrounds, you would:**



**Diagram10: Learners’ Reaction when Disagreeing with People of Different Cultural Backgrounds**

As displayed in diagram (10), (92.50%) of the learners do not speak openly when disagreeing with a subject because they are afraid to harm the other part. However, (7.50%) of them speak openly about the problem no matter the consequences

**Q13: When people of the target culture say something offensive in your own culture unintentionally, you would**



**Diagram 11: Learners’ Reactions to Offensiveness from People of the Target Culture**

The outcomes of diagram (11) highlight that all the learners (100%) explain to their foreign partners that what they have said is inappropriate in their culture to keep the conversation going and avoid its breakdown.

**Q14: Please choose the statements that match your abilities and knowledge:**

The suggested statements	Number of respondents	Percentage %
1-I can define culture and describe its components and complexities	47	88.67%
2-I am able to speak with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal situations.	48	90.56%
3-I can discuss and contrast various behavioural patterns in my own culture with those of the target culture.	51	96.22%
4- I know that norms, attitudes, and taboos are different from one culture to another.	53	100%
5-I’m conscious that gestures may signify different things	53	100%

## Presentation of the Findings

in different cultural backgrounds.		
6- I'm conscious that Western cultures tend to value the presence of eye contact while Eastern ones tend to see eyes contact as a form of disrespect	50	94.33%
7-I know that generalising individual behaviours as representative of the whole culture is a 'stereotype' and it has to be kept out of the conversation	40	75.47%

**Table (03): Learners' Different Abilities and Knowledge in Cultural Settings**

This item is a multiple choice question. The learners are required to provide multiple answers. From Table (03), the results reveal that the lowest percentage attributed to the options received only (75.47%). While option 4 and 5 reached 100%, options 1, 2, 3, and 6 vary between 80% and 90%.

### Q15: Please select the statements that match your skills, attitudes, and abilities:

The suggested statements	Number of respondents	Percentage%
1- I believe that all people hold equal human rights regardless their skin colour, ethnicity, nationality.	53	100%
2-I hold the belief that all cultures are equal, no culture is better than the other.	40	75.47%
3- I reflect on the impact and consequences of my decisions, choices, and behaviours on the members of the target culture.	49	92.45%
4-I demonstrate flexibility when interacting with persons holding a different culture of mine.	48	90.56%
5-I am willing to resolve cross-cultural conflicts and misunderstandings when they arise .	43	81.13%

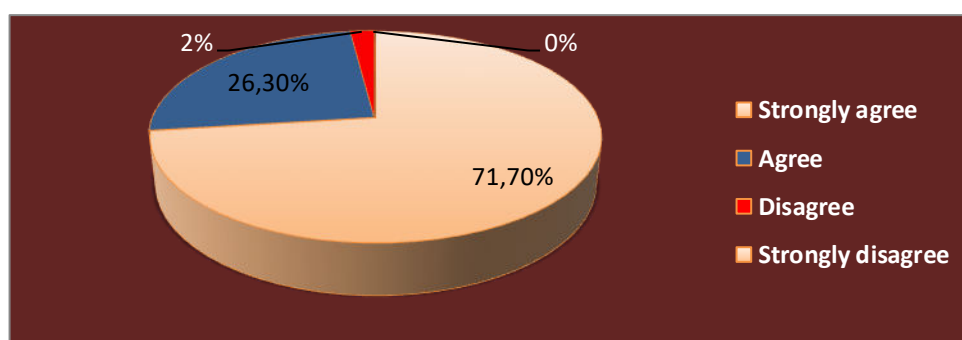
**Table 04: Learners' Cultural Skills, Attitudes, and Abilities**

## Presentation of the Findings

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Table (04) shows that all participants (100%) without exception believe that “all people hold equal human rights regardless of their skin colour, ethnicity, nationality” as well as “all cultures are equal, no culture is better than the other”. The vast majority of the participants (92.45%) declared that they “reflect on the impact and consequences of my decisions, choices, and behaviours on the members of the target culture”, and that “they demonstrate flexibility when interacting with persons holding different culture of mine”(90.56%). Lastly, (81.13%) of them declared that they are willing to resolve cross-cultural conflicts and misunderstandings when they arise.

**Q16: To what extent do you agree with this sentence : “ Learning about your culture is the first step before learning others’ culture”.**

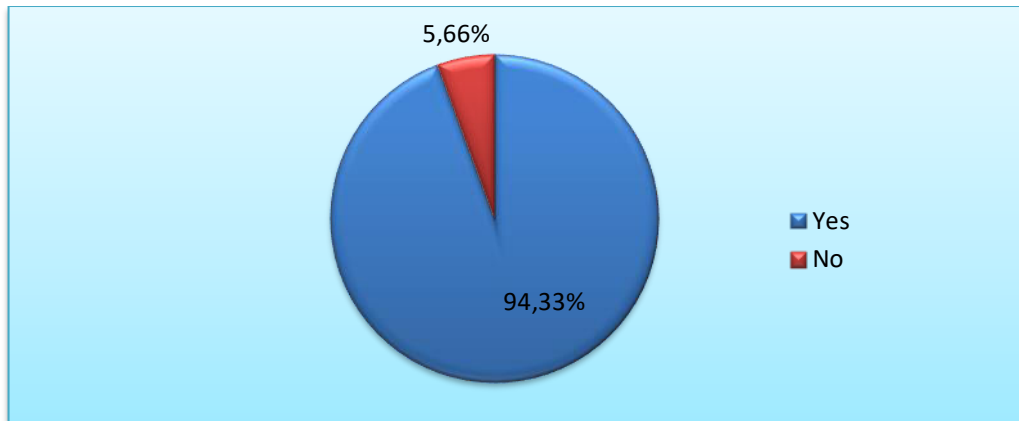


**Diagram 12: Learners’ Extent of Agreement/Disagreement with the Proposed Statement**

The results obtained from diagram (12) concretely reveal that the majority of the participants (71.70%) strongly agree that cultural self-awareness is the first step before learning other cultures. While (26.30%) chose to “agree”, only (2%) of the participants disagreed.

### 1.3. Section III: Learners’ Attitudes towards the Culinary Videos

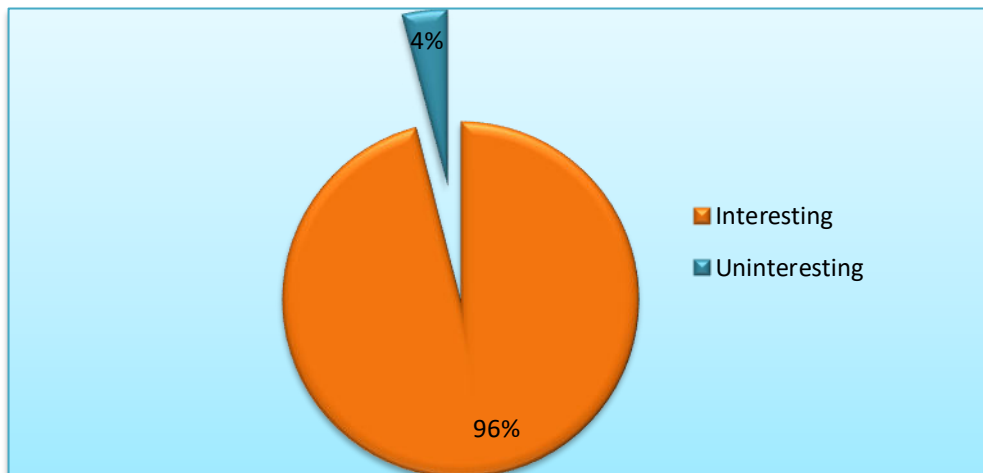
**Q17: Have you ever heard about the cooking-videos produced by the American embassy in Algeria Entitled “Inside the American Kitchen”?**



**Diagram13: The Learners’ Familiarity with “Inside the American Kitchen” Show/Videos**

Pie chart (13) demonstrates that the majority of the learners (94.33%) have heard about the culinary videos, while three (3) learners which correspond to (5.66%) have never heard about cooking videos.

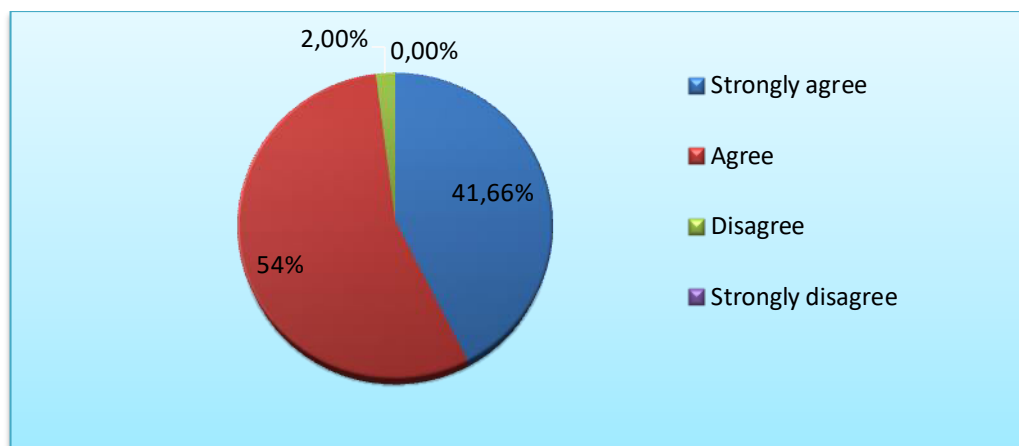
**Q17: a- If yes, how do you find them?**



**Diagram 14 : Learners’ Perception of the Culinary Videos**

Pie chart (14) denotes that the vast majority (96%) of the learners find the culinary videos interesting while the minority (4%) find them uninteresting. Only (3) learners did not answer this question.

**Q18: To what extent do you agree with this statement: “The context of culinary videos is helpful to enhance your intercultural competence”?**



**Diagram 15: The Learners' Extent of Agreement/ Disagreement**

Diagram (15) depicts that (54%) of the participants agree that the context of culinary help to enhance the learners' intercultural competence. (41.66%) of the learners strongly agree with this statement followed by a minority (2%) who disagree and (0%) who strongly disagree.

**Q19: If you watched those culinary videos many times, which of the followings are important to help you improve your intercultural competence?**

Options	Number of participants	Percentage%
Translation	18	37,5
Real-life interaction	13	27,03
Cooperative-learning	10	20,23
Authentic kitchen utensils	7	15,58
Total	48	100 %

**Table05 : Learners' Perception of the Helpful Techniques in Improving their Intercultural Competence**

Table (05) shows that (37.5%) of the participants chose “Translation” as the most important technique that helps them gain intercultural competence. (27.03%) of the respondents answered by “Real-life interaction” and (20.23%) to “cooperative learning”. A lesser proportion went for “authentic kitchen utensils” with a percentage of (15.58%).

## Presentation of the Findings

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**Q20: You opted for the culinary videos to:**

Options	Number of participants	Percentage%
Improve your language skills	22	45.83
Discover the American cuisine and recipes	15	31.25
Learn about the similarities and differences between the local and host culture	11	22.91
<b>Total</b>	<b>48</b>	<b>100 %</b>

**Table06: Learners' Aims for Choosing Culinary Videos**

Table (06) shows that the learners' primary purpose in choosing culinary videos is to improve their language skills being (45.83%). While (31.25%) of them discover the American cuisine and recipes through the culinary videos, (22.91%) use them to learn about the similarities and differences between the local and host culture.

**Q21: What do you suggest to help the learners to improve their intercultural competence?**

The learners' answers	Number of the respondents	Percentage %
To interact with people from different cultural backgrounds	20	37.73
To listen to music or watch videos of foreign YouTubers or Influencers	10	18.86
To travel/to visit countries	20	37.73
To read books	3	5.6
<b>Total</b>	<b>53</b>	<b>100 %</b>

**Table07: Learners' Suggestions in Improving Intercultural Competence**

In Table (7), (37.73%) of the participants think of travelling as the best way to improve their intercultural competence. One of the participants justified his/her answer by saying that humans, as social beings, learn best in situations where the complexity of social reality is encountered. Meanwhile, (37.73%) of the participants believe that it is preferable to interact with people from different cultures to enhance their IC. On the other hand, (18.86%) of them reckon that listening to music or watching foreign YouTubers and Influencers' videos is a good

## *Presentation of the Findings*

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way to improve their intercultural competence. Only (5.6%) of the participants suggested ‘reading book’ as a way to improve their IC.

### **2- Presentation of the Culinary Videos’ Analysis**

In the first video, a guest called Collin was invited to share an American recipe. During the show, Mr. Collin tried to introduce the different steps to cook his recipe called Primavera which consists of pasta and fresh vegetables. For the second video, two American dishes (Potato Wedges and Chicken Nuggets) are presented by Christophe whose origins are from the Acadians in Louisiana.

#### **2.1-Video 01**

<b>Elements of the theory</b>	<b>Sequence</b>	<b>Minute</b>	<b>Description</b>
<b>1-Attitudes:</b>  A- Curiosity and Discovery	<b>4</b>	<b>15 :40-58 min</b>	Mr. Collin claims that he was inspired by the Algerian movie “The Battle of Algiers” which made him curious to discover concretely the major sites that were depicted in the movie .
<b>2-Knowledge</b>  A-Culture specific knowledge	<b>1</b>	<b>2 :18 min</b>	The host informs the audience that America is a melting pot country (heterogeneous societal culture). In other words, America is characterised by many different values and beliefs that are held by diverse population groups.
	<b>2</b>	<b>2 :23 min</b>	Collin admits that the Italian cuisine becomes increasingly popular in the world, especially for Pasta and Pizza which are known for their tasty and

<p><b>3-Skills</b></p> <p>A- Interpreting and relating</p>	5	18 :10min	<p>scrumptious flavour.</p> <p>Mr. Collin watched the movie ‘Battle of Algiers’ more than ten times. He admitted that it is one of the 10<sup>th</sup> greatest movies ever made. In addition to that, he also read about the book of Zohra Dhrif entitled “Inside the Battle of Algiers”. This signifies that he is knowledgeable and well informed about the history of Algeria.</p>
	3	2 :37 min	<p>When Mr. Collin affirmed that Pizza is so popular around the world, the host related it to the Algerian culture by claiming that Algerians are also great consumers of Pizza.</p> <p>The host was translating all what have been said in English into Arabic language.</p>

**Table 8: The Elements of the Theory that Appeared in Video (01)**

## 2.2Video02

Elements of the theory	Sequence	Minute	Description
<b>1-Attitudes:</b> A- Curiosity  <b>2-Knowledge</b> A- Culture specific knowledge	5	18:39min	In this sequence, Christophe was curious and willing to understand if the host makes her custard pie for special occasions. This indicates that he is seeking out to learn from and co-operate with her because she has different cultural orientations and perspectives from his own culture.
	2	03:00min	Christophe demonstrates that he is knowledgeable about the Algerian culture. He asserts that a lot of Algerian people abundantly consume potatoes .
	8	29:56min	Christophe refers to a traditional bread of Algeria called ‘Matlou3’ which is usually prepared in Ramadan.
	4	14:56min	Christophe provides the Algerian audience with new information about the invention of the Chicken Nuggets recipe.
	6	29:00min	Christophe admits that Algerians are big consumers of Chicken.
<b>3-Internal outcomes</b> A-Flexibility and adaptability	7	29:45min	Christophe acknowledges that Algerian women are talented in the cuisine.
<b>4- External outcomes</b>	1	00:50min	At the onset of the video, Christophe adjusts his own language by adopting both Berber and Arabic languages. This can be visible in the

	3	04:31min	first seconds of the video when he said “Azul Fellowen” and “Marhaban Bikoum”.  Through Christophe’s behaviour (when he asked the host if he could use his fingers). It can be observed that he is aware that not all cultures tolerate or appreciate the use of hands (without food gloves) while cooking.
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**Table 9: The Theoretical Elements that Appeared in Video (02)**

From tables (8) and (9), various elements of Deardorff’s theoretical framework are manifested through the participants’ behaviours and language.

### **Conclusion**

To conclude, this chapter has presented the results obtained from the questionnaire answered by the learners of the ACCA and has presented the resulted outcomes of the culinary videos that are analysed through QCA. The tools used allowed the collection of an appreciable amount of data that will be discussed in the next chapter.



*Chapter Four:*

*Discussion of the  
Findings*

## *Discussion of the Findings*

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### **Introduction**

This chapter deals with the discussion of the main results displayed in the previous chapter to answer the research questions, and to confirm or disconfirm the hypotheses raised in the general introduction. It is divided into two sections. The first part provides a critical discussion of the results obtained from the questionnaires submitted to the ACCA's learners and evaluate their IC relying on Deardorff's (2006) Process Model of Intercultural Competence. As for the second part, it discusses the findings obtained from the analysis of the culinary videos and interprets them systematically using Qualitative Content Analysis. In the second section of the questionnaire (section 2 see the appendix), fourteen (14) varied questions were designed in order to explore how competent and qualified the targeted learners are while being exposed to a different cultural background. As far as this study is concerned, the 'Culinary Videos' are analysed using Qualitative Content Analysis to identify the different elements of Deardorff's theoretical framework and find out how they enhance the learners' intercultural competence.

### **1. Attitudes**

Based on Deardorff's (2006) model of IC, attitudes appear to be a fundamental component in the framework. Respect, openness, and curiosity are the main attitudes which serve as the basis for this model and have an impact on all other aspects of intercultural competence, in addition to being fundamental to the further development of knowledge and skills necessary for intercultural competence (Deardorff, 2006). In order to confirm or refute the hypotheses, tailor-made questions were designed as an attempt to gain further insights into the learners' attitudes within the frame of IC. Hence, questions four, five, seven, and eight (questions **4, 5, 7, 8**, see the appendix) are discussed accordingly.

Considering the answers of the sample group to the fourth item of the questionnaire (question **4** see the appendix), the findings revealed that all the participants (100%) believe

## *Discussion of the Findings*

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that respecting the cultural differences is necessary for the success of a conversational process (see diagram 2 p. 30). Their choice can be interpreted as follows.

On one hand, as all the educational institutions, the ACCA also considers some internal formalities and laws. That is, in order to have access to the centre, all the adherents (staff, learners, and teachers) have to respect the centre's internal regulations. For instance, the learners must show good behaviour with all the teachers and members of the educational family within the centre and reject any type of behaviour that harasses, humiliates or underrates another member of the centre, whether directly or indirectly. Moreover, the relationship of consultation and dialogue between students and teachers is within the limits of 'respect' (The American Cultural Centre of Algiers, 2011). As a result, the positive attitude of the learners which insists on the importance of respecting the cultural differences to avoid interpersonal issues and misunderstandings may be explained by the adherents compliance of the centre's internal rules.

On the other hand, when the centre enacts draconian norms, it can create a kind of fear in the learners which prevents them from expressing their ideas and asking questions about the TC for fear of offending them or making them feel uncomfortable. For instance, asking about salary is considered to be a taboo in some cultures like the US and the UK. This is testified on an online question/ answer forum by numerous Americans who state that it is extremely rude to inquire about other people salaries and income in the US. *"This is a cultural norm in the US. We don't talk about how much money we have or we make"* (McDowell, 2013). But how can the learners learn to be aware of this cultural norm when they are not taught how things work or how people behave in this particular culture? This makes of a classroom an artificial and conditioned-context where the learners become obliged to behave under certain conditions even when they are being taught by Americans.

## *Discussion of the Findings*

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On the basis of what has been said so far, it is necessary to take into account ‘respect’ as a norm in the classroom. The learners have to be given the opportunity to discover the cultural norms of the target culture and exploit them to develop their intercultural competences.

The respondents’ choice of the fourth item of the questionnaire (question 4 see the appendix) can be further explained by their experience in the centre and their familiarity with their teachers, which is entailed in the fifth item of the questionnaire (question 5 see the appendix) where the learners were asked whether they experienced misunderstandings between them and their foreign interlocutors due to cultural differences. The results indicate that the majority of the adherents (69.81%) encountered certain misunderstandings during their communication, whereas a minority of them did not face communication issues during their interaction with the target culture members (see diagram 3 p. 30).

This question is supplemented by an open-ended part where the targeted participants who answered by ‘yes’ were required to share some of their experience. Two of the participants argue that during the lecture, the teacher questioned one of the learners about his duties towards ‘the house tasks’. The student started to express his opinion and stated that *“I can’t handle such situations when it comes to organisation and tidiness because my heart is itching”*. The two respondents argued that *“the teacher felt confused and baffled, she did not understand what the learner wanted to make sense of, she then asked us to clarify that. We explained to her that it was an Algerian idiom we often use in both Arabic and Kabyle languages to denote ‘Our moral compass is making us tidy up’ and simply he made a literal translation to convey his intended meaning”*.

Indeed, when communicating interculturally, it must be realised that the same word may not carry the same denotative meaning across cultures (Klopf, 1998 cited in Hinner,

## *Discussion of the Findings*

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2017), and that when it comes to translation in intercultural communication, it can also cause some problems. The most evident one is that the original meaning may be lost because the exact words may not exist in the other language or may definitely not signify the intended meaning (Lázár, 2017: 96). This standing point of the learners implies the impossibility of escaping the misunderstandings that may occur between two different cultures when the interlocutors are not highly qualified to interact at an intercultural level. Thus, if people have to function in another culture, it is natural that they experience difficulties (Ibid: 94).

Furthermore, three other participants witnessed unintended misconduct by an American teacher at the centre during the lesson. The attendees reported that *“As usual, we were attending the course like everyday, the subject of the day was about the American culture. The teacher tackled a theme about ‘thanksgiving’, she started to talk over the subject and at the end she slapped her lower backside two times to say “Tomorrow is going to be a big day ‘thanks giving is on the doors’ I have to take this opportunity and eat as much as I can to gain weight”*. The participants added *“that was a moment of confusion and embarrassment because that behaviour is not appropriate in the Algerian culture”*. Considering the learners’ responses, this moment of embarrassment, unusual, and unfamiliar behaviour caused what is referred to as ‘culture shock’ which goes hand in hand with the definition proposed by Richards and Schmidt (2002) who advocate that individuals become a subject of stress when they are confronted with unfamiliar situations (see chapter 1 p. 16).

In fact, it is worth mentioning that in culturally diverse workgroups, misunderstanding may come from misinterpretations of intent, interpersonal reactions, as well as simple miscommunication of ideas or values (Larkey, 1996 cited in Lázár, 2017: 97). This indicates that misunderstandings and culture shock may not only arise from verbal communication, but also from non-verbal communication such as individuals’ reactions and gestures.

## *Discussion of the Findings*

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According to the example cited by the learners, the teacher slapped her lower backside using her hand to communicate a meaning. This misunderstanding can be explained by the fact that the teacher is from the western culture and was not conscious that her behaviour is unacceptable in the Algerian culture which explains her lack of knowledge on the cultural norms of the Algerian culture. Gestures are classified in the category of non linguistic communication known as *Kinesics*. They are usually unconscious and very noticeable which can be easily misinterpreted, because a similar gesture may have a completely different meaning in different cultures. As a matter of fact, in many cases gestures depend on the culture and the context, and to avoid misinterpretations use them with care in international settings (Lewis and Gates, 2005 cited in Lázár, 2017: 98). As a result, respecting and being aware of the cultural differences are important attitudes which help language users to maintain a successful interaction. These attitudes in fact come to be claimed by the learners which demonstrates their competence in some way, and can significantly contribute to the further development of the skills needed for intercultural competence.

In the seventh item of the questionnaire (question 7 see the appendix), all the participants (100%) agreed to the same extent that they show respect and openness to the cultural diversity (see diagram 05 p. 32). Indeed, this question is explicitly linked to the fourth item (question 4 see the appendix) where the learners were asked whether respecting the cultural differences is necessary to maintain a successful interaction with people from the target culture. As the results indicated, both questions four and seven (question 4 and 7 see the appendix) received an equal percentage which reached (100%) ( see diagram 02 p. 30 and 05 p. 35 ). From this, it is deduced that the participants claim to be opened and respectful to other cultures.

Based on the participants' choice to this item (question 7 see the appendix), it is noticed that they claim to be particularly aware that each culture is characterised by its own values

## *Discussion of the Findings*

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and norms which makes it unique and different from other cultures. In here, the learners voluntarily took a step forward and chose to join the centre. This standpoint of theirs could be explained by their awareness that there is no suitable place to learn the TL than the ACCA as it does not only teach English to its learners but also provides them with the necessary learning tools, teaching methods, and the cultural setting that is knitted carefully to suit the needs of the learners. This question is accompanied by three (3) multiple choices extracted from the corresponding framework of Deardorff (2006), comprising “tolerating ambiguity and uncertainty (1)”, “valuing other cultures (2)”, and “holding judgments (3)” (see diagram 06 p. 32).

The first alternative suggests that tolerance for ambiguity (1) is the ability to perceive uncertainties, contradictory issues which may be difficult to understand, as well as information with vague, contrary or multiple meanings in a neutral and open way (McLain, 2015). Whilst all the participants (100%) without any exception ticked “tolerating ambiguity and uncertainty”, (84.90%) selected “valuing other cultures” (see diagram 06 p. 32). According to Deardorff (2006), when communicating respect to others, it is important to show that others are valued. Valuing other cultures (2) then is exhibited through being respectful, and accepting these differences by appreciating them and learning about them. Moreover, once individuals become aware of cultural differences, under certain conditions, they find themselves uncomfortable with some cultural norms of other cultural groups. In this situation, they have to appreciate these differences and avoid imposing their own values by resisting the urge to be judgmental (3) and by thinking that their attitudes and practices are wrong. The individuals rather have to be open to others and respect them by being less judgmental. These attitudes are foundational to the further development of knowledge and skills needed for intercultural competence (Deardorff, 2006). Lastly, if the students choose to agree to a large extent that they all show respect and openness to cultural diversity, they also

## *Discussion of the Findings*

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have to value other cultures, tolerate ambiguity and uncertainty, and hold judgments. In this respect, Barrett (2013:6) adds that being interculturally competent requires the individuals to value the cultural variability and diversity, to value pluralism of perspectives and practices, and to be willing to tolerate ambiguity and uncertainty. As result, the learners' answers match the results expected, which go hand in hand with Deardorff's (2006) theoretical framework.

One key component of Deardorff's Model of IC includes curiosity. The latter refers to the root of a person's desire to foster intercultural relationships (Martin and Nakayama, 2006). A person's motivation for discovering other cultures is an essential stepping stone towards building awareness, appreciation, and understanding of other cultures. This can ultimately be connected to the 4<sup>th</sup> sequence (15:40-58min) of the first video (see table 8 p. 42) where Mr. Collin admits that the movie of "The Battle of Algiers" aroused his interest to come across Algeria and discover the Casbah, which is one of the major settings of the film. Furthermore, it can also be related to the 5<sup>th</sup> sequence of the second video (see table 9 p. 43) when Christophe asked the host if she cooks her 'Custard Pie' in specific occasions. Based on these two results, it is obvious that the two guests are curious, motivated and willing to understand the different cultural dimensions of Algeria. This means that the learners are not simply exposed to factual cultural knowledge, but rather a process which helps the learners to develop an international understanding by rising appreciation and interest towards other cultures, stimulate their intellectual curiosity, and acquire the necessary skills to locate and organise information about the target culture.

The obtained results from the above mentioned sequences can explicitly be associated to the learners' responses to item eight of the questionnaire (question 8 see the appendix) where all the learners (100%) (see diagram 7 p. 33) without exception agree that they are curious to discover new cultures and understand deeply some of their basic peculiarities. This goes hand

## *Discussion of the Findings*

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in hand with the attitude element specified by Deardorff (2006) in her process model of IC (see chapter 1 p. 18), and supports in a way or another the learners' interest to widen their cultural knowledge. This kind of attraction for grasping new information about the target language of the speakers, and their way of life in fact, creates a great interest in the learning process of the students which increases their motivation to learn the TL and helps to break down the barriers that reside between cultures and their differences (Hendon, 1980). This is highly confirmed by McKay (2002:7), who asserts that, the use of cultural content fosters the learners' motivation.

Last but not least, Barrett, *et al.* (2013) come to corroborate Deardorff's model constituents (see chapter 1 p. 19) by stating that, intercultural competence involves being open to, curious about, and willing to learn from and about people who have different cultural orientations and perspectives from one's own. Considering the percentage of this question (question 8 see the appendix), (100%) of the learners claim to be curious to understand others' cultures (see diagram 7 p. 33). According to their answers, it is undeniable to state that the learners are strived to discover the TC and curious to understand its main basics. This can be explained by the fact that the centre's teachers are Americans and hold a different cultural background which pushes the learners to venture, to discover how their teachers speak, behave, and teach English clearly bound up with the American culture.

## **2. Knowledge**

Knowledge is a fundamental component of Deardorff's model of IC. According to her, knowledge is not only manifested through the individuals' understanding of facts per se and the knowledge of a specific culture, but it is rather manifested through the ability of the learners to demonstrate how social groups and different identities function together at an intercultural level. In this context, Gudikunst (2005) argues that, it is possible that individuals

## *Discussion of the Findings*

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may be highly competent in interacting and communicating with others in their own culture but incompetent when interacting with others who are culturally different in terms of behaviours, attitudes, beliefs, etc. Respectively, the answers obtained from questions (6) and (16) in addition to the results obtained from analysis of the videos which are straightforwardly linked to this item of the theory, are sequentially discussed.

Based on the results obtained from question six (question 6 see the appendix), it is revealed that a wide portion of the respondents (84.90%) tend to be affected by the world problems (see diagram 04 p. 31). According to Deardorff's (2006) process model of IC, making sense of global issues and figuring out how it affects us at the local level is an important constituent under the umbrella of knowledge referred to as 'Grasp of global issues and trends' (see chapter 1 p. 20). It presupposes that, the students have to develop a sense of responsibility for a life of unprecedented vicissitudes. On the other hand, only eight (8) participants out of fifty three (53) sounded for 'No'. Basically, this question cannot be a subject of debate because it touches the unseen and intangible aspects of human qualities. That is, every individual perceives things differently and these perceptions are influenced by individual dissimilarities and preconceived notions. Examples of these differences in human traits include feelings (something can massively hurt someone while does not hurt someone else), tastes, opinions, etc.

This question (question 6 see the appendix) is followed by an open-ended question in which the participants were asked to explain why global issues may or may not affect them at a local level. Most of the respondents' answers are generated using the qualitative method. The common advanced arguments are related to human feelings and empathy. For the sake of evidence, one of the participants states that "*What is happening today in the world concerning refugees is emotionally painful, and makes me show empathy to them.*"

## *Discussion of the Findings*

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*Everyone dreams of a stable life. We always have to put ourselves in others' shoes".* Moreover, another respondent adds that *"Poverty is a sorrowful issue especially for children who are obliged to work to feed themselves and their families, and there are some who pass away due to harsh working where they make efforts that exceed their abilities without getting paid, that's just sad, we wish we could give a helping hand somehow"*. These shared views of the learners demonstrate that global issues affect them even when they do not occur in their home country. They admit that these issues stir and arouse their feelings and they show a high sympathy for the affected people, because what happens in the world today may affect their country one day. This view point explicitly supports the learners' choice and opinion about the world issues and their impact on them. They think that it is part of human nature to show compassion to others regardless of their origins, religion, skin colour, etc, and that issues in a specific country can engender global ramifications. In contrast, the participants' choice for 'No the global issues do not effect me' could be illustrated by the fact that human feelings and traits differ from one individual to another. This set of respondents could be described as being self-centred. They argue that what is happening at a local level is their first priority and that local issues should be solved first.

In her research, Deardorff (2006) identified an important element appertaining to 'Knowledge' known as 'Cultural-self awareness' (see chapter 1 p. 20). It holds that an individual has to understand how one's culture influences his behaviour, identity, and point of view. Being aware of your own culture helps you understand the world from other cultural perspectives and articulate the differences that exist between you and them (Deardorff, 2006). Accordingly, item sixteen (question **16** see the appendix) is designed in accordance with this element and is addressed as a means to get a clear insight about the learners' awareness of the

## *Discussion of the Findings*

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importance of understanding their own culture before learning about others' culture. The outcomes obtained from this question reveal that all the participants agree that learning about your culture is the first step before learning about others' culture. However, their choice differ only in terms of the extent of their agreement with the advanced statement. Whilst (71.70%) of the respondents selected 'strongly agree', (24%) chose 'agree'. In contrast, a slight exception of a very small portion of (2%) disagree with the statement (see diagram 12 p. 38).

Based on the obtained results, it is clearly observed that the majority of the learners involved in this research are aware that taking their own culture for granted as a departure point is the first step which makes those existing differences between cultures uncovered. In view of that, it can be admitted that the learners already know about the differences that exist between the American culture and the Algerian one. This can explicitly be explained by the fact that they are often being exposed to the TC and that their teachers are from the target culture. The learners can not come to the conclusion that the American culture is different from their own culture until they are aware of theirs. As a result, it should be assumed that if the competences and qualities discussed so far in this chapter are present in an individual and encouraged in a group, a high degree of cultural self-awareness is present (Deardorff, 2009:71). In fact, in order to be intercultural competent, it is necessary to achieve awareness not only of one's home culture but of its influence on one's behaviour, values, and ways of looking at the world. Once the individuals become familiar with their own culture, the cultural differences occur when they leave their home culture, because it becomes hard for them to observe it in the midst of a different culture of theirs (ibid). This comes to confirm what Hunter, et al. (2006) advocate (see chapter 1 p. 20), and endorses the learners' intercultural abilities under the light of this component highlighted by Deardorff (2006).

## *Discussion of the Findings*

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Taking into account the results obtained from the analysis of the videos, ‘Culture specific knowledge’ which is an important constituent under the umbrella of ‘Knowledge’ appears to be present in the videos as well. After analysing the videos ( Inside the American Kitchen Episode 2 and 4 ) , the results revealed that culture specific knowledge is manifested through different ways.

In the first video, Mr. Collin admitted that he watched the Algerian film “ The Battle of Algiers” more than ten times. He claims that “ *Most of Americans when they think of Algiers, I have to tell you that, they think of the movie ‘The Battle of Algiers’*”. Moreover, he admits that he read the book of Zahra Drif entitled “Inside the Battle of Algiers”. In the same video, Mr. Collin acknowledges that the Italian cuisine becomes an instant hit in the US and worldwide, with many people naming it the best cuisine in the world. Separately but still in the same track, the recipe’s origins of invention is supplied by Christophe who states *that “ Hmm Fatma, did you know that the ‘Chicken Nuggets’ were created by Robert Baker who is American.... in 1950s..... and in fact he passed away not long time ago in 2006, he was born in 1929... He was a professor at the university of Cornell in New York”*. In view of these points, it should be noted that Mr. Collin and Christophe are providing the audience with information that many of them may ignore and may be unaware of which helps them to grasp new information and allows them to strengthen their general background knowledge. This can also help the learners in a way that enables them to co-operate and interact effectively with people from different cultures, supplying the learners with new knowledge and cultural aspects; enables them to widen and increase their understanding of cultural knowledge. In this sense, Deardorff (2006:44) states that “*an understanding of world history will help prepare a person for identifying and understanding cultural differences, participating effectively in and across these cultures through mutually collaborative means, and evaluating his or her own performance in these contexts*”.

## *Discussion of the Findings*

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In the second video, Christophe admitted in the 2<sup>nd</sup> sequence (03:00 min) that a lot of Algerian people are big consumers of Potatoes. Besides, he added that Algerians abundantly consume chicken in the 6<sup>th</sup> sequence (29:00min). In addition to this, in the 7<sup>th</sup> sequence (29:45min) he claimed that *“I know that Algerian women cook so well and they like to spend time in the kitchen”*. From this point, Christophe proves to be knowledgeable about the reality of the Algerian life and culture. Indeed, it is particularly worth noting that Christophe came to these conclusions undoubtedly from his familiarity with the Algerian culture. In the same vein, Christophe demonstrated that he is aware of the Muslim world fundamental perspective, adopted by the Muslim community, including Algeria consisting of ‘Ramadan’ which is a holy month for Muslims where people fast and cook several dishes. This is expressed in the 8<sup>th</sup> sequence (29:56mn) where Christophe referred to a traditional bread of Algeria called ‘Matlou3’ which is usually prepared in Ramadan. Indeed, he forgot its name and started to describe its form and shape to the host. He said that *“I know that you have this kind of famous bread that you do for the Ramadan, like ...it’s round and very stick.”* Right away, the host reminds Christophe of the name attributed to that bread by saying ‘Matlou3’. At this point, learners observe how these Americans are knowledgeable about some cultural features of the Algerian culture, they become stimulated to be curious to contemplate similar elements in the TC which will contribute in enhancing their learning level.

As a result, the visual aspects of videos foster cultural learning insights, learners are able to observe how structures of different cultures are applied and depicted in real life contexts. Actually, a video among other authentic materials is a treasure trove of cultural information. It gives them a picture of what the target community looks like in a ways that cannot be matched by other teaching materials like books and handouts (Herron *et al*, 2002). It allows the students to observe with outstanding vividness the different cultural values, habits, beliefs, norms, etc. In addition, videos provide a full visual context and address different senses

## *Discussion of the Findings*

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simultaneously. When watching videos, learners do not only listen to the characters but also watch their movements and behaviours. Therefore, the non-verbal aspects: mimics, body movements, gestures, facial expressions, eye contact, etc reinforce comprehension and stimulate students' attention. In this view, Shawback and Terhune (2000: 30 ) assert that “*Because of all the customs, habits, dialogs, images, etc that can be seen in videos, movies, and other sources of authentic material, they are a means of teaching culture, customs and history*”.

### **3. Skills**

‘Skills’ is a crucial component of Dearforff’s process model of intercultural competence (2006). In order to implement the features of attitudes and knowledge on the students, skills are needed to achieve the requirements of a successful intercultural interaction. Based on her research, four (4) skills emerged namely: observation, listening, evaluating, analysing. These skills are necessary to help the students to ‘think interculturally’ (Bok, 2006) and should be utilised with patience and perseverance to minimise ethnocentrism (Dearforff, 2006). Based on Dearforff’s skills components, the items thirteen, fourteen, and fifteen (questions **13**, **14**, and **15** see the appendix) are discussed accordingly.

In item thirteen of the questionnaire (question **13** see the appendix), the participants were placed in a situation where a positive or a negative reaction should take place. The results revealed that, all the participants (100%) agree with the first suggestion which implies that ‘In an embarrassing situation where people from the target culture say something that unintentionally offends their own culture, they would try to explain to their foreign partners that what they said is inappropriate in their culture and it should not be duplicated and repeated’.

## *Discussion of the Findings*

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On the other hand, no participant opted for the second option which entails that in the same situation, they would insult their foreign partners and bring the conversation to an end (see diagram 11 p. 35). Actually, through their choice of reaction, the learners demonstrate a high sense of tolerance and a notable ability to deal with problematic matters which touch their proper boundaries. This provides the perspective to reframe problems in a way that promotes greater tolerance and the implementation of problem-solving strategies Winkelman (1994:123). Indeed, this is probably not common in all the people in general and the learners in particular, because it depends on how this unintended discourtesy is addressed or uttered, and on how it touches them in a particular way; just like mentioned earlier in this part of this chapter, the people's internal traits differ from one person to another. Basically, when being confronted with such situations, that clash which appears between the interlocutors causes a culture shock. Yet, if the learners choose to engage in an intercultural conversation, they have to be prepared to face personal issues caused by their cultural dissimilarities. In this respect, Winkelman (ibid) states that “*One can minimise cultural shock by preparing for problems and using resources that will promote coping and adjustments*”. Said differently, continuous interaction takes place only if both of the interlocutors show a mutual respect to each other, cope with the problems and get adapted to them. Therefore, when conversation problems occur, both speakers learn how the TC works, and learn to deal with future similar problems in intercultural situations. Reconsidering Deardorff's theoretical framework, and based on the results obtained from this item, it is concretely observed that the learners' reaction matches Deardorff's prerequisite skills that individuals should possess to be interculturally competent.

In the last items of the second section of the questionnaire (question **14** and **15** see the appendix), a set of skills, abilities, and attitudes are designed for the participants as a way to evaluate their IC by themselves; At the same time, to let them recognise their skills on their own by selecting the alternatives that they think match them. The rate of the outcomes is

## *Discussion of the Findings*

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unexpectedly high where the lowest number of the suggested alternatives received forty answers being (75.47%) in the first suggested options (see table 03 p. 36), and forty three (43) responses being (81.13%) in the second one, all out of fifty three (53) participants (see table 04 p. 37).

When analysing the learners' selected options in question fourteen (14), it can be observed that only the fourth (4) and fifth (5) alternatives received a (100%) rate among seven (07) options which makes 53/53 participants. The suggested choices that received a full percentage relate to general cultural norms that differentiate one culture from another. The fourth (4) option implies that learners are aware that norms, taboos, and attitudes are not the same in all cultures. As for the fifth (5) one, it suggests that participants are aware that gestures have different meanings in different cultures. The learners' selection of these two aforementioned options could be explained by their intercultural communication and their exposure to the target culture at the ACCA. As stated previously, the research sample is from an American setting located in Algeria which explains their understanding of the cultural diversity through comparing the norms of their own culture to the TC. Moreover, relating the results of this question to item five (question 5 see the appendix) where the participants reported that a gesture caused a culture shock to them, it manifestly supports their understanding of the divergent meanings gestures may hold in different cultures. In this context, Seelye (1974:39) suggests a set of aims of culture teaching. The first goal entails that in the learning-teaching process, the student should demonstrate an understanding that people act the way they do because they are using options their society allows for satisfying basic physical and psychological needs. That is, the learners are required to develop a functionality of culturally conditioned behaviour, and that behaviours are culture bound.

In addition, suggestions six (6) and seven (7) in the same point are more concerned with internal aspects of culture which are considered to be culturally diverse. In practical terms,

## *Discussion of the Findings*

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the internal aspects of culture have been explicitly referred to as ‘small c culture’ where Lee (2009) and Laohawiriyanon (2011) indicate that they touch on everything intangible and spiritual, it is a deeper meaning of the TC including attitudes, beliefs and assumptions, etc (see chapter 1 p. 10). While the former (suggestion 6, question 14 see the appendix) is formulated to determine whether the participants are aware that western cultures tend to value the presence of eye contact and eastern ones do not appreciate it; the latter ( suggestion 7, question 14 see the appendix) is concerned with the learners’ understanding of stereotypes and the way in which they are formed. Moving on and as far as the sixth alternative is concerned, the obtained findings exhibit that a large group of the participants (94.33%) ticked the sixth option (see table 03 p.36) which indicates their awareness of the sensitivity of eye contact in western culture. This could be clarified by the fact that they are being taught by Americans who belong to the western culture, and who undoubtedly maintain eye contact with the learners. In fact, eye contact is notably seen when it raises in people’s faces, it is not tangible but noticeable. Nevertheless, it is worth mentioning that, the guests brought to the TV show in the selected videos for this research consistently kept eye contact. They continued looking at the broadcaster even when they were supposed to be looking at the camera. This substantiates that Americans maintain eye contact when involved in face to face discussion.

Along with the same item (question 14 see the appendix), the percentage attributed to the seventh option (alternative 07see table 03 p. 36) did not reach (100%), but the rate is still high compared to the other percentages obtained in the questionnaire. The suggested alternative received (75.47%) from the participants who agreed that they are familiar with the meaning of ‘stereotype’, and that it has to be excluded from the conversation. This demonstrates that the learners are aware that generalising individual behaviours as

## *Discussion of the Findings*

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representative of the whole culture may cause a breakdown of conversation, and for this reason, it should be avoided and rejected. In contrast, thirteen (13) participants did not select the suggested option. On one hand, this can be explained by the learners' lack of vocabulary knowledge on cultural subjects which implicates their ignorance of the term itself.

On the other hand, it insinuates that the participants who did not tick this suggested alternative, are getting involved with a new and complex concept which they certainly never heard of and do not comprehend, because it is not a common word they use in their daily life conversations. Indeed, they may encounter a situation similar to the one described in this alternative (option 7, see table 03 p. 36); however, they do not know it denotes. This comes as no surprise since one of the most significant challenges that low proficiency language users face during the early stages of language learning is the complexity of vocabulary. Therefore, it can be assumed that their vocabulary learning strategy is limited to the simple use of common English words which explains their inefficiency. Although a minority of the respondents did not select this item, the attribute upon which this item is based is applied on the majority of the participants who granted a high percentage to this alternative. Consequently, this goes hand in hand with the skill trait of 'empathy' that is applied by rejecting stereotypes identified by Deardorff (2006) which demonstrates the learners' desired internal outcomes.

As far as question fifteen is concerned (question 15 see the appendix), the second and forth proposed options received an elevated rate, where the respondents' choice only varied in terms of the level of the percentage attributed to each (option 2 and 4 see table 04 p. 37). The number of answers allocated to the second option is 40/50 being (75.47%). This alternative maintains that all cultures are equal, no culture is better than others. Based

## *Discussion of the Findings*

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on this rate, the learners come to approve that they are not ethnocentric which is in line with Sumner's (1906) definition (see chapter 1 p. 16). Ethnocentrism refers to act of tendency to judge different groups from one's own on the basis of values and criteria of an individual's ethnic group, with the belief that an individual's ethnic group or culture is superior to others.

In the same context, Rosado (1990) advocates that the failure or refusal to view reality from the perspective of the other, thereby causing one to reject the other's contribution as valid, simply because it differs from one's own. In this view, the learners endorsed what Hofstede (2002:34) claims about the equality of cultures by stating that “*No culture is objectively better or worse, superior or inferior, to other*”. This has been pointed to by Tomalin and Masuhara (2004) who believe that the equality of cultures is linked to what is referred to as ‘cultural awareness’ (see chapter 1 p. 15). As for the rest of the participants, fifteen (15) of them did not tick this alternative. They reckon that not all cultures are equal, one may be superior to another. This standpoint could be explained by diverse elevated questions. Where should the line be drawn between respecting and tolerating other people's practices, and accepting these differences to be exerted on them or on other humans like them? Is it possible to think of universal values that supersede the particularities of cultures? Of course, the respect and openness are of a paramount importance within Deardorff's frame of IC; however, the learners have the consent to think from diverse perspectives. Most of people are placed in a situation where they have to think of the differences that lie between cultures. They are required to accept them, does it literally mean that they are equal to theirs while they access to basic human rights? For instance, in many countries in Asia, Africa, and South America, female genital cutting has become a tradition in many cultures which is considered as a violation of women's rights by much of the international community. In terms of humanity, is that fair? How can such a culture be compared to the western cultures where women have a total freedom in life as a whole? In fact, this point is out of debate because it

## *Discussion of the Findings*

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touches the vital points of any culture on earth. Appropriately, the conviction of the equality of ethnic groups and cultures is marked by the majority of the participants who come to prove the conformity of the learners with the competence traits of Deardorff (2006) which reflects the desired outcomes in the majority of the learners.

With regard to the analysis of the videos, it is also noticeable that both of the videos cover the third element of the theory, precisely interpreting and relating which are entailed in both of the theoretical frameworks of Deardorff (2006) and Byram (1997). As it is illustrated in the first video (see table 9 p. 43), Mr. Collin affirms that pizza is so popular around the world. The host made reference to her own culture by claiming that Algerians are also great consumers of pizza. Besides, as it appears in the first and second videos, the host was translating all what has been said in English into Arabic. Interpreting the target language and relating it to the source language is a vital task that encourages the learners to develop their skills of interpreting and relating. In more precise terms, translation makes learners become successful bilinguals, it helps them develop an effective intercultural communicative competence and act as a mediator in intercultural exchanges. This can straightforwardly be associated with question nineteen of the questionnaire (question 14 see the appendix), where (37.5%) of the participants chose translation as an effective technique that helps them gain a good intercultural competence (see table 05 p. 40).

Teaching culture using videos engages learners in the practice of media interpretation. Indeed, the video scenes stimulate questions and comments about the content. This enables them to understand and read critically cultural images and messages in media. According to Thoman (cited in Bueno 2009) *“Media literacy is not a finite body of knowledge but rather a skill, a process, a way of thinking that, like reading comprehension, is always evolving”*.

## *Discussion of the Findings*

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Therefore, the use of videos in cultural instruction gives opportunities to enhance the learners' interpretation skills and media literacy.

Since the culinary videos portray cultural norms and traditions of the target community (American), it facilitates for the learners the discovery of the common and the different features that characterise each culture with a kind of curiosity and tolerance. Zoreda (2006:65) argues that *“a video is an important resource for enhancing intercultural reflection because, as an art object, it has the power to submerge us imaginatively and completely in “otherness” and offers the ability to enter “an intercultural space” facilitating cross-cultural comparisons which is essential for developing intercultural competence”*.

In terms of flexibility, the fourth suggested option (see table 4 option 4 p. 37) is addressed to find out whether the learners demonstrate flexibility when interacting with the target culture members. Flexibility according to Deardorff (2006) is the ability to adjust and adapt one's way of behaving according to the situation or context of use. The outcomes revealed that (90.56%) of respondents choose to be flexible in intercultural interaction. Indeed, the participants decision to select this alternative reveals their ability and willingness to engage in a new cultural setting and change a frame of reference adequately to effectively interact with foreigners. Furthermore, by adapting this choice, the participants demonstrated a high sense of interest to overcome the cultural conflicts when being involved in intercultural communication. Flexible individuals smoothly suspend and alter their existing cultural behaviour in order to learn and accommodate new cultural ways. They find ways to manage the dynamics of cultural differences and unfamiliarity, and are able to reduce cultural shocks (Kim, 1991 cited in Davis, 2005:6). Being willing to adjust one's behaviour to achieve a successful communication goals implies that the learners are ready to explore different ways of behaving to find out acceptable, relevant, and successful behaviours (Davis, 2005: 6).

## *Discussion of the Findings*

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Likewise, flexible behaviour leads to adaptability so that people perceive themselves as competent in other cultures (Cupach & Imahori, 1993; Gudykunst, 2004; Kealey, 1996 cited in Davis 2005:6). Thus, both flexibility and openness are characterised by accepting other ways of doing things, avoiding stereotypes of judgments, and respecting different perspectives (Brislin & Yoshida, 1994 cited in Davis, 2005:7). Taking into account the results obtained from this alternative, the learners demonstrate their willingness to adjust and adapt their behaviour to correspond to that of their interlocutors in the sake of a successful interaction in various cultural contexts. This trait has been strongly emphasised in Deardorff's process model of intercultural competence (2006) which results in internal outcomes that make an individual interculturally competent.

In consideration of the foregoing, as shown in the results section (see table 9 p. 43), flexibility and adaptability are also manifested in the second video through the visible behaviour and language of the guest. At the onset of the video, when greeting the Algerian audience, Christophe adjusts his own language by adopting the Berber and Arabic languages saying “*Azul Fellawen, Marhaban Bikoum*”. Additionally, he adapts his own behaviour to a new cultural environment by asking the host if he could use his fingers to mix the ingredients. This implies that he is aware that some behaviours may be viewed as impolite by people who have different cultural affiliations. This can be viewed as a way to help the learners to figure out and explore in greater depth the similarities and differences between their own culture and the target one, and makes them more subtle observers of others' cultural behaviours and language. However, not all students are lucky enough to be in contact with native speakers and observe how language is used in native contexts. But with the help of the videos, learners can glean cultural information while they are simultaneously engaged in decoding linguistic utterances; it brings them into direct contact with real language use in its real natural context with stress, intonations, accent, idioms, slangs, etc.

## *Discussion of the Findings*

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In items seventeen and eighteen of the questionnaire (questions 17a and 18 see the appendix), a big majority of the learners (96%) (see diagram 14 p. 39) find that the culinary videos are interesting. Besides, (54%) of them agree that the context of the culinary videos is important and helpful to enhance their intercultural competence through different techniques which are: real-life interaction, translation, cooperative learning, and the authentic kitchen utensils. This is in line with what Mirvan (2013) advocates about the importance of using videos in EFL classes (see chapter 1 p. 17). In the same vein, Stempleski and Arcario (1992) advocates the effectiveness of using video by claiming that *“audio-visuals, particularly authentic videos, films, and commercials were widely accepted as useful and effective tools due to their contribution to real life linguistic knowledge, communicative skills and cultural awareness”*

Based on the outcomes resulted from all the questions of the second section of the questionnaire (questions 3-18 see the appendix) and particularly the discussed ones in the present chapter, the ‘desired internal outcomes’ as specified by Deardorff (2006) consisting of a set of attributes that have to be observed in the learners (adaptability, flexibility, and empathy) are marked in the majority of the learners in conformity with their answers in this questionnaire. From here, the first hypothesis of the study which states that “The learners are competent and qualified while being exposed to different cultural backgrounds” is confirmed. Besides, after exploring the content of the selected culinary videos relying on Deardorff’s model of IC, it is revealed that the culinary videos are beneficial in enhancing the learners’ IC since they handle the different elements of the theoretical framework. The third hypothesis issued on the General Introduction is therefore confirmed.

## **Conclusion**

In summary, the present chapter has interpreted and discussed the main results obtained from the questionnaire and the selected videos for this research were analysed using

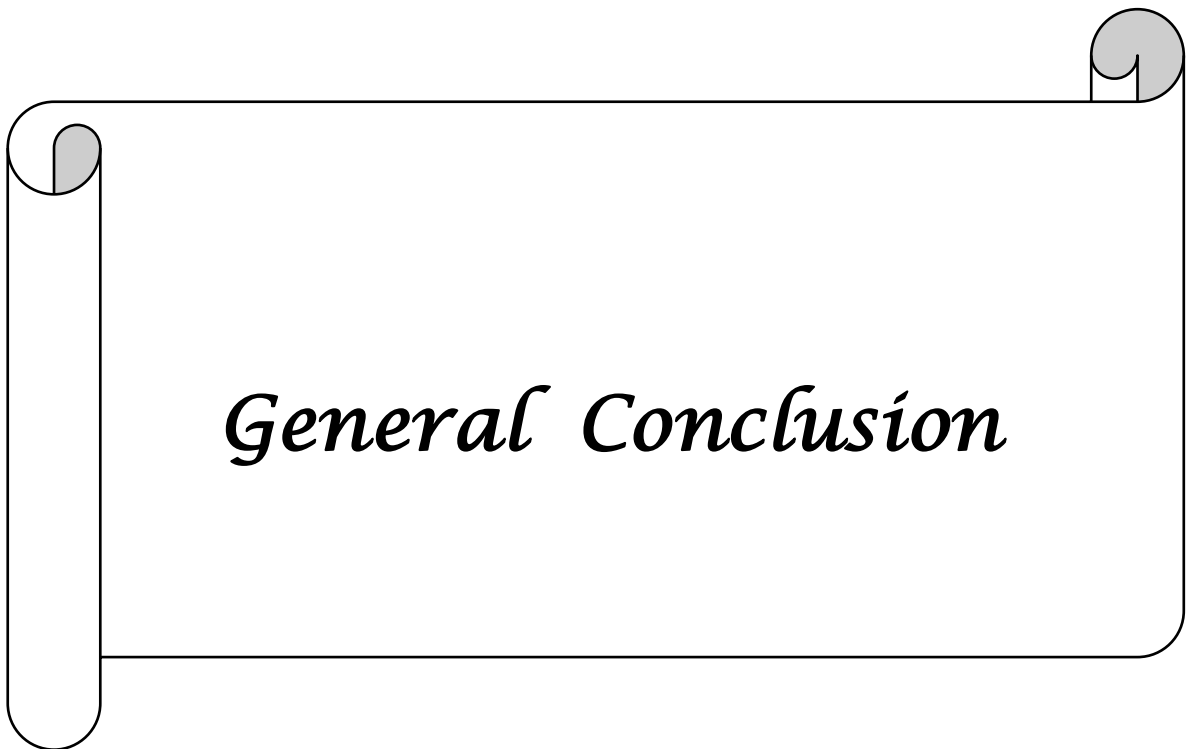
## *Discussion of the Findings*

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Qualitative Content Analysis. The corpus has been examined in conformity with the review of the literature and Deardorff's (2006) theoretical process model of intercultural competence stressing the emphasis on its key elements which determines the IC of individuals mainly attitudes, knowledge, skills, internal and external outcomes.

The results obtained from the analysis of the questionnaire reveal that the learners claim to show an immense interest to learn and get involved in the target culture. However, this cannot draw the inference as an accurate fact as there was no direct assessment of the learners in a real-life setting. Hence, the learners' answers to this question cannot be considered as a fact but rather as a claim.

Considering Deardorff's constituents of IC, and based on the participants answers, a high level of abilities and skills tend to be reflected on them. This is mainly due to their familiarity with their teaching environment which is surrounded by American teachers and culture in essence. As a result, it helps them to form a sociable environment that is based on cooperative learning and developing good communication skills when being confronted with a diverse cultural environment. Ultimately, this helps the learners to establish a sense of confidence, motivation, and willingness to invest in their learning process. Besides, this chapter has discussed the main findings obtained from the analysis of the selected culinary videos examined using CQA. After the analysis, the selected videos prove to be efficient in enhancing the learners' learning strategies in general and IC in particular. In addition to that, the participants claim that the videos are interesting and are considered to be an effective language learning tool. At last, this chapter has supplied evidence that can be used in order to test the hypotheses raised in the general introduction.



*General Conclusion*

## *General Conclusion*

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Developing the learners' ability to appropriately, effectively, and successfully interact with the target culture members is the main goal of intercultural competence. The current study had for an aim to assess the intercultural competence of the American Cultural Centre of Algiers' learners. It also strived to discover the role of the instructional culinary videos in enhancing the learners' cultural skills in general, and intercultural competence in particular.

The current study has been conducted in the light of a theoretical framework based on the process model of Intercultural Competence which is proposed by Deardorff (2006). Her framework is based on a grounded-research approach employing a survey to collect data from university international administrators and scholars of intercultural competence. From this point, Deardorff designed five (5) essential constituents forming the frame of intercultural competence which are: (1) attitudes including respect, openness, curiosity and discovery; (2) knowledge comprising cultural-self awareness, culture specific knowledge, sociolinguistic awareness, and grasp of global issues and trends; (4) skills constituting of observation, listening, evaluating, analysing, interpreting and relating; (5) internal outcomes and external outcomes. In accordance with this theoretical framework and its constituents, a structured questionnaire consisting of twenty one (21) questions comprising open-ended, closed-ended and multiple choice questions was designed to assess the learners' IC. Furthermore, an accurate analysis of the selected videos for this survey was carried out to investigate how the instructional culinary videos as a cultural exchange programme of the American Embassy of Algeria enhance the learners' intercultural competence.

Whilst the sample group comprised fifty three (53) participants enrolled in the ACCA of different levels, the corpus of this study consists of two (2) instructional culinary videos which have been randomly selected from YouTube. Ideally, to describe the phenomenon more accurately, to answer the research questions, and to test the accuracy of the advanced

## *General Conclusion*

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hypotheses, the mixed-method research, which integrates both the quantitative and the qualitative techniques, has been used in the process of data analysis. While the quantitative technique was used to get numerical data from the closed-ended questions, the qualitative method was adopted to analyse the open-ended questions, as well as for the analysis of the videos.

Starting with the questionnaire, the findings revealed that the majority of the participants are competent and qualified while being exposed to diverse cultural backgrounds. In addition, the outcomes exhibited that a large group the participants expressed their agreement on the fact that the produced cooking show by the American Embassy, as a means of cultural exchange, is beneficial to lead the learners to a progressive learning level. In addition, their intercultural competence can be improved through these videos. Last but not least, the results derived from the analysis of the selected videos for this study proved that these videos are effective in enhancing the students' IC.

Considering these results, the conclusions that can be drawn from this investigation are the following: The sample group selected for this survey claim to be competent and qualified while being exposed to diverse cultural backgrounds. This is mainly due to their involvement in the cultural settings, and their received teaching from the native speakers of English. Furthermore, the authenticity of the instructional culinary videos proved to be helpful to enhance the learners' intercultural competence in addition to other language skills as stated by the participants vis-à-vis to the captivating features that they offer such as the mediated translation from English to Arabic and vice versa, cooperative learning strategy (how to work in a team group), correct pronunciation using American English, and the introduction to new vocabulary which makes the use of authentic material consisting of the kitchen utensils, ingredients, vegetables etc, all of which do not only facilitate the learning process, but also act

## *General Conclusion*

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as key motivators for the students in their learning. Besides, the students had demonstrated a positive view point about the educational potential of these culinary videos as they advocate they are interesting, motivating and effective in learning the English language in general and improving their IC in particular.

Accordingly, on one hand, the obtained results come to refute the second and forth advanced hypotheses which state that “The learners of the American Cultural Centre of Algiers are incompetent and unqualified while being exposed to different cultural backgrounds” and “The content of culinary videos is not effective in enhancing the learners’ intercultural competence”. On the other hand, the first and third hypotheses maintaining that “The learners are competent and qualified while being exposed to different cultural backgrounds” and “The content of the culinary videos is effective in enhancing the learners’ intercultural competence” are confirmed.

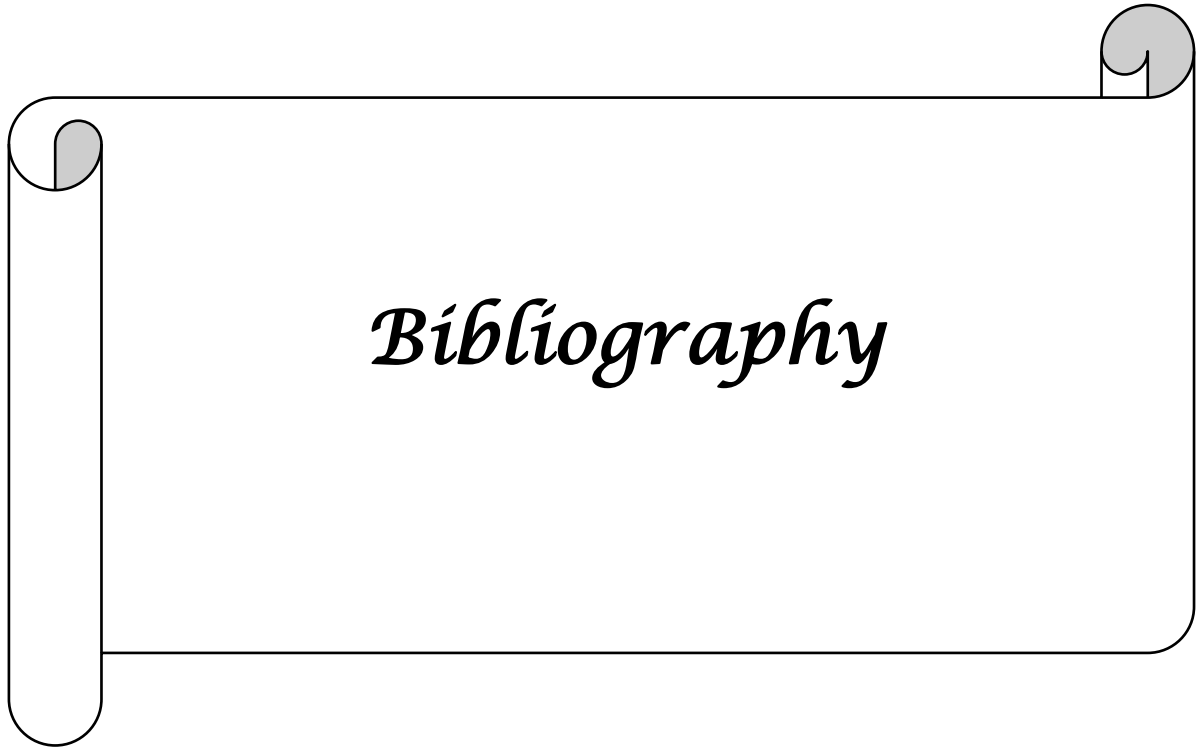
Throughout this investigation, many obstacles have been encountered. The major limitation of this study was the fact that the questionnaire was sent online. In fact, one of the common weaknesses of online questionnaires is the lack of reliability, infallibility, and trustworthiness of the participants behind the screens. Another drawback during this enquiry is time constraints. When the Covid-19 spread, it generated a huge waste of time, hoping that schools and educational institutions would open their doors again to allow the research to take place. After a long wait, schools had not reopened. Therefore it was necessary to choose other options in a short period of time. Besides, it is notably clear that the number of the population sample (53) is not large enough to mainstream the findings of this study, thus the results obtained from this research cannot be generalised to EFL learners as a whole. However, in the hope that the importance of the findings of the current research would not be disregarded

## *General Conclusion*

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despite all these constraints, and they would be considered as contributions of knowledge to the wider scope of the scientific research studies.

In the hope that the ongoing research work contributes to the fields of English Language Teaching methodology in particular and Applied linguistics in general. Recommendations for further research in the same area can be conducted through investigating the role of these culinary-art-videos in enhancing the students' 'Vocabulary learning' using a quasi-experimental research method.



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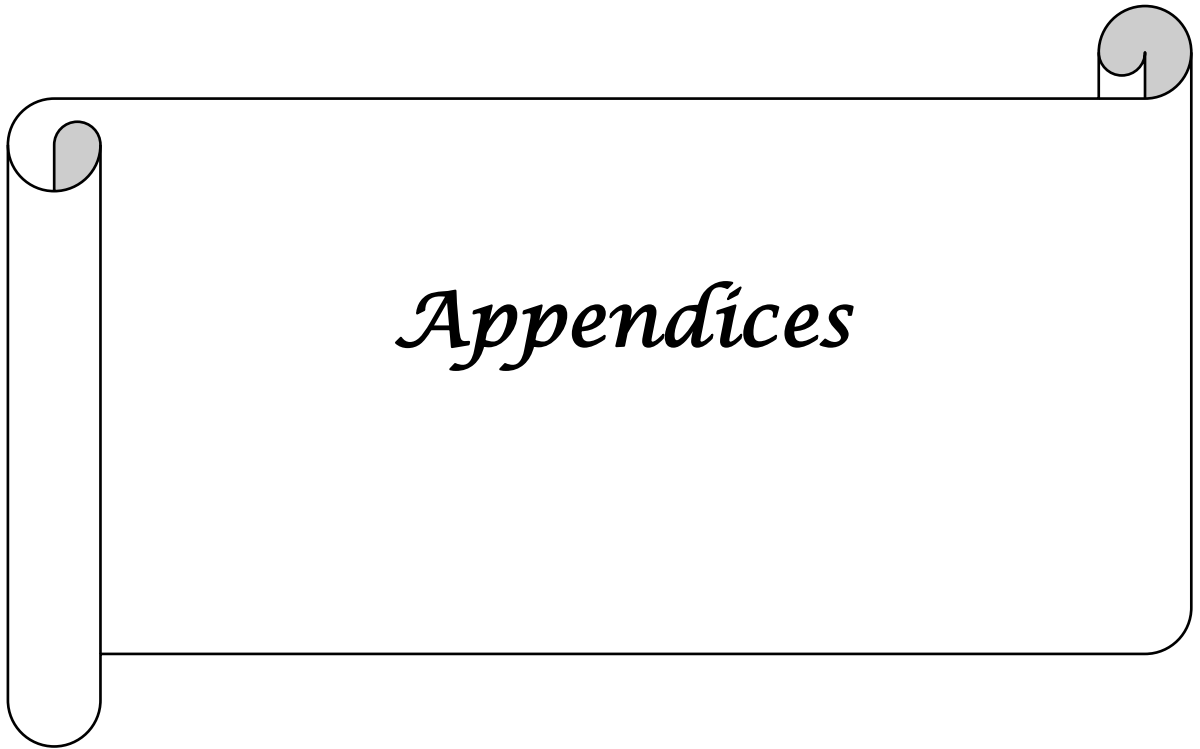
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*Appendices*

# Appendix 1

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## Students' Questionnaire

Dear students,

We are master II students at the English department of Mouloud Mammeri University of Tizi ouzou . Currently, we are carrying out a research study which seeks to assess the students' intercultural competence and shed light on their awareness of the differences that lie between their culture and the target culture .

This questionnaire is designed as a part of this research to explore the students' intercultural skills and evaluate their cultural awareness . To this end, you are kindly requested to answer the questionnaire. The results of this survey will be used for academic purposes; therefore, your answers will remain anonymous and will be treated confidentially .

**Thank you for your kind collaboration.**

### Section I : Students' Background Information

Q1-When did you join the ACCA?

.....

Q2- Among the programmes of the ACCA, which one do you find interesting?

.....  
.....  
.....

### Section II: *Assessing the learners' intercultural competence*

Q3-To what extent do you think integrating culture in EFL classes is important ?

Very important

Of little importance

Important

Unimportant

Q4- When interacting with people from the target culture, is respecting the differences that lie between you and them necessary to maintain a good interaction ? for example, the way they behave, dress, cook, etc.

Yes

No

## Appendix 1

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**Q5-** Have you ever experienced any misunderstandings due to your cultural differences during your interaction with members of the target culture?

Yes

No

How?

.....  
.....  
.....  
.....

**Q6:** Have you already felt affected by an issue that happened in any given country (e.g. poverty in Africa, wildfire in Australia, Brexit in the UK)?

Yes

No

Why? Please explain

.....  
.....  
.....  
.....

**Q7:** Do you show respect and openness to the cultural diversity?

Yes

No

If yes, how do you do so? Please choose from below)

- Valuing other cultures.
- Tolerating ambiguity and uncertainty.
- Holding judgments.

## Appendix 1

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**Q8:** Are you curious to understand deeply some basic information of other cultures (e.g. beliefs, practices, values, history, cuisine)?

Yes

No

**Q9:** When speaking with people of other cultural backgrounds, you generally:

- a. Adjust the type of eye contact I make with them accordingly
- b. Make the same type of eye contact I do with people of my own culture
- c. Adjust the type of gestures I use with them accordingly
- d. Adjust the type of gestures I use with them accordingly
- e. Adjust the type of physical contact I have with them accordingly
- f. Make the same type of physical contact I do with people of my own culture

**Q10:** When things are not understandable while discussing with others from the target culture, you would:

- a. Make efforts to explain over and over again until they understand
- b. Not make efforts to explain, just escape the conversation

**Q11:** In difficult or embarrassing situations while interacting with people of other cultural backgrounds, you prefer to:

- a. Avoid saying anything that will embarrass them.
- b. Discuss the issue in hopes of resolving it.

**Q12:** When disagreeing about a subject with people from other cultural backgrounds, you would:

- a. Speak openly about the problem no matter the consequences.
- b. Not to speak openly so as not to offend them and cause a breakdown of conversation.

**Q13:** When people of the target culture say something offensive in your own culture unintentionally, you would :

## *Appendix 1*

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- a. Insult them and bring the conversation to an end.
- b. Explain to them that what they have said is inappropriate in our culture.

**Q14:** please use a tick for the statements that match your abilities and knowledge :

- 1-I can define culture and describe its components and complexities.
- 2-I am able to speak with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal situations.
- 3-I can discuss and contrast various behavioural patterns in my own culture with those of the target culture.
- 4- I know that norms, attitudes, and taboos are different from one culture to another.
- 5-I'm conscious that gestures may signify different things in different cultural backgrounds.
- 6- I'm conscious that Western cultures tend to value the presence of eye contact while Eastern ones tend to see eyes contact as a form of disrespect
- 7-I know that generalising individual behaviours as representative of the whole culture is a 'stereotype' and it has to be kept out of the conversation.

**15-** Please use a tick for the statements that match your skills, attitudes, and abilities :

- 1- I believe that all people hold equal human rights regardless their skin colour, ethnicity, nationality.
- 2-I hold the belief that all cultures are equal, no culture is better than the other.
- 3- I reflect on the impact and consequences of my decisions, choices, and behaviours on the members of the target culture.
- 5-I demonstrate flexibility when interacting with persons holding a different culture of mine.
- 6-I am willing to resolve cross-cultural conflicts and misunderstandings when they arise.

**Q16:** To what extent do you agree with this sentence : “ Learning about your culture is the first step before learning others’ culture”.

## Appendix 1

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Strongly agree       Agree       Disagree       Strongly disagree

### Section III: Learners' Attitudes towards the Culinary Videos

**Q17:** Have you ever heard about the cooking-videos produced by the American embassy in Algeria Entitled “Inside the American Kitchen”?

Yes       No

If yes, how do you find them?

Interesting       Uninteresting

**Q18:** To what extent do you agree with this statement : “The context of culinary art (cooking) is helpful to enhance your intercultural competence” ?

                   
Strongly agree      Agree      Disagree      Strongly disagree

**Q19:** If you watched those culinary videos many times, which of the followings are important to help you improve your intercultural competence?

                   
Real-life interaction      Authentic      Translation      Collaborative learning  
kitchen utensils

**Q20:** You opted for the culinary videos to

- Improve your language skills.
- Discover the American cuisine and recipes.
- Learn about the similarities and differences between the local and host cultures

**Q21:** What do you suggest to help the students to improve their intercultural competence?

## *Appendix 1*

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**Thank you very much for the time devoted to answer this questionnaire!**