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**Cultural Appropriation Torn between Conscious and Unconscious  
English Language Classroom Practices**  
**The Case of Master Two Students at Abdelhamid Ibn Badis  
University (Mostaganem)**

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## *Dedications*

I dedicate this work to all members of my family for their continuous encouragement.

To my parents in particular for their unconditional love and for being a constant source of unremitting support.

I also dedicate it to my colleagues and pupils at Sahih Mhamed Secondary School- Ramka.

To all my friends and classmates.



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## List of Acronyms

CC	Communicative Competence
ICC	Intercultural Communicative Competence
NC	Native Culture
TC	Target Culture
TL	Target Language
FL	Foreign language
EFL	English as a Foreign Language

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## Abstract

It is axiomatic that language and culture are inextricably linked. English as a foreign language has its communication strategies and cultural norms that are distinct from those of Arabic. Differently put, to be an intercultural competent user of English implies the cognizance of the cultural context of the language. At this juncture, intercultural communicative competence is a prerequisite. Yet, EFL learners are likely to appropriate the target culture as they tend to use the language without accrediting homage to its culture. In this prospect, cultural appropriation seems to have great influence on students' performance in English. To this end, the present research aims at highlighting the extent to which EFL learners appropriate the target culture, and what influence can cultural appropriation have on their performance in English. To accomplish this study, a questionnaire and an interview were the two instruments used to collect both quantitative and qualitative data. The obtained results indicated that EFL learners unconsciously appropriate the target culture to a great extent and such appropriation pervades their language use. The study tried to put forward a set of recommendations, as how to find appropriate remedies that would help learners mitigate cultural appropriation.

**Keywords:** Culture, cultural appropriation, foreign language, target culture, intercultural communicative competence.

### General Introduction

It is truism that language and culture are two inseparable entities that work in tandem in English as a foreign language (EFL) classrooms. Language mastery is not confined solely to the understanding of its rudiments as grammar, lexicon and phonology but also implies the knowledge of its cultural traits. Teaching and learning English from this perspective have witnessed important strides. It gained ground and momentum and shifted from being just a platitude to a well-defined approach aiming at developing learners' intercultural competence as it is considered a requirement of today's world that is characterised by quick upheaval and diversities in belonging and affiliation at multiple levels.

The significance of intercultural communicative competence (ICC) in today's understandings and philosophies of language teaching and learning is nurtured by the features of today's world that is characterised by multiple affiliations where multiculturalism has become the hallmark of most of the world's nations and contact between people from distinct ascriptions is not infrequent. In this line of thought, one of the constraints that learners encounter when using the target language is when the culture of the target language shows flagrant dissimilarity with the native culture of the learner as in the two cultures under study: Arabic and English.

It was observed that EFL learners often make grave deviations from the norms of the target language and its culture when they perform in English. Differently put, a great amount of erroneous utterances is produced as they recourse to the communicative strategies stemmed from their native culture. This is prone to hinder their communicative acts, mainly if they are confronted with people from different belongings and cultural upbringings. The dissociation of the target language from its culture, discarding the cultural norms that guide performing in English, and the interference of the native culture ways of using the language result inexorably in what is termed cultural appropriation. The latter, be it conscious or unconscious, is considered an aberrant phenomenon in today's understandings of language use.

In fact, cultural appropriation occurs clearly in the oral and the written performances in EFL classrooms, where learners use English in an Arabic mould. Moreover, it should be noted that both the production and the interpretation of messages is based on their native culture.

In order to examine this topic, the present study attempts to answer the research questions that we put forward as follows:

- Are EFL learners aware of cultural appropriation?
- Do they appropriate? If yes, to what extent do they do so?
- What influence can cultural appropriation have on learning a foreign language and its culture?

The present study is about cultural appropriation in EFL milieus and its influence on the learner's proficiency in the target language. The hypotheses that will support this research topic are proposed as follows:

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- EFL learners are not aware of the fact that they appropriate.
- EFL learners appropriate the target culture to a great extent.
- Cultural appropriation pervades their language use and can impede their learning process as well as it can lead to unsuccessful communication.

The incentives behind the present research derive from our desire and curiosity to find whether EFL learners are aware of cultural appropriation as a notion and as a phenomenon that affects both their written and oral productions in the foreign language. Moreover, if EFL learners appropriate, the study aims at highlighting the extent to which they do so. Undeniably, students' appropriation of the target culture can be conscious or unconscious. In addition to that, the study attempts to examine what influence cultural appropriation can have on learning a foreign language and its culture.

Theoretically, manifold theories guided this research. First, communicative competence (CC) was introduced by Dell Hymes in 1972. It was based on the premise that the competent speaker is the one who knows when, where and how to use language appropriately instead of simply knowing how to produce accurate grammatical structures. Second, Canale and Swain's model that was introduced in 1980. This model stressed the relation between the knowledge of grammar rules and the appropriate use of these rules. It orchestrates four components of communicative competence, namely grammatical competence, sociolinguistic competence, discourse competence and strategic competence. Moreover, Michael Byram's model of ICC which is still the most influential in the field of teaching and learning foreign languages. Byram's model of ICC encloses four competencies, namely linguistic, sociolinguistic, discourse, and intercultural. The latter includes three components that are (knowledge, skills and attitudes).

This research was based on the descriptive method since it is the most suitable method for the aim of this research and the type of the data needed. This study will be both qualitative and quantitative because of the nature of the subject itself. Qualitative data is needed to deeply examine the topic under study where the opinions, perceptions and attitudes of the participants form a strong ground to verify the previously stated hypotheses and quantitative data will be gathered to facilitate comparison and analysis.

The study was conducted with second year master students in Didactics of Foreign Languages at the department of English, Abdelhamid Ibn Badis University –Mostaganem during the academic year 2018-2019. The sample is considered representative as the learners from this specialty are supposed to be acquainted with the cultural issues in EFL teaching and learning since the module of interculturality is taught for two years for master students at this department. The informants chosen for this study are all Algerians and whose religious upbringings are in a Islamic environment. This means they share the same cultural background. This leads us to expect that they exhibit approximately the same reactions towards the FL culture.

To verify the hypotheses stated previously, two data collection tools were used to gather information from the respondents: the questionnaire and the interview. The choice of the questionnaire fits this research because it is quicker to administer, gives more information,

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and can be distributed to a large population to gather at the same time. Yet, because of the difficulty and the complexity of the subject under study, we cannot just rely on the responses obtained from the questionnaire. To this end, we conducted an interview with students from the same specialty to gain more information and to see whether they keep the same attitudes or they alter their previous answers regarding their perceptions and views.

The present dissertation is composed of a general introduction and three main chapters. The general introduction intends to explain the aim of the research and to provide brief discussion of the topic. The first chapter is devoted to the theoretical background of the present work. The second chapter aimed at presenting the research methodology, including population, unfolding the research approaches and instruments used to gather data, explaining the methodological procedure used in this research with a description of the research instruments implemented. The last chapter presents the analysis and interpretation of the data obtained through the questionnaire, the translation test attached to it, and the interview as instruments used in this study. Additionally, the chapter ends with an attempt to provide a set of recommendations that could be efficient to mitigate cultural appropriation as a phenomenon investigated in this research work.

### 1. Introduction

The first chapter of this dissertation aims at investigating the theoretical background of the present work. First, it starts with the conceptualization of the term culture and the panoply of definitions hoarded by scholars to this concept. It also sheds light on the inevitability of incorporating culture into EFL classrooms. In addition, this chapter highlights the major trends in the teaching of foreign language and its culture as an integral part of the language and the modus operandi to achieve the desired goals. Intercultural communicative competence and its significance in today's views of foreign language teaching and learning is subsumed in this chapter. The last part of this chapter is devoted to discern the notion of cultural appropriation in EFL milieus and how it could affect communication in diverse contexts.

#### 1.1. Understandings of Culture

The conception of culture has been the concern for many scholars and researchers. However, due to the fact that the term "culture" is vague and inclusive, there was and still, hitherto, is a challenge to find one accurate, valid and agreed-upon definition that can fit all contexts. Unequivocally, "the concept of culture is ... notoriously difficult to define" (Stern, 1992, p.207). In other words, culture is a slippery concept and an intricate term to define.

Incontrovertibly, the term "culture" is arduous and recondite to understand. Thus, one definition could be misleading and may discard many other aspects that culture encloses. This led scholars to generate a plethora of definitions. Byram(1989), in token of that, stated that the result is a myriad of definitions which show that culture has resisted any kind of agreement among scholars from divergent disciplines.

In the same line of thought, Spencer (2008) stated that the American anthropologists, Kroeber and Kluckhohn, critically reviewed definitions of culture, and gathered a list of 164 different definitions. Within the same vista, Apte (1994) wrote in the ten-volume Encyclopedia of Language and Linguistics, summarised the dilemma of defining the concept of culture as follows: "Despite a century of efforts to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature" (p.3).

Examining the profusion of definitions given by different scholars from different angles using divergent perspectives and approaches to the debated enigma concept, one definition seems to be the pioneer and that prevailed for about five decades. This inclusive and holistic definition was given by the English anthropologist Edward Tylor in his book *Primitive Culture* (1871), as he defines culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (as cited in White, 1959, p.227).

Conversely, culture was traditionally narrowed to geographical locations. In this viewpoint, the culture of an individual from a particular region may encompass some traits that are different from other one's culture from another region. However, this conception seems to be reductive and too far from today's understandings that are more inclusive and that see culture as multidimensional. According to Oxford Online dictionary, culture is "way of life. The customs and beliefs, art, way of life and social organization of a particular country or group.

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European/Islamic/African/American, etc. culture working-class culture.” In this respect, culture is not necessarily related to one country or one nation, but it can be determined by many other factors that are substantial and salient such as religion, ethnicity, social class, gender, and so forth.

By ways of concluding, there is more to culture than meets the eye. It should be reiterated that any attempt to besiege culture under one definition risks of being reductive as culture is complex and multifaceted. In short, culture is an omnibus and ubiquitous concept.

### 1.2. Features of culture

Undoubtedly, the features that characterise culture are multifarious. First, culture is learned through the process of socialization. Manifestly, a member of a social group learns culture from the other members through interaction. Duannti’s (1997) definitions makes it clear that culture is “something learned , transmitted , passed down from one generation to the next , through human actions , often in the form of face –to-face interaction , and , of course , through linguistic communication” (p.24).

Second, axiomatically, culture is shared between the group’s members and not restricted to individuals. This sharing enables to act appropriately and adequately. In similar vein, Kramsch (1998) describes culture as “membership in a discourse community that shares a common social space and history, and common imaginings” (p.10). More importantly, though culture is shared, it does not mean it is homogeneous.

Third, culture is ubiquitous. The unfathomable nature of culture emanates from divergent sources. The ubiquity of the debated concept makes it more challenging to afford one common conceptualization. Pennycook’s definition (2007) subsidizes this view as he states that culture is “rather a process of language use that is integrated with other semiotic systems such as ritual, dance, music, graffiti, beat boxing, clothing, gestures, posture, ways of walking and talking” (p.75).

In addition, culture is a social construct. People construct mindsets through interaction and engaging with people of their group community or people from other groups. This leads to construct a set of ideas, beliefs, norms that enable them to operate adequately when encountering people from other cultures. Fairclough (1989) noted that language is not an ‘autonomous construct’ but social practice. It is both creating and created by the structures, conventions and forces of social institutions within which we live and operate. (cited in Thanasoulas, 2001, p.7)

Another prominent feature of culture is that it keeps people together. To this end, Douglas (1994) notices that culture is a social glue. The set of norms and values that people share make them united. The feeling of having shared values, dreams and beliefs, to name few, are substantial to a group to ascribe themselves to one community rather than to another.

Moreover, constant change is a main feature of culture. The changing needs of the time require culture to change too in response to that. This dynamicity enables culture to face the changes that life may bring. The use of technology makes culture adaptive and fosters its

survival in a given society. Although culture endures over time, it is not static. Subtle changes creep ineluctably into group's ideology. What was dominant in the past may be considered outdated at present or in the future. Hence, culture is a response to those inevitable changes.

### 1.3. Language and Culture

It is truism that language and culture are two inseparable entities. The inextricable intertwining between language and culture is profoundly rooted. Learning a language entails learning its culture. It is revealingly stated that " a language is part of culture and culture is part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture " (Brown, 1994, p.165)

In this discourse, the mastery of language rudiments such as grammar, syntax, phonology does not guarantee a successful speaker of that language. Therefore, the cultural component should be omnipresent along learning a language. The language areas and prosodic nuances are not sufficient if the cultural traits are disregarded, and in case of the arena of foreign language teaching and learning, Kramsch (1993) lucidly avers that teaching a language entails "teaching people how to use somebody else's linguistic code in somebody else's cultural context."

In an attempt to summarize the strong relationship between culture and language, Brown (2007) noted that "language has a dual character: Both as a means of communication and carrier of culture" (Cited in Wei, 2005, p.56). Likewise, the relationship between language and culture is inveterate. A community's values, beliefs, history, dreams, to site but some, are reflected through language. Hence, "it is inevitable that the way of thinking and expressing influenced by the native culture will be unconsciously transferred to the target language during the intercultural communication" (Sun, 2013, p.371). Accordingly, EFL learners should be cognizant of the fact that language can not be separated from its culture. Otherwise, this dissociation is likely to result in opaque utterances that can staggeringly lead to communication breakdown and learning failure.

#### 1.3.1. Culture in EFL Classrooms

Needless to say, today's world is characterised by great upheaval at multiple levels, and by diversity in belongings and upbringings. Hence, education has a great role to play to ensure social cohesion and peaceful existence between people with diverse affiliations. In the realm of foreign language teaching and learning, scholars vouch that language and culture are entwined and go on a tandem in EFL classrooms. In this view, EFL teaching and learning could be befitting as long as it stresses contact between people from different cultures far from ignominious misunderstandings.

Incontrovertibly, the field of English language teaching and learning has witnessed great metamorphosis. Undeniably, shiny understandings have led to introduce new paradigms. To this end, culture integration in EFL classrooms shifted from being just a platitude to discuss to a well-defined approach aiming at developing the cultural and intercultural dimension of language. In similar vein, culture in EFL classrooms should not be considered as just a simple

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add-on, rather as an integral part that both teachers and learners should not disdain. To this end, Kramersch (1993, p.1) adeptly remarked :

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them.

The orthodoxical view towards foreign culture teaching was narrowed to the transmission of information about people of the community in which the language is spoken. However, this understanding is not workable today, albeit the knowledge about the target community is an indispensable ingredient (Norstrand 1997, cited in Thanasoulas, 2001, p.3). The teaching of the foreign culture today aims at providing an insight into others' culture to know how they perceive the world around them. Moreover, it offers much leeway to the learners to behave in a flexible and appropriate ways when encountering people from different cultures. Moreover, teachers should adeptly make it clear that cultures are equal but differ in many aspects, and no culture is superior or inferior.

It is worth mentioning that many teachers are inclined to venture into this territory and to provide cultural information to their learners. Undeniably, a question germane to this debate is how to integrate culture in the foreign language teaching and which aspects should be incorporated? From this perspective, teachers see that the incorporation of culture is a tedious task though it could be rewarding to their learners (Thanasoulas, 2001).

In this discourse, teachers should be cognizant of the fact that one of the major goals of incorporating culture in EFL teaching and learning is to provide opportunities for language learners to enable them understand the target culture from an insider's perspective. To this end, Peck (1998) postulated that "Beginning foreign language students want to feel, touch, smell, and see the foreign peoples and not just hear their language" (Cited in Thanasoulas, 2001, p.15). Thus, the material brought to the class should represent the target culture. At this juncture, this view does not imply that the learners will relegate their identity or relinquish their cultures but to equip them with the necessary skills that help suspend any stereotyping and make them aware of the fact that there are differences among cultures. To this end, Singhal (1998) noted that "teachers should present students with a true picture or representation of another culture and language". For this to be achieved, and in order not to discard the salient aspects of culture, the contextualization of tasks and activities in the classroom is a befitting technique. This view is echoed in the following excerpt: "when culture "inhabits" the classroom and undergirds every language activity (ibid.)

In addition to the aforementioned aims, Tomalin & Stempleski (1993), modifying Seelye's (1988) 'seven goals of cultural instruction', may provide a pertinent answer to the question posed. According to them, the teaching about culture has the following goals and is in itself a means of accomplishing them:

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- To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.
- To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- To help students to become more aware of conventional behaviour in common situations in the target culture.
- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
- To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- To help students to develop the necessary skills to locate and organize information about the target culture.
- To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people (pp. 7-8).

It should be reiterated that the onus is on teachers, educators, specialist and learners to adeptly incorporate the cultural component into the classroom. Additionally, they should offer opportunities to their learners to reflect both on their own and on the target culture since these skills are primordial for the learners as they aspire to become successful conversant when encountering people from different cultures.

### 1.4. Culture and Communication

Richards and Schmidt (2010) defines communication as “the exchange of ideas, information, etc., between two or more persons. In an act of communication there is usually at least one speaker or sender, a message which is transmitted, and a person or persons for whom this message is intended the receiver (p.97). In this line of thought, communications means the exchange and sharing of ideas. However, this sharing is not only through words but also through the use of nonverbal language.

In other words, communication implies the use of verbal and nonverbal language. Yet, both forms of communication are culturally specific. Their interpretation differs from one culture to another. Labidi (1992) insightfully remarked, “Different linguists agree on the fact that meanings are not the same in languages. Meanings are culturally determined and vary to a large extent from culture to culture.” In this line of reasoning, the FL teaching and learning has a great role to play in mitigating the expected breakdowns resulting from different interpretations of utterances that emanates from different cultural affiliations.

From the above, it becomes axiomatic that culture and communication are inseparable (samovar, Porter, & McDaniel, 2010, p.22). In this discourse, it is easy for people who share the same culture to communicate far from committing communication faux pas or making serious gaffes. Their sharing of similar assumptions values and beliefs subsidizes their mutual understanding. On the contrary, difficulties are likely to arise when people from different cultural background communicate with one another. Trudgill (2000) noted, “When cross-

cultural communication takes place, there is immense potential for misunderstandings to occur, especially if the differences between two cultures are great; and “where the cultural differences are greater, the misunderstandings are greater, too” (p. 114). Succinctly put, distinct cultures lead to distinct communication practices.

### 1.4.1. Communicative Competence

The notion of communicative competence was amid many attempts to define language competence. In this vein, Chomsky’s linguistic competence (1965) viewed that language competence is limited solely to the mastery of the linguistic elements of language, mainly grammar. However, viewing language competence from this perspective was castigated, as it seemed to be much more rudimentary. This view stressed the knowledge of grammatical rules and discarded the conditions of use in which those rules are applied.

In the 1970s, with the emergence of communicative language teaching movement, the notion of communicative competence (CC) was introduced by Dell Hymes. CC in the arena of foreign language teaching and learning targeted to enable the learners to go beyond the grammar rules. More importantly, it aimed at fostering understanding and expressing meaning in communicative situations. In other words, it was based on the premise that the competent speaker is the one who knows when, where and how to use language appropriately instead of simply know how to produce accurate grammatical structures (Hymes, 1972).

It should be noted that Hymes’ communicative competence was later developed by Canale and Swain in 1980. They introduced a model of communicative competence. However, this model stressed the relation between the knowledge of grammar rules and the appropriate use of these rules. (Canale & Swain, 1980, p. 6). This model orchestrates four components of communicative competence as follows:

1. **Grammatical competence:** refers to the knowledge of the language code that includes grammatical rules, vocabulary, pronunciation and so forth.
2. **Sociolinguistic competence:** it entails the mastery of language use *vis a vis* the sociocultural context. This requires appropriate use of vocabulary, politeness strategies and pertinent style to a given situation.
3. **Discourse competence:** the ability to combine language structures so as to produce symmetric and coherent phrases and utterances taking into account the type of discourse.
4. **Strategic competence:** this requires the use of myriad of strategies both verbal and nonverbal to ensure effective communication and to handle any difficulties. This helps to avoid any breakdown of communication.

Relative to this, Van Ek’s communicative competence model, in addition to the aforementioned components, stated two other components as follows:

**Socio-cultural competence:** Every language is situated in a sociocultural context. This entails the use of a particular reference frame that is partly dissimilar from that of the foreign language learner. This competence presupposes a certain degree of familiarity with that context.

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**Social competence:** It includes both the will and the skill to interact with others. This orchestrates salient factors as motivation, attitude, self-confidence and empathy.

The concept of CC remained influential in foreign language education for many years and it was extensively investigated by foreign language educators since its emergence. Yet, it was noticed that it revealed some obstacles and it could not accommodate the emerging and unremitting complexities of modern world and the Large-scale migration, tourism, business and other cross-cultural encounters.

In similar respect, it is worth mentioning that the premise that permeated teaching of foreign language was based on the native speaker as a model. However, this view doomed as obsolete by many scholars as it made it unattainable and vexing goal for the language learner, nay sometimes no sense, the concept of the native speaker in itself was a controversial issue. Arguably, Byram (1997) stated that it is neither appropriate nor desirable goal for learners to model themselves on native speakers when aspiring the learning about and acquiring an understanding of another culture.

In this line of reasoning, Mackay (2002) contends, “English is an international language, and because of this fact, English can no longer be linked exclusively to native English-speaking cultures. Hence, there is no need, in the teaching of EIL, to base the content of teaching materials on native-speaker models” (p. 145). In this view, the focus should not be on the native speaker as the target norm but on the intercultural speaker as the target for second language teaching and learning. To this end, Byram (1997) came with a new concept as an alternative to communicative competence. That is intercultural communicative competence (ICC).

### 1.4.2. Intercultural Communicative Competence

The rapid change that characterizes today’s world and the advance of technology have made contact between people from different affiliations increasingly frequent and swift. To this end, the teaching of foreign language and its culture has witnessed radical shifts of the ultimate goals in response to the inexorable change and today’s requirements. This is echoed in the incremental attention paid to the intercultural competence as a key component to ensure a competent speaker of language in diverse contexts.

### 1.4.3. Definition of ICC

Intercultural communicative competence (ICC) was extensively investigated by language educators. Thus, a panoply of definitions was given to the debated notion.

ICC can be defined as “the ability to communicate effectively and appropriately in intercultural situations based on one’s own intercultural knowledge, skills and attitudes” (Deardoff, 2004, p. 194). In similar vein and in attempt to conceptualise the term ICC, Fantini (2006) referred to it as “the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself”. Chen and Starosta (1999), likewise, defined intercultural competence as “the ability to effectively and appropriately

execute communication behaviours that negotiate each other's cultural identity or identities in a culturally diverse environment" (p. 28).

The manifold definitions generated by scholars elucidated ICC as the ability to understand culture, both the own and the other's culture. This understanding help to communicate with people from divergent cultures successfully.

### 1.4.3.1. Byram's Model of ICC

It should not be left unnoticed that Michael Byram's model of ICC has been and still is the most influential in the field of teaching and learning foreign languages. According to Byram (1997), intercultural communicative competence is "the ability to communicate and interact across cultural boundaries" (p. 7). Byram's model of ICC encloses four competencies, namely linguistic, sociolinguistic, discourse, and intercultural. The latter (Intercultural competence) includes three components (knowledge, skills and attitudes). Byram explains that his model as a "combination of knowledge (savoirs), skills (savoir-faire), attitudes (savoir- être) which allow a speaker, to varying degrees to recognise, understand, interpret and accept other ways of living and thinking beyond his or her home culture" (Beacco and Byram, 2007). According to Byram (1997), five dimensions make an individual interculturally competent:

- **Knowledge** (savoirs): The learner should be cognizant of both his own and the the others' cultural patterns. S/He should be aware of the similarities and differences that exist between his community and the target one. This implies both general and specific knowledge.
- **Skills of interpreting and relating** (savoir comprendre): The ability to analyse the other's culture and to relate it to one's own,
- **Skills of discovery and interaction** (savoir apprendre): This entails looking for appropriate cultural information and bridging gaps while communicating to ensure successful communication.
- **Attitude** (savoir-être): This component is cardinal regarding communication in intercultural situations. It refers to the willingness to suspend judgment on others .In Byram's words, "the willingness of the interlocutors to expect problems of communication caused by lack of overlap in their respective knowledge of the world and of each other's country" (ibid., p.33).
- **Critical awareness** (savoir s'engager) to evaluate and criticize own and other's culture.

Byram states that curiosity and openness are preconditions for the development of ICC. The skills and knowledge hinge on the desire to communicate with others from different beliefs values and assumptions. Knowledge, according to Byram, in another prerequisite to successful intercultural communication. Byram (1997) maintains," If an individual knows about the ways in which their social identities have been acquired, how they are a prism through which other members of their group are perceived, and how they in turn perceive their interlocutors from another group, that awareness provides a basis for all successful interaction" (p. 36).

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These elements together constitute what Kramersch (1993) terms third place from which the learner can mediate between his own and the others' culture to guarantee an effective communication with people from different cultural backgrounds.

The figure underneath displays Byram's ICC components.

	<b>Skills</b> Interpret and relate ( <i>savoir comprendre</i> )	
<b>Knowledge</b> Of self and other, of interaction: Individual and societal ( <i>savoirs</i> )	<b>Education</b> Political education Critical cultural awareness ( <i>savoir s'engager</i> )	<b>Attitudes</b> Relativizing self Valuing others ( <i>savoir etre</i> )
	<b>Skills</b> Discover and/or interact ( <i>savoir apprendre/faire</i> )	

**Figure 1.1: Factors in Intercultural Communicative Competence (Byram,1997, p.34)**

### 1.4.3.2. Significance of ICC in EFL Teaching and Learning

The field of teaching and learning is considered a fertile ground to develop learners' intercultural communicative competence. However, culture teaching was pushed to the margins and not actually incorporated into the EFL classroom. This is reflected in the extensive instruction devoted to the compendium of rules including grammar, lexis and phonology discarding the cultural dimension of the language. To this end, ICC came to offer a framework that can guide teachers to achieve the desirable goals and bolster their learners' communicative abilities. Ergo, intercultural communicative competence (ICC) needs to be incorporated in the language curriculum if educators hope to help students develop an appreciation for the language and culture studied, an awareness of their own culture, and the development of skills that may allow them to be competent, adaptable, communicators (Rocha, 2016, p105).

Equally important, incorporating ICC in the foreign language classes has the potential to offer learners the necessary skills required in the 21<sup>st</sup> century and to enable them see the world from different perspectives. With introducing ICC, It is estimated that language learners who aspire to become 'intercultural speakers' will be successful not only in communicating

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information but also in developing a sense of human relationship with people of other languages and cultures (Byram et al., 2002).

Since ICC goes beyond teaching the mere linguistic codes and requires stepping into others' shoes, it is regarded as one of the vital skills for people in the 21<sup>st</sup> century to behave appropriately and effectively in multicultural communication situations (Tran & Sepho, 2015). Despite the challenges, the onus is on specialists, educators and teachers to find effective ways to incorporate culture in the language learning and teaching from this perspective and do not dismiss that without any ado and far from any qualm. In this vein, Sercu (2005) succinctly puts it, "foreign language education is, by definition, intercultural" (p.1).

Today's perception of the foreign language teaching and learning has brought new understandings to the fore. The mistakes that can be committed in grammar or pronunciation are no longer viewed detrimental to communication with other people since the message is likely to be deciphered and grasped, but different cultural affiliation may lead to misinterpretation and may provoke undesirable breakdowns or shocks. Arguably, Liddicoat (2004) elucidated that "Quite often native speakers can be tolerant of problems of grammar or vocabulary, but problems of cultural mismatch often create significant problems for communication and for social relationships, largely because people are much less aware of their cultural rules for interaction than they are of other aspects of language" (p.17). In this line of reasoning, separating the language from its culture and associating it with the learner's mother culture may result in cultural appropriation that may befuddle the interlocutors of different cultural affiliations and bewilder their understanding. At this juncture, the notion of cultural appropriation as an emerging notion should be investigated to avoid any obnoxious behaviour when communicating with people from distinctive cultural background.

### 1.5. Cultural Appropriation

#### 1.5.1. Definition of appropriation

The Cambridge Online Dictionary defines appropriation as "the act of taking something for your own use, usually without permission." In Oxford Online Dictionary, appropriate is defined as "Take (something) for one's own use, typically without the owner's permission." Richards & Schmidt (2010) stated that, "in second language learning, the processes by which language learners make the characteristics of one language and culture their own by adapting it to their own needs and interests" (p.31).

#### 1.5.2. Definition of Cultural Appropriation

According to Cambridge Online Dictionary, cultural appropriation is the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture.

In a broader sense, Oxford Dictionary defines cultural appropriation as "The unacknowledged or inappropriate adoption of the customs, practices, ideas, etc. of one people or society by members of another and typically more dominant people or society".

### 1.5.3. Understanding Cultural Appropriation in Relation to the Realm of Foreign Language

Hart (1997) expresses that “Cultural appropriation occurs when a member of one culture takes a cultural practice or theory of a member of another culture as if it were his or her own or as if the right of possession should not be questioned or contested. This same appropriation can happen between groups as groups” (p.138). This implies the adaption and adoption of the culture iconography of a particular group without accrediting any tribute or homage to that group.

As a cultural product, Hart (1997) avers that language is at the heart of cultural appropriation. What should be considered is who is speaking and from where? Unequivocally, language is amid the various cultural products that are at the heart of the debated phenomenon.

Cultural appropriation, in relation to the realm of foreign language, hinges on the idea that EFL learners use the English language both in their speaking or writing without paying attention to the context in which the language is used. In clearer terms, they distort English from its culture when perform in English. This emanates mainly from the ignominious interference of the mother culture.

Seemingly, EFL learners discard the cultural dimension of English in their spoken and written language. Undeniably, as seen aberrant, they treat the foreign language and its culture as theirs by adapting their features through the integration of their native cultural aspects. This results in what is called cultural appropriation.

By the same token, Communication in English recommends both accuracy and appropriateness. Moreover, more attention should be paid for the cultural aspects of the target language since these two entities can not be splintered. Yet, the learners’ language is laden with their native cultural aspects. Not all EFL learners are attuned to such phenomenon that seems deviant in today’s understanding of language use.

It has been observed in classroom discussions that EFL learners often make, consciously or unconsciously, grave deviations from the norms of the foreign language. It was noticed that they need to be cognizant of the differences between the two different languages (Arabic and English) and their cultures to develop awareness of the textual peculiarities of the foreign language.

The reasons that nurture culture appropriation are miscellaneous and multifarious. Rejections that arise because of the students’ negative attitudes towards the TL speech community and culture are the major factor. Positive attitudes are a supportive factor. For Dornyei et al. (2004), the second language learner motivation is the main factor in the learning situation. Undeniably, most of learners’ negative attitudes are not scientific since they are based on stereotyping and prejudices rather than having knowledge about the socio-cultural aspects of the community of the TL. In this line of thought, it has already been claimed that “many of the learners regard their first encounter with a new language and a new culture as an encounter with something alien, a challenge, [and] a threat. Consequently, they experience feelings of

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nervousness, uneasiness and even insecurity, resistance and prejudice” (Merrouche, 2006, p. 219). These stereotypes and prejudice may lead to many nefarious consequences.

Stereotype, according to Pachler (1999), is a French term which “is used to describe a one-sided, exaggerated and preconceived idea about a particular group or society” (p. 289). In the foreign language classroom, it is a subjective pre-judgement and a biased assumption about people of the foreign speech community and their culture. For Kramersch (1998) stereotypes are “conventionalized ways of talking and thinking about other people and culture” (p. 131). However, stereotypes are generally passed from one generation to another within a speech community.

Prejudice in the Oxford Advanced Learner’s Dictionary (2017) is defined as “an unreasonable dislike of a person, group, custom, etc., especially it is based on their race, religion, sex, etc.” Unlike stereotypes, prejudices are doomed negative. In this prospect, prejudices are negative feelings that are pre-established by individuals or a group of people and are held towards other people or culture. Prejudice occurs when someone pre-judges a given group or members of that group based on his/her stereotypical assumptions or ignorance. (Byram et al. 2002).

Stereotypes and prejudice in EFL classrooms are major obstacles that may impede the learning process. They are likely to permeates learners’ thinking if the two cultures show little parity, mainly if the norms, traditions, beliefs, and religion are flagrantly disimilar as in the case of Arabic and English cultures. The disparity that characterises the two cultures is likely to hinder both learners’ interpretation and production of utterances. In this discourse, Odlin (1989) noted that “Culturally specific knowledge can affect not only the comprehension but also the production of discourse” (p. 61). It is blatantly noticed that in EFL classrooms, many learners fail to shift the way of thinking. They often formulate their ideas in Arabic and utter them in English. Yet, they think that their utterances are correct since they are linguistically acceptable.

In similar discourse, religion is amid the factors leading to cultural appropriation. Most of EFL learners in Algerian classrooms are Muslims. This implies that the religion is deeply rooted in their culture as Baker and Jones (1998) noted that all languages are embedded in the culture of the language where they are spoken. Unequivocally, Arab children are taught consciously and unconsciously the norms that guide their communication. Therefore, at advanced levels at schools and as they grow, they become much more communicatively competent in their native language without committing serious gaffes or poaching the communicative strategies of their mother culture as they already developed a sense of awareness.

However, since language is a carrier of culture, the entrenched beliefs and values of their mother culture intervene considerably when perform in the target language. Ergo, it is highly recommended to deal with the mother culture and the target one jointly in classrooms. It could be done through an explicit contrastive analysis of both cultures. In similar vein, learners need to know about the norms that govern the TL community and its culture including

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traditions, religion, beliefs, values, rituals and so forth. Relative to this, Pachler (1999) remarked that “in order to understand language fully and use it fluently, learners need not only linguistic... but also socio-cultural and world knowledge.” (p. 78).

Relative to this, the use of idioms, proverbs and body language is no exception for such particularities. Unequivocally, each language has connotations and interpretations of such expressions and of the paralinguistic features. Individuals of a given speech community effortlessly decipher those messages since they share approximately the same stock of knowledge. To this end, as Aston (2003) stated, second language learner needs to acquire the interactional rituals of the second language culture in order to develop ICC. Thus, learners’ use of the foreign language should be pertinent to the context of the language in question. Otherwise, it would be incomprehensible, misleading or offensive.

Axiomatically, any form of communication has its own strategies. These strategies of communication are multifarious and differ systematically across languages and cultures. In this vein, Labidi (1992) opines that the differences in the general ethos of one community or a group as compared to another lead ineluctably to differences in the strategies of communication. This is due to the fact that many aspects of communication are culture- and language-specific.

It is worth noting that foreign language learners may fail to communicate effectively in the foreign language. This failure might not be due to the lack of grammar and vocabulary, but seems to be greatly owing to a transference of the native-language and culture communicative strategies to the foreign language. (ibid.) The most appropriate way to overcome this dilemma is to pay attention to the culturo-linguistic peculiarities of each language and culture. The use of a foreign language needs to enclose all its aspects. Hence, the social and cultural norms should not be discarded. Otherwise, native culture norms interference will persist and successful performance in the foreign language will not be achieved. To overcome such dilemma, Schuman suggests that one of the main factors that determine success of the learning process is the degree of cognizance of difference between the target language culture and the learner’s native one.

Similarly, Labidi (1992) states that “Lack of proficiency in a foreign language is not only linked to a loose hold of foreign language grammar and structures but to a loose hold of the foreign language pragmatics, which is part of its culture, and also to other factors related to the students’ educational background (p.4). If the foreign language learners appropriate the foreign culture and dissociate utterances from their cultural context, they are likely to thwart the communication act.

EFL learners seem that they are not aware of the fact that they appropriate though they do that largely. Cultural appropriation pervades their language use and can hinder their use of language as well as leading to the preclusion of successful communication. This is likely to happen when utterances are given and no homage is accredited to the culture they come from. Learners should be aware of the fact that, in some cultures, there are very strict usage practices regarding certain aspects of language. Though the linguistic form is not poached, the cultural context in which it is used calls for another form. Likewise, Seelye (1976) maintains that

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knowledge of linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic system.

In this respect, the fact that language expresses, embodies and symbolizes cultural reality, Kramersch (1998) lucidly shows that language and culture are inseparable. To this end, EFL teachers should tailor the material brought to the class to represent the target culture to assist their learners have a deep insight into the foreign culture and how the practices vary from one culture to another, albeit the compendium of linguistic rules is accurate. To this end, Rivers (1981) claims that activities should encourage the learners to go beyond the language to enable them to perceive and experience vicariously the deeper layers of the culture of the speakers of the foreign language.

Most activities in the foreign language classroom are discussions, texts interpretations, dialogues, questions and answers between either teacher and students or students and their classmates. However, the vocabulary used is of the target language but associated with the mother culture, the fact that revealingly shows that cultural appropriation inhibits learners' practices in the classroom. Simply put, learners tend to speak the foreign language but act in the mother culture. This view towards language is likely to deter a learner from being a competent language user. In this line of thought, Kramersch (1999) argues that being a competent language user is characterized by "the adaptability to select those forms of accuracy and those forms of appropriateness that are called for in a given social context of use" (p. 27). It is worth noting that appropriation is likely to permeate communication when interlocutors belong to cultures of little affinity as in the case of Arabic and English.

### 1.6. Arabic and English: Cultural Disparity

The discrepancy between Arabic and English is flagrant. Sofer (2002) notes that huge cultural differences exist between a Western language such as English and a Semitic language like Arabic. At this juncture, when communicators are not aware of such peculiarities, appropriation may probably pervade the language and impinge on communication. Indisputably, in case of the two languages in question, though the texts during communication are produced with certain intentions and possibly, with innocent meanings, they are prone to cause misunderstanding and to be laden of stereotyping and ethnocentrism. Similarly, decoding the messages evokes a stock of knowledge and experiences. Therefore, when the learners share the same experience and the same cultural stock, they decode the messages effortlessly and vice versa. In this respect, Hatim and Mason (*ibid.*) claim, "texts producers as well as text receivers rely upon their own and other people previous experience of other texts in order to communicate and comprehend the particular meanings that they are seeking to exchange". In other words, what can be accessible and can effortlessly be grasped by an individual from a given culture, it could be convoluted for another from a distinct culture. Referring to the cultural and linguistic disparity that exists between the two languages under study, Labidi (1992, p.96) claims that

The belief is, no matter how fluent a learner is in a foreign language, there will always remain traces of interference from both his/her culture and his/her native language. This will be manifest in his/her performance: in the way he/she expresses himself/herself and in the way he/she writes in the foreign language. In other words,

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cultural behaviour will, unavoidably, interfere with foreign language linguistic behaviour.

Repeating words is a prominent feature of Arab rhetoric to emphasize or to persuade and stress the importance of an idea. Yet, in English, it is regarded as redundancy and wordiness. This habit of repetition comes from the Arab tradition as by Abu Rass (2011) explains that Arab students tend to write long English sentences with repetition of content and form. He adds that in Arabic, repeating ideas and phrases is used for the sake of persuasion. Indeed, many researchers came to the conclusion that Arabic speakers argue “by repeating arguments, paraphrasing them, and doubling them.

It is apposite here to say that language is an integral part of culture. This view is echoed by the fact that the meaning of a vocabulary differs from one culture to another when it is examined in relation to the context in which it is used. To this end, Arab EFL learners have to adjust their style to meet the English norms and conventions, then meeting the expectations of the speakers of the foreign language. On the one hand, ignorance of cultural disparity may lead to misinterpretation of messages. A good example is that if an Arab EFL learner is asked: what is Christian name? He is likely to answer that he is a muslim and not a Christian while this expression in western countries is used to refer to the first name. On the other hand, appropriating the others’ culture can be misleading or even offensive. For instance, the famous example in Arabic: “a news that freezes the heart” has a positive connotation in Arabic, it can have a negative connotation in English.

Arabic and English are of distinct climates. The Arabic climate is known for being hot and Arab people mostly live in the desert whereas the English climate is, more often than not, cold. This lack of affinity is reflected in the language used. While the Arabs prefer to say “news that freezes the heart or the chest” referring to positive connotation, the English people say news that warms the heart since warmth is desirable for them. In addition to this, the foreign culture can blatantly be appropriated as learners usually produce texts with religious flavourings. A good example of that is echoed in their speaking. They usually tend to say Allah in reference to God. Yet, in intercultural encounters, it could be considered a mismatch between the language and the culture associated to it.

### 1.7. Proverbs, Idioms, Body Language as Culture Carriers

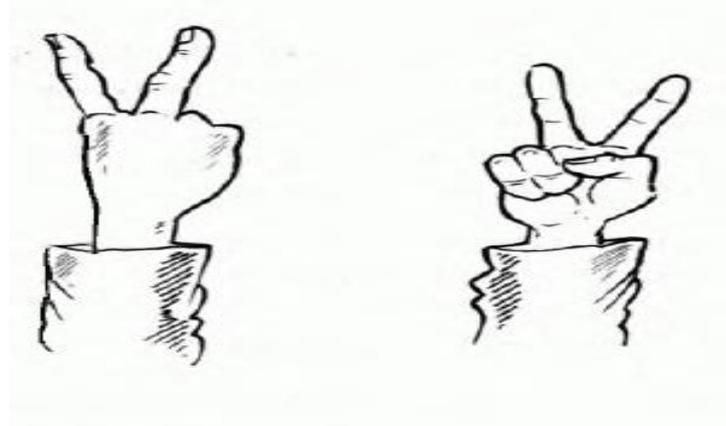
Language is not limited to the verbal utterances or written texts. It encloses the body language and gestures that are omnipresent during communication. Samovar et al. (1981) claims that this leads to a strong connection between the inherited culture of a speech community and the way people communicate. In this vein, what can be appropriate in a given culture, can be seen deviant in another culture.

Unquestionably, nonverbal communication is an important tool to compensate the linguistic difficulty and to bridge the gap notably in intercultural communication. However, these signs are not universal and when learners appropriate, they attach the wrong sign to impart

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a message and they are prone to dissuade any effort towards accommodation and, undoubtedly, to commit serious gaffes.



**Figure 1.2: Examples of Gestures “V” sign (Gibson, 2000, p. 28)**

An example of those gestures which shows that cultures are in marketed contrast regarding the body language is what is termed the “V” sign. This sign is performed in two main formats; The first with the palm faced outwards, and the other with the palm inwards. In the US, they are associated with their history. Both ways refer to victory and peace. Protesters against the Vietnam War and activists used this gesture as a sign of peace. Because the hippies of the day often flashed this sign while saying “Peace”, it became popularly known as the peace sign. In other nations, such as in the UK, Australia and South Africa, the same gesture with the back of the hand facing the other person is considered to be extremely insulting and offensive.

In similar discourse, idiomatic expressions and proverbs are, more often than not, present in communication. Yet, they are culturally laden and sensitive to the cultural context in which they are used. Arab learners, as foreign language users of English, tend to translate the Arabic idioms into English regardless the culture they come from. However, this results in major faux pas. Rivers (1968) validates this view stating, “even if the words sometimes correspond in denotation, they may vary in connotation, or the emotional association they may arouse.” (p.265). For instance, when it is said that someone is cut off from a tree in the the Arab dialect, indeed, it is not referring to anything about cutting off or a tree. Rather, it refers to the fact one someone has no relatives. People who share the same experiences can easily decipher this metaphorical expression while it could be inaccessible for another.

Any language is intricately linked to its culture. Jettisoning the target culture and appropriating it by the foreign language speaker can have enormous influence on communication in intercultural contexts. It should be noted that there are cases where Arabic and English use similar vocabulary and expressions to convey distinct meanings. Though the utterances produced are linguistically correct, their meaning may be completely distinct when they are detached from the culture of the language used. A good example of that is when it is said: “head over heels”. This expression, in the culture of the English language, means

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“completely in love”, whereas it is interpreted by Arabs as a matter that changed completely due to some factors. In this view point, it is worth noting that EFL learners should view the differences between the two cultures as an opportunity to see the world from divergent angles and to build commonalities and not to look at them as obstacles and barriers that could dissuade intercultural encounters. In similar vein, a famous expression in the culture of Arabs when it is said “a cat has seven lives”, British people generally say that a cat has nine lives. For three he plays, for three he strays and for the last three he stays.

Greetings are amid of the phatic expressions and cultural bund practices. Holmes (1992) states that greetings derive their meaning from the culture they are stemmed from and their content is culture- specific. In this view point, appropriation may be prevailing in communication with people from other cultures. Subsidizing this view, d” (p.31). Al-Qinai believes that arab greetings are mostly range from The initial greetings in Arabic are mostly with questions ranging from the health of the addressee, the wellbeing and questions about his sons, brothers, family, friends and even relatives and other questions regarding his current residence and job. It is also noticed that similar questions about the health of the addressee or some private matters are repeated out of context at intervals in the middle of a conversation in order to fill pauses and bridging gaps of silence. Yet, this mode of greeting people is dissimilar in the foreign culture.

From all the above, it should be emphasized that “if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning...’ (Politzer, 1959: 100-101). More importantly, it is truism that differences exist between Arabic and English culture and modes of thinking and processing information vary considerably across cultures. Yet, what is of utmost importance is how to overcome these difficulties. In other words, foreign language users should adeptly speak the foreign language and act in the foreign culture rather than appropriating the foreign culture when performing in the target language.

### 1.8. Conclusion

The literature review of the present study provided an overview of the inextricable link between language and culture and the hindrances caused by the splintering of one from the other. Moreover, it stresses the Intercultural communicative competence as a sine qua non to a successful intercultural communication. However, the jettisoning of the target culture leads inexorably to cultural appropriation. Thus, the philosophies of foreign language teaching and learning should take into account culture in both teaching and assessing learners to ensure appropriate language use in distinct cultural contexts and mitigating cultural appropriation when performing in the target language. The next chapter will provide the practical part of this study to see the extent to which EFL learners appropriate the foreign culture and how this appropriation could affect their langue use.

### 2. Introduction:

The first chapter aims at presenting a theoretical background about cultural appropriation and the how it can affect learners' performance in English. However, the present chapter tackles the practical part of this research. It provides the description of the methodology of the present research including sample population, the approaches followed and the context of the study. In addition, it covers the data collection tools: the questionnaire and the interview. Moreover, a translation test used to validate the findings attached to the questionnaire is subsumed in this chapter. It is worth mentioning that a theoretical part is provided to each of the sections before introducing its description to abet the reader understand the choice of such methodology in this research.

### 2.1. Research Methodology

Research, according to Leedy & Ormrod (2001), is a process that aims to collect, analyse and interpret data to understand a given phenomenon. Undeniably, it is systematic in following a particular framework and guidelines. Moreover, a research is purposeful as it has clear objectives. Simply put, in common parlance, it refers to a search for knowledge. However, to achieve the aim of any research, methodology is considered the essential and practical way. For Wheeldon and Ahlberg, a methodology is “the design, strategy, or plan of action required to gather and analyse data” (p. 5). It is the general approach the researcher opts for to achieve the purpose of the study. In any research, methodology is indispensable and of a paramount importance. In this vein, Leedy & Ormrod (2001) state that methodology enables the researcher to explain the nature of the data and choose the appropriate and effective methods to interpret the obtained data in order to generate the findings at the end of the research.

Indisputably, a well conducted research hinges on the appropriate methods and approaches to investigate the intended study. According to Denzin and Lincoln (2005), a research methodology or strategy is determined and guided by the nature of the research question and the subject being investigated. By the same token, Yin (2003) said, “colloquially, a research design is an action plan for getting from here to there, where ‘here’ may be defined as the initial set of questions to be answered, and ‘there’ is some set of conclusions (answers) about these questions” (p. 30). Undeniably, a set of techniques and methods are used to collect and analyse data to get from “here” to “there”.

### 2.2. Research Approaches

In conducting a research, there are three common approaches: quantitative, qualitative, and mixed methods. Creswell (2009) states that a research approach is a plan of action that gives direction and guidance to conduct research in a systematic and efficient way. He adds that there are three main research approaches: quantitative (structured) approach, qualitative (unstructured) approach, and mixed methods research.

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The research questions generated by the researcher intend to gain the data needed. To this end, the researcher determines whether the needed data should be numerical, textual, or both numerical and textual. Based on this view, the researcher selects one of the three aforementioned approaches that he/she sees suitable to his/her study and to conduct his/her research.

The quantitative approach is chosen by the researcher to respond to research questions that require numerical data. Quantitative research results are described numerically using statistics. In this respect, Creswell (2003) states that quantitative research “employs strategies of inquiry such as experiments and surveys, and collect data on predetermined instruments that yield statistical data” (p. 18). Some of the characteristics of quantitative research method are:

- It is numerical, non-descriptive, applies statistics or mathematics and uses numbers.
- The results are often presented in tables and graphs.
- It is conclusive.
- It investigates the what , where and when of decision making.

Unlike the quantitative approach, the qualitative approach requires textual data rather than numerical. According to Creswell (2007), a qualitative study is defined as “an inquiry process of understanding based on distinct methodological traditions of inquiry that explore asocial or human problem. The researcher builds a complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting” (p. 15).

Carter and Thomas (2005) explained that a qualitative research is systematic but unstructured method. It uses narrative/descriptive approach in the collection, analysis, interpretation and presentation of data. In the same discourse, qualitative research entails understanding by examining closely people’s words, actions, and records. In similar vein, Laake et. al., (2007) noted that qualitative methods enable researchers to study social and cultural phenomena. Contrary to that, a quantitative research approach investigates such words, actions, and records and represent them in numeric forms. Some of the features of a research based on qualitative approach are:

- It is non-numerical, descriptive, applies reasoning and uses words.
- Its aim is to get the meaning, feeling and describe the situation.
- Qualitative data cannot be graphed.
- It is exploratory.
- It investigates the why and how of decision making.

It should be reiterated that no approach is considered as superior to another but the type of study and the research questions require the use of a particular approach. A qualitative research, as Leedy and Ormrod (2001) claimed, is less structured in description because it formulates and generates new theories and viewpoints. Likewise, qualitative research can also be seen as an effective model that occurs in a natural setting that assists the researcher to develop a level of detail from being highly involved in the actual experiences (Creswell, 2003). It is

worth noting that the strong correlation between the observer and the data distinguishes the qualitative research from the quantitative one, where the researcher is outside of the phenomena being investigated. Contrarily, a quantitative research is a systematic and structured. Despite the fact that a qualitative research is systematic, it is flexible and uses an unstructured instrument for data collection such as interviews. Therefore, during interviews questions can be diverted, altered, asked differently depending on the response of the participants (Belmont et al., 2010).

### **2.2.1. Advantages and Disadvantages of Qualitative and Quantitative Research**

Each of the approaches has its pros and cons. A qualitative approach is considered useful mainly in the early stages of a research as the researcher might be unsure or does not have a clear view about what he will study and what the research will focus on and foreground and what its backgrounds. Moreover, this approach gains more information and detailed data from the participants. Additionally, it is more flexible in design and does not require strict plans to tackle a research. Despite the usefulness of the qualitative approach, it reveals some of its cons. To begin with, the researcher is involved to a great extent in the process. Therefore, s/he may have a subjective view in treating the data as well as towards the participants and the study as a whole. More than that, the findings could be interpreted by the researcher according to his/her biased view. This approach could be time consuming as it is possible to take long time to achieve the intended results.

On the other hand, the quantitative approach has its advantages. What is allowable in this approach and not in the previous approach is that it helps the researcher measure and analyse the data effectively. The researcher under this approach is more objective mainly in the interpretation of the findings. The statistical analysis gives a clearer view of the results of the study or the phenomenon under investigation. Yet, the quantitative approach has some disadvantages. It is restricted to the study in limited contexts. The perception of matters by different people can not be insightfully analysed under the debated approach. However, in his/her research, the researcher can opt for one of the approaches quantitative or qualitative but more than that, it is possible to use both approaches when a study requires the analysis both in numerical and textual data. That is the mixed methods approach.

In the present work, neither of the approaches could be befitting alone. The use of quantitative approach solely leads to gather small amount of data and limited answers. This is not workable *vis a vis* the topic under study and the data needed. Conversely, depending on the qualitative approach only may result in vague responses that do not provide precise information, and that may be misleading when they are analysed.

### **2.2.2. MIXED METHODS APPROACH**

The mixed methods approach is selected by researchers in response to research questions requiring both numerical and textual data. This approach to research, researchers can

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incorporate both methods of gathering or analysing data from the quantitative and qualitative research approaches in a single research study.

Tashakkori and Teddlie (2003) discussing the mixed methods approach to research, stated that this approach emerged in the mid-to-late 1900s. This method provided much leeway and flexibility to researchers in treating their information. In this regard, Johnson and Onwuegbuzie (2004) noted that “the mixed methods approach to research provided researchers with an alternative to believing that the quantitative and qualitative research approaches are incompatible and, in turn, their associated methods “cannot and should not be mixed” (p. 14). In other words, researchers collect or analyse data not only numerically, which is the norm for quantitative research, but also narrative and textual data, which is customary for qualitative research in order to respond to the research question generated by the researcher for the research study. For instance, in order to collect data in both ways, researchers may administer a questionnaire that contains closed-ended questions to collect the numerical or quantitative data and other open-ended questions to gather data that can be analysed in a narrative way. Similarly, in a mixed method approach, a researcher can distribute a questionnaire with closed-ended questions as “yes/no” or questions with multiple choices to obtain numerical data and to collect narrative or qualitative data, an interview may be conducted using open-ended questions.

From the above and regarding our research, it is worth mentioning that the quantitative and the qualitative research approaches are efficient methods for research. Yet, the fact that we expected some obstacles to occur with using only one approach, it underpins the use of both of them in a mixed approach, as they are considered complimentary. In this dissertation, a mixed method approach was suitable to understand the phenomenon under investigation. The study required the collection of both numerical and quantitative data and narrative or qualitative data that encompass some details that are of a paramount importance in this study where the opinions, perceptions and attitudes of the participants form a strong ground to explore the previously stated hypotheses. The issue of cultural appropriation is complex and multifaceted. Therefore, it can not be investigated depending solely on quantitative approach since the answers given in response to close ended questions are limited. Hence, attitudes, beliefs, perceptions and opinions which are to be examined in the present work can not be quantified if the study intends to deeply investigate the topic. Contrarily, relying on qualitative approach as the single method to deal with the debated topic may lead to collect vague responses that are difficult to analyse, categorize and compare. Moreover, These answers may be ambiguous misleading in the analysis stage and the results generated from them may not be reliable.

### **2.3. Context of the study**

The study was conducted at the department of English, Abdelhamid Ibn Badis University –Mostaganem during the academic year 2018-2019, with second year master students in Didactics of Foreign Languages. As far as our research is concerned, the module of Interculturality is taught to Master students either for one year or for two years for some specialties as in the case of the selected sample for this study who are supposed to be familiar with culture and related issues in relation to the realm of EFL teaching and learning. The

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syllabus below concerns students of Master in Didactics of Foreign Languages and that was our sample in this study as already mentioned. It is worth noting that the syllabus of the first year ranges from basic notions about language and culture to reach complex issues such as the assessment of ICC. The second year syllabus is composed of reading sessions where students read selected books that are at the core of the cultural issues then debates follow reading to discern the selected chapters and get deeper understanding. The selected books and chapters will be described after the syllabus.

### 2.3.1. Intercultural Studies Syllabus (Master 1)

First Semester	Second Semester
<ul style="list-style-type: none"><li>-Penetrating the concept of culture</li><li>-The interplay of language and culture</li><li>-Introduction to interculturality</li><li>-Understanding intercultural competence</li></ul>	<ul style="list-style-type: none"><li>- The quandaries of intercultural assessment</li><li>-Models of intercultural assessment</li><li>-Tools of intercultural assessment</li><li>-Assessing the components of ICC</li><li>-The main features of effective assessment of ICC</li></ul>

**Table 2.1: Intercultural Studies Syllabus (Master 1)**

The syllabus of the first year starts with basic notions where students attempt to understand the term culture, the panoply of definitions generated by scholars to this concept and how it is viewed from different perspectives. The next point covered in the syllabus is the interrelatedness of language and culture. This part aims at investigating the intricate relation between the two constructs and their mutual influence referring to theories that tackled such a topic. The first two points in the syllabus form the threshold to interculturality which is the core of this module. The third point is an attempt to understand the notion of Interculturality. This phase seeks to give an insight of interculturality and its significance in the realm of foreign language teaching and learning. Understanding intercultural competence is the fourth issue to be covered in this syllabus. This part targets to provide a deeper understanding of ICC as a notion and as an educational paradigm required by the 21<sup>st</sup> century. At this juncture, the main strides in the teaching of language and culture are highlighted. In other words, this lecture starts from the rudimentary view towards language, that is exclusively linguistic referring to Chomskyan linguistic (1965) competence and the main critics for this view. Additionally, the communicative competence introduced by Dell Hymes (1972) as a new trend in understanding the language use and its application in the teaching of foreign language and its culture. Then, the model of intercultural communicative competence introduced by Byram (1997) is deeply analysed and investigated to know its main components. The next phase in the syllabus targets the assessment of ICC. This part begins with an overview on the quandaries of intercultural assessment. It seeks to investigate the predicaments of assessing ICC based on different views of scholars. The other issue included concerns the models of intercultural assessment given by different scholars and the shortcomings of the debated models. Another point that the syllabus encloses concerns the tools of intercultural assessment and its complexity in the view of many

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scholars. Additionally, assessing the different components of ICC is also subsumed in this syllabus to grasp how the ICC should be assessed when performing in English. The last point in this syllabus is directed to highlight the main features of effective assessment of ICC.

### 2.3.2. Intercultural Studies Syllabus (Master 2)

#### 2.3.2.1. Reading Sessions

The syllabus of Master Two is composed mainly of reading sessions where groups are formed of six students and chose chapters from selected books to read and discuss further during the session of interculturality. It should be noted that the selected books are related to language, culture and interculturality.

Amid the manifold objectives stated for the reading sessions is developing the ability to questioning, debating and explaining the cultural issues. This subsidizes students' ability to express their opinions, beliefs, attitudes and to share their views and understandings of the different topics related to language, culture and interculturality with their peers and their teacher.

#### 2.3.2.2. The selected books and chapters

Since the main aim of teaching interculturality is to develop students' intercultural communicative competence, the books and chapters selected for reading and discussion were pertinent to the same area of study. In other words, the content of these books and chapters is mainly about the foreign language and culture teaching and learning as well as the intercultural communication. A brief description of the books and chapters is provided in this part.

<b>Book</b>	<b>Chapter</b>	<b>Key ideas discussed in the chapter</b>
<b><u>Book 1</u></b>  <i>Language and Culture by Claire Kramsch (1998).</i>	<b>Chapter 01:</b> The relationship of language and culture	The intricate relation between language, culture, and mutual influence of the two constructs.
	<b>Chapter 06:</b> Language and Cultural Identity	This chapter tackles the language and its influence on its user's identity.

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	<b>Chapter 07: Current Issues</b>	It is devoted to the discussion of the notion of the native speaker and attempts to discern the concept of cultural authenticity. In addition, it deals with intercultural, multicultural and cross-cultural communication.
<p><b><u>Book 2</u></b></p> <p><i>Context and Culture in Language Teaching by Claire Kramersch (1993).</i></p>	<b>Chapter 02: Contexts of Speech and Social Interaction</b>	It highlights the different contexts that bound communication as well as the inextricable link between culture and discourse.
	<b>Chapter 06: Authentic Texts and Contexts</b>	It aims at providing a deeper analysis of cultural authenticity since the language use should be in natural communicational contexts. Additionally, it deals with discourse and media and how the media message should be decoded.
	<b>Chapter 07: Teaching Language along the Cultural Faultline</b>	The chapter intends to look into the perception of oneself and of others. Moreover, it explains how the teaching of culture should be to mediate between the two asymmetrical cultures and reconcile them.
	<b>Chapter 08: Looking for Third Place</b>	In this chapter, the author introduces the notion of a third place where the language user acts as a mediator between his culture and the other culture.
	<b>Chapter 01: The Privilege of the Intercultural Speaker</b>	In this chapter, the identity and the model of the native speaker is contested. It highlights that the native speaker is an outdated myth in today's understanding of language use and the authenticity associated with it is put into question.

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<p><b><u>Book 3</u></b></p> <p><i>Language Learning in Intercultural Perspectives: Approaches through drama and ethnography edited by Michael Byram &amp; Michael Fleming (1998).</i></p>	<p><b>Chapter 04:</b> Cultural Practice in Everyday Life</p>	<p>The present chapter deals with the language learner as ethnographer. It vouches the necessity to learning language based on an ethnographic approach. This abets step into others' shoes to understand their cultural practices</p>
	<p><b>Chapter 05:</b> The Culture the Learner Brings: A bridge or a Barrier?</p>	<p>The chapter stresses the significance of the mother culture and how the culture the learner brings to the classroom could be a bridge rather than a barrier.</p>
	<p><b>Chapter 12:</b> Cross-cultural Encounters</p>	<p>It demonstrates the indispensability of enhancing students' intercultural awareness that forms the solid ground to ensure successful communication in divergent cultural contexts.</p>
	<p><b>Chapter 13:</b> Language Teaching and the Process of European Integration</p>	<p>The chapter sheds light on the multifarious approaches to teaching and learning the foreign language in the European countries.</p>
<p><b><u>Book 4</u></b></p> <p><i>Intercultural Language Teaching and Learning by Anthony, J. Liddicoat &amp; Angela Scarino (2013)</i></p>	<p><b>Chapter 02:</b> Languages, Cultures, and the Intercultural</p>	<p>It is devoted to the discussion of some key concepts in the field of intercultural teaching and learning.</p> <p>The chapter is directed to show</p>
	<p><b>Chapter 06:</b> Resources for Intercultural Language Learning</p>	<p>the various sources of intercultural knowledge such as textbooks as well as beyond the textbooks as new sources of input. Moreover, the chapter questions the authenticity of the debated sources.</p>

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	<b>Chapter 07:</b> Technologies in Intercultural Language Teaching and Learning	It highlights the significant role that technology plays in the realm of intercultural learning
	<b>Chapter 08:</b> Assessing Intercultural Learning	It is considered as a call to reconsidering and reconceptualizing the assessment of learners' intercultural communicative competence.

**Table 2.2: Intercultural Studies Syllabus (Master 2)**

It should be reiterated that the selected chapters are to be read by all students. In other words, members of a particular group are supposed to read their chapters as well as other chapters to gain the ability of reading and interpreting data from many sources and from different perspectives. More importantly, this technique was intended to help learners engage in critical debate in the classroom where more freedom is given to them to express their views, attitudes and beliefs.

### 2.4. Participants

In research, the accuracy of the findings largely depends upon the way the sample is selected. A sample is a finite part of a statistical population whose properties are studied to gain information about the whole (Webster, 1985). When dealing with people when conducting a study, a sample can be defined as a set of respondents or participants selected from a larger population for the purpose of a study. Undeniably, the target population represents the subjects whose characteristics are of interest to the research. The population sample assists to draw conclusions about populations of the selected sample. To this end, the sample should be representative of the target population to draw valid and robust conclusion about the target population.

Arguably, if a sample is to be used, regardless the method chosen, it is important to bear in mind that the individuals selected are representative of the whole population. (Martinez-Mesa, 2016). In other words, samples without representativeness may not be a reliable source to draw robust conclusions about the reference population even if the sample size reaches the required number of participants (ibid.). Therefore, the selection of population sample should be done rigorously far from any bias or randomness. Needless to say, studying the whole population would be impractical mainly if the target population is of a large size. Ergo, a sample is a convenient technique to tackle a research and to draw conclusion far from restrictions.

As far as our research is concerned, and for the purpose of checking the hypotheses previously stated that examine cultural appropriation in EFL milieus and how it could affect

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learners' performance in English, a sample was selected for this study. The sample is composed of twenty second year master students of LMD Master Students in Didactics of Foreign Languages who belong to Abdelhamid Ibn Badis University. This sample seem to be representative as the learners from this specialty are supposed to be acquainted with the cultural issues in EFL teaching and learning. It is worth noting that the module of interculturality is taught for two years for master students at this department. The learners' knowledge starts from basic notions about culture and its relationship with language, then dealing with cultural awareness, and tackling the complicated cultural matters that the use of the foreign language implies. For such reasons, this sample was chosen to respond to the questionnaire and the interview as the tools for data collection in this research.

### 2.5. Data Collection Tools

There are various tools and techniques to gather data. These tools are determined to a large extent by the research questions and objectives identified by the researcher. Any technique used for collecting information for the study is called a research tool or a research instrument. The most common tools are observation forms, interviews and questionnaires. However, the construction of a research instrument is the first and the most essential and practical step in carrying out a study. Unequivocally, the type of data needed to be collected by the researcher determines the type of tool to be used. In other words, from the manifold tools, those which provide the desired data for the intended study to test the hypotheses. Chandra & Sharma (2007) noted that tools may vary in complexity, interpretation, design and administration. Each tool is suitable for the collection of certain type of information.

Despite the different tools available for collecting data, This chapter focuses more on the tools used in this research that are the questionnaire and the interview. In the present work, and for the purpose of obtaining reliable data, two different research tools were selected. A questionnaire was used to investigate and gather both quantitative and qualitative data, and an interview addressed to students in order to obtain more detailed answers and qualitative data to examine the hypotheses and the quality of the research. It should be marked that this research relies on mixed method approach (both qualitative and quantitative) since it mainly consists of close-ended and open-ended questions. Kabir (2016) postulated that quantitative approaches generally address the forms that evoke numerical data such as the what how many and how much whereas qualitative ones address the how and the why and use unstructured methods to fully explore the topic under investigation.

#### 2.5.1. Questionnaire

A questionnaire is a research tool used for data collection. Merriam Webster dictionary defines it as "a set of questions for obtaining statistically useful or personal information from individuals". In a research, it is a set of questions distributed to search for answers and to gather information that can be interpreted. In other words, it is a list of questions made for collecting authentic information. It is considered as the main instrument of survey research (Trobias, 2008). In this respect, researchers should be cognizant of the fact that questionnaires must be carefully

designed and written. The items included in the questionnaire need to be clear to the people responding to them far from any ambiguity or misleading questions. In addition, the questions should not lead the respondent in any way to particular answers and all responses should be “exhaustive and mutually exclusive” (ibid, p. 635). As already mentioned, questions can be either open-ended or close-ended. In open-ended questions, respondents are allowed to express their thoughts in words. Ergo, enough space should be provided to give complete answers. More importantly, the cardinal features of the questionnaire should be respected. These features are validity, reliability and objectivity.

The questionnaire proved to be the most popular and efficient technique for data collection. Its importance lays in being economical and a time saving process. Moreover, it is suitable for particular type of responses and can be administered to a wide sample. Yet, it reveals some of its demerits as it lacks personal contact with the respondents and the likelihood of receiving incomplete or unanswered information is high. Furthermore, limited answers can be provided by the participants as well as, in many cases, the answers may be illegible.

### **2.5.1.1. Description of Questionnaire**

In the present work, a questionnaire was distributed to twenty second year master students in didactics of foreign languages as stated previously. It consists of both open-ended and close-ended questions. The close-ended questions aim at gathering quantitative data to be compared and to limit the students answers to choose from the answers provides by ticking in the right box (es). On the other hand, the open-ended questions give more opportunity to the respondents to answer freely and express their ideas in more details. The questionnaire is composed of six sections. They are structured as follows:

#### **Section One: Personal Information**

The first section aims at gathering personal information about the participants. This includes data about their gender, their age, their level, the system of study they belong to, and the region they came from.

#### **Section Two: Language Learning and Classroom Communicative Practices**

This section is devoted to investigate the classroom learning practices as far as culture is concerned. It includes seven questions. The first questions targets to know the learners’ aim behind studying English. The respondents are given a set of options to choose the appropriate answer. The second question aims to know whether the students refer to their mother or the target culture when communicating in English. The third question intends to know the difficulties faced by students in understanding classroom communication about cultural issues and the source of the potential difficulties emanate from. The fourth question enquires whether students use words or expressions from their culture in the target culture. The next question in this section aims to know whether the informants have any breakdown when communicating with the other learners about culture, and what causes lead to such breakdowns. The other question aims to identify the extent to which the students understand their teacher when debating cultural topics in the class. The last question in this section seeks to discover the

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cultural context in which learners use English; their cultural context or the target cultural context.

### **Section Three: Students' Culture and the Target Culture**

The third section in this questionnaire looks into students' perceptions of their culture and the target one, and the attitudes they develop towards the latter. The section is composed of five close-ended questions where the respondents are given choices to tick the appropriate answer. The first question attempts to know if the students are interested to learn about others' cultures to know their attitudes towards the foreign culture. It is given in yes/no options. In the second question, the informants were asked about their opinions concerning the importance of being aware of the cultural differences between the mother tongue and the foreign language. Meanwhile, students are given the opportunity to justify their answers to obtain more ideas from them. The third question seeks to discover the extent to which the respondents are aware of the cultural differences existing between the mother and the foreign culture. The other question included in this section investigates the students' awareness of the effect of the mother culture on their performance in English. The last question attempts to know the students' perception of their mother culture and how it could be treated when communicating in a different cultural context.

### **Section Four: ICC and the Interculturality**

This section consists of four questions about the intercultural communicative competence (ICC) as it is considered a *sine qua non* in mitigating cultural appropriation which is the core of the present study. The questions in this section revolve around Byram's model for ICC and its cardinal components (knowledge, skills, attitudes as well as cultural awareness). The first question is concerned with the students' awareness of the similarities and differences between the mother and the target cultural norms and practices. The next question attempts to know whether the respondents develop flexibility and readiness to adjust their behaviour and communicational styles when communicating with people from distinct cultural backgrounds. The third question targets to know whether the informants have the ability to suspend their own beliefs or judgments of people from other cultures and their openness to accept other people's viewpoints. Since the skills of discovery and interpretation are one of the component that ICC orchestrates, the last question in this section is an inquiry about the respondents' ability to interpret texts about others' cultures and relating them to their mother culture to draw similarities and differences between the two cultures in question.

### **Section Five: Language and Culture Learning Practices**

Since the learning practices form a strong ground and the threshold to develop intercultural awareness and pave the way for EFL learners to be interculturally competent users of language, an entire section is subsumed in this questionnaire. It encompasses four questions in both forms; close-ended and open-ended. The first question gives students, as foreign language and culture learners, the freedom to say whether the amount of culture learned, hitherto, is sufficient. The second question intends to reveal whether it is easy for the informants

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to understand when reading books about culture, taking into account that reading books was one of the techniques used in the module of interculturality to develop certain acquaintance with the cultural issues. In this question, the informants are given the choice to tick the “yes” or “no” option. Yet, they are given space to express the reasons laying behind such difficulties such as the unfamiliar expressions and linguistic forms, the new vocabulary encountered while reading, or the unfathomable nature of the cultural issue in itself. The respondents are provided with enough space to state other reasons that are not mentioned in the choices provided in the question.

The next question in this section investigates the informants’ reflection on their culture when reading about others’ culture. The last question looks into students’ perceptions of learning about foreign people and their cultures. The informants express their opinion by ticking the right answer from the four options provided. They highlight the extent to which learning about others and their cultures is interesting. The four options range from very interesting to boring. However, to obtain detailed information from the informants, they are given the opportunity to justify in case their answer is the last one (boring). The students in this phase are provided with statements that can abet them to justify their choice. This question aims to know whether this perception of learning about the others’ culture emanates from negative attitude towards English speaking people and their culture since the disparity between the two cultures under study is flagrant; or it is due to the differences in beliefs values and practices or because they consider the learning about the foreign culture a threat to their culture and identity. More importantly, the informants are provided with much space to freely express their opinions and attitudes by stating other reasons that are missing in the questionnaire.

### **Section Six: Understanding Cultural Appropriation**

The last section in this questionnaire tackles the core point of the present research. It targets to know whether the informants are aware of cultural appropriation as a notion and as a phenomenon that pervades the foreign language use. The present section encloses six questions that seek to obtain both quantitative and qualitative data. To this end, both close-ended and open-ended questions are included in this section. To know whether the respondents are aware of the fact they appropriate the target culture when performing in English, they are asked if they use words or expressions from both the mother and the target culture interchangeably without considering the cultural context. More importantly, our informants, in case they opt for the “yes” option to state that they use expressions from the two cultures interchangeably discarding the context, they are given the space to state whether they do it consciously or unconsciously since their answer reveals important information for the present study.

The second and the third questions are close-ended questions that aim at obtaining quantitative data. In the second question, the informants reveal if they take into consideration the cultural context when interacting in English. The third question in this section intends to know whether the foreign people’s culture is regarded as important or it is discarded by the informants when communicating in English. The next question attempts to know whether the students know about cultural appropriation. However, it was an indirect question where the respondents were asked to state how they name the use of vocabulary and expressions not in

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their cultural context. The fifth question was direct and an open-ended question. The informants were given the freedom to define cultural appropriation as they perceive it. Relative to this, the last question in this section targets to inquire about students' perception of cultural appropriation. They are asked to state whether it is advantageous or it has drawbacks and its cons when communicating in the foreign language.

It is worth noting that a translation test was attached to the questionnaire to verify the findings. The students are given five proverbs and idioms to translate from English into classical Arabic and other five to translate from Arabic into English. Idioms and proverbs were chosen in this test as they are considered as culture carriers and they are culturally laden. Undeniably, these expressions are deeply rooted in the culture they come from as some of them are based on religious culture or the general traditions and practices of the target group.

### 2.5.2. The Interview

In order to accredit more credibility to our findings, we opted for the interview as a second data collection tool. Interviews are one of the staple methods in qualitative research. In qualitative research, an interview is defined by KVALE (1983) as "an interview, whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena"(p.174). They are employed by researchers for the sake of obtaining specific information that is pertinent to the study. To this end Cannel and Kahn (1968) defined interview as "a two-person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focused by him on content specified by research objectives of systematic description, prediction, or explanation" (cited in Cohen& Manion, 1994, p.271). Sandelowski (2002) claims that amid the most commonly used data collection tools in qualitative research are one-to-one interviews. (Cited in Ryan et al., 2009, p.309).

There are three main types of interview as identified by Babbie (2012); the structured (standardized) interview, the semi structured (semi standardized) interview and the unstructured (unstandardized) interview. The first type is the structured interview. The questions in this type are pre-drafted and can not be altered. In addition, deletion or addition of other questions is not allowable. Though this type is likely to obtain uniform data from participants and requires less time, it reveals some of its demerits. One of the disadvantages is that ambiguity may persist and no possibility to add or delete questions when necessary. The second type is the semi structured. In this type, a set of predetermined questions are used by the interviewer. However, other questions can be asked when it is needed for clarification of probing. Veering off the conversation is a hallmark of this type to gather the desired data. The semi structured interview seems to be advantageous as it is flexible and may lead to generate more data. Some of its demerits lay in the difficulty of comparing data and analysing the open-ended questions. In the unstructured interview, there are no predetermined questions or restrictions. Questions are asked spontaneously to get open-ended or qualitative data and more detailed information on the topic from the respondent. Flexibility, freedom in asking questions are the main pros of this

type. Yet, its cons lay in the fact that it is time consuming, requires skilful interviewers as well as the results are difficult to analyse.

### 2.5.2.1. Description of Students' Interview

As previously mentioned, the second tool used in this study to collect information from our informants is the interview. This tool is used for the sake of comparing and cross checking while interpreting the findings obtained from both the interview and the questionnaire. Additionally, the interview is used to obtain more qualitative data from the respondents and to validate the findings gathered from the questionnaire. It is a set of open-ended questions in which the informants answer the questions, justifying their choices and provide more explanation to their view, opinions and attitudes. In other words, more freedom is provided to the informants to express their views in details. Moreover, since the interview is face-to-face and the answers are given on the spot, the students are provided with explanation and clarification of the questions whenever it is needed. The interview is composed of seven questions that seem to be more pertinent to the topic under study.

The first question in the interview aims to investigate the students' perception of communication when performing in English. Our informants were asked to state whether they express themselves with reference to their culture or to the target culture when interacting in English. It is required from our respondents to justify their answers and provide more explanation.

The second question targets to know the difficulties faced by students in understanding cultural issues mainly in the debate during the session of Interculturality as it forms a solid ground to develop intercultural communicative competence. The learners are asked to answer whether they face any difficulties in grasping knowledge, then they identify the extent to which they find it difficult to engage in debate about culture. Moreover, the respondents are given the opportunity to explain what kind of difficulties they may encounter as well as the reasons that nurture such quandaries as they spring from divergent sources.

The other question included in this interview seeks to discover the extent to which students find it easy to express themselves and share their ideas and opinions in the session of the Interculturality module. The answers to this question may reveal the readiness of our informants to express their views and venture in an intercultural endeavor far from any restrictions and predicaments. In addition, the answers the informants may provide are likely to unveil their attitudes towards the foreign culture. This is mainly in the second part of the question when they are required to explain the reasons leading to such uneasiness in expressing themselves.

The fourth question in this interview aims at inquiring about students' awareness of the importance of knowing the cultural norms that guide the interaction between people from different cultural affiliations. Moreover, the informants are required to justify their answer and provide more details to insightfully understand the cultural norms, similarities and differences

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between their mother culture and the target one and why the knowledge of such matters is indispensable for a foreign language learner.

An other question that makes part in our interview is concerning the students' use of idioms and expressions. Our informants are required to highlight whether they use such expressions in their cultural context or in the target context. The main aim behind this question is to know whether the informants are aware of the fact that the use of language is highly bounded by its cultural context. Furthermore, this investigation reveals the students' awareness of the serious gaffes that might be committed when language is used out of its cultural context.

The sixth question intends to reveal the extent to which the mother culture may affect the interlocutors' performance in the foreign language. Moreover, it intends to know the informants' cognizance of the possible interference of their mother culture when interacting in English. This is likely to result in cultural appropriation as the foreign language iconography is appropriated as it is splintered of its culture and associated to another culture. To get deeper insight about students' view towards the debated phenomenon, they are asked in the second part of this question to provide more explanation and details to investigate their perception of the inveterate relationship between the foreign language and its culture and the ignominious interference of the mother culture when communicating in English, mainly with people from distinct cultural backgrounds.

The last question in the present interview concerns the use of some expressions from the mother culture in the target culture. The students are asked to state whether the use of such expressions can influence their performance in English. Generally, the students opt for literally translation rather than cultural translation when using such expressions, albeit they seem to be culturally laden and reflect salient features of the cultures they are stemmed from. This is likely to result in some faux pas when encountering people from divergent cultures. To check and ensure the students' view about such phenomenon, the second part of the questions requires them to provide more details and explanation.

### **2.6. Conclusion**

This chapter provided a description of the most important methods selected to undertake the present study. It also included an insightful explanation of the research methodology followed in conducting this research, the context in which the investigation was carried out, and the participants that took part in the fulfillment of the present research work. This chapter also tackled the instruments used to gather data: the questionnaire and the interview with justification of the choice of these tools. Thus, the next chapter will be devoted to the discussion of the findings, data analysis and recommendations.

### 3. Introduction:

The previous chapters of this dissertation were devoted to the theoretical part to provide an insight about the topic under study followed by the practical phase that aimed at presenting the research methodology, including population, unfolding the research approaches and instruments used to gather data, explaining the methodological procedure used in this research with a description of the research instruments implemented. The present chapter presents the analysis and interpretation of the data obtained through the questionnaire, the translation test attached to it, and the interview as instruments used in this study. The analysis is presented in graphs, charts, and statistics as well as qualitative analysis of the data obtained from the open-ended questions. Additionally, the chapter ends with an attempt to provide recommendations that could be efficient to mitigate cultural appropriation as a phenomenon investigated in this research work.

### 3.1. Data Analysis Process

In order to collect data from the participants, two instruments were used in this study, namely the questionnaire and the interview. At this stage of the present dissertation, we attempt to analyse and discuss the obtained data from both the questionnaire and the interview. It should be noted that only the questions that seem to be the most important and pertinent will be analysed in this chapter to have a direct link to the research questions that we attempt to answer and to the hypotheses that are to be corroborated or invalidated. In addition, some light will be shed on the limitations and the shortcomings faced during this research. Moreover, data analysis in qualitative questions are processed via categorization, description and synthesis.

#### 3.1.1. Analysis of Students' Questionnaire:

The questionnaire was addressed to a sample of population of second year master students Didactics of Foreign Languages in the department of English to gather data about their attitudes to English as their choice of study, their perception of the foreign culture and the way they see that their native culture affects their performance in English. Moreover, some questions were directly linked to gain information about the core issue of this research, namely cultural appropriation to see whether students are aware of it and if they appropriate the foreign culture consciously or unconsciously. The designed questionnaire was administered in class. By doing so, we sought to be sure that all the respondents would answer and give back the questionnaire. Furthermore, we aimed at explaining to the informants the nature and the aim of the study as well as the necessity of answering the questions frankly and individually. Additionally, we attempted to provide some explanation and clarification to potential students' questions. However, it should be mentioned that among the shortcomings of the questionnaire is that some questions remained unanswered by students and this might have influenced our results.

## Background Information

This part shows students' age distribution and other information related to their level and their system of study.

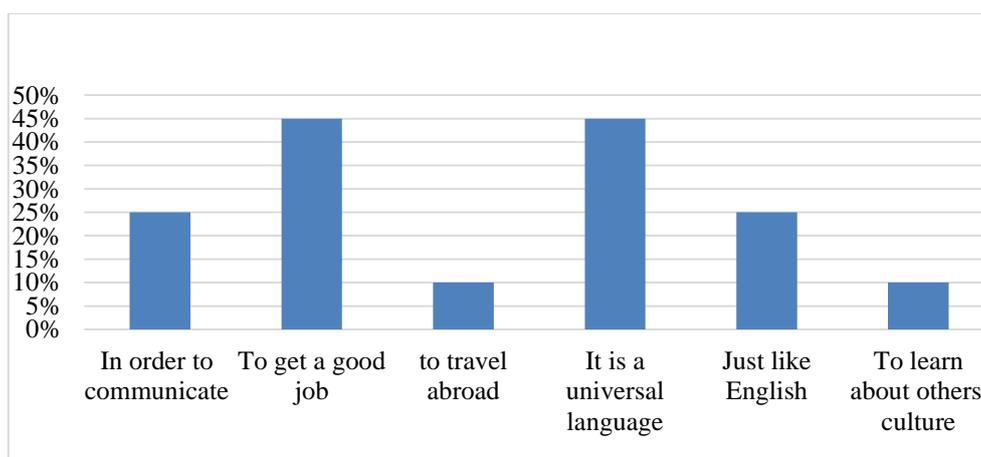
Age	22	23	24	25
Respondents	2	10	7	1
Percentage	10%	50%	35%	5%

**Table 3.1: Students' Age**

The table shows that the respondents' age ranges from twenty-two to twenty-five years old. The majority (50%) of them are twenty-three followed by students who are aged twenty-four (35%). Low rate is recorded for those who are aged twenty-two (10 %) and twenty-five (5%). These results indicate that most of the M2 students are young. This reveals that they are likely to achieve high proficiency in English. It should be noted in this part that all the informants are M2 students who belong to the LMD system.

## Attitudes towards Learning English and its Culture

The questions under this section are taken from section two, section three and another question from section five in the questionnaire. They intended to know the reasons behind students' motivation to study English and their attitudes towards this language and the culture of the English-speaking people. The first question to be analysed belongs to section two in the questionnaire and that aimed at knowing the reasons of students' choice to study English. The respondents were given a set of options to choose the appropriate answer. The results are shown in the following figure.

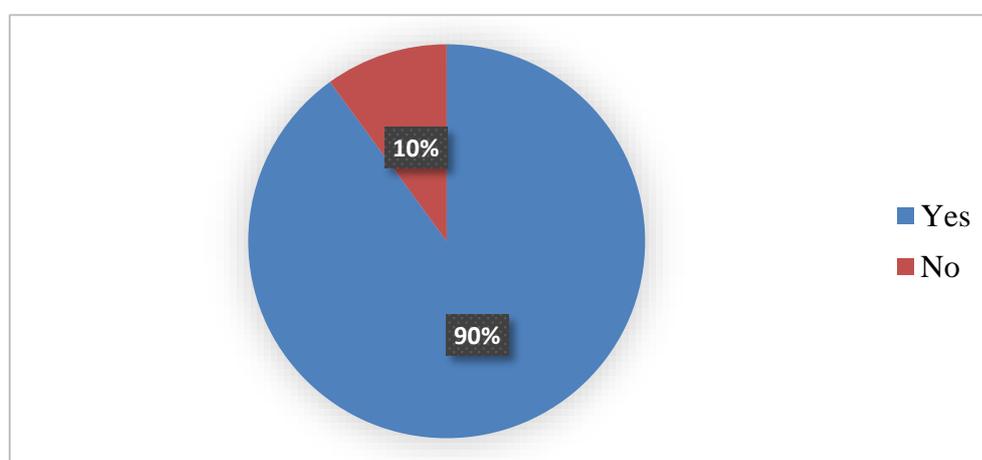


**Figure 3.1: Students' Choices of Studying English**

## Chapter Three: Data Analysis and Recommendations

It should be noted that students chose more than one answer. Clearly, the majority of them (45%) revealed that their choice was nurtured by their aim to get a good job and equally because English is a universal language. This means that they exhibit high motivation to study English. Twenty-five percent of the informants said that communication was the motive that justifies their choice of learning English in addition to the fact that they like it. The minority justified their choice to travel abroad and to learn about others' culture. If we consider the recorded rates, we may find that students are both instrumentally and integratively motivated. This shows that they are motivated and they are required to master the English language in relation to its culture and the ignorance of the target culture may be an obstacle for their communication.

The next question is concerned with students' interest in learning about others' cultures. The students were given "yes/no" options. The following graph demonstrates the students' answers.



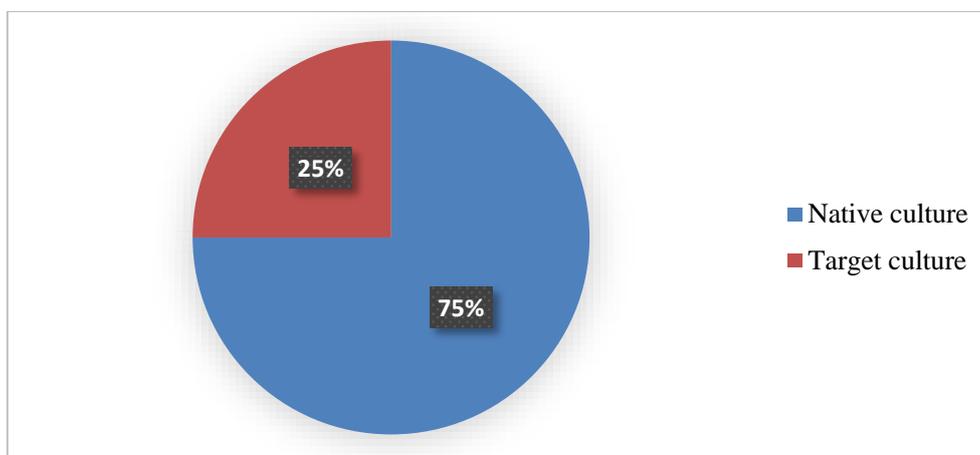
**Figure 3.2: Students' Interest in Learning about Others' Cultures**

The results show that, except for the minority who answered negatively, the majority (90%) are interested in learning about the others' culture. This indicates that they may have positive attitudes towards learning about the others' culture. Positive attitudes may raise their curiosity and interest. More importantly, they are prone to invest more efforts to learn. Conversely, negative attitudes are likely to develop a sense of hatred and ignorance which may result in deviating from the objectives that they had set before.

### Culture and Communication

As stated in the literature review, culture and communication are inseparable, and in communication, culture is transmitted and language is a medium. This section seeks to see students' views towards the intricate relation between culture and communication. The questions are mainly from section two in the questionnaire used in this study. The graph

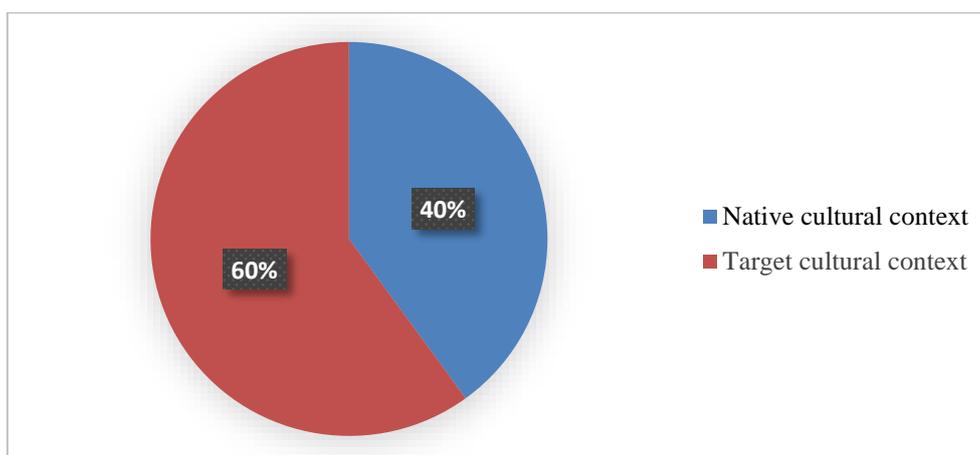
underneath reveals whether students prefer to take their NC or the TC as a reference when communicating in English.



**Figure 3.3: Native Culture and Communicative Practices**

The obtained data elucidate that the vast majority (75%) of students tend to locate themselves in their native culture and keep it as a reference when communicating in English. More importantly, based on these findings, they are likely to appropriate the foreign culture. This could hinder their communication and alter their aims as they aspire to be competent conversant mainly in diverse cultural context.

The other question to be analysed in this section addresses students' use of words and expressions from the native culture in the target one. The main reason is to see whether the informants are aware of the fact that the use of the foreign language is culture bound in communication. The responses are stated in the following figure.



**Figure 3.4: Students' Use of Expressions from the Native Culture in the Target Culture**

The students' responses lucidly indicate that they use, and to a great extent, expressions from the native culture in the target one. This reveals that they are influenced by their native

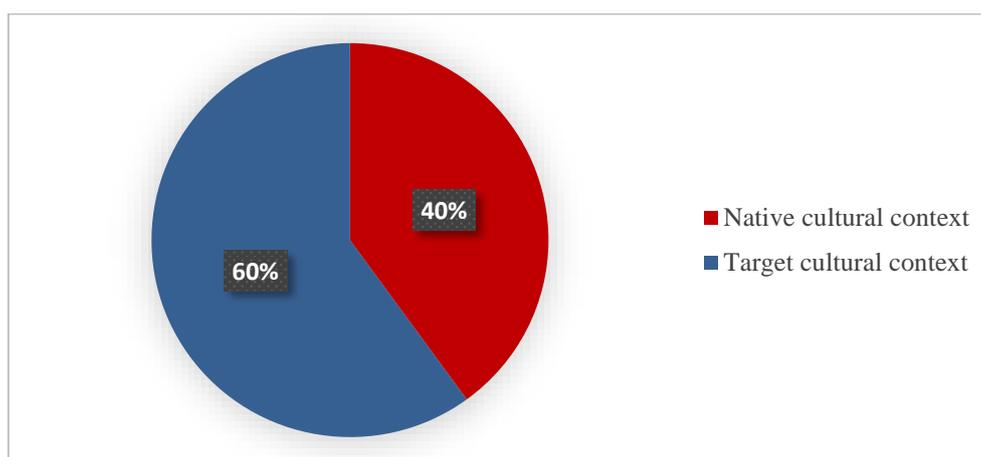
## Chapter Three: Data Analysis and Recommendations

culture. Additionally, their use of the foreign language seems to be laden with the aspects of their native culture rather than the culture of the language used. The second part of this question shows a very important issue. Twelve students (60%) stated that their use of such expressions is done unconsciously while 20% of them admitted that they consciously prefer to use such expressions in the target culture whereas the rest that forms 20% did not provide any justification for their answers. The data are presented in the following table.

Answers	Conscious use	Unconscious use	Unanswered
Respondents	4	12	4
percentage	20%	60%	20%

**Table 3.2: Students' Justification for the Use of Expressions from the Native Culture in the Target Culture**

This section includes another question that aimed at discovering the cultural context in which learners use English. The question contains two options, namely the context of the native culture and the target cultural context. The informants are required to select one of two options provided.



**Figure 3.5: Cultural Context and Language Use**

The informants stated that they prefer to use the language in the target cultural context. This tendency to consider the context of the target culture shows the readiness of the students to develop intercultural communicative competence that enables them to communicate in appropriate and a flexible manner when encountering people from divergent cultural affiliations.

### Students' Perception of their Native Culture and the Target Culture

The EFL learners' attitudes towards the target language (TL) culture and speech community is a determining factor in the emergence or avoidance of cultural appropriation when they use the language. Students are likely to appropriate the target culture because of their

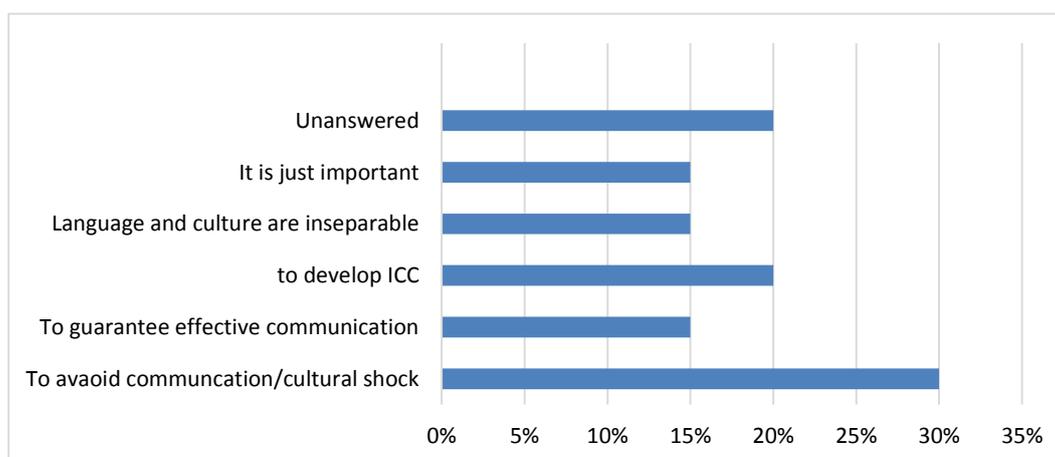
negative attitude they have towards it and towards the socio-cultural values and norms of that group. Since the negative perception of the target culture and the rejection of its values and norms may hinder students' use of language, as it may affect their motivation to learn, a set of questions are asked to reveal important information of the debated issue. In addition, the students' perception of their native culture is cardinal for a competent intercultural speaker. In clearer terms, some students think that their native culture should be relegated when communicating in the foreign language, others believe that it should be kept as a reference in all communicative practices. To this end, a question is subsumed in this section to obtain relevant data.

The first question to analyse in this section intended to reveal whether the students are aware of the importance of being knowledgeable about the cultural differences between the native and the target culture. Yes/no options were provided in this part of the question. Meanwhile, students were given the opportunity to justify their answers to obtain more ideas from them. The table below shows the obtained results.

Responses	Yes	No
Respondents	20	0
Percentage	100%	0%

**Table 3.3: EFL Students' Awareness of the Importance Cultural Differences between the Native Culture and the Target Culture**

A cursory glance at the obtained data in the table above shows that all students stated that they are aware of the importance of these differences. However, though such awareness is primordial, it does not guarantee successful communication if the students are not cognizant of these differences. The second part of the question tended to discover the reasons that lead students to regard that the awareness of such differences is of a paramount importance. The responses are categorized and presented in the graph underneath.



**Figure 3.6: EFL Students' Perception of the Importance of Knowing the Cultural Differences between the Native Culture and the Target Culture**

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The data gathered remarkably demonstrate that the higher rate recorded (30%) states that students are aware of the fact that ignorance of cultural differences may lead to communication breakdown or evokes cultural shock while 20% of them think that the knowledge of such differences is likely to abet students develop ICC that is considered the backbone in mitigating cultural appropriation. A lower rate of 15% was recorded for those who believe that being cognizant of the cultural differences between the target culture and the native one could ensure successful communication. The same rate obtained for other two answers where some of the informants justify their answers as culture and language are inseparable and the others limited their answers to say that it is just important to know them. It should be noted, as stated in the graph, that 20% of the participants did not answer this part of the question. The obtained responses from this part subsidizes the previous findings and indicate that students are aware of the influence that these differences might have on communication.

The next question looks into students' perceptions of learning about foreign people and their cultures. The informants were asked to express their opinion by ticking the right answer from the four options provided to highlight the extent to which learning about others and their cultures is interesting. However, the informants were given the opportunity to justify, in case of they see it boring. They were required to state whether this misperception of learning about the others' culture emanates from negative attitude towards English speaking people and their culture since the two cultures are flagrantly distinct; or it is due to the differences in beliefs, values and practices or because they consider the learning about the foreign culture a threat to their culture and identity. The table below presents the quantitative data obtained from the first part of the question.

Answers/ options	Very interesting	Interesting to some extent	Not interesting	Boring
Respondents	15	5	0	0
Percentage	75%	25%	0%	0%

**Table 3.4: EFL Students' Perception of the Importance of Learning about Others and their Cultures**

Clearly, the data gathered shows that students acknowledge that learning about others and their cultures is of a paramount importance. This reflects their openness to acquire cultural knowledge about other people and their culture that equips them with the necessary skills to encounter people from distinct belongings and affiliations. Only 15% of the students noted that such learning is interesting to some extent while none of them neglects its importance completely. It is worth noting that since none of the respondents thinks that learning about foreign people and their cultures is boring, no justification is required.

The present section includes another question that seeks to look into students' perception of their native culture (NC). The students were asked to indicate whether effective communication necessitates forgetting about their NC or not. The table below shows the obtained responses.

Answers/ options	Yes	No
Respondents	02	18
Percentage	10%	90%

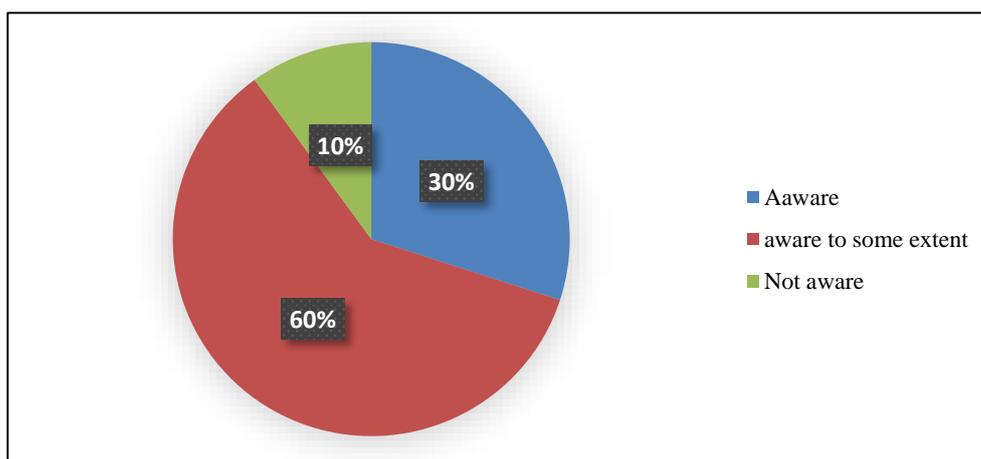
**Table 3.5: EFL Students' Perception of their Native Culture in Relation to Communication**

The table above elucidates that the respondents view that their native culture is not considered as a detrimental factor to communication. However, it should be noted that the native culture should not be relinquished or relegated when communicating in the foreign language. Yet, it should not pervade communication excluding the target culture. Otherwise, it will lead inexorably to appropriate the target culture.

### Intercultural Awareness

Intercultural awareness is essential for building effective and flexible relationships and for operating effectively in an environment where encountering people from different cultural affiliations, beliefs and belongings is not infrequent. To this end, this study encloses under this section a set of questions that target to unveil whether the informants develop a sense of intercultural awareness as they aspire to be competent users of language far from any ignominious understanding of the target culture.

The first question to analyse aims to unobscure the extent to which the students are aware of the cultural differences between their NC and the TC. The answers are displayed in the pie chart below:



**Figure 3.7: Students' Awareness of the Cultural Differences between the NC and the TC**

The data displayed in the graph reveals that most of the informants believe that they are aware to some extent of the cultural differences between the NC and the TC. 30% of the respondents think that they are aware of such differences whereas a low rate of 10% recorded

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for those who admitted that they are not aware at all. Though students' belief had been an indicator to be competent users of language, it is not guaranteed if it is not put into practice. This could be justified in the end of the present study.

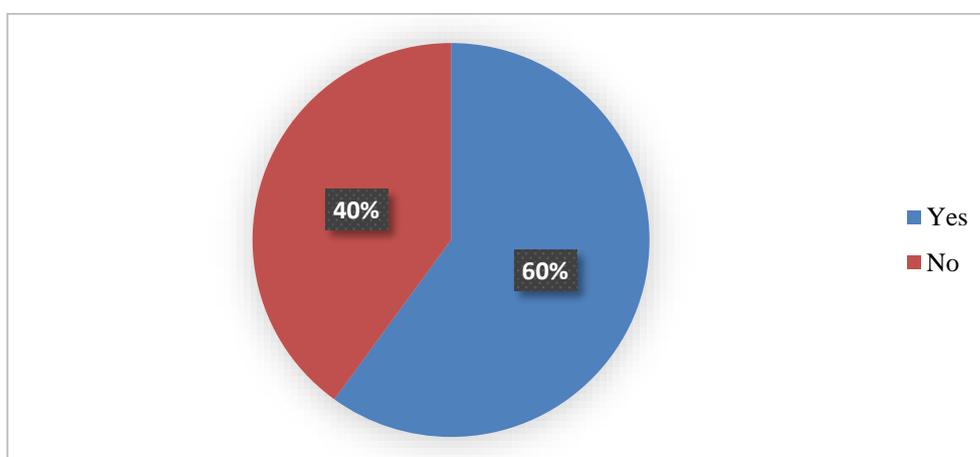
As we saw in the first chapter of this dissertation, culture and language can not be separated. The aim of this question is to discover whether students are aware of this relationship and their mutual influence. The informants are required to state the extent to which the native culture can affect their performance in English. The responses are included in the following table:

Responses	To a great extent	To some extent	Little influence	No influence
Respondents	10	8	2	0
Percentage	50%	40%	10%	0%

**Table 3.6: EFL Students' Perception of their Native Culture's Influence on their Performance in English**

As noticed in the results, half (50%) of the respondents noted that the NC can affect their performance to a great extent while the other 50% thought it is just to some extent. The lower rate is recorded for those who claim that culture has little influence on their performance. To test students' awareness of this influence, they were asked to explain how it affects their performance. Most of students (80%) did not answer this question while the rest of the answers vary. (15%) of them limited their answers to say that the native culture influences communication and 5% of them stated that the native culture interference can lead to misunderstanding.

In an attempt to know students' cognizance of the importance of flexibility in communication, we asked them a question where they were required to inform whether they are flexible to adjust to new cultural environment and communication and communication styles when interacting with people from other cultures. The figure underneath demonstrates the results.



**Figure 3.8: Students' Flexibility and Adjustment to New Cultural Environment**

### Cultural Appropriation

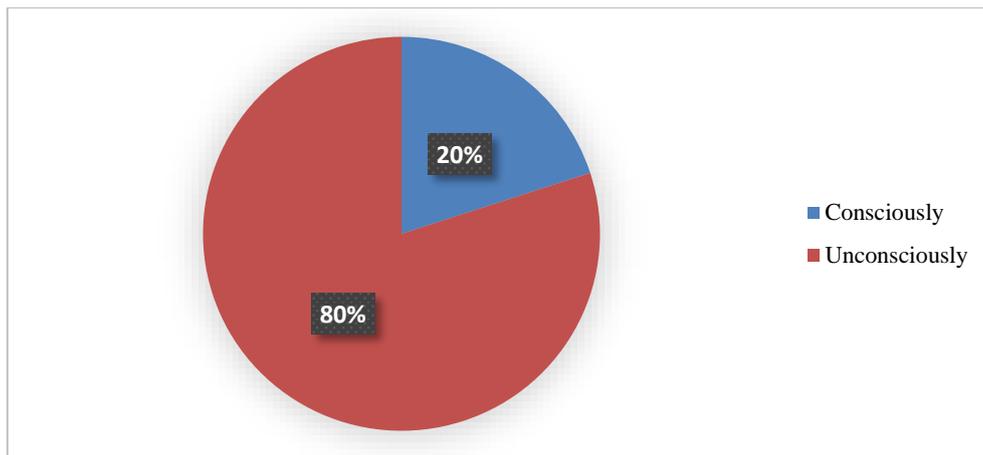
The main issue that the present work aims at investigating is cultural appropriation and its effect on students’ performance in English. To this end, some questions that have a direct link were asked to disclose their awareness of the debated phenomena. The questions vary between direct and indirect and aim at gathering both quantitative and qualitative data.

The first question to analyse targets to know whether the informants are aware of the fact that they may appropriate when performing in English. The respondents were asked if they use words or expressions from both the native and the target culture interchangeably. The table below displays the obtained answers.

Responses	Yes	No
Respondents	15	5
Percentage	75%	25%

**Table 3.7: Students’ Interchangeable Use of Expressions from the NC and the TC**

The obtained results elucidate that the vast majority (75%) of the informants are likely to appropriate, as they do not pay attention to the cultural context that bounds the use of language whereas only 25% of them do not discard the significance of the culture of the foreign language. More importantly, in case they opt for the “yes” option to state that they use such expressions in an interchangeable manner, they are given the space to state whether they do it consciously or unconsciously since their answer reveals important information for the present study. The responses are shown in the following graph.



**Figure 3.9: Students’ Use of Words and Expressions from the NC and the TC Interchangeably**

The data gathered clearly indicate that the students’ interchangeable use of expressions from the target and the native culture is done unconsciously and can be interpreted that it is due

## Chapter Three: Data Analysis and Recommendations

to the influence of their native culture and the ignorance of the target one rather than emanating from their negative attitude towards the TC.

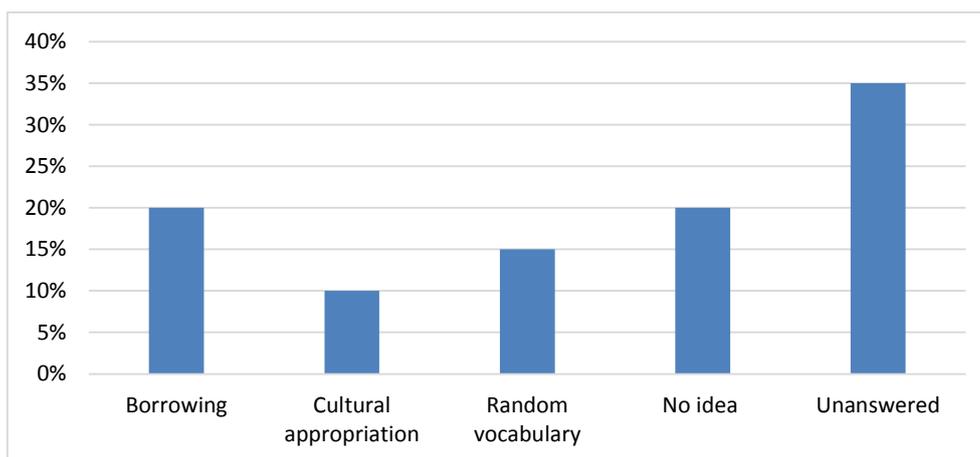
To explore the data gathered from the previous question, students were asked a direct question to say whether they take into consideration the cultural context when interacting in English. The obtained responses are represented in the chart below.

Responses	Yes	No
Respondents	14	6
Percentage	70%	30%

**Table 3.8: Students' Consideration of the Cultural Context**

The table shows that most of the students asked (70%) claim that they do not disregard the cultural context when interacting in English while 30% of them ignore the significance of the cultural context in such communicative situations. This indicates that EFL learners are prone to commit serious gaffes and such perception of the target cultural context may hinder their language use. The obtained data reveal that the respondents are likely to appropriate the culture of the target language as they ignore the inextricable link that bounds communication and culture.

To see whether the informants are aware of the phenomenon of using vocabulary and expressions not in their cultural context, they were asked a direct question where they were required to name the use of expressions in a context that is different from the one they are stemmed from. The students' answers vary enormously. The following graph shows the obtained results.

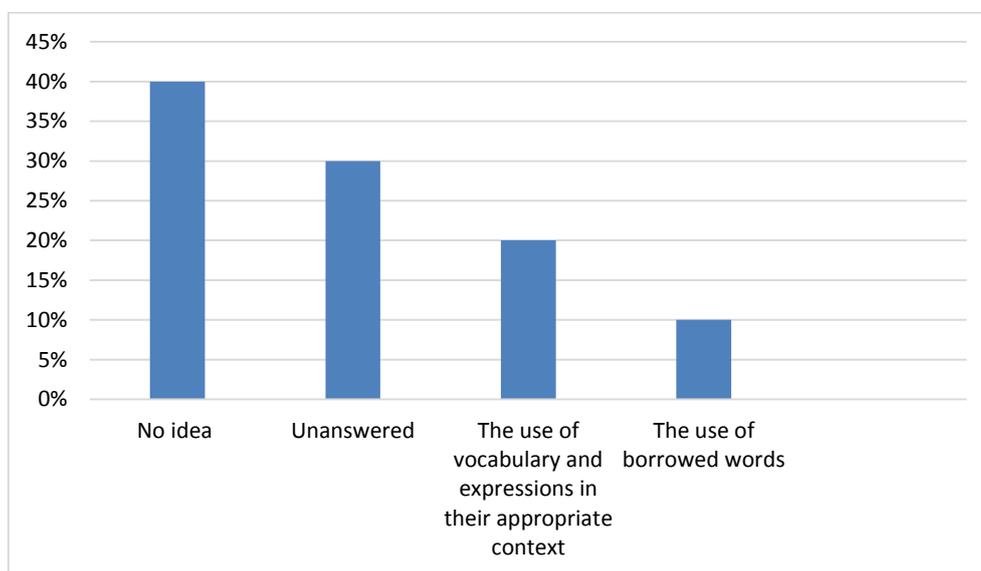


**Figure 3.10: Students' Perception of the Use of Expressions outside of their Context**

The students' responses obtained in this part reveals that the vast majority of them are not acquainted with the debated concept, namely cultural appropriation. This interpretation is

echoed in the data presented in the graph. 35% of the respondents did not answer the question as they are not aware of it. In similar vein, 20% was recorded for those who admit that they have no idea. The same rate was obtained for others who used the term “borrowing” to name the use of expressions outside their context. 15% of them term such use as random vocabulary. What is surprising in the results is that only 10% as the lowest rate registered for those who afford the correct term “cultural appropriation” to show they are cognizant of this concept as a notion and as a phenomenon.

To accredit more validity to the data obtained in the precedent question, the informants were asked a direct question to define cultural appropriation. The results show a great diversity in understanding of the debated concept to be defined as shown in the graph below:



**Figure 3.11: Students' Understanding of Cultural Appropriation**

Clearly, the graph above demonstrates that most of the students asked do not know the meaning of cultural appropriation. This is reflected in the higher rates (40%) recorded for those who admit that they have no idea about it followed by 30% who did not answer the question. This reveals that students are not acquainted with the debated concept. 20% of the respondents understand cultural appropriation as the use of vocabulary and expressions in their appropriate context while 10% of them afford a different conception to the term as the use of borrowed vocabulary. It is noted that students' understandings remarkably vary from some informants to others while others showed their inability to afford any conception to the term in question.

### 3.1.2. Discussion of the Questionnaire Results

After having analysed the data collected through the questionnaire, it seems that EFL students, although they are motivated to learn and to speak the language, they are not satisfied

## Chapter Three: Data Analysis and Recommendations

with their level. They face some difficulties in using and understanding the language due to the lack of rich vocabulary and in interpreting texts mainly those which are associated with culture. It has also been observed that the informants have positive attitudes towards the target culture and its people and they are aware of learning about the other cultures. Yet, when they perform in English, they tend to locate themselves in the context of their native culture since they are unable to adjust to new cultural contexts which leads them to appropriate the target culture. It should be noted that this appropriation is, in most of cases, unconscious. Additionally, the data gathered suggest that students are cognizant of the fact that the native culture may affect their performance in English. More importantly, the respondents exhibit their ignorance of the concept of cultural appropriation though they tend to appropriate the foreign culture when communicating in English.

### 3.1.3. Analysis of the Test

To accredit more validity and reliability to the data obtained from the questionnaire, we attached a test to it where the informants were required to translate proverbs and idioms from Arabic into English and others from English into classical Arabic. It is axiomatic that idioms and proverbs are culturally-laden expressions which reflect deeper layers of culture. They echo the traditions, the values and the norms of the people who speak the language that these expression stem from.

### Arabic to English Translation

The first part of test was designed for students to translate some expressions from Arabic into English to see whether they translate literally or culturally those expressions. This can be considered as an indicator to see whether the culture of the students affects their performance in English or they keep their perception ignoring the culture of the target language.

Arabic Expression	English Equivalent Meaning
بيت القصيد	The core point
خبر يثلج الصدر	News that warms the heart
فاقد الشيء لا يعطيه	Blind man can judge no colours

**Table 3.9: Translated Expressions from Arabic into English**

The responses obtained from our informants vary between the acceptable and the wrong ones whereas few of them succeeded to provide correct and acceptable equivalents in English. For instance, the first expression بيت القصيد, was translated by students as *the "house of structure"* or *"poem"*. Others translate it as *"in a nut shell"* while few of them stated the translation as the *"whole point"*.

The second expression خبر يتلج الصدر was translated by most of the students (50%) as “good news”. Only three of the informants offered the correct translation as they stated it as “news that warms the heart”. Other answers were obtained from students but did not offer the accurate translation. For example, one of them translated it as “an event that makes a person in a bad situation” and another as “an event that makes a person happy”.

For the expression فاقد الشيء لا يعطيه, the respondents offered a literal translation rather than a cultural translation as the one used by the English-speaking people. For instance, one of them translate it as “who does not have a thing can not give it” whereas another put it as “the loser of a thing can not give it” and a third one translated it as “you can not give what you never had”. It should be noted that others failed when they attempted to translate it “practise what you preach”.

### English to Classical Arabic Translation

The aim of this part is to see whether EFL learners can decipher the message produced by the foreigner and to check his ability to interpret cultural related terms. To this end, we required from the informants to provide translation to some expressions that are associated with the target culture. Students translation will be literally translated in English to make the reader understand the meaning of students’ expressions. Some of the expressions are stated in the table below.

English Expression	Arabic Equivalent Meaning
One man’s meat is another one’s poison	مصائب قوم عند قوم فوائد
A blind man can judge no colours	فاقد الشيء لا يعطيه
A fox is not taken twice in the same snare	لا يلدغ المؤمن من الجحر مرتين

**Table 3.10: Translated Expressions from English into Classical Arabic**

The obtained data shows that only 25% of the students were able to afford a correct translation to the first expression. 30% of them did not provide any answer. The other responses were literal translation as displayed in the following answers:

Man’s meat is another one’s poison

Human’s poison is some of them

What is good for a person is not to be loved for another

لحم الرجل سم لآخر

سم بعض البشر هو بعضهم

ما هو جيد لشخص لا يكون محبوبا لآخر

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The students' inability to provide an accurate translation to cultural related expressions is also reflected in the answers related to the second item. Only one among all the informants provided a correct translation while the others can be considered as irrelevant and wrong answers. Here are cited some of the answers.

A blind man does not distinguish between colours  
Man's blood has no colour

الرجل الأعمى لا يفرق بين الألوان  
دم الرجل ليس له لون

The same remark concerns the translation of the last expression. Only two of the informants that forms 10% were able to provide an accurate translation. Contrarily, the responses below demonstrate the students' failure to decipher the messages associated with the target culture.

The fox does not fall into two traps  
The wise is not fooled twice  
The foxhole can not be found  
Fox can not be taught two tricks

الثعلب لا يقع في فخين  
العاقل لا ينخدع مرتين  
جحر الثعلب لا يعثر عليه  
لا يمكن تعليم الثعلب خدعتين

### 3.1.4. Discussion of the Test Results

The obtained responses reveal that EFL students are likely to commit serious gaffes, as they are unable to produce utterances that can be understandable by people who belong to other cultures. Moreover, their native culture seems to have great influence on the way they perform in English. For instance, the expression *خير يثلج الصدر* echoes the students' culture as the translations given by them reflects the environment (the ecological culture) in which they live. They translated it as "*news that freezes the heart*" instead of "*warms the heart*" which is acceptable and understandable for the English-speaking people. The Arabs' climate is known for hot and dry conditions. Therefore, expressions associated with cold weather often refer to positive inferences of happiness. In contrast, people of English-speaking countries live in a climate that is almost of the year wet and cold. Therefore, the relationship between happiness and cold is conceivable for the Arabs whereas it is unthinkable for the English-speaking people who associate happiness with terms of hot and warm weather. This example may be an indicator that shows how EFL learners appropriate the target culture due to ignorance of its cultural norms of speaking. "*News that freezes the heart*" can have positive connotation whereas in English can have negative connotation and may result in misunderstanding. The environmental conditions, in addition to many other factors such as religion, traditions, educational background, as a part of culture, may be influential to the way people perform the language and are likely to lead EFL learners to appropriate the target culture.

The same dilemma observed in the second part of the test. The students exhibited their deficiency in understanding the meaning conveyed in the culture-specific terms though similar expressions do exist in the Arab culture. For example, "*a fox is not taken twice in the same snare*" is translated by most the informants literally. They referred to an animal (a fox) where

it does not have a meaning if it is translated literally into Arabic. The inability in understanding reveals simultaneously the inability to use such expressions in context of the target culture. Ergo, EFL learners should be cognizant of the fact that texts that are culturally laden such as proverbs, idioms, religious terms and many other concepts are interpreted differently across cultures. In similar words, the ignorance of their connotative meaning in the other culture may be misleading, offensive or at least leads to misunderstanding. Unequivocally, it is of a paramount importance to be aware of the interpretation of the cultural-bound texts, mainly when the two cultures are of a flagrant disparity as in the case of the two cultures in question.

### 3.1.5. Analysis of the Students' Interview:

In order to check the findings obtained in the questionnaire, we opted for an interview with the same students who participated in the questionnaire to seek the consistency of their answers and to discover whether any change in their attitudes may occur. In this part, we attempt to analyse only the pertinent questions that can abet to cross check the data obtained previously.

**Question one: Regarding culture, when communicating in English, do you take your culture as a reference or the target one? Explain.**

This question aims at knowing whether students prefer to express themselves in English in relation to their culture or to the target to unveil their attitudes and readiness to adjust to new communicational styles and norms of interaction.

The vast majority of the informants stated that they prefer to express themselves in relation to their culture while only few of them (10%) told that they tend to express in relation to the target culture. Some of the students justified for their choices while others did not provide any justification. Some of them stated that culture reflects their identity. Therefore, they refer to it when communicating in English as it is noted in the following answers: *“I prefer to express myself in relation to my culture because it reflects my identity”*, *“I like to express myself in relation to my culture because everyone should keep his culture”*. Another student said that the reason behind referring to the native culture rather than the target when interacting in English emanates from ignorance of the target culture and unfamiliarity with its aspects as s/he put it, *“I prefer to express myself in relation to my culture because I am not familiar with the target culture. Therefore, I can not express myself in relation to the TC”*. One of the informants told that though s/he preferred to express him/herself in relation to the target culture, the interference of the native culture is inevitable. s/he revealed, *“I prefer to express myself in relation to the TC but the interference of my culture happens unconsciously”*.

**Question four: Do you think it is important to know about cultural norms, similarities and differences? Explain why.**

The responses obtained from students show that they are aware of the importance to know about the cultural norms of communication in the foreign culture. They see that being

## Chapter Three: Data Analysis and Recommendations

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cognizant of such similarities and differences helps to avoid communication breakdowns and cultural shock. Some students replied as follows: *“Yes, it is important because each language is associated to its culture and this helps to avoid communication clashes»*, *“Yes, it is very important to avoid communication breakdowns and learning a foreign language not only the language but also its culture”*. One of the responses remarked that being aware of such similarities and differences helps to understand the others as s/he replied, *“Yes, it is interesting since it helps to understand the others and helps to avoid any cultural shock while communicating”*.

### **Question five: Do you prefer to use expressions and idioms in your cultural context or in the target context? Can you explain?**

The answers obtained from the informants showed that only three of them noted that they prefer to use such expression in the context of the target culture while the majority of them tend to use them in the context of the NC. It should be stated that some of the informants revealed that they do not use any idioms or such expressions since they are difficult to use. Some of the answers reveal that they prefer the context of their NC because either it reflects their identity or due to their unfamiliarity with the TC as in the following answers: *“I prefer my culture since it reflects my identity”*, *“I use them in reference to my culture since we are familiar with”*. Other students think that using such expressions in the target culture context helps the receiver to understand as s/he answered, *“I prefer the target culture context to help the receiver to understand”*. One of the respondents admitted that they tend to avoid the use of such expressions since they are difficult to use as s/he lucidly put it, *“I do not use any proverbs or idiomatic expressions because I find difficulty in using them”*.

### **Question six: Do you think that students’ native culture affects their performance in English? Can you explain?**

Among the total number of the informants, only one of them stated that the mother culture does not affect students’ performance in English whereas 95% of them showed their cognizance of the fact that the native culture may affect and even hinder their performance in the foreign language. It should be mentioned that most of the students did not answer the second part of the question and they did not provide any explanation. Some of the answers indicated that the transfer of the native culture norms is inevitable and considered as weakness. The answers were stated as follows: *“Certainly and it is inevitable”*, *“Yes, it affects. The transfer of the mother culture is considered as weakness in the language”*, *“Yes, it affects negatively due to the bad transfer from the mother culture”*. One of the informants noted that the student’s native culture may affect when some expressions are translated literally from the NC into the target. S/he replied, *“Yes, it affects mainly if some expressions are translated directly”*.

### 3.1.6. Discussion of the Results

The analysis of the responses obtained in the interview indicates that students' answers confirmed what they have said in the questionnaire. Concerning their attitudes towards reading sessions, most of them maintained that they tend to express themselves in relation to their mother culture as they see that it reflects their identity. In addition, the majority of them acknowledged the importance of knowing the similarities and the differences between the foreign and the target cultural norms. It should be noted that though students claimed that they prefer to use some expressions as idioms and proverbs in the target cultural context, the test results reveal that they are unable to do so as they ignore the exact meaning those expressions convey. Concerning the effect of the mother culture on students' performance, the vast majority of our informants stated that it can affect their language use and may detriment communication due to dissociation of the target language from its culture and the ignominious transfer from the mother culture.

### 3.2. General Discussion

From the analysis of the obtained data from both the questionnaire, the translation test attached to it and the interview, we have reached the following conclusions:

First, our informants seem to exhibit high motivation, be it instrumental or integrative, to learn the foreign language and about its culture. Yet, this motivation does not preclude that they face many difficulties in understanding, using the language and interpreting texts that are associated with the target culture. Those difficulties emanate from divergent sources. They can be due to the lack of a rich vocabulary repertoire, unfamiliar expressions and the unfathomable nature of the issue of culture in itself.

Secondly, EFL students develop positive attitudes towards the target culture and its people. Those positive attitudes form a strong ground to facilitate learning and develop new competencies and abet them to invest more efforts to reach their aim as they aspire to be competent conversants in English. Undeniably, the EFL learners' attitudes towards the target language (TL) culture and speech community is a determining factor in the emergence or avoidance of cultural appropriation. Conversely, negative attitudes are likely to develop a sense of hatred and ignorance of some peculiarities that guide the use of language. Additionally, they may result in deviation from the norms of the target culture and, consequently, from the objectives that they had set before.

Thirdly, most of the participants showed that they are aware of the fact that the native culture can have influence on their performance in English. The ignominious interference of the native culture norms may lead them to splinter the foreign language (FL) from its culture and consequently, they appropriate the culture of that language. In the same vein, most of the respondents seem to be cognizant of the significance of knowing the cultural norms, similarities

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and differences between the native culture and the target one. They claim that ignorance of cultural differences may lead to communication breakdown or evokes cultural shock.

Additionally, though the vast majority of the informants agree on the fact that the interference of the native culture can be detrimental to their language use, and that each language has an inextricable link with its culture, they showed great tendency to use English in relation to their culture as they consider it the gatekeeper of their identity.

Moreover, the obtained results reveal that the informants are not acquainted with cultural appropriation as a notion and as a phenomenon that pervades their language use. Their appropriation of the target culture is in most of cases done unconsciously. It seems that it emanates from ignorance of some cultural iconography of the target language (TL) and not from negative attitudes towards the foreign culture and its people.

### 3.3. Recommendations

Based on the premise that being a good conversant in the foreign language hinges on a panoply of competences, added to intercultural awareness that is likely to ensure EFL learners to be competent users of the language. The results obtained from our informants' responses were of a great importance to the present research. They revealed that appropriation of the target culture when perform in the foreign language appears to pervade their language use. Undeniably, the use of two languages familiarly and without contaminating one by the other, is a very hard task. (Johnson, 1761, cited in Cook, 2002). To this end, the present study suggests and recommends the following:

First, learners should be encouraged to express their views and attitudes towards the target culture and its people as well as about the cultural differences. Meanwhile, the teacher needs to correct any misperception and provide remedies when negative attitudes occur. Second, comparison between the native culture (NC) and the target culture should be taught explicitly to abet learners to be cognizant of each culture peculiarities. Additionally, cultural gaps between the two cultures in question (Arabic and English) may result in dramatic influence on communication. Those gaps should be clearly identified to help learners avoid committing any *faux pas* when interacting in English and with people from different affiliations. In other words, a contrastive analysis study should be followed to teach explicitly about the similarities and differences between the learners' NC and the target one.

Moreover, Communication strategies and the problems that can raise from their ignorance need to be illustrated with examples from both the NC and the TC. Furthermore, culture bound terms and expressions, as they are considered to reflect the culture they stem from and a major source for the cultural gaps, should be incorporated in a way that fits the targeted objectives. Ergo, students should be encouraged to culturally translate them to avoid any misunderstanding resulting from the literal translation they opt for most of times. This is recommended to be done from Arabic into English and vice versa. These terms may include

proverbs, idioms and religious bound vocabulary since they assist the learners analyse similarities and dissimilarities between the two cultures.

Within the same vista, understanding communicative strategies and patterns prevailing in English-speaking countries is cardinal to ensure successful communication in intercultural encounters. To this end, students should be provided with stylistic and lexical differences and the connotations associated with them. They should be about both verbal and non-verbal language since the latter is also highly sensitive to the cultural context in which it is used. Relative to this, EFL learners should be encouraged to embrace the culture of the foreign language with a sense of open-mindedness rather than reluctance and resistance that can impede their learning. Unequivocally, they should be made cognizant of the fact that being open-minded to other cultures does not mean to relinquish their culture or relegate their identity.

Within the same perspective, authentic material should be brought to the classroom to provide real and authentic contexts for language use. Besides, students need to be taught the features of both Arabic and English rhetoric as they are distinct. What can be considered acceptable and allowable in a language, can be deviant or erroneous in another.

More importantly, ICC should be assessed by teachers in students' writing and oral productions. Undeniably, most of time, only the linguistic competence is assessed whereas ICC is pushed to the margins. If students are aware of the fact that ICC has its share in the teachers' evaluation grids, they are prone to pay attention to it.

### **3.4. Conclusion**

The last chapter in this dissertation was devoted to the analysis of the data gathered from our informants. The obtained results help to answer the research questions generated previously. It has been noticed that EFL learners are not aware of cultural appropriation. The data gathered suggest that they appropriate the target culture to a great extent. Their appropriation of the target culture is done unconsciously. The fact that students appropriate the foreign culture can hinder their performance in English both in oral or written productions. Though their appropriation emanates from different sources, it could be detrimental to their use of the language. In the end of the chapter, we provided some recommendations that we saw they may help the learners to mitigate cultural appropriation.

### General Conclusion

The ultimate goal of learning English is to enable the learners speak and write in English appropriately. However, communication in English recommends both accuracy and appropriateness. Moreover, more attention should be paid for the cultural aspects of the target language since these two entities can not be separated. From this perspective, the dialectical correlation between the two entities: language and culture, was extensively investigated. The inveterate intertwining between these two constructs gained ground and scholars' heed who persistently sought to establish the intercultural sensitivity that is inevitable if the intended aim is to help EFL learners to be competent conversant in the target language.

The desire to this study emanates from observation and readings that showed how the learners' language is laden with their native cultural aspects since shifting the way of thinking from Arabic into English is a challenging task, added to the fact that the cultural background represents a pertinent obstacle towards appropriate thinking in the TL. Admittedly, not all students are attuned to such phenomenon that is deviant in today's views towards language use.

The main aim of the present research work was to find whether learners are aware of the fact that understanding a language and performing in it extends beyond deciphering the linguistically codified messages, and hinges simultaneously and enormously on the cognizance of its cultural aspects and norms that guide its use. Ignorance of such norms leads students to appropriate the target culture by discarding its iconography and integrating the native culture norms results in cultural appropriation. This study was an attempt to discover whether EFL learners are aware of such phenomenon that seems permeating both their oral and written outcomes. Furthermore, the present research seeks to discover the extent to which EFL learners appropriate the target culture and what effect the debated phenomenon can have on their learning of the foreign language and its culture.

The present dissertation is composed of three main chapters. The first chapter was the theoretical part of the work, and it started with the panoply of conceptualizations afforded by different scholars to the enigma concept of culture followed by brief description of its features. Another part in this chapter was devoted to pinpoint the intricate link between language and culture in EFL classrooms examined the inseparability of culture and communication. The last point tackled in this chapter was the core issue of the present research that is cultural appropriation. It sought to discern cultural appropriation as a notion and to understand it in relation to the realm of teaching and learning the foreign language. Moreover, some light was shed on the main factors leading to appropriate the target culture and how cultural disparity may be a great source to appropriate both in verbal and nonverbal language.

The second chapter was the practical part of the research. It departed with providing a theoretical description of research methodology, the research approaches followed in this study and it explained the context of study in which the study was conducted as well as the sample selected to participate in this research work and the data collection tools.

The last chapter dealt with the analysis of the data obtained from both the questionnaire, the translation test attached to it and the interview. The data gathered were categorized and analysed according to the aim of the questions. The translation test was analysed to see the

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extent to which EFL learners can produce and interpret expressions as proverbs and idioms as they reflect the culture they stem from. A complete analysis of the answers obtained through the implemented instruments was illustrated with graphs and tables, then a discussion of the main results and an interpretation of the obtained responses. In the end, a set of recommendations was provided and that seek to provide some practical solutions that may help to mitigate cultural appropriation in EFL milieus.

Based on the analysis of the data gathered, the results suggest that EFL learners seem to display high motivation to learn the foreign language and about its culture. Yet, such motivation does not exclude that they encounter many difficulties in understanding, using the language and interpreting messages that are associated with its culture. Secondly, EFL students exhibit positive attitudes towards the target culture and its people. Moreover, most of the participants showed that they are aware of the impact that their native culture can have on their performance in English. Seemingly, the great majority of them seem to be cognizant of the importance of knowing the cultural norms, similarities and differences between the mother culture and the target one. More importantly, the obtained data revealed that our informants are not aware of cultural appropriation as a notion and as a phenomenon that permeates their language use. Their appropriation of the target culture is in most of cases done unconsciously and emanates from ignorance of some cultural aspects of the target language (TL) rather than from negative attitudes towards the foreign culture and its people.

The findings have certified and corroborated the previously stated hypotheses. We assumed that EFL learners are not aware of cultural appropriation. It was also estimated that EFL learners are not aware of the fact they appropriate though they do it largely. Their appropriation of the target culture is in most cases unconscious. Finally, it was expected that cultural appropriation may have a great influence on the learners' written and oral performances in English. It could be an obstacle that impedes the learning process as well as a factor that can lead to communication failure.

By ways of concluding, it should be confessed that we confronted some obstacles while working on this topic and that have negatively influenced this research. First, the time factor was a great problem. Conducting a research on cultural appropriation can not be fulfilled in few months, mainly if the study intends to tackle it from different angles. Second, shortage in references was another obstacle since the debated issue has, hitherto, received scant attention. Despite these difficulties, we have made great efforts to make this work in its present state. It is worth noting that this research work does not answer all the questions and solve all the issues related to the topic requirements. This is mainly due to the vastness of the subject and its complexity. Yet, it can be considered as a threshold for further researches that may tackle the topic differently and offer new suggestions to avoid or, at least, mitigate cultural appropriation in EFL settings. Furthermore, since this study was based on just a sample and can not be generalized to other cases, it needs to be extended and developed by further research.

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## Interview

**Question one:** Regarding culture , when communicating in English, do you take your culture as a reference or the target culture. Please, explain why.

**Question two:** Do you find it easy to understand your teacher of interculturality when talking about culture? What difficulties you face?

**Question three:** Do you find it easy to express yourself and share your ideas in the session of interculturality? If no, explain why.

**Question four:** Do you think it is important to know about others' cultural norms, similarities and differences? Why?

**Question five:** Do you prefer to use expressions and idioms in your cultural context or in the target context? Would you explain ?

**Question six:** Do you think that students' native culture affect their performance in English? Would you explain how?

**Question seven:** Do you think that the use of expressions from the native culture in the target culture affect students' performance? Please explain how.



4- When speaking in English, do you use words and expressions from your culture in the target culture?

Yes

No

• If yes, is it: consciously?

Unconsciously?

5- Do you have any breakdown when communicating with other learners about culture?

Yes

No

• If yes, is it because:

Of Lack of vocabulary ?

Of lack of self confidence?

You do not know how to share your opinions ?

The difficulty of the cultural issue in itself?

Others. Please explain.....

6- To what extent do you understand your teacher when talking about culture?

To a great extent

To some extent

Do not understand

7- Do you use English in:

Your cultural context?

English cultural context?

### **Section Three: Students' Culture and the Target Culture**

1-Are you interested in learning about others' cultures?

Yes

No

2- Should EFL learners be aware of the cultural differences between the mother

tongue and the foreign language?

Yes

No

Why? .....

3- To what extent you think you are aware of the cultural differences between your culture and the English culture?

To a great extent

To some extent

Not aware

4- According to you, to what extent does students' culture affect their performance in English?

To a great extent

To some extent

Little influence

No influence

- Please, explain how .....

5-To have effective communication in English, English language learners should forget about their own culture.

Yes

No

### **Section Four: ICC and the Interculturality**

1- Do you think you are aware of the differences and similarities between your and others' cultural norms and practices?

Yes

No

2-Do you think you are flexible to adjust to new cultural environment and communicational styles when interacting with people from other cultures?

Yes

No

3- Do you think you are able to suspend your own beliefs or judgment of other people and be open to other people's viewpoints

Yes

No

4- Do you think you are able to interpret texts about others' culture and relate them to your culture?

Yes

No

### **Section Five: Language and culture learning practices**

1-Do you think you have learned a sufficient amount of culture up to now?

Yes

No

2-Do you find it easy when reading books about culture?

Yes

No

- If not, is it because of:

Unfamiliar expressions and linguistic forms?

New vocabulary?

The difficulty of the issue in itself?

Others. Please, specify.....

3- When reading about others' culture, do you reflect on yours?

Yes

No

4- Learning about others and their cultures is:

Very interesting

Interesting to some extent

Not interesting

Boring

- - If your answer is (d), is it because:

Of your negative attitude towards English Speaking people and their culture?

Of differences in beliefs, values and practices?

It threatens your culture and identity?

Others. Please, explain.....

.....

### Section Six: Understanding cultural appropriation

1- Do you use words and expressions from both your culture and the target culture interchangeably?

Yes

No

- If yes, is it: consciously?
- Unconsciously?

2- Do you take into consideration the cultural context when interacting in English?

Yes

No

3- Do you take into consideration the others' culture when interacting in English?

Yes

No

4- How do you name the use of vocabulary and expressions not in their context?

.....

5- What is cultural appropriation?

.....

6- Do you think it is advantageous or it has drawbacks?

Please, explain.....

.....

## 1- The test

### A- Translate the following expressions Into English.

1- بيت القصيد

.....

2- خبر يثلج الصدر

.....

3- بيدأصفحة جديدة

.....

4- فاقد الشيء لا يعطيه

.....

5- كل ابن آدم خطاء

.....

### B- Translate the following expressions Into Arabic.

1- One man's meat is another man's poison.

.....

2- You can not teach old dogs new tricks.

.....

3- Blind man can judge no colours

.....

4- A small fish is better than an empty dish

.....

5- A fox is not taken twice in the same snare

.....

*Thank you*