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Measuring the Impact of Ego-centrism as an Intercultural Notion on Foreign Language Learning. Case study: University of Ibn Khaldoun Tiaret

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Submitted by: **Supervised by:**

Miss. Nacera ZENDAG   Dr. BELAID Louiza

Miss. Amina TOUMI

Board of Examiners

Dr. BELARBI Khaled	**Chairman**	**University of IbnKhaldoun -Tiaret-**
Dr. BELAID Louiza	**Supervisor**	**University of IbnKhaldoun - Tiaret-**
Dr. ABDELHADI Amina	**Examiner**	**University of IbnKhaldoun -Tiaret-**

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Dedication

*To the light of my life" **mom"***

*To my dear "**papa**"*

Thank you for your unconditional love and support

And to all those who believed in me

This work is devoted for you.

Nacera

Dedication

*This humble work is dedicated to the most precious people I have in this life "**my family**"*

Thank you for all the love, the support and back-up that you have never stopped providing me with

May I keep in making you proud of me.

Amina

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Abstract

The Study at hand investigates Measuring the Impact of Ego-centrism as an Intercultural Notion on Foreign Language Learning. It examines the extent to which foreign language learners are egocentric towards their classmates; it further questions whether the teachers of foreign languages are inter-culturally competent. In this respect, the research takes foreign language learners and teachers as a sample, particularly, French and English faculties of Ibn Khaldoun University of Tiaret. The investigation was carried out based on the relevant literature and data obtained through a mixed method approach i.e. both qualitative and quantitative approaches, using different research methodologies mainly a questionnaire addressed for students and an interview administered to teachers. The results revealed that students' willingness and interest are higher to a large extent towards learning the foreign language and culture, since their relationship is indivisible, additionally, for a student to be interculturally competent s/he has to be taught by teachers who are interculturally competent for a better process of cross cultural and intercultural communication. Further, egocentrism is deeply rooted among our sample; in parallel ICC competence is absent.

Keywords: Egocentrism, Cross-cultural communication, Intercultural communication, ICC.

List of Abbreviations

V

ICC: Intercultural communicative competence.

IC: Intercultural communication.

FLL: Foreign Language Learning.

FLL: Foreign Language Learner.

CA: Cultural awareness.

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General introduction

It is a common belief that Algeria is considered to be among the multilingual and the multicultural communities, by virtue to its diversity and complexity which exhibit the coexistence of many codes and cultures, that cause challenges and difficulties to foreign language learners during the procedure of learning a foreign language where it is a must to learn its culture alongside with it. Neff and Rucynski (2013) states that *"it is not feasible to teach language without it"s culture as well "(p. 12).* A myriad of researchers argue that it does not stand only on learning the targeted language and culture and the relationship between them, rather it is beyond that. In this respect, teachers work on covering both the linguistic and cultural background of their learners, giving that to learning a new language its essential aim does not stand only on learning the grammatical rules and the lexical items, rather it seeks to raising students" awareness and tolerance towards its culture.

To guarantee the success of the process of communication when interacting with people from different regions around the world, cultural awareness and competence is of a paramount importance for the communication to be effective, where not being interculturally competent may raise misunderstanding conflicts among users of the target language, likewise miscommunication, stereotyping and egocentricity.

Statement of the problem

Nowadays people give much interest to learning foreign languages where it did not stand only on knowing the linguistic part of the foreign language, learners are supposed to be aware of cross-cultural differences to develop a better sense of mutual intelligibility, acceptance and tolerance towards the target language, fending off the possibility of getting into such challenges (egocentrism, stereotypes…) due to the fact that the process of learning a foreign language does not require only learning, but acquiring its cultural knowledge as well, as it is known, being familiar with the grammar structures only will not allow to the users of the foreign language to communicate properly, this means that the notion of language and the notion of culture are tied up to each other and teaching the culture became a salient aspect of learning and teaching a foreign language.

Research aim

The present work aims to investigate measuring the Impact of Ego-centrism as an Intercultural Notion on Foreign Language Learning among foreign language learners in the English and French departments, Tiaret University, which led us to ask a number of questions concerning the aforementioned phenomenon.

Research Question

In the current study, the following questions are addressed:

1. To what extent foreign language learners are egocentric towards their communicative partners?
2. Are foreign language teachers culturally competent enough to include culture in their teaching classes?

Research Hypotheses

To answer the above mentioned questions, the following hypotheses are formulated:

1. If foreign language learners took into account the importance of intercultural competence; the process of learning would be more effective.
2. Teachers need to encourage their learners to be acquainted with other cultures so that the issue of miscommunication and egocentrism will be evaded.

Research Methodology

To test the validity of the current research hypotheses, two tools were designed, a questionnaire for foreign language learners and an interview administered for teachers in which answers will be recorded.

Research Structure

The present research comprises three chapters. Chapter one tackles two sections, the first section deals with the notion of language, the notion of culture, and the relationship between them, the second section deals with intercultural communication, cross cultural communication, and the outcomes of both. Chapter two is devoted to the methodology of the work and the analysis of the data obtained. Chapter three is devoted to the analysis of the discussion of the results, besides the recommendations suggested for further research.

Chapter I
Literature review

Section One: Theoretical issues on Language and Culture

Introduction

The issue of measuring the impact of egocentrism as an intercultural notion on foreign language learning is one of the focus of two important notions in the human life which are language and culture. Then moving to the relationship between the two. The second section sheds the light on intercultural communication, cross cultural communication, and then moving to the outcomes of both where the concept of egocentrism is highlighted.

Language

Defining language is not an easy task, as some might think. Language is beyond being a means of communication, or a tool that serves our needs. Different linguists and scholars tried to define language distinctively, by working on finding its functions and characteristics that encompass communication, identity, expression and so on.

Richards and Schmidt (1999) defined language as: *"the system of human communication which consists of the structured arrangement of sounds (on their written representation) into larger units, such as, morphemes, words, sentences, utterances. In common usage, it can also refer to non-human systems of communication such as the "language" of bees, the "language" of dolphins".*(p. 1)The importance of language forsocieties cannot be minimized or neglected. According to Campbell*"the wisdom of humanity is coded in a language, once a language dies, the knowledge dies with it"*. In the respect of what Lyle stated about language one can observe the prominent role of language in humanity's history.

"Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires" (Sapir, 1921, p. 7). Sapir clarified how language impacts the way we see our reality, therefore it confirmed the fact that language is not only a means for communicating between individuals; it is a way that represents their personality and emotions. The language we use to some extent determines the way in which we view and think about the world around us. Thus, each language is linked to many faculties, likewise social, cultural, and political reality.

Language is not only about the domain of linguistics, its structure, classification, rules, and usage, the usage that may affect the behavior of humans towards each other. Meibaueret al.,(2004); Scherer (2005) observed in a diachronic corpus that the social changes lead to changes in language and language represents an infinite productivity and creativity, language changes gradually over

time, sometimes due to changes in culture, in fashion, sometimes in response to contact with other Languages. However, the basic and the expressive power of this variation remain the same.

Anderberg (2000) emphasized how language is fundamentally used to understand how knowledge is expressed. Although the use of language differs from one person to another and from one place to another, even in the same region, each person uses the language according to various factors, such as age, gender, and social class. The concept of language passed through many stages within different disciplines and perspectives mainly: linguistics, psychology, philosophy, sociology, history, culture, anthropology, etc.

Therefore, the common one is that language is purely human. As for the anthropologist, Danesi (2004) defined language as the use of the tongue to create forms of thought known as words, or more accurately signs.

Brown (2007, p. 6), composited the definitions of language as the following:

- Language is systemic.

- Language is a set of arbitrary symbols.

- Those symbols are primarily vocal, but may also be visual.

- Those symbols have conventionalized meanings to which they refer.

- Language is used for communication.

- Language operates in a speech community or culture.

- Language is essentially human, although possibly not limited to humans.

- Language is acquired by all people in much the same way; language and learning both have universal characteristics.

Language has been defined and redefined repeatedly, as it is a concept that is intrinsically human. Generally speaking, the notion of language that people often accept language as a means of communication to serve their needs. It may also be considered as another means of transmission to what our brains bring of knowledge and opinions. In this regard, human beings need culture to express themselves.

Culture

First and foremost, the word culture is commonly associated with the notion of "civilization". It is difficult to define what culture is, because it is no more limited to a geographical area as it is known in anthropology, it is no longer characterized by terms of race, ethnicity, religion, or country. As Nemni (1992) and Street (1993) declared *"this is not an easy question to answer, particularly in an increasingly international world"* (cited in Clouston, 1997, p.3)

The word culture is one of the concepts which cannot be easily defined due to its vague nature, this notion puzzled practitioners and scholars for so long where they agreed that there is no widely accepted standard definition of culture. Culture in the long term had been the central concern of many researchers from linguists, anthropologists, ethnographers, to social scientists. Each one has defined it to his field of study. This variety allowed Krober and Kluckhohn (1954), to find over three hundred definitions in their study.

The origin of the word culture is from the Latin term "cultura" or "cultus" from the Verb colere; which means to cultivate. There is no final definition to this notion and this is exactly what gives it distinctions in different disciplines and parts all around the world.

All the aforementioned definitions of culture demonstrate the fact that «*culture is an elusive construct that shifts constantly over time and according to who is perceiving and interpreting it*»(Harlaw, 1999, cited in Hall 2001, p. 4). In the light of the previous definitions, culture will always be in continuous alteration through time.

 Byram (2013, N. P) stated that *"no culture remains constant"* this means that culture is not fixed, there is always variation across time and space. Anthropologists recently use the notion of culture for describing the knowledge and behavior of other groups.

Through the myriad of definitions attributed to the word culture, and differences in the description of its nature, its variant traits, and dimensions, so that it can be an ideology, a philosophy, a belief, a product, a practice, or an action, etc, it can be learned, acquired, created, shared, passed, inherited or transmitted; all the researchers admit its humanistic aspect assuming that it is *"man-made"*. (Taibi, 2002, p. 20). Similarly, Zimmerman (2015, N. P) stated that, *"culture is the characteristics and knowledge of a particular group of People, defined by everything from language, religion, cuisine, social habits, music, and arts"*.

All definitions cover the fact that culture is a set of traits that are shared by a group of people; however, the content of culture differs in different definitions. Similar to Axelrod (1997), we see the content of the culture as a set of traits, which can refer to behavior, knowledge, facts, ideas, beliefs, norms, etc. Although there are many other definitions that have been proposed and they largely vary, yet each definition suits a period of time. So that, to study and understand other societies, we need to know their cultures. Culture will always remain that complex term because it is seen from different angles of wide range of scientific disciplines like linguistics, anthropology, sociology and so forth. In span of time, researchers in those fields find out the definition of culture from various perspectives, it evolves and it is constantly changing.

According to Longman Dictionary of Language Teaching and Applied linguistics (2002),

Culture refers to:

> *The set of practice codes and values that mark a particular nation or group:*
>
> *The sum of a nation or group"s most highly thought of works of literature, art,*
>
> *Music etc. A Difference is sometimes made by „high" culture of literature and*
>
> *The arts and small „c" culture of attitudes, values, beliefs, and everyday culture*
>
> *And language combine to form what is sometimes called „Discourses", i.e. ways*
>
> *Of talking, thinking, and behaving that reflect ones Social identity. (p.138)*

Thus, teaching culture has a decisive status in learning any foreign language, because learning a certain language means learning a certain culture where some measurements are going to be needed for a better and proper effective learning process.

The Relationship between Language and Culture:

The relationship between language and culture has been tackled by many researchers, theorists, linguists, educational psychologists, anthropologists, educators, users, learners alongside an ocean of scholars who have agreed that the relationship between the two notions is indivisible. When one come to think about making a separation between them, first the speaker has to think about the validity of this separation. Brown (2000) summarized the interwoven relation between language and culture by stating that language is a part of culture and culture is a part of language; which means that the two are intricately interwoven so they cannot be separated.

In addition, language and culture are linked to the transmission of knowledge; hence, we cannot use one and ignore the other, giving that to their complicacy. Language is intertwined with culture, they influence one another, they serve each other, and they complement each other through various forms, likewise, words, attitudes, gestures, history and so on. Every single language in the world represents its culture, as the Japanese author claimed: *"we can easily find out what people are interested in by looking at the language they speak"* (Ayumi, 2009, p.1).

Considering the heterogeneity that exists between language and culture made the relationship between them seem annexed. Scarella&Oxford,(1992) stated that language and culture are so close to the extent that they might be regarded as synonyms, this means that learning a foreign language must be done along within its culture even if the culture of the target language is diverse or totally the opposite to the learner"s culture. That is to say,knowing about the foreign culture helps learners overcome the challenges of language and culture learning, thus the learning process would be more effective. When learning a new language, you are also learning about a new culture, as a consequence students cannot develop this competence without minimum knowledge and understanding of the target country, its people and its culture.

Mitchell and Myles (2004, N. P) argued that *"language and culture are not separate but acquired together, with each providing support for the development of the other"*. As it is mentioned, language and culture are inseparable where language is for expressing one"s cultural thoughts and beliefs, and to interact; on the other hand, culture is embedded in the language. The connection between the two notions is profoundly rooted, though it is viewed from different angles, that the two are correlated or both of them are widely independent. However, any theory which declares that language and culture could be separated turned to be unaccepted that is to say that language is the mirror of culture, one cannot be appreciated or understood without the existence of the other, thus, when willing to learn or teach a foreign language, its culture must be learned or taught with it.

Consequently, the question about the connection between the two is raised while studying a second or a foreign language, by virtue that the student"s linguistic competence lies in his/her cultural competence to overcome any kind of misunderstanding that may lead to miscommunication in the long term. Culture is even considered as the fifth skill to language alongside reading, writing, speaking and listening.

Joseph (2004) noted that language has been seen to have two main purposes; to enable communication and to represent the world that surrounds us. This relationship between language

and culture gave individuals and communities their identity, due to the powerful connection they share. Learning and teaching culture are measured to be a substantial part of the foreign language acquisition   which guarantee the survival of the culture, since language and culture are inseparable it is mandatory to integrate culture in educational syllabuses, equally, an understanding of this relationship is vital for learners and users of foreign languages.

Furthermore, language and culture relationship does not stand only for complementing each other, in whatever way, they have an immense impact on one another, the way the body language is used smiling, hand waving, eye contact, gestures, symbols, signs, and so on. All these signals affect the process of communication when dealing with a foreign communicator, where some signs in a particular culture may seem accurate, while in a different culture it is the opposite.

Byram (1998) highlighted that, *"language is not merely a means of reference to what is an Objective world, but also carries the shared connotations and associations which help to Maintain a speaker"s sense of belonging to a particular social group"*(p. 2) this reveals that the language used by a specific speech community reflects their culture and serves their needs.

As a consequence, this complex relationship has numerous outcomes, owing to the interaction of many cultures and languages from different origins led to meeting them interculturally, where people had to be culturally and linguistically competent in order to communicate fending off the possibility of getting into challenges, such as misunderstanding, miscommunication, hence, when one wants to introduce himself/herself first s/he should be acquainted with the concept of intercultural communication to be aware.

Section Two: Theoretical Issues about Inter-cultural Communication, Cross-Cultural Communication.

Inter- Cultural Communication

Allwood (1985) and Toomey (1999) have considered that giving an accurate definition of intercultural communication is a challenging task thus intercultural communication is possibly an intricate concept that has taken a wide variety of senses and interpretations.

Substantially, intercultural communication means communication over distinctive cultural boundaries, this implies that when two or more people from different cultural backgrounds interact with each other. Intercultural communication takes place, for instance, communication between Christians and Muslims or Algerian Tamazight with Arabs cultural groups is an intercultural communication as a consequence it happens across cultural boundaries. Hence, Allwood (1985) define intercultural communication as:

> *the sharing of information on different levels of awareness and control between people with different cultural backgrounds, where different cultural backgrounds include both national cultural differences and differences which are connected with participation in the different activities that exist within a national unit .(p, 2)*

Intercultural communication takes place when individuals are influenced by different cultural communities to negotiate the shared meaning in interactions (Ting-Toomey 1999). Intercultural communication depends on how it can be considered as a culture, some specialists like Gudykunst, he has limited the term intercultural communication by simply referring to *"communication among individuals from different nationalities"* (Gudykunst, 2003, N.P).While Arent, in his "bridging the Cross-cultural Gap". Pointed out in the following:

> *When we talk of other cultures, we mean not only those who speak a language that is different from ours or who live in a different country or region; we also mean those who live in the city or region but who do not share the same social groups. For example 14- years" old teenager does not typically communicate the same way as an82-years old senior citizen. Even they were born and raised in the same neighborhood (in the city or in rural area), their conversation could be just as "intercultural" as two people who came from opposite corners of the globe because they are from two subcultures.(Arent, 2009).*

In the light of this, it is remarkably noticed that intercultural communication may cause a serious problem for both interlocutors regardless of whether they belong to the same region or not. If the communicative partners lack the intercultural communication competence the conversation will undoubtedly fail. Thus, an intercultural competent person knows how to inspire a craved reaction and to fulfill his own communication objectives by respecting and certifying the world's sees and identities. For this reason, In order to reach intercultural competence, one has to understand the belief systems and values of the culture, and how that culture makes sense of its environment. It is only when the foreign language learner understands how a culture perceives the world around it that he will be able to communicate effectively with people from that different culture.

Intercultural Communicative Competence

To conceptualize and examine the information, behaviors and attitude related with fruitful intercultural communication has been intercultural competence.

The concept of intercultural competence has had a disturbed and disputable history, with much contradiction extending from fundamental issues on how to understand culture better to how such competencies can be characterized and how these competencies can be taught or executed Rathje (2007). Moreover, intercultural communication competence has been defined as the capacity to successfully and appropriately execute communication behaviors that arrange each other's cultural identities in a culturally differing environment Chen &Starosta (1996). In other words, it is the ability to acknowledge, tolerate, endure and integrate cultural contrasts that qualifies people for edified worldwide citizenship. Chen &Starosta (1996) stated that intercultural communicative competence comprises three interrelated concepts: intercultural sensitivity, intercultural awareness, and intercultural adroitness.

Intercultural sensitivity is the effective aspect of intercultural competence, it alludes to the advancement of a status to get it and appreciate cultural differences in intercultural communicative As well intercultural awareness which is the cognitive aspect of intercultural communicative competence it signifies the understanding of cultural traditions that impact how we think and interact. However, intercultural adroitness is the behavioral aspect of intercultural communicative competence that stresses these aptitudes required for us to act successfully in intercultural interactions (Chen &Starosta, 1996).

One of the foremost point by point accounts of intercultural competence advertised through the work of Michael Byram and his colleagues on intercultural communication competence (ICC)

(Byram, 1997; Byram and Fleming, 1998; Byram et al., 2001). A key part of ICC is „critical cultural awareness. „which is defined as:"an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (1997).

Vital to this conception of cultural awareness (CA) is an understanding of the relative nature of cultural standards display in intercultural communication. In addition, in centering both on the learners culture and distinctive conceptions of it, and on foreign cultures, Byram highlighted the need to understand the multivoiced nature which contains clashing and conflicting views.

This is well supported by Guilherm's (2002) post-modernist and basic approach to cultural awareness (CA) which emphasizes the fluid and at times dissonant nature of cultural characterizations and identities. Furthermore, Byram (1997) set out a comprehensive framework for the teaching (CA) driving to a progressively modern understanding of culture and language on the part of foreign language learners. Lastly in proposing the intercultural speaker as an alternative to the native speaker model for L2 learners. Byram's account acknowledges the significance of identity and connection in a way that permits for negotiated communication, with no one conversationalist held as an ideal model to which the other needs to accommodate.

The importance of intercultural awareness is reflected within the expanding requests of intercultural preparing programs. According to Gudykunst, Ting-Toomey and Wiseman (1991) cognitive training has promoted understanding of similarities and differences.

Inter-cultural Awareness (ICC)

Inter-cultural awareness can be regarded as the basis of communication, it has involved two qualities: first is the awareness of one's own culture and the second is the awareness of another culture, in other words, it entails the opportunity to step back from our own perspective and become aware of not just our own cultural values, opinions, and experiences but also those of others. When people interact with people from other countries, cultural understanding becomes critical (Adler &Hanvey, 1987).

Since people see, perceive, and judge things in various ways, what is acceptable in one culture cannot be acceptable in another, misunderstanding occur when people interact. (Zhu, 2011).To illustrate, as an Algerian, his/her first impression of an American is likely to be that of someone who works all the time, dresses casually, eats fast food, drinks beers, and talk about business over lunch. These impressions are going to reflect more or less that people"s interpretations of such things, such as having lunch or dinner, may vary depending on their culture,

in Algeria where relationships are highly valued these interpretations may be different. People get together to walk and relax, but more importantly to develop interpersonal relationships whether it‟s for lunch, dinner, or tea, individuals tend to misinterpret the verbal or non-verbal behavior of the person with whom they interact when they are unaware of their own behavioral rules and project them onto others. They tend to misinterpret the person‟s verbal or non-verbal behavior (Zhu, 2011).

Cultural awareness training requires participants to get the different sides of the culture that are widespread and particular, at least, self-awareness training may contribute in helping the members identify attitudes, perspectives, and bias established in their own culture that influence the way they communicate. Subsequently, intercultural awareness enables individuals to recognize from their own cultural perspective that they are cultural beings and to utilize this understanding as a foundation to finally figure out the distinct characteristics of other cultures in order to reach successfulness of the ability to interpret the behaviors of others in intercultural interactions. (Triandis, 1977) this alluded the understanding of cultural traditions that impact how individuals think and behave.

The simple realization of cultural understanding, on the other hand, is far from adequate. Language learners in cross-cultural situations, especially Algerian FL learners with their diverse cultural background, should cultivate themselves in order to achieve intercultural awareness in the process of foreign language learning as an effective way to improve their communicative competence (Zhu, 2011).

Cross-Cultural Communication

There is a Southeast Asian proverb that says: misunderstanding doesn't exist; only the failure to communicate exists. There is a lot of truth in this. *"The essence of effective cross-cultural communication has more to do with sending the "right" response than with sending he right messages."* (Hall & Hall, 1990). Hall believed that communication is at the heart of cross-cultural contact, and that culture is a continual process of transmitting and reinforcing group norms.

According to Hurn and Tomalin (2013):

Cross-cultural communication is about the way people from different cultures communicate when they deal with each other either at a distance or face to face. Communication can involve spoken and written language, body language and the language of etiquette and protocol. *(p. 2)*

In other words it is a branch of study that examines how people from various cultural backgrounds interact with one another in both similar and dissimilar ways, as well as how they attempt to communicate across cultures.

The Outcomes of Cross-Cultural Communication

  Ethnocentrism

Ethnocentrism is considered as one of the major outcomes that appear in communication across cultures. According to Hurn& Tomalin (2013) "*we tend to judge other cultures according to the beliefs, values, and traditions of our own group culture. We then categorize them than ours as bad, weak, stupid and crazy.*"(p.12) Furthermore, an ethnocentric character got a mindset that perceives beliefs, traditions, religion based on his own cultural group as being superior to others. Ethnocentrism is based on assumptions and over generalizations without any essential proof about other people with different cultures; it impedes effective communication with other social and cultural groups and overstates the significance of one's own culture whereas stigmatizing the values of the others.

It can be seen when two people who belong to variant ethnic groups meet each other so that each one views his/her ethnicity as the superior one without taking into account the existence of different ethnic groups. Moreover, each one downgrades and ignores the diversity of others" culture. Ethnocentrism often takes a binary view, we are superior and you are inferior, those considered inferior are mainly blamed for something that went wrong in society. In France, for instance, Algerian immigrant are identified as the causes of many social problems such as issues with health care, street crimes and unemployment. As a result, cultural diversity cannot be seen as an origin (ethnicity) but as a threat to the society.(Patel & Li et al., 2011)

Hurn& Tomalin (2013) stated that our reactions to a cultural situation which differs from our own experience often follow the sequence given below:

- We observe what is happening;
- We try to communicate
- We find it difficult to understand
- We interpret the situation according to our own limited knowledge.
- Our own values and possibly limited experience.
- We become judgmental and often in exasperation make our prejudices apparent.
  (Hurn&Tomalin, 2013, p.13).

Cultural diversity

Cultural diversity is the second significant outcome that appears as a barrier in the cross-cultural communication. Different cultures have different norms and expectations of similar behaviors in both situations whether formal or informal. (Hurn& Tomalin, 2013) Thus, cultural diversity is when different races, ethnicities, ages, abilities, languages even nationalities exist in one place. For example, social interactions (universities, work place, meeting etc…). The lack of awareness and understanding of these differences may create conflict, misunderstanding and in extreme cases even offence.

Stereotyping

Stereotypes can be described as a group of beliefs and attitudes towards people who are members of another distinct group (Hurn& Tomalin, 2013). Stereotype is when individuals in social groups share a standardized mental picture based on oversimplified ideas and inaccurate judgments. When experiences do not fit into the preconceived categories communicators struggle with confronting ambiguity, they try to force them into an inaccurate category, and distorting their perception of reality and making them feel insecure and uncertain. The danger is that categorizing can lead stereotyping to categorize other cultures in the most basic way possible.

As a result, the tendency they associated these categories with unpleasant feelings since they represent the unknown .stereotyping is quick and easy technique to categorize people, especially those from different cultures. When employed as a broad rule of thumb. Stereotypes are often harmless but when taken as the complete truth about another group of people, they can be hurtful, dangerous and racist.

Perception

Perception lies at the heart of cross-cultural communication. People assume quite incorrectly that they all think and perceive the world around them basically the same way because they build the tendency to not see how things are but rather as they are. In perception the problem is when people communicate or meet others from different culture they often misunderstand the whole context. They make mistakes in perception so that they directly perceive the context negatively .that the speaker in his environment would consider totally non-confrontational. (Hurn& Tomalin, 2013).

Egocentrism

Egocentrism is a significant concept in cross-cultural studies. Referring back to Miller and Ross (1975) discussion of self-serving biases argued that discrimination and conflicts occur for the fact that people perceive themselves as more competent and even more socially successful.

The everyday conception of egocentrism involves people behaving selfishly or neglecting to be sensitive of others, despite the fact that egocentrism is often manifested by a failure to consider other people's viewpoints. It has more to do with human cognitive flaws than with the desire to be selfish. This phenomenon of egocentrism was first described in details by the Swiss Psychologist Piaget (1969) who viewed egocentrism as a central feature of children's thoughts which disappears during the development of the infant (for instance, children talk without listening to each other unlike adults).

Egocentrism develops in both children and adults when they fail to understand the unique nature of other people's knowledge or subjective nature of their own perception. Piaget (1896-1980) studied how children's cognition develops as they move away from excessive egocentrism and begin to comprehend that other minds have separate perspectives. The child in the sensor motor stage is profoundly egocentric during these first two years of development, according to Piaget's stage based theory of cognitive development. Infants are ignorant that alternate perceptual, effective,and conceptual perspectives exist.

Piaget discovered that children in this stage often think that the other see things as similar to them. While they perceive it from different angles. Perceptions differs when they reach the preoperative stage (2-7 years). Because of Piaget's findings that older children stop expressing such manifestations of egocentrism, he theorized that children transcend egocentrism when they reach the concrete operational stage and understand that diverse views are allowed for varied perspectives. Egocentrism according to Piaget's notion is a significant barrier to children's logical thinking. Piaget also has proposed that egocentrism is linked to language learning as an inner speech. (Wadsworth , 1996; Mitchell & Myles, 2004).

Fundamentally, egocentrism can be thought of as an internal learning mechanism that plays a significantly larger role in language learning with a range of interactions. (Egocentrism, 2009; Schwartz, Maynard, &Uzelac, 2008). However, in contrast other several researchers argue that egocentrism is not only inherent for children but also adults. To illustrate, Kevun (2012) defined egocentrism as the situation of the speaker's character characterized by focusing on one's own

feelings and interests, more clearly, being egocentric is to be: selfish, close-minded and prejudge variant cultures by evaluating others based on their own customs and principles.

Consequently, individuals particularly university undergraduate learners coming to university with a particular mindset that has been constructed since their childhood confront a huge problem when interacting with others to the extent that they do not take into consideration the variant mental state of the people they are dealing with. In other words, egocentric personality contains a particular state of mind that is unable to accept the differences or the different perspective of others. On the other hand, it is relatively limited to or caring only about himself and his own needs. In this regard, the question that arises is why would language users take into account systematically the mental state of their communicative partner?

The reason is that their individual perspective, knowledge and beliefs take priority above anything else they know about other's perspective, knowledge and beliefs (Dectey& Summerville, 2003; Epley et al., 2004). Additionally, egocentric speech and understanding could introduce a systematic basis for miscommunication; private knowledge effects processing in two ways: it appears to be shared when it is not, and it may be undone with the application of procedures. Its construal effect has a more insidious effect. (Mey, 2008).

In fact listeners rely on their own perspective when understanding language; they do not routinely use knowledge of the speaker's mental state when understanding what the speaker says; they exhibit a fundamental egocentric tendency coupled with a lack of sincere effort to understand the speaker from his/her own point of view. (Keckes&Mey, 2008).

Accordingly, speakers have a hard time assessing their own capacity to communicate their message, and they consistently overestimate their own effectiveness. As a result, they are less likely to be able to craft their words to benefit their addressee and to notice when their addressee misunderstands them. Keckes&Mey (2008) stated that many miscommunications go unnoticed. For example, someone may tell a friend that s/he really liked a movie about Kazakhstani journalist on tour in the United States, and the friend may think s/he's being sarcastic , so s/he goes on to talk about other movies without realizing s/he misunderstood him/her. People, by definition are unaware of how frequently miscommunications go unnoticed. Equally, individual's performance feedback is distorted by their ignorance, making it harder to tell when they are communicating successfully and when they are not.

The Importance of Studying Intercultural Communication

The core of communication is intercultural communication. Thus, foreign language learners need to take into consideration the importance of intercultural communication in order to increase further communication chances with people from different cultures. Issa &Yunusa (2015) pointed out that to illuminate the challenges that they may face when making contact with different angels of the world. It is worth it to be aware of:

- ➢ Understanding one's own culture
- ➢ Enhancing personal social interactions
- ➢ Solving misunderstanding, miscommunication, mistrust
- ➢ Ethno-relativism
- ➢ Enhancing and enriching the quality of civilization.
- ➢ Becoming effective citizens of our national communities

Understanding One's Own Culture

The first reason for studying intercultural communicate on is to build up sensitivity toward other cultural heritage and backgrounds for a better understanding one's own identity. Qudrat (2004) in her book of torn between cultures said:

> *It was through the experience of living and being raised in the U.S that I came to truly*
>
> *appreciate and understand my own religion, heritage, culture & language. Your*
>
> *decisions about the values you want to adopt or continue holding, the lifestyles or*
>
> *orientations you wish to pursue, and even the friends you want to have, not to mention*
>
> *the major occupation or profession you desire, are affected by racial, cultural, gender*
>
> *and social-class factors that affect your personal identity, who you are and who you*
>
> *want to be. (p. 67)*

Solving Miscommunication and Mistrust

 Recently, nations had not learnt, nor had they needed to learn, how to be totally multicultural. The studies of intercultural communication will not only open doors that have been closed for generations, but will also resolve misunderstandings, miscommunications and mistrust through honest, open, positive, healthy communication. People fear and distrust the unknown.

Knowledge and comprehension are the keys to gaining trust. Thus, people need to enhance their personal and social interaction.

Enhancing Personal and Social Interactions

The more tolerant and accommodating a student becomes, the more likely s/he is to have close personal interactions with people who are different from him, whether in age, physical ability, ethnicity, class, religion, race or nationality. These relationships help students learn about the world, break stereotypes, and acquire new skills.

Enhancing and Enriching the Quality of Civilization

Recognizing and respecting ethnic and cultural diversity are significant steps in terms of valuing the ways in which diversity enhances and enriches the quality of our civilization.

2.6.6. Ethno-relativism

For successful intercultural communication, openness and tolerance are highly essential. The most excellent solution to overcome miscommunication and switch from an egocentric to an ethno-relative mindset is to be aware of the concept ethno-relativism.

Ethno-relativism is conceptualized as more mature and social behavior in which the individual accepts the other person regardless of their differences. In this vein, Bennet (2014) defined the concept ethno-relativism as *"the experience of one's own beliefs and behaviors as just one organization of reality among many variable possibilities" (p.62)*. Meanwhile, no culture is superior to another, and each culture can only be understood within its own context. Ethno-relativism can be referred also to cultural modesty which is *"process that requires humility as individuals engage in self-reflection and self-critique as lifelong learners"* (Juarez ET, 1997). Therefore, ethno- relative personality is to turn into: tolerant, modest, a believer in adaptability and acceptance, and open minded towards different cultures.

Conclusion

To conclude, the chapter at hand tackled two sections, the first section dealt with the notion of language, culture, and the relationship between the two. Moving to the second section where the light was shed on intercultural communication, many researchers put emphasis on the importance of the inter-cultural awareness. The concept of egocentrism was highlighted in the outcomes of cross-cultural communication as a barrier in which egocentrism come into view to individualize the foreign language learner when it comes to interacting with another who belong to a different

culture. In order to overcome ego-centrism, learners should be exposed to different notions that help them become tolerant and ethno-relative towards other cultures. The second chapter will attempt to detect the existence of the aforementioned concepts at the university context.

Chapter II
Research Methodology and Data Analysis

2.1 Introduction

This chapter is devoted to the research methodology and the analysis of the obtained data.

The overall purpose of this work is to test the validity of our hypotheses. A mixed method approach is conducted through efficient instruments, mainly a questionnaire, and an interview, through which both are done quantitatively and qualitatively.

Section One: Research Methodology

Research Design

The current study is intended to present the core design of the present research; it mainly addresses the sample that is chosen for the study alongside the data collection instruments.

Research Methods and Data Collection Tools

At this part of the research methodology, the data of this work were gathered owing to a questionnaire which was designed for students at university, specifically foreign language learners, in addition to an interview with a recording which was meant for teachers at university as well.

The Mixed Methods Approach

The nature of the research and the gathered data compels the implementations of mixed methods approach, where the two approaches are required (quantitative and qualitative) although the quantitative and the qualitative research represent different research strategies, the two types of methods are not separate, rather they are complementary Creswell (2009) noted that both research approaches fall on a research continuum. Though the two methods lie on separate continuum, this research critically examined the usefulness of both approaches. But the two methods are incompatible in the sense that each has its own unique way of gathering and analyzing data. The mixed method approach is used in an effort to provide an effective and proper understanding of the study issue and to increase the validity and reliability of the research. Since, the mixed method approach combines both quantitative and qualitative methods, it is worth to consider some principles of the aforementioned types of research.

The Qualitative Research

The strength of this type of research lies in its description, ever since its nature is fundamentally descriptive and it does not require counting and measuring data. This approach helps to explain issues and comprehend them deeply. Qualitative studies typically involve Interviews and open-ended questions, so that the research would be easily described.

The quantitative approach

Bryman (2001, P. 20) claims that quantitative research approach is the research that places Emphasis on numbers and figures in the collection and analysis of data. Imperatively, this Research approach saves time and resources as it reduces efforts for the researcher. The purpose of this approach is to generalize findings to a population from a representative sample.

In this research work, the quantitative method was conducted through the use of a distributed questionnaire. As a result, the analysis of the data gathered in this study is conducted via both approaches. The information collected from the students" questionnaire, and the teachers interviews are analyzed quantitatively and qualitatively since they harvest statistical and textual data.

Description of the Questionnaire

The questionnaires were selected as the main tools for gathering data from a large population in a short period of time, where they were distributed at the level of the faculty of letters and languages for both departments (English and French).

In April 2021 in a comfortable environment, our presence was a must, hence, we clarified everything that seemed ambiguous by illustrating to the participants clear instructions were given to evade any kind of obscurity, therefore, provides relevant answers.

The questionnaire is a link between the research and the informants, thus, it helps understand how the participant feels, thinks, and behaves.

The questionnaire designed as a part of this investigation is composed of 15 questions, they are divided into three sections, the first section contains 3 questions those questions aim to collect general information about the foreign language learners in order to classify their answers based on their gender, age, and field of study. The second section covers 7 questions, which are concerned with the foreign language learner interests in discovering new cultures and learning foreign languages, it mainly highlights the students" attitudes towards the foreign language and culture.

Finally, the third section that is composed of 5 questions to investigate the students'' awareness of the target phenomenon. These questions are a combination of two different types: close-ended and open-ended questions, the first type is close-ended questions where respondents have to choose one answer from the provided ones by ticking the right box or by opting for yes or no answers, the second type are open-ended questions, these questions are unlike close-ended questions, the respondents are given a chance to select one of the already provided choices, in addition, a free space to answer the questions by expressing their own opinions, their own words, using their own style.

Teachers' Interview

The teachers'' interview is intended to investigate the teacher's opinions about the cultural competence of their students. It also aims at investigating the teachers thought of how foreign language is being taught and the problem that is encountered among students in their teaching tasks.

The Interview Design

The interviews were carried out in the faculty of Ibn Khaldoun in both departments (English and French) with 10 teachers'' one teacher from French language department and 9 teachers from English language department. We introduced the topic by explaining to the participants the purpose behind the interview. Additionally, we asked for permission to make a record. The teachers'' interview consists of (12) question.

Basically, the first section aims to collect items of personal information. on the example (item01), it seeks to get information about the teachers in terms of degrees in order to see if the high degrees are needed or it is sufficient to be culturally competent with a first degree (i.e. a license). In (item 02), teachers are asked to give the numbers of years they have been teaching foreign languages, because we need to know whether those teachers have already experienced teaching the module of culture. The second section consists of ten (9) questions; seeking information about the teachers perspectives concerning the significance of intercultural awareness and if they do encourage their students to learn the language with its culture

Interviews were made at the level of faculty of letters and languages for both departments (English and French). The interviews were gathered during May from 16th to 19th due to the fact that the interviewees were available in different places at the faculty.

Sampling

Random and Snowball sampling methods were used in the current study, some participants were selected randomly, whereas others were recruited through a snowball sampling strategy (participants were asked to refer to their students willing to participate in the research). As it may seem impossible to collect data of the entire population, a big group of the population was selected to be the sample of this study; therefore, any research demands a sample from the target population.

Participant's Profile

Participants in the actual study were foreign language learners at Ibn Khaldoun University Tiaret, males and females, their ages" average was between 18-24 years old and more, their educational level was license or master from different fields of study (English and French), Besides teachers of both fields whom their educational degree varies. The total number of informants was 100 students and the collected one is 96 students, alongside with the interview that was done with the ten teachers.

Section two: Analysis and interpretation of the questionnaire

Part one: Informants 'Background Information

Question01: Please specify your gender:

Table1: Students" Gender

Option	Absolute frequency	Relative frequency
Male	40	42%
Female	56	58%
Total	96	100%
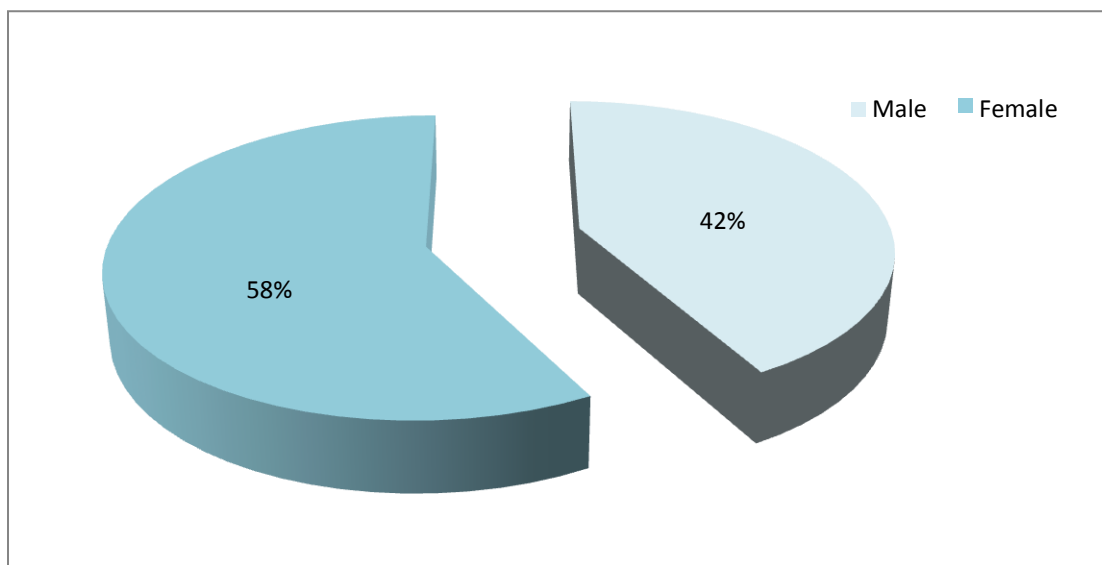
Figure2.1. Students' gender

Interpretation

As shown in the graph and the table, the majority of the participants are females, to a great extent, exceeds that of males in the present sample, which makes 58% of the population, the fact that females are outnumbering than males is perhaps due to their higher interest in knowledge.

Question02: Students' Age.

Table 02: Students' Age.

Option	Absolute frequency	Relative frequency
[18-20]	28	29%
[21-23]	49	51%
24 and more	19	19%
Total	96	100%
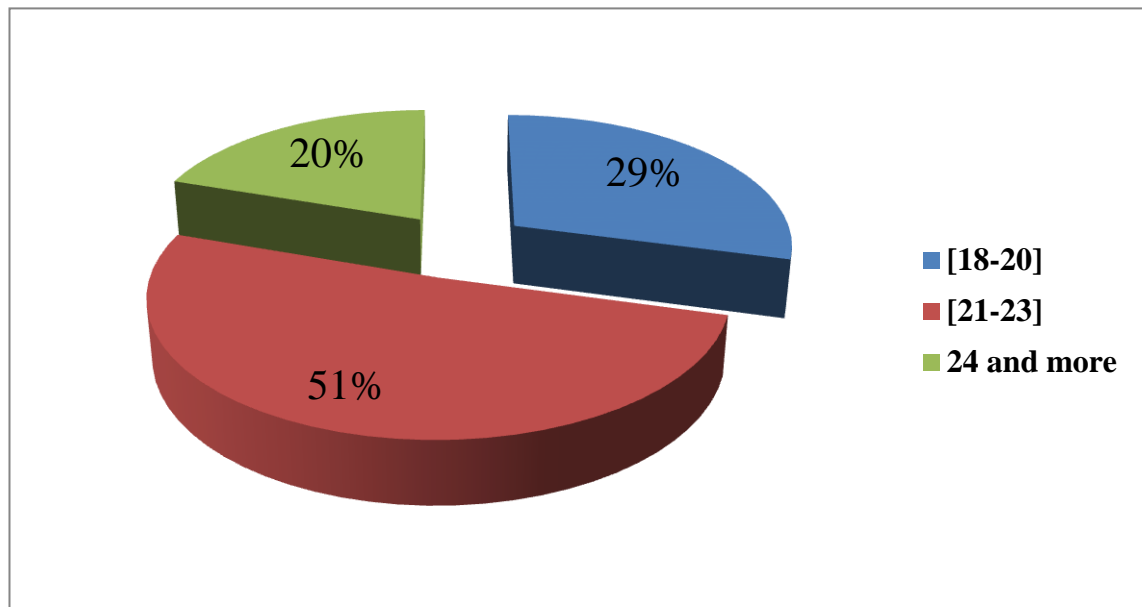
Figure 2.1. Participants' Age.

Interpretation

It is conclusively obvious that the majority are between [21-23] which makes 52% of the population, while less than half of them are between [18-20], the only few remaining are 24 and more.

Questin03: Field of Study.

Table 03: Field of Study.

Field of study	Absolute frequency	Relative frequency
English	**51**	**54%**
French	**45**	**46%**
Total	**96**	**100%**
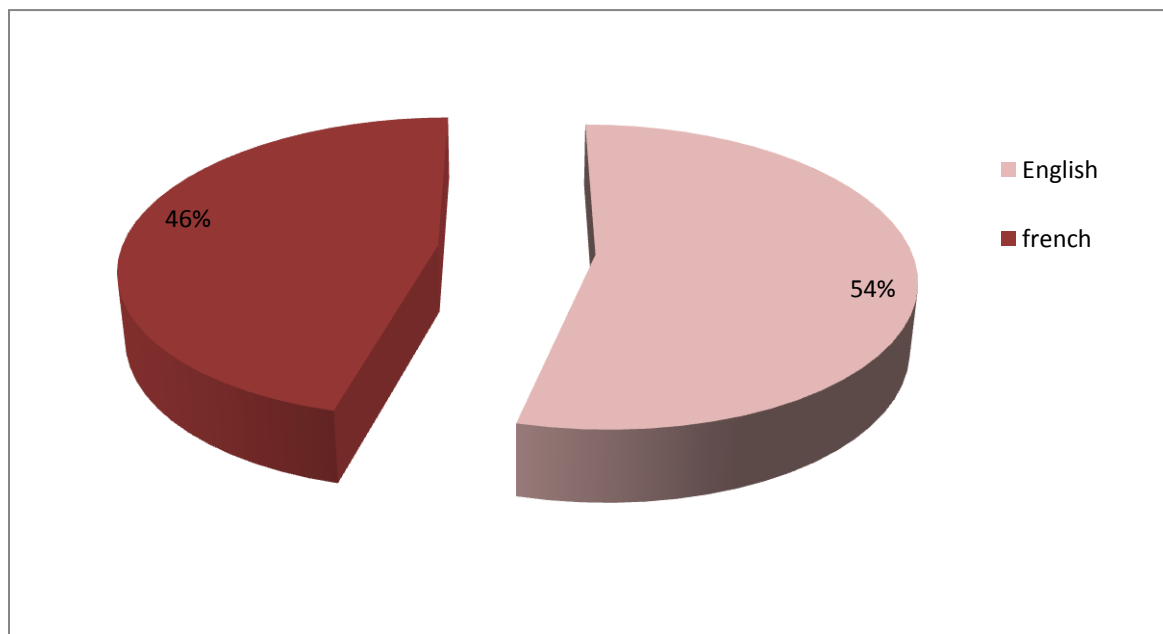
Figure 3.1 the participants' Field of Study

Interpretation

The table and the graph above demonstrate the participants" field of study, where the majority are from the English department, which makes 54% of the whole, the aim behind this question is to figure out whether students from English department are different from students of French department in terms of knowledge, and whether they share the same thoughts concerning the topic research and the questions.

Part two: Attitudes towards Foreign Language and Culture

Question 01: Do you embrace the co-existence of many cultures and codes in Algeria?

Table 01: The participants' embracement of different codes and cultures in Algeria.

Option	Absolute frequency	Relative frequency
Yes	87	91%
No	09	09%
Total	96	100%
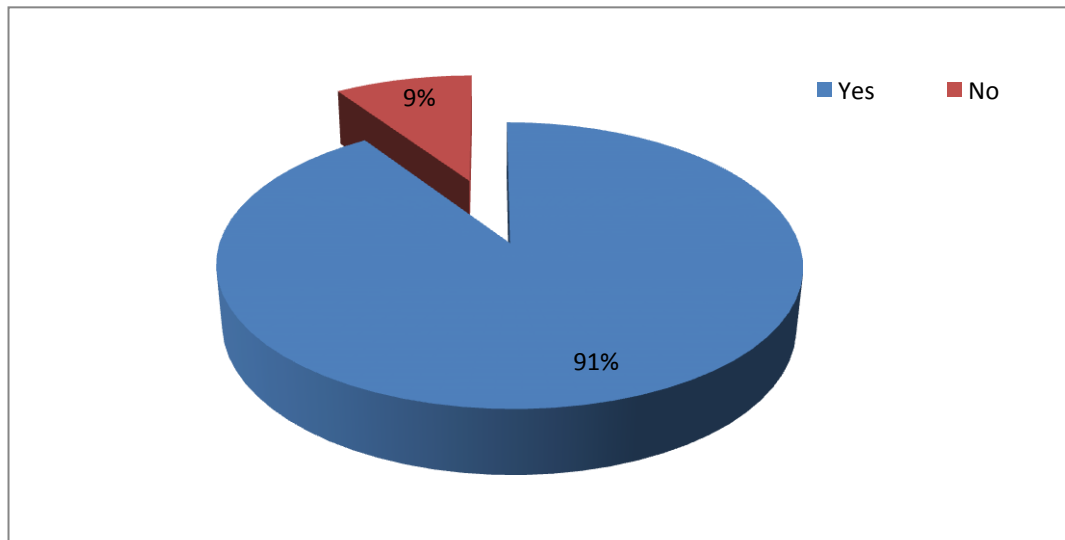
Figure 01: the participants' embracement of different codes and cultures in Algeria.

Interpretation

The table and the graph above demonstrates students" open-mindedness towards different codes and cultures in Algeria, the vast majority answer was yes, which shows that they would like to see the world from different angles, they are more cultivated and opened to others' perspectives. The objective behind this question is to figure out the students 'embracement of others' codes and cultures.

Question 02: do you think that a foreign language should be taught with its culture?

Table 02. Participants" Opinions vis-a-vis Culture Integration in Teaching

Option	Absolute frequency	Relative frequency
Yes	85	88%
No	11	12%
Total	96	100%
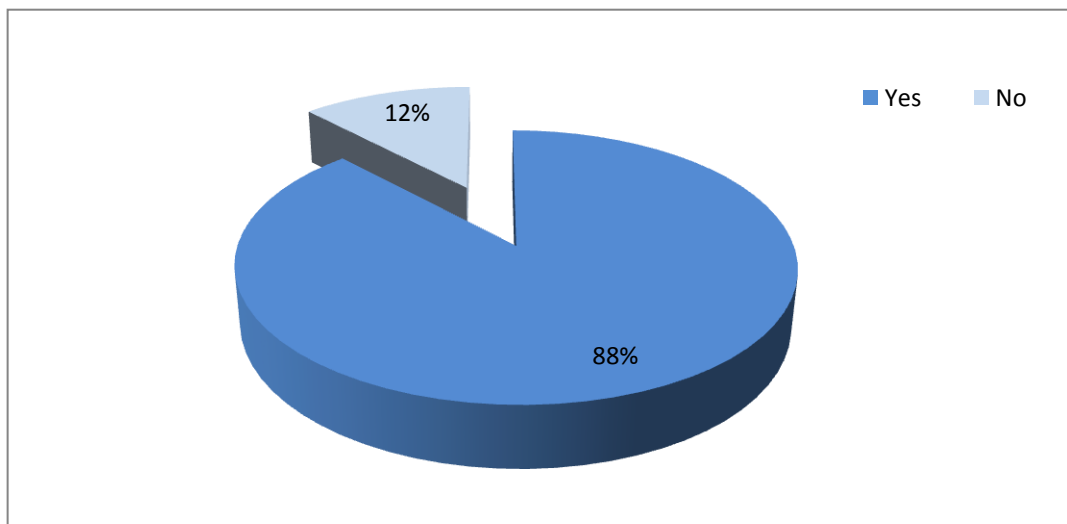
Figure 02. Students 'Opinions vis-a-vis Culture Integration in Teaching

Interpretation

The answers to the question whether or not the participants think that a foreign language should be taught with its culture show that most of the students answer were positive maintaining that:

- ✓ They believe that language does not exist without culture
- ✓ They think that learning the language without its culture will lead to misunderstanding and miscommunication
- ✓ They strongly believe that language is a part of the culture and vice versa
- ✓ They think that learning the language with its culture will guarantee the proper success process of learning.

Students whose answer were „No" vary from:

A) Those who think that teaching culture is useless.

B) Those who would need it only for translation.

C) And those who believe that multi-culturalism ruined the world.

Question 03: Do you think that foreign language learners change their behavior according to the language they are learning?

Table 03: Students' behavior when using a different language.

Option	Absolute frequency	Relative frequency
Yes	64	67%
No	28	29%
It depends	04	4%
Total	96	100%
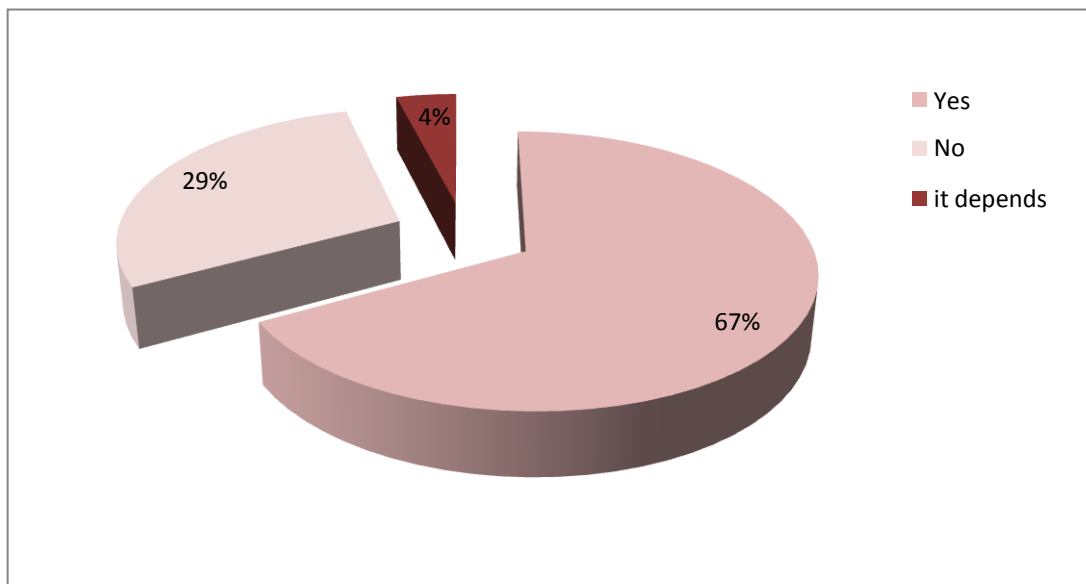
Figure 3.1 participants' behavior when using a different language.

Interpretation

The table and graph above represent students" behavior when using a different language from their own, 69% of the population answer was "Yes" due to the changes, attitudes they observe from their mates claiming that it's as a consequence to their influence by the learning process of the foreign language, while 31% of the sample answer was "No" stating that it"s not necessarily to change their behavior, whereas the remaining 4% of the sample presented said that it all depends to whom they are talking to.

Question 04: Do you think that bilinguals are different from monolinguals speakers?

Table 04: Students' opinion towards monolingual speakers.

Option	Absolute frequency	Relative frequency
Yes	75	78%
No	21	22%
Total	96	100%
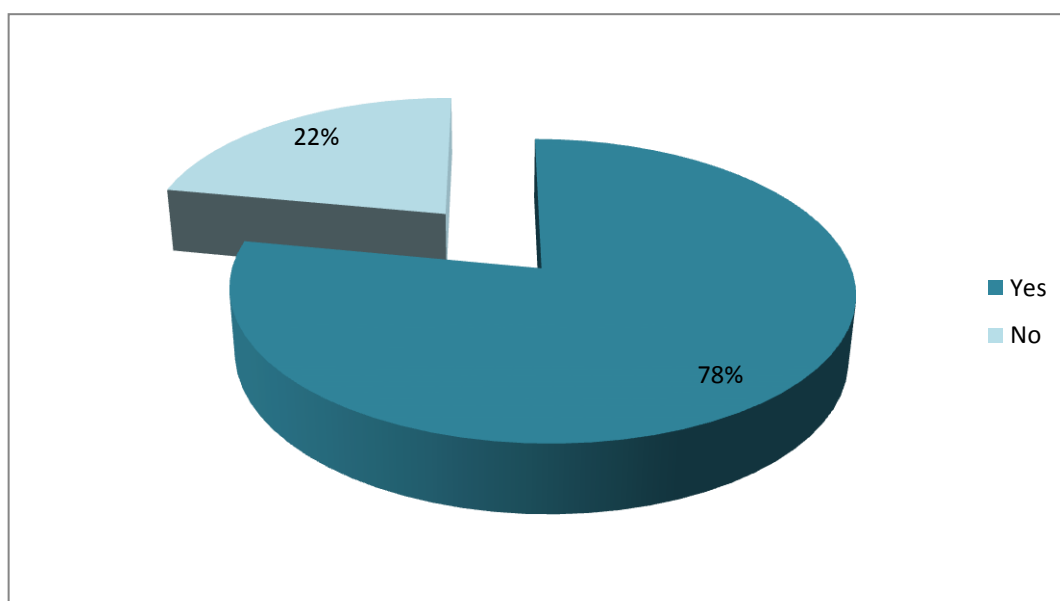
Figure 4.1: Student‟s opinion towards the monolingual speakers.

Interpretation

The question is a close ended question (Yes/No) about whether students think that bilinguals are different from monolinguals speakers or not, the majority response was "Yes" which makes 78% of the whole, while their justification was that those who are bilinguals tend to be more open-minded to other cultures, they have a different vision to the things around them, educated and tolerant, unlike those whom their answer was "No" claim that there is no difference between someone who speaks many languages and that one who does not.

Question 05: What are your attitudes towards monolinguals?

Table 05: Bilinguals „attitudes towards their monolingual partners.

Option	Arrogant	Old-fashioned	Religious	Conservative	Old-fashioned And Religious	Total
Absolute Frequency	13	25	17	37	04	96
Relative Frequency	14%	26%	18%	38%	4%	100%
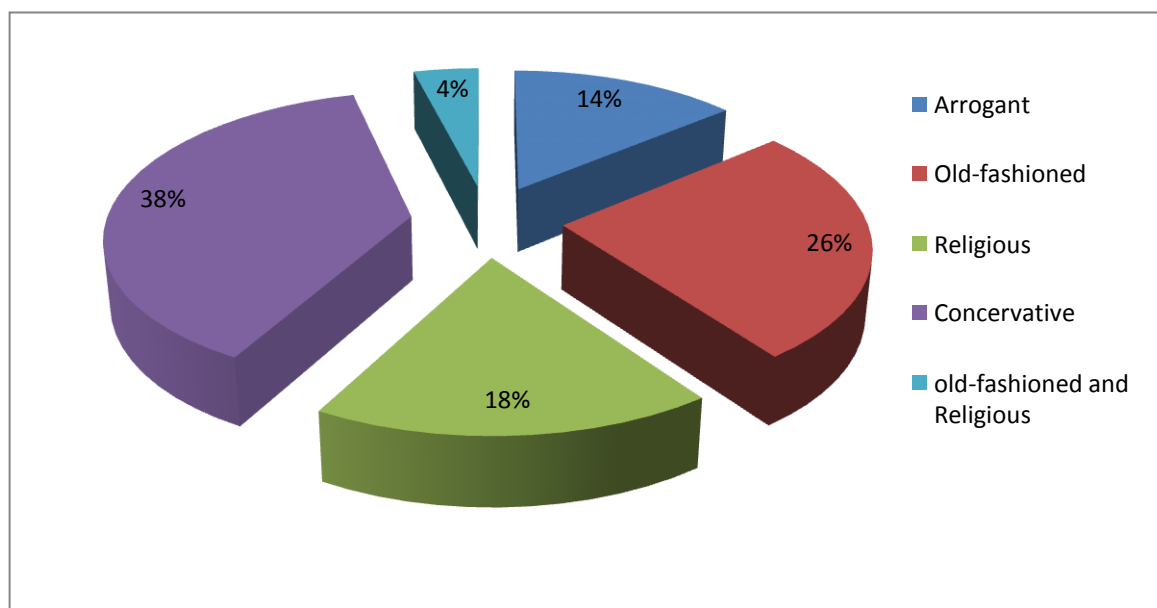
Figure Bilinguals" attitudes towards their monolingual partners.

Interpretation

The question aims at knowing what attitudes bilinguals are holding towards monolinguals, conservative is the most option chosen which makes 39% of the population, some participants said that the monolingual person is someone who is old-fashioned by 27%, and 17% state that he is religious, minority states that he is an arrogant person by a frequency that reach 13%, while the remaining 4% from the sample considered the monolingual person as someone who is both old-fashioned and religious.

Question 06: Which language is more prestigious?

Table 06: Students' Favored Language

Option	Arabic	English	French	Spanish	All of them	Total
Absolute Frequency	15	26	37	02	16	96
Relative Frequency	15%	28%	39%	02%	16%	100%
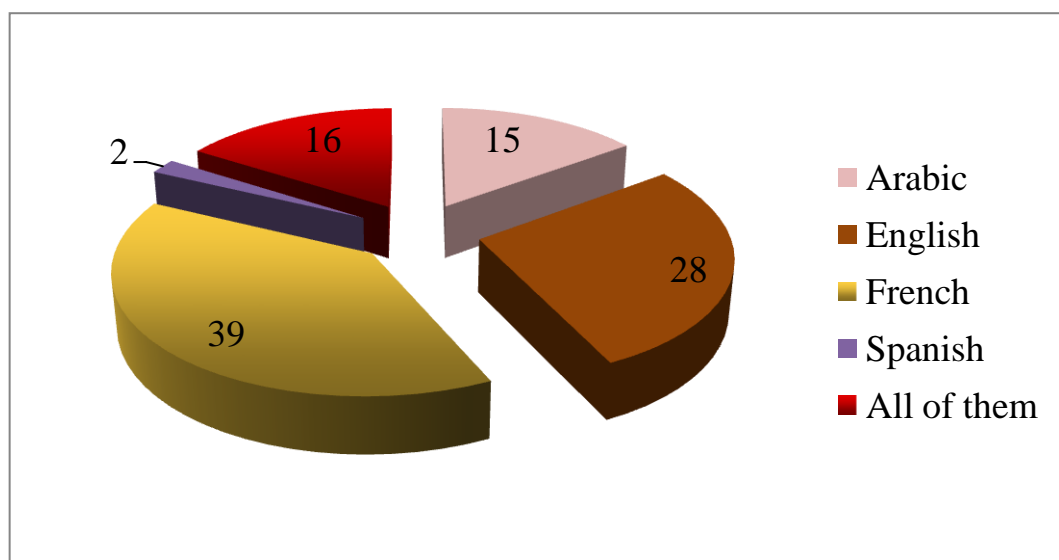
Figure 6.1: **Students" Preferred Code**

Interpretation

The aim of this question is to know which language is favored by the students while they had the choice, most of the students choose the French language as the most prestigious code than the rest of the languages, then there were those who assume that English is the prestigious one considering its international rank, then the Arabic language is selected with 15% of the whole, while only 2% participants choose the Spanish language. The remaining 16% informant claimed that the four languages are prestigious.

Question 07: Does it influence you?

Table 07: Students' influence by the language chosen.

Option	Absolute frequency	Relative frequency
Yes	78	81%
No	18	19%
Total	96	100%
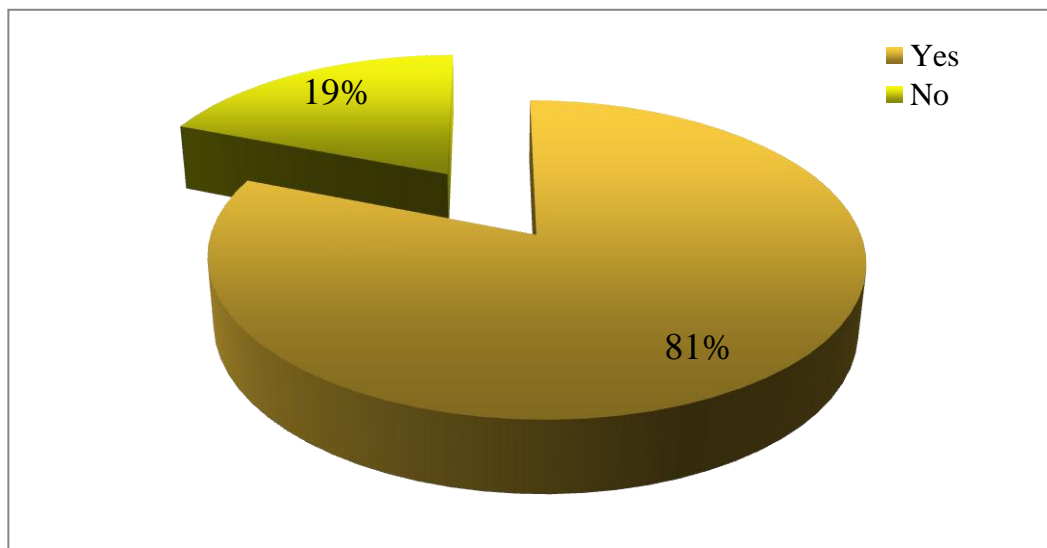
Figure 7.1: Students' influence by the foreign language.

Interpretation

Through this question the researcher wants to know to which extent the foreign language process is influencing the participants attitudes, the majority of the students answer was "Yes" which makes 81% of the whole this prove that the foreign language has a massive impact on the learner.

Part Three: Student's Awareness about the Phenomenon.

Question 01: Does prejudice exist in our educational system?

Table 01: Student's awareness about the phenomenon of prejudice.

Option	Absolute frequency	Relative frequency
Yes	84	88%
No	12	12%
Total	96	100%
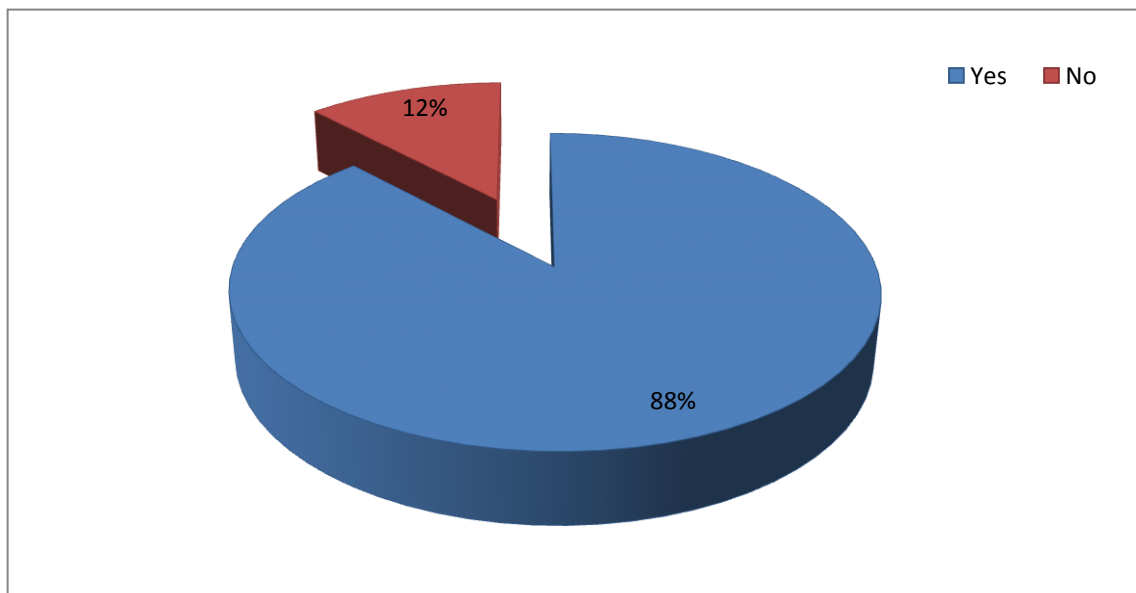
Figure 01: Student's awareness about the phenomenon of prejudice

Interpretation

      This question aims to investigate whether the phenomenon of prejudice do exist in our educational system or not, most of the participants answer was "Yes" which makes 88% of the population, and to those whom their answer was Yes they were provided with other kinds of prejudice to validate their choice, 25% of them claimed that they witnessed an ethnic prejudice, then 22% choice was language prejudice, 20% of the informants observed a religious kind of prejudice, the fourth category noted that the three kinds of prejudice do exist in the educational system by 33% of the population.

Question 02: What factors lead people to prejudice others?

The question at hand is an open-ended type of questions that gives opportunity for the students to provide their own factors that lead people to prejudice others. The aim behind this question is to examine the student‟s perception of the concept prejudice , it should be taken into consideration that the answers provided by learners (English and French) are approximately similar, a massive shortage of participants agree that among the factors that lead to prejudicing others is due to having psychological problems, social factors, cultural factors, religious extremism, others assumed that the category that prejudice others have the belief of superiority and non-tolerance towards different languages, cultures, no respect to other's perspectives which lead them to the prejudice. According to these answers one can assume the reasons behind prejudicing others.

Question 03: Are you familiar with the concept of "Egocentrism"?

Table 03: Student's knowledge about the term "Egocentrism"

Option	Absolute frequency	Relative frequency
Yes	51	54%
No	45	46%
Total	96	100%
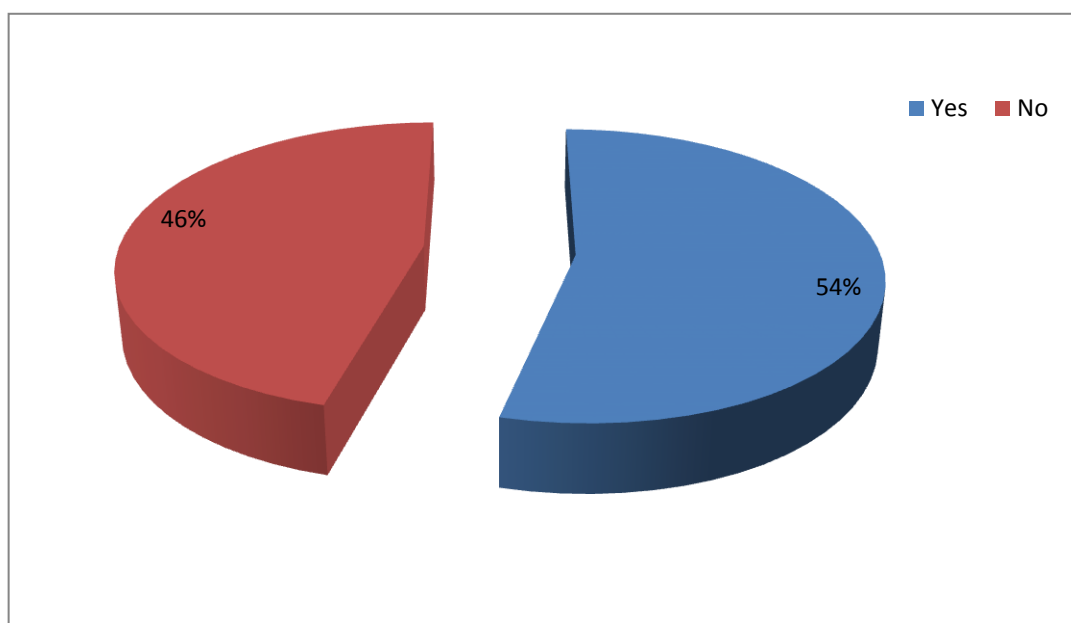
Figure 03: Student's knowledge about the concept "Egocentrism"

Interpretation

Looking at the previous table and graph it is remarkable that the majority have a view about the concept of Egocentrism, which makes 54% of those whom their answer was Yes claim that 16% of them have read about it, 9% noted that their teacher mentioned it, while 8% had it as a lecture, and the remaining 20% from another source. The objective behind this question is to figure out students" knowledge about the mentioned term.

Question 04: How do you perceive your culture compared to western culture?

Table 04: How students perceive their culture in comparison to the western culture.

Option	Absolute frequency	Relative frequency
Advanced	17	18%
Less advanced	43	45%
Primitive	36	37%
Total	96	100%
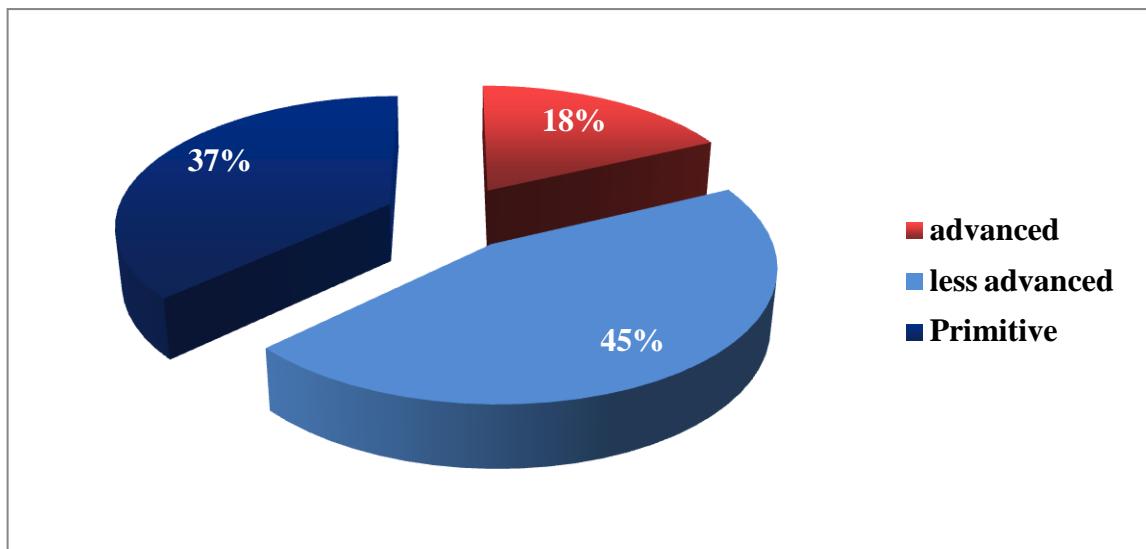
Figure 04: How students perceive their culture in comparison to the western culture.

Interpretation

The graph above demonstrate students'' perception of their culture in comparison to the western culture; the majority''s choice is that their culture is less advanced which makes 45%, alongside 37% consider it to be primitive, whereas only 18% believe that it is advanced. The objective of this question is to determine students'' perception of their culture in comparison to the western culture.

Question 05: Do you have any suggested ways to overcome this phenomenon?

The actual question is an open-ended question, where student are not provided with any option to choose, rather, they are provided with a blank space to fill, the objective of this question is to know to which extent participants are able to overcome the aforementioned phenomenon.

A large number of respondents believe that a person to overcome this issue must learn how to be more tolerant to other cultures and differences as well embracing them and respect people"s perspectives, some suggested that the topic research must be taught at schools and universities, to evade any kind of obstacle in the learning process. An example from the answers says, "parents should teach their children that there are different cultures in this world and each culture has its own special features". However, some participants suggested that there must be more open-mindedness, more knowledge about other cultures, acceptance of people who are different, less reliance on outdated interpretations of religious, acceptance of progress.

Section Three: Analysis of the Interview

- **Aims of the interview**

This interview seeks to get the possible benefit from the teachers'' views concerning the significance of intercultural awareness in FL classes. We also opt for raising the value of intercultural communicative competence in FL classes for both students and teachers in order to eradicate miscommunication problems and make the process of learning FL run smoother.

Part one: Personal Information

Number of the interviewee	Educational degree	Teaching experience
Teacher 01	Master degree	3 years
Teacher 02	Doctoral degree	7years
Teacher03	Doctoral degree	7 years
Teacher 04	Doctoral degree	19years
Teacher 05	Doctoral degree	23 years
Teacher 06	Doctoral degree	7 years
Teacher 07	Master degree	5 years
Teacher 08	Doctoral degree	4 years
Teacher 09	Doctoral degree	3 years
Teacher 10	Doctoral degree	15 years

Table 14. Teachers 'Degree and work experience.

The teachers who are involved in the present work have different genders are as follows:

Nine males and one female, most of our collaborators hold a doctoral degree while the other two hold master degrees. Furthermore, the duration of the interview was around eight to eleven minutes, besides we have spent more than one hour making the interview with the French language teacher.

When we come to their teaching experience most of the participants have a long career in the domain of teaching. Starting from 27 to 23 years some others have been teaching for 19 and 15 years as the rest of the teachers are around 3 to 7 years teaching in university. As a conclusion for

This section, the diversity that our simple gathered from the different genders to the different degrees and experiences enable us to insure that our research will be provided with fruitful views and reliable data.

Part Two:

Question 01: Are you familiar with the concept of egocentrism?

Teacher01: no not very often.

Teacher 02: no I'm not familiar with it.

Teacher 03: not much.

Teacher 04: not at all.

Teacher 05: no it is a new concept for me.

Teacher 06: yes somehow.

Teacher 07: linguistically speaking but not technically speaking in the world of teaching.

Teacher 08: in what sense? Can you explain more?

Teacher 09: after you explained now I'm familiar with it.

Teacher 10: justement c'est Mon thème de recherche.

Comment: mainly the common answers for this question are nearly the same, among the ten teachers only one teacher of the French language declared that he already passed by the term of "egocentrism" however the rest nine teachers could not offer us with sufficient answers.

Question 02: Are your students motivated to learn about fl culture?

Teacher 01: not all students are motivated to learn about the culture, some needs to get motivated by teachers. As certain learners prefer to follow the autonomous learning approach which contains an intrinsic motivation that pushes them to be curious about other cultures.

Teacher 02: in here we cannot guess because we need to speak reality, we are still stuck with the language skills. Many students are still struggling with language issues, so how can we move with teaching the culture? And according to my experience when I taught culture as a module I have noticed that learners where extremely excited to get more knowledge of other cultures.

Teacher 03: what I have observed at the university level students are not aware of the inclusion of culture in their learning, of course it is the teacher's responsibility to make them aware of the importance of culture in fl learning.

Teacher 04: well I think this generation does because I belong to the 19th century though I'm not confirmed because we cannot generalize in science but I think they are.

Teacher 05: of course they are but it depends on whom they are going to face the teacher can play a vital role as an intrinsic motivation.

Teacher 06: undoubtedly, they are I have noticed this during my 3 years teaching experience.

Teacher 07: absolutely they are highly motivated to learn about the culture.

Teacher 08: to some extent yeah, they have a positive attitude toward knowing the foreign culture.

Teacher 09: definitely most of learners have amazingly responded to discover new things about the different culture.

Teacher 10 : ça dépend pour les apprenants de la langue française il ya certain membres qui ne sont pas intéressé donc automatiquement ils ne sont pas motivés.

Comment : The overall point of views of this question are approximately the same, most of them confirmed that their students are highly motivated toward learning the culture of the English as a foreign language others stated that it depends however the French language teacher claimed that not all of his students are enthusiastic about knowing the French culture.

Question 03: Do you believe that cultivating intercultural awareness is necessary in language teaching?

Concerning this question which was given to all teachers, the common idea which all teachers agreed that including intercultural awareness among students is a crucial part of language. The teachers' answers are classified as follow:

Teacher 01: yeah for sure, when studying the language learner have to be aware at least of the English culture in order to make a distinct between the American culture and Britain culture.

 Teacher 02: I consider it as a good question, it is really important to cultivate intercultural awareness not only for learners but teachers also, because if you want to assess the intercultural competence of some teachers, you may find that they lack intercultural competence.

Teacher 03: of course, I believe that it is a must and it concern both teachers and students; the majority of the learners have average awareness because of the lack exposure. They have to surround themselves all time by English (reading, writing, and listening) but the most effective way is to live in the host culture in order to be culturally competent.

Teacher 04: very true, sometimes I teach in mixed cultural classroom so you are obliged to know minimum their cultural background, so I don't offense them by words or gestures because you don't know their culture.

Teacher 05: confirms the question by answering "absolutely especially when we talk about modern teaching which is all based on functionality and functions here is 1 building culture, preparing the student for real life communication, the best way to do that is to integrate the target language.

Teacher 06: yes, we should adopt new methods in teaching cultures particularly the target one.

Teacher 07: it is necessary to raise intercultural awareness among students in order to avoid ambiguities for further meeting with different culture members.

Teacher 08: totally agreed by saying it is necessary for one hundred percent because the teaching of language requires the culture teaching at the same time.

Teacher 09: it is extremely important point that students must focus on.

Teacher10 : d'abord il n'a pas de langue sans culture, on apprend une langue pour communiquer et avoir la compétence de la communication il faut avoir développé deux types de compétence la compétence linguistique et culturelle.

Comment: addressing this question to the teachers is a way better to knowing how much do teachers take the necessity of including intercultural awareness in fl classes.

Question 04: what are the major problems existing while teaching the culture of a foreign language?

Teacher 01: the linguistic interfere the learner still think in his mother tongue when speaking or writing in f language.

Teacher 02: teacher may get lost whether teaching the culture or the language.

Teacher 03: the ignorance of culture and most of the time even teachers don't know pretty enough about the foreign culture.

Teacher 04: merely the problems are on the pragmatic norms because we as teachers of fl we are not accustomed we don't know pretty enough we don't use some words in their right context.

Teacher 05: I started as good teachers now I feel that I didn't carry on improving .these are real challenges. We have teachers but they don't continue improving themselves. (Training teacher side).

Teacher 06: high school learners when I taught them radicross and radicrosses I observed negative reactions. They started attacking me; they didn't accept being taught Christianity (religious problems).

Teacher 07: some students are unfamiliar with the cultures of the native speaker they don't differentiate between British culture and American culture.

Teacher 08: some students don't make efforts at home.

Teacher 09: problems with translating, they tend to translate their Arabic dialect to English.

Teacher 10 : le système scolaire algérien n'a jamais encouragé l'enseignement de la culture étrangère. Le problem est idéologique.

Comment: teachers introduced multiple challenges concerning the plan of teaching culture.

Question 05: In your opinion could a FL learner become a good communicator without knowing the cultural background of his communicative partner?

Teacher 01: it is impossible to reach mutual intelligibility with someone who is totally different from you, learning about someone else culture is a clue for a long successful communication.

Teacher 02: in here it is up to the goal of the learner, if he is studying in order to communicate with native speakers, in this case it is a must .it stands on each one's goal behind studying language .we should develop cultural awareness among our community first then with foreign ones.

Teacher 03: even if they are well qualified in grammar they can't perceive certain contexts at the level of culture .they must take a look on how his communicative partner view and think.

Teacher 04: if you don't know the origin of your interlocutor you will face problems in the communication background.

Teacher 05: it depends on my cultural knowledge background and his culture. I can meet an English person for the first time and we get a long or I can meet someone else from same nationality for the seventh time and still we don't get along.

Teacher 06: modern method language teaching focuses on modern interculturality fl learners should master this intercultural competence.

Teacher 07: they will arise intercultural miscommunication.

Teacher 08: I think it is impossible because they will undoubtedly face clash between cultures.

Teacher 09: I don't think so; he has to study from where his interlocutor is coming from to make sure he will succeed in that conversation.

Teacher 10 : l'enseignement d'une manière générale n'as pas la compétence culturelle.

Comment: teachers' perspectives toward this question were generally equal, they believe that it is better being acquainted to other cultures.

Question 06: to what extent you think your learners are culturally competent?

Teacher 01: till now as my humble secondary year students very limited number who seems culturally competent while the majority of them are clearly not.

Teacher 02: I think and one hundred percent sure that if students do not have the module of culture during their program they won't take the concept of culture as a whole seriously.

Teacher 03: I don't think so because they are learning English in an environment which is not very supportive.

Teacher 04: they are competent to certain extent in terms of globally speaking (movies, music) however I don't think at the level of language.

Teacher 05: I believe now with the openness on social media, we can meet learners who have friends from different cultures on social media (Korea, Japan, India….).

Teacher 06: they are somehow weak not really.

Teacher 07: their knowledge about the culture let me say weak.

Teacher 08: the majority are not.

Teacher 09: not really but it depends, some students have worked hard on improving interculturally. Others even if they are well competent they don"t show it maybe.

Teacher 10 : si tu n'as pas la compétence culturelle avec ta compétence linguistique tu ne peux rien faire.

Comment: diverse views were given. Some teachers believed that even teachers lack the intercultural competence; others think that due to the technology their students are good to certain extent. However the majority of teachers pointed out that their students are weak at the level of culture.

Question 07: what kind of bias do you observe among students while teaching?

Teacher 01: quotations, exams …

Teacher 02: I haven't witnessed this bias.

Teacher 03: in what bias!

Teacher 04: I think ethnic and regional problems.

Teacher 05: a teacher being aware of the differences of learners (activist, introvert, and reflector) the job will be very easy but if teacher lacks awareness biases will come to service.

Teacher 06: first and before all else teachers need to know about their students cultural background. We still face those stereotypes, biases especially regional ones.

Teacher 07: some discrimination it can be ethnicity, regional, stereotypes though you try to overcome it but it still stuck to the mind.

Teacher 08: the majority are not interested.

Teacher 09: in different conditions yes.

Teacher 10 : l"étudiant vient avec des préjuger qui apparaissent avec le temps l"éducation, l"école, la famille, l'idiologie, il est grandit avec une idée faut concernant les gents et la langue (il considère la langue française la langue de l'énnemie et de colonisateur).

Comment: among ten teachers only five succeed at understanding the concept of bias.

Question08: What are the differences between ethno-relativism and egocentric FL learners?

Teacher 01: I have no idea about the concepts you mentioned can you explain more.

Teacher 02: of course ethno relative character win the communication no matter how his communicative partner is different than him , however egocentric character does not even recognize that he is making people around him uncomfortable. He is only treated based on his level of perception.

Teacher 03: I have no idea about those two concepts.

Teacher 04: the egocentrism former feels that he is better than the other so he doesn't create any kind of humper learning and do not collaborate communicatively. Relativism character contributes to make the learning process collaborative and pumper.

Teacher 05: ethno-relative students are most of the time active and they are ready to expect and accept than the counter part because someone who has a complex will automatically keep silent.

Teacher 06: while teaching when I provide my students with examples from my perspectives the ethno-relative one accepts them unfortunately egocentric ones are somehow closed.

Teacher 07: I haven't notice this among my students.

Teacher 08: Ethno-relative is someone who opens up space for others to express themselves rather than egocentric individual who is basically self-centered.

Teacher 09 : no idea.

Teacher 10 : egocentrique as une relation avec la psychologie c'est quand l'individu n'accepte pas les gents qui sont différents pour lui par contre le relativisme c'est quelqu'un qui a un esprit ouvert pour les autres il respecte tout les variations des cultures.

Comment: approximately teacher's responses rely on one idea in which they see the egocentric character in a pejorative manner, whereas the ethno relative person is the teachers" favorite personality.

Question 09: what are the approaches you follow in teaching culture?

Teacher 01: I would like if English is taught with its culture but of course without forgetting our traditions and origins because once they get influenced by the foreign culture they may completely forget theirs.

Teacher 02: the approach I follow when teaching the culture is the student centered approach.

Teacher 03: I give those examples and talk to them my experience visiting England.

Teacher 04: I like Michael Byram approach the intercultural communicative approach to find the secret mixture between language and culture.

Teacher 05: I take from each approach an idea and apply it in different cases.

Teacher 06: I'm a big fan of ICTs, I use many tools overhead projectors, I present them videos, short movies, stories about other cultures , pumper(addressing letters to people from all over the world) students from Tiaret exchanging letters with Turkish , Ukrainians ….

Teacher 07: I teach linguistics but I like the modern approach of intercultural communicative competence approach. I try to tell them from time to time the history, literature of the language to some extent.

Teacher 08: when teaching oral session, I always try to integrate foreign cultural examples to make student know and have an insight about the other culture.

Teacher 09: I use the comparative approach between two languages and cultures.

Teacher 10 : pour faire réussir l'apprenant, je les encourage a ce documenter a regardé les informations dans une chaine étrangère, et aussi apprendre a travers la télévision je vois que la télévision est une bonne moyenne.

Comment: Here the teachers' views were varied because each teacher prefers a different way of teaching.

Question 10: In your opinion, if teachers encourage their students to learn the culture of FL, would it be more effective for their learning?

Teacher 01: well, I encourage them to make sure to understand the culture in order to avoid ambiguity and miscommunication but without adopting it and totally forget their identity.

Teacher 02: teachers need to be interculturally aware so that they can provide their students with beneficial techniques to reach the mutual intelligibility.

Teacher 03: many teachers lack the knowledge about the culture; in fact I encourage both teachers and students to take the significance of the culture into account.

Teacher 04: including new methods by showing videos will help the learner rise up his level in terms of culture.

Teacher 05: encouraging him is one thing but the important is to include him and consider him as a part of the process.

Teacher 06: of course I myself found it more effective when I interfered my students with the British people it gives them even more positive attitudes to be curious of learning about more cultures.

Teacher 07: definitely I do agree with this point.

Teacher 08: yes, I strongly agree. A teacher needs to include the importance of interculturality for the purpose of avoiding stereotypes and cultural shock.

Teacher 09: I"m with the idea, teachers play a vital role on the learners" competencies.

Teacher10 : absolument oui, le rôle des enseignants c'est de guider et préparer leur apprenant pour être un futur communicateur compétent.

Comment: teachers have positive attitudes toward integrating culture in fl sessions.

2.7 Conclusion

The major goal of this chapter is to explain the methodological ground of the research and the data analysis obtained, where it supplies a research design, research methods, and data collection carried out. Then, it explains the approaches used to collect the data. The objectives behind using the questionnaires and interviews are detailed, moving to the sampling method and the target population and finally the analysis of the the questionnaire and the interview.

Chapter III

Discussion of the Findings and Recommendations

Introduction

The present chapter is devoted to the discussion of the findings gathered from collecting both the qualitative and quantitative data obtained through the procedure of the research, whereby their analysis is done in exploratory phases. The chapter deals with the discussion of the students" questionnaire findings, and the discussion of the interview results. Then tackling the limitations of the study, finally, the chapter ends with recommendations and suggestions for further research.

The Discussion of the Participants" Questionnaire

The extensive purpose of the current research examines the learners" perceptions of the egocentrism on foreign language learning. Furthermore, it investigates students" and teachers" attitudes towards integrating culture in teaching. To implement the study, the researchers used different research methodologies, a questionnaire for students and an interview with a recording tape for teachers whereby the previous data have been gathered and analyzed quantitatively and qualitatively. The questionnaire was administered to a randomly selected sample of 100 foreign language learners, it is through its analysis that the researchers coped to draw an evident conclusion about students" perception of the term "Egocentrism".

First and foremost, the questionnaire used is composed of three rubrics moving from general to specific, the first four questions were addressed to the students background information, the substantial question of the first section from the questionnaire is the field study of the informants, since the research is meant for foreign learners both French and English languages, the reason behind it is to explore whether learners of English language are different from learners of French language in terms of knowledge, thoughts, beliefs concerning the research questions.

The questionnaire was used as an essential tool in order to collect more information from foreign language learners.

From the analysis of the second section of students" questionnaire that focuses on the attitudes of foreign learners towards the foreign language and culture, we obtained that a large number than half of the total of the respondents do have willingness regarding the teaching and learning culture alongside with its language (Q2). Additionally, inward learners enthusiasm of interpreting such topics will guarantee the development of the procedure of learning, most importantly because they believe that there is a tight relationship between language and culture. According to the respondents" answers, foreign language learner should be outdated to the different aspect of progress and knowledge in order to evade any kind of conflicts concerning process of communication and understanding, in whatever way, the learners" perceptions towards their own culture has not changed where they are being exposed to the target culture. Where the section tackled other questions their objectives were mainly about learners attitudes towards their communicative partners (Q4&5), which encourages empathy and respect.

The third rubric was investigating the students" awareness about the topic research phenomenon. In this section the researchers" aim was to find out whether students have any background knowledge about the concept Egocentrism and whether their answers were reliable, another remarkable conclusion is that the majority of students are familiar with the concept where some read about it, others their teacher mentioned it, others had it as a lecture (Q4).

Summing up, students provided myriad suggested regarding the ways to overcome the aforementioned phenomenon where most of them agreed that the learner must be open-minded, tolerant, and receptive to new ideas and thoughts of others surrounded by him, despite the importance of culture teaching which paves the way for an appropriate procedure of learning a language**.**

The Discussion of the Interview Results

In this area of study, all given answers, ideas, and opinions about the necessity of cultivating intercultural awareness in language teaching during the interviews addressed to FL teachers revealed that teachers rely on one idea in which that their students have positive willingness and enthusiasm toward knowing about the cultural background of others. As well they all agreed that integrating intercultural awareness among students is a crucial part not only for language teaching but also for the process of communication. On the contrary teachers were not being well-known about the concept of egocentrism until we provided them with explanations.

Another interesting point teachers spoke out was about the students" lack of intercultural communication, they mentioned that they face multiples challenges while teaching; the given issues were mainly about FL teaching process. respondents think that the Algerian educational system have never encourage FL teacher to include the module of culture in their classes for this reason teachers are not being aware about the significance of intercultural competency in the process of communication. On the other hand, they believe that students even teachers of foreign languages in universities generally experience some kind of biases such as regional and ethnic ones. In this regard, they claimed that it is better for both FL teachers and learners to be acquainted to other cultures in order to avoid the ambiguity in communication and the issue of egocentrism.

According to the analysis obtained, it was remarkably seen that the overall point of view of the teachers were approximately similar, they see the egocentric individual in a pejorative manner whereas the ethno relative person is their favorite character.

To conclude, teachers showed positive attitudes toward integrating and cultivating intercultural communication in their classes. Furthermore, in order to stop and eradicate the phenomenon, teachers suggested plenty of solutions where all of them agreed that guidance, support and

encouragement start from teachers stating that a great teacher include his students as a part of the learning process.

Recommendations

The analysis and the interpretation of the data collected to study the Impact of Egocentrism on Foreign Language Learning reveal that both students and teachers have positive attitudes towards integrating culture alongside language teaching in order to evade any kind of obstacles encountered in the process of learning and communicating such as "Egocentrism". In this section, general suggestions and recommendations are provided for an effective integration of culture dimensions in the curriculum. Throughout the chapters of this study, the following recommendations are suggested:

-To change how culture is viewed by learners, teachers ought to share their cultural experiences with their students.

-Learners" attitudes and emotions towards the foreign language and culture and its people should be softened by their teachers, which permits them the success in their intercultural communication where it is going to be raised.

-Learners should be provided with diverse techniques from their teachers for the purpose of getting used to the target culture.

-Learners cross-cultural awareness about the differences and the similarities between their culture and the foreign culture must receive a considerable attention by teachers then highlighted for students.

-Cultural dimensions should be taught along with the vocabulary items.

-Recently, a myriad of people are interested in learning foreign languages for several purposes, thus, there must be appreciation of the culture of the target language, where the role of decision-makers (designers of the program) is vital to come up with ways to include culture in the educational system, such as the module of language and culture that must be taught from the very beginning of the process of learning, regardless of the role of family in the individual"s personality, which is the most significant influence in his social life.

- Teachers play an essential role in the process of training therefore they are supposed to be exceedingly competent culturally with the intention of preparing ethno relative learners for further real life communication.

- Teachers must teach culture implicitly.

- It is crucial for teachers to emphasize openness on the students" part, and show them

-That there is no shame in getting to know different cultures and different people with different orientations to raise their awareness as language learners and to eradicate egocentric mentality.

-Any language teacher should have a rich and vivid cultural knowledge that can serve his/her teaching mission and be adequate enough to provide his/her pupils with the necessary cultural content, that eventually enrich pupils" curiosity and give them a push that motivates them to have the eager and willingness to know more about the foreign language; it is also recommended for educational ministries to encourage and organize study visits for teachers so as to provide pupils with an authentic and new sources of knowledge.

- Language and culture are two faces in one coin. Therefore, introducing culture to FL learners is not an option but rather an obligation.

-Teachers are recommended to bring the cultural aspect of the language to the forefront of discussion with students whenever possible.

- If every lesson is considered as an adventure from teachers to learners this will help them explore ethnic, art and culture and take them away with exiting ideas and revolutionary perspectives.

- A great teacher inspires and involves his students to transform their mindset from egocentric to the way of ethno-relative.

Limitations of the Study

In actual facts, we faced plenty of challenges and limitations all along the process of conducting this research. First, when delivering the students" questionnaire, we encountered a problem in finding students, due to the fact of the existence of the pandemic students are not available all the time since they study with classes, then they went on strike so we had to wait, equally when we distributed the questionnaires, some participants took it with them, others refused

to answer, and some did not finish even the first part of the questionnaire, concerning the second instrument the interview some teachers refused, others criticized the topic, among over than 40 teacher, only 10 teachers accepted to collaborate. Furthermore, the time constraints is another obstacle that we faced during conducting this piece of research, it prevents us to use diverse research methodologies. Additionally, teachers were not able to be acquainted with the concept of egocentrism accordingly their responses were unclear to some extent, we were obliged to explain the term over again.

Conclusion

The chapter at hand has been mainly concerned with the major results of the quantitative and the qualitative data which are discussed in the examination of the investigation of the impact of egocentrism on foreign language learning. Hence, the present chapter has scrutinized and examined the analysis and the discussion of the findings yielded by the research tools. Finally, we suggested some points for further research, as we shed light on the limitations of the study conducted.

General Conclusion

The present study attempts to investigate measuring the impact of egocentrism as an intercultural notion on foreign language learning in the faculty of letters and languages for both English and French departments at Ibn Khaldoun University of Tiaret. It is mainly constructed upon two hypothesis that are "if foreign language learners took into account the importance of intercultural competence, the process of learning and communicating would be more effective", in addition we hypothesized that "teachers need to encourage their students to be acquainted on other cultures so that the issue of miscommunication and egocentrism will be evaded". The main concern of our research was to investigate to what extent foreign language learners are being egocentric toward their communicative partners.

The study at hand was divided into two main parts theoretical and practical part. The first chapter is devised into two sections. The first section proceeds by presenting the concept of both language and culture also we gave a profound explanation of the relationship between both (language and culture). The second section was about the intercultural communication where we mentioned the significance of intercultural communicative competence and the intercultural awareness which was highly regarded as the basis of communication. We moved to explore the outcomes of cross-cultural communication where we shed the light on the concept of" egocentrism" as one the principal barriers. We concluded the chapter by explaining the importance of intercultural communication and giving accurate solutions to overcome the aforementioned barrier. The second chapter was allocated to the description of the research methodology and data analysis in which we analyzed the data gathered from the questionnaire for random foreign language learners and the interview we designed with sufficient number of teachers.

Furthermore, to carry out this study the third chapter was devoted to the discussion of the findings of the obtained tools where we provided numerous recommendations for future foreign language learners as well teachers.

The necessity of acquiring a second language appear to increase day after day, yet teaching a foreign language does not stand only on the linguistic norms such as: phonology, syntax and structure. However, it requires also teaching its culture as they are two faces in the same coin. Since the major purpose of teaching the language is for the sake of communication. Thus, including cultural insights inside the classes will help in building open-minded generation that enables them to be culturally competent, tolerant and modest toward any different culture.

Based on the obtained results from the administered questionnaire and interview, we can say that our hypotheses are confirmed. We conclude by maintaining that it has been found that foreign language learners in both departments English and French are not being egocentric instead they are aware about the existence of variant cultures as well they believe that a good communicator must be open to the diversified ideas of others. Additionally, teachers have confirmed the second hypothesis which is "teachers need to encourage their students to be acquainted on other cultures so that the issue of miscommunication and egocentrism will be evaded. It is highly recommended to integrate culture with language and introduce cultural awareness to learners in order to prevent mis-understanding and mis-communication.

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Appendices

Appendix A

Students" questionnaire

Dear students,

You are kindly invited to participate in our survey. The purpose of this questionnaire is to investigate the impact of egocentrism on learning among foreign language students at Ibn Khaldoun University, Tiaret. Your answers are highly confidential.

Choose the right answer by putting (X) in the box.

Part one: Informant's personal information

1) Gender: Male   ☐   Female   ☐

2) Age: 18-20   ☐   ☐   21-23   ☐   24 and more

3) Field of study: English   ☐   French   ☐

Part two: Attitudes towards foreign language and Culture

1) Do you embrace the co-existence of many cultures and codes in Algeria?

   Yes   ☐   ☐   No

2) Do you think that a foreign language should be taught with its culture?

Yes   ☐   NO   ☐

Justify please,

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

3) Do you think that foreign language learners change their behavior according to the language they are learning?

……………………………………………………………………………………………………
……………………………………………………………………………………………………
…………...

4) Do you think that bilinguals are different from monolingual speakers?

Yes ☐ No ☐

If yes, in what way?

....
....

5) What are your attitudes towards monolinguals?

Arrogant, Old fashioned, Religious, Conservative

☐   ☐   ☐   ☐

6) Which language is more prestigious?

Arabic, English, French, Spanish

☐   ☐   ☐   ☐

7) Does it influence you?

Yes ☐ No ☐

Part three: Students' awareness about the phenomenon

1) Does prejudice exist in our educational system?

Yes ☐ No ☐

If yes, what kinds of prejudice do you see around you?

Language prejudice   ☐

Ethnic prejudice   ☐

Religious   ☐

2) What factors lead people to prejudice others?

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3) Are you familiar with the concept of "Egocentrism"?

Yes ☐ No ☐

How have you heard about it?

-you read about it

-your teacher mentioned it

-you had it as a lecture

Another source…………………………………………………………………………………….

4) How do you perceive your culture compared to western culture?

Advanced, less advanced, Primitive.

☐	☐	☐

5) Do you have any suggested ways to overcome this phenomenon? Mention them, please!

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Thank you very much for your collaboration.

Appendix B

Teachers" interview

Section one: Personal information

1-what is your academic degree?

2-work experience, how many years have you been teaching?

Section two: About teaching a foreign culture

1- Are you familiar with the concept of egocentrism?

2- Are your students motivated to learn about the FL culture?

3-do you believe that cultivating intercultural awareness is necessary in language teaching?

4-what are the major problems existing while teaching a culture of foreign language?

5-to what extent do you think your learners are culturally competent?

6-in your opinion can FL learner become a good communicator without knowing about the cultural background of his communicative partner?

7-what kind of bias do you observe among students while teaching?

8-what are the differences between ethno-relative and egocentric FL learner?

9- In your opinion, if teachers encourage their students to learn the culture of FL, would it be more effective for their learning?

Thank you for your collaboration

Interview avec les professeurs

Section 1:information personnelle

1- Quelle est votre diplôme universitaire ?

2- Depuis combien d'années enseignez-vous ?

Section 2 : sur l'enseignement d'une culture étrangère

1-connaissez-vous le concept d'égocentrisme ?

2- vos élèves sont-ils motivés à découvrir la culture de la langue étrangère ?

3- pensez-vous que cultiver la conscience interculturelle est nécessaire dans l'enseignement des langues ?

4- quels sont les problèmes majeurs rencontrés lors de l'enseignement de la culture d'une langue étrangère ?

5- A votre avis, un apprenant d'une langue étrangère pourrait-il devenir un bon communicateur sans connaitre les antécédents culturels de son partenaire communicatif ?

6-Quel sont les préjuger observez-vous parmi les étudiants pendant que vous enseignez ?

7- quelles sont les différences entre les apprenants de la langue étrangère ethno relativistes et egocentriques ?

8- Quelles sont les approches que vous suivez pour enseigner la culture de la langue étrangère ?

9- A votre avis, si les enseignants encouragent leurs élèves à apprendre la culture de la langue étrangère, serait-ce plus efficace pour leur apprentissage ?

Merci pour votre collaboration.