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**The Role of Authentic Materials in Enhancing  
Students' Intercultural Competence**

**Thesis submitted in partial fulfillment of the requirements**

**Of "Master Degree" in Didactics of Foreign**

**Languages and Cultures**

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**Abstract:** This research aims at revealing whether authentic materials play an effective role in enhancing students' intercultural competence. It hypothesized that authentic materials fill the gap between the classroom and the real life situations; also, authentic materials are a suitable way to enhance students' intercultural competence. This present study is divided into two chapters, one theoretical and one practical. To conduct this research, we opted for the use of the mixed method in which questionnaires are used as a data collection tool with the sample English teachers, Third year Students and Master I students of English at Abbess Laghrour Khenchela. The findings of this present research revealed that the use of authentic materials is a very useful tool to enhance students' intercultural competence and to fill the gap between real life situations and classrooms situations.

Key words;

**Authentic materials** are materials that have been produced for to fulfil some social purposes in the language community.

**Intercultural competence** is the ability to function effectively across cultures, to think and act appropriately, and to communicate and work with people from different cultural backgrounds who have been shaped by different values, norms and beliefs.

**Résumé:** Cette recherche vise à révéler si les matériaux authentiques jouent un rôle efficace dans l'amélioration des compétences interculturelles des étudiants. Il a émis l'hypothèse que des matériaux authentiques remplissent le gap entre la salle de classe et les situations réelles; en outre, les matériaux authentiques sont un moyen approprié d'améliorer les compétences interculturelles des élèves. Cette présente étude est divisée en deux chapitres, un théorique et un pratique. Pour mener cette recherche, nous avons opté pour l'utilisation de la méthode mixte dans laquelle les questionnaires sont utilisés comme outil de collecte de données avec l'échantillon de professeurs d'anglais, d'étudiants de troisième année et d'étudiants de Master I d'anglais d'Abbesse Laghrour Khenchela. Les résultats de cette recherche ont révélé que l'utilisation des matériaux authentiques est un outil très utile pour améliorer les compétences interculturelles des élèves et pour combler le fossé entre les situations de la vie réelle et les situations de classe.

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## **Dedication**

I dedicate this work to my dear father, to my dear mother, and to my sisters Lynda and Soumia. To all my brothers (Adel, Fouzi, Karim, Nabil, Mustapha and Aymen)

To all my teachers, especially Mr. Kellil and Mr. Beddiaf Abderezak who were very kind and helpful

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To all my classmates

To my big family, to everyone I love

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## **List of Abbreviations**

**(CLT): Culture language teaching**

**EFL: English as a foreign language**

**LMD: licence. Master. Doctorate**

# **Introduction**

## General Introduction

The word culture is derived from a French term, which in turn derives from Latin “colere,” which means to tend to the earth and grow, or cultivation and nurture. “It shares its etymology with a number of other words related to actively fostering growth.” De Rossi said that Culture is a word for a way of life of groups of people. Kim Ann Zimmermann goes a step further, defining culture as shared patterns of behaviours and interactions, cognitive constructs and understanding that are learned by socialization (conference: International Conference on Language, Literature and Culture in Education-LLCE2014(7-9May,2014),At Nitra Slovakia) . In the process of learning a foreign language, one should know that culture and language are inseparable. Every language reflects the culture of a society in which the language is spoken. As long as languages are different, cultures are different too. In addition, intercultural competence is the ability to think, act appropriately and function effectively across cultures. Development of intercultural competence is with no doubt one of the main priorities of foreign languages teaching. People need to raise their intercultural competence in order to communicate and interact with other people from different languages and different cultural backgrounds. Also, people need to be aware of, for example, ways of agree and disagree, intonation and the way of behaving; what is appropriate in their own culture may be inappropriate in a foreign culture.

Moreover, authentic materials are a very rich type for developing the intercultural competences of foreign language learners. Kilickaya (2004) defines authentic materials as exposure to real language and use in its own community. Peacock (1997) has another definition of authentic materials as “the materials that have been produced to fulfil some social purposes in the language community.” Authentic materials are any materials written in English that was not created for intentional use in the English language classroom. They include audio, visual and printed materials and most of everyday objects that are linked to a

foreign culture. Authentic materials are used to fill the gap, which is a gap between what students learn in classrooms and what is in real life situations, and bring the real world to the classrooms. Thus, using authentic materials is an effective way and a motivational tool that helps students to enhance their intercultural competences in order to contact and communicate with other communities that live in different ways and styles.

### **Literature review**

A plethora of research studies were conducted with the aim of investigating the role of authentic materials in EFL classes. Gilmore (2007) conducted a mixed study using both quantitative and qualitative methods in trying to examine the effects of authentic materials on Japanese students' communicative competence. He hypothesised that the richer input provided by authentic materials would be better to develop a range of communicative competence. Ninety-two 2<sup>nd</sup> year English student of similar proficiency were assigned to either in a control or an experimental. The first group was exposed to two books that were used in the Japanese university. However, the second group was provided with input from authentic materials, designed to allow students identify features of discourse that will allow them develop their communicative competence. The hypothesis was tested with a batch of eight pre/post-course measures in different aspects of learners' communicative competence and language skills. Moreover, they were supported with qualitative results from learners' interviews from groups and transcriptions of classroom interaction.

Alexander, through the university analysis, found a remarkable difference between the two groups, with the experimental group out-performing the control in five of the eight communicative competences. Also, the experimental group found that authentic materials are more interesting and challenging over textbooks. The qualitative results allowed to account the differences, suggesting that authentic materials allowed students to identify a wide range of discourse features compared to the input provided by textbooks.

Osorio (2016) conducted a mixed study composed of a quasi-experimental and a descriptive qualitative research design. This design was implemented by means of pre-test, post-test, semi interviews and diaries with the purpose of analysing the use of authentic materials and their role in enhancing students' intercultural competence. The results showed that the use of authentic materials had a positive influence on students' communicative competence.

### **Statement of the problem**

Politzer (1959, p100-101) states that "if we teach a foreign language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which students attaches the wrong meanings." Language without culture is a set of symbols which can be misinterpreted. Modern studies and methods came to stress that the language proficiency need more than the proficiency of structural elements. Just mastering the grammar does not insure one's ability to use language in real life settings. One should have some insights on the way of living and thinking of the foreign language speaker.

The purpose of learning a foreign language for students is to communicate in a perfect way with the others. Also, it is to exchange cultures and not fall in misunderstandings and breakdowns of communication. Moreover, students need to know the appropriate way of behaving and speaking in a foreign language and culture because students face and encounter a gap between the classroom courses and the real life aspects of interacting with a foreign environment or different cultures. Thus, misunderstanding and misbehaving when communicating with a foreign culture is inevitable.

### **Research Questions**

This dissertation tries to answer the following questions:

1. What are the effects of authentic materials on students' intercultural competence?

2. How authentic materials can be effective in enhancing students' intercultural communication competence?

### **Hypothesis**

As a major step in the present research, the following hypotheses are put forward:

- A. Authentic materials fill the gap between the classroom and real life situations.
- B. Authentic materials are a suitable way to enhance students' intercultural competence.

### **Objectives**

The objective of this research is to investigate students and teachers' viewpoints about the role of authentic materials in enhancing students' intercultural competence through a questionnaire. The purpose of this research is to study the importance and the effectiveness of authentic materials. It also aims at showing how authentic materials develop EFL students' cultural awareness, and how they fill the gap between classroom and real life setting. Moreover, conducting this research will confirm or deny the previous hypothesis.

### **Methods and procedures**

This research is an attempt to show that pedagogical strategies cannot stand alone to improve students' intercultural competence. To fulfil our objective this research work is opted for the use of the mixed method, which is an emergent methodology of research that advances the systematic mixing of quantitative and qualitative data within a single investigation. The research strategy that we will follow is case study.

### **Population**

This study focuses and emphasizes on Third year students, Master One students and English teachers at the University of Abbes Laghrour Khenchela.

## **Samples**

In this study, a questionnaire is used in the process of collecting data at the University of Abbess Laghrour Khenchela for students of third year, students of master one, and teachers of English at the University of Abbess Laghrour.

## **Limitation of the study**

- Research cannot be done at other universities, only in Khenchela University because of time constraints.
- The spread of the pandemic.
- Libraries are closed only net sources are available.
- The stress of getting sick and the depression of the lifestyle while the lockdown.

## **Structure of the study**

This research is divided into an introduction, one theoretical chapter, one practical chapter and a conclusion. The first chapter deals with the two variables of this research, authentic materials and intercultural competence. The second chapter deals with the data analysis and results obtained from the questionnaires of both teachers and students. The samples are teachers of English, Third Year students of English and Master One students of English at Abbess Laghrour University, Khenchela.

# Chapter One

## Part One

### Introduction

Mc Leod (1976: 212) states that “by teaching a language, one is inevitably already teaching culture implicitly.” It is very clear that the knowledge of a language does not just mean the knowledge of semantic and phonology or a huge background of vocabulary, but also knowing the target language culture. On a general level, culture is defined as the ways of a people (Lado 1957) or the whole way of life of a people or a group (Montgomery, M., & Reid-Thomas, H. 1994) which includes all the social practices that bond a group of people together and distinguish them from others. The aim of teaching culture is to communicate appropriately when interacting with a foreign language; in doing so, students need to raise their communicative skills, especially their intercultural competence, for the purpose of not misbehaving and misunderstanding a foreign language. Intercultural competence is not a new phenomenon as it exists since the man felt the need to communicate with others that do not speak their own language. No matter where you are in the world or who you are, communication is important. However, communication across cultures can be pretty hard. Cultures have very different ways of communicating; some are formal, others are not. Some cultures consider being in a meeting on time is very rude, while in others, you are obliged to show up on time. All we need to do to avoid offending others and misbehaving in a foreign culture is to learn how to communicate interculturally.

**1- Intercultural communication** is a discipline that studies communication across cultures or how culture affects communication. It describes the range of processes and problems that appears within a social context made up of individuals that are different in religion, ethnic and social background. It seeks how people from different cultures communicate, act and see the world around them. Intercultural communication in a

way is how people from different cultures interact within an environment and how they should respect each-others identities (jakob, 2011). . In doing so, students need to develop their intercultural competence.

**2- Intercultural competence** is the ability to function effectively across cultures, to think and act appropriately, and to communicate and work with people from different cultural backgrounds who have been shaped by different values, norms and beliefs. In other words, it is the combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together, to understand and respect people who are perceived to have different cultural affiliations from one self. In addition, respond appropriately, effectively and respectfully when interacting and communicating with such people. Moreover, establish good relationships with such people (Huber, 2014).

**3- The components of intercultural competence** The components of intercultural competence may be breakdown into attitudes, knowledge and understanding, skills and actions.

### **3-1 The attitudes involved include**

- Valuing cultural diversity and pluralism of views and practices;
- Respect people who have different cultural affiliations from one's own;
- Being open to, curious about and willing to learn from and about people who have different cultural orientations and perspectives from one's own;
- Being willing to empathise with people who have different cultural affiliations;
- Being willing to question what is usually taken for granted as 'normal 'according to one's previous acquired knowledge and experience;
- Being willing to tolerate and ambiguity and uncertainty;

- Being willing to seek out opportunities to engage and cooperate with individuals who have different cultural orientations and perspectives from one's own.

### **3-2 The knowledge and understanding which contribute to intercultural competence**

#### **Include**

- Understanding the internal diversity and heterogeneity of all cultural groups;
- Awareness and understanding of one's own and other people's assumptions, preconceptions, stereotypes, prejudices, and overt and covert discrimination;
- Understanding the influence of one's own language and cultural affiliations on one's experience of the world and of other people;
- Communicative awareness, including awareness of the fact that other peoples' languages may express shared ideas in a unique way or express unique ideas difficult to access through one's own language(s).
- The fact that people of other cultural affiliations may follow different verbal and non-verbal communicative conventions which are meaningful from their perspective;
- Knowledge of the beliefs, values, practices, discourses and products that may be used by people who have particular cultural orientations;
- Understanding of processes of cultural, societal and individual interaction, and of the socially constructed nature of knowledge.

### **3-3 The skills involved in intercultural competence include skills such as**

- Multiperspectivity; the ability to decentre from one's own perspective and to take other people's perspectives into consideration in addition to one's own.
- Skills in discovering information about other cultural affiliations and perspectives;
- Skills in interpreting other cultural practices, beliefs and values and relating them to one's own;

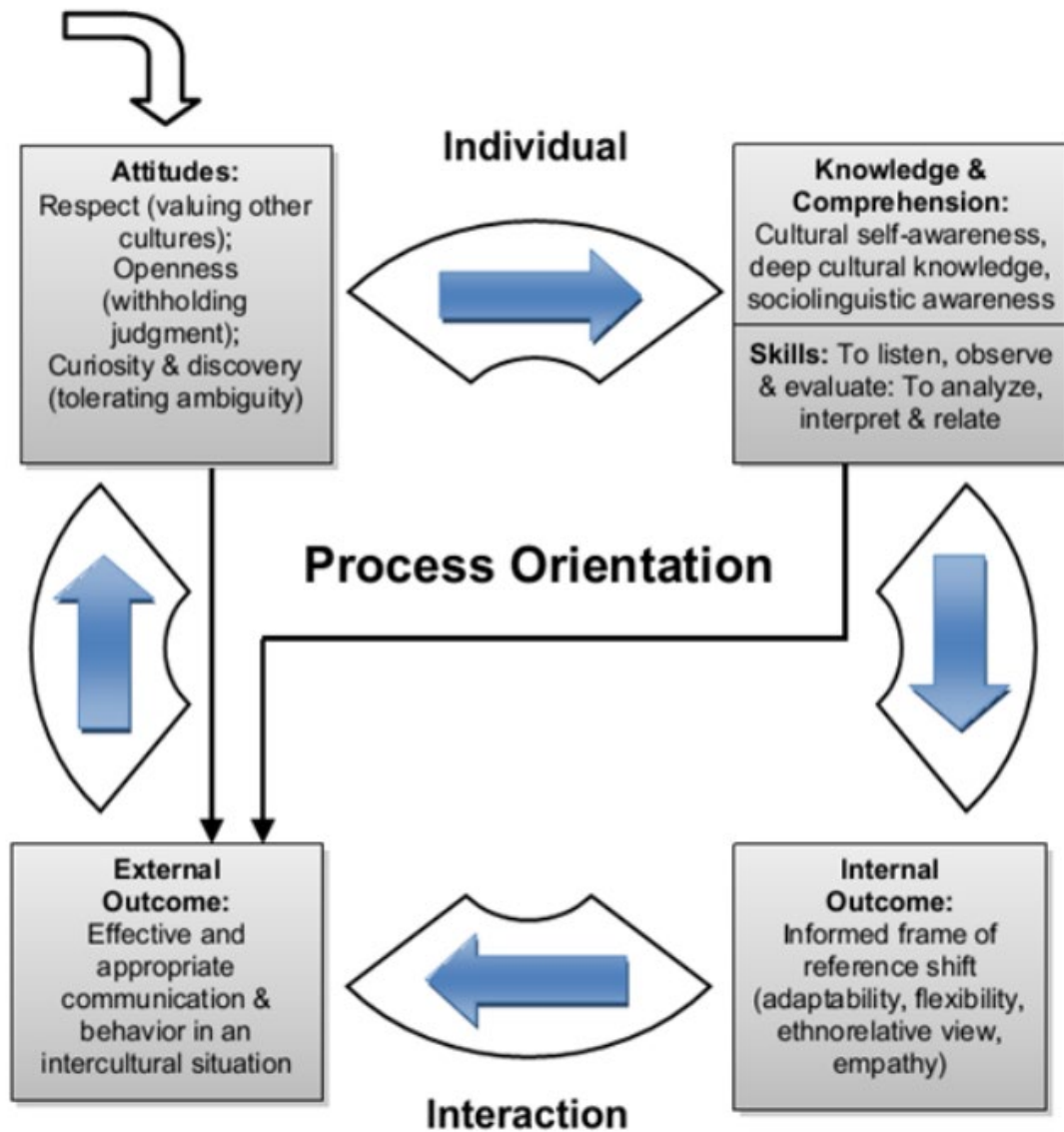
- Empathy: the ability to understand and respond to other people’s thoughts, beliefs, values and feelings;
- Cognitive flexibility – the ability to change and adapt one’s way of thinking according to the situation or context:
- Skills in critically evaluating and making judgments about cultural beliefs, values, practices, discourses and products, including those associated with one’s own cultural affiliations, and being able to explain one’s views
- Skills in adapting one’s behaviour to new cultural environments – for example, avoiding verbal and non-verbal behaviours which may be viewed as impolite by people who have different cultural affiliations from one’s own;
- Linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication;
- Plurilingual skills to meet the communicative demands of an intercultural encounter, such as the use of more than one language or language variety, or drawing on a known language to understand another (intercomprehension);
- The ability to act as a mediator in intercultural exchanges, including skills in translating, interpreting and explaining.

While attitudes, knowledge, understanding and skills are all necessary components possessing these components alone is insufficient for an individual to be credited with intercultural competence: it is also necessary for these components to be deployed and put into practice through action during intercultural encounters. People often profess attitudes and often acquire knowledge and skills which they fail to put into practice. For this reason, in order for an individual to be credited with intercultural competence they must also apply their intercultural attitudes, knowledge, understanding and skills through actions.

**3-4 relevant actions include**

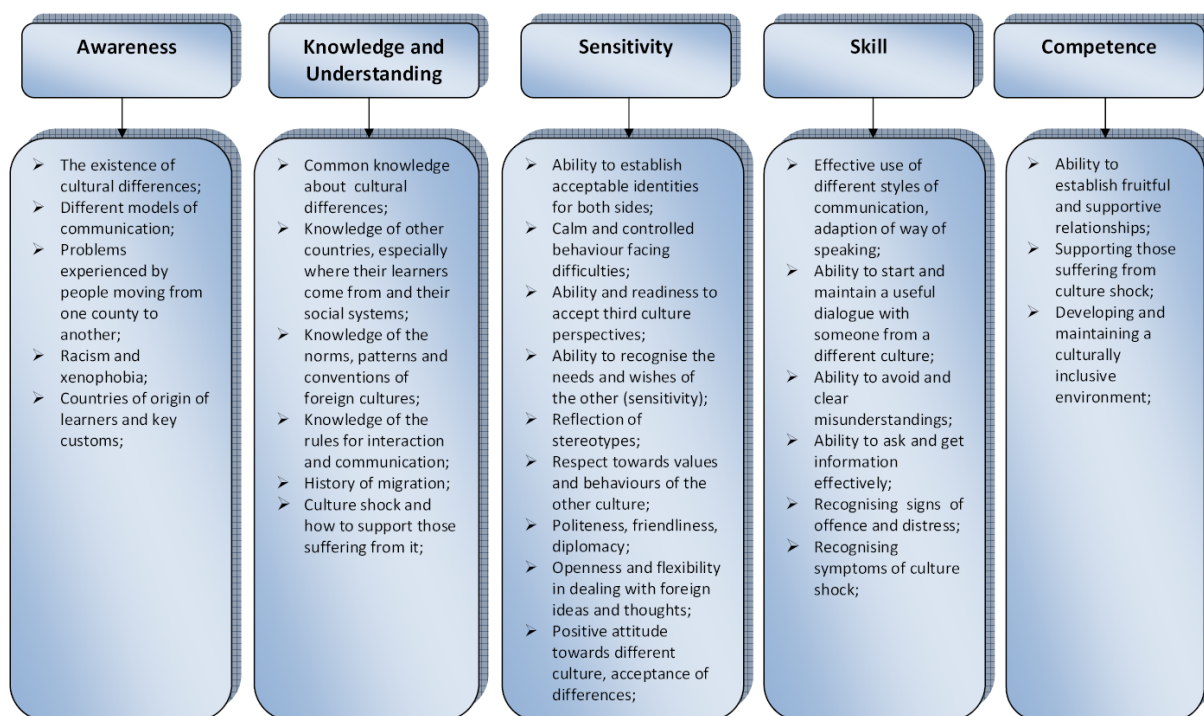
- Seeking opportunities to engage with people who have different cultural orientations and perspectives from one's own;
- Interacting and communicating appropriately, effectively and respectfully with people who have different cultural affiliations from one's own;
- Cooperating with individuals who have different cultural orientations on shared activities and ventures, discussing differences in views and perspectives, and constructing common views and perspectives;
- Challenging attitudes and behaviours (including speech and writing) which contravene human rights, and taking action to defend and protect the dignity and human rights of people regardless of their cultural affiliations. This last may entail any or all of the following actions:
  - Intervening and expressing opposition when there are expressions of prejudice or acts of discrimination against individuals or groups;
- Challenging cultural stereotypes and prejudices;
- Encouraging positive attitudes towards the contributions to society made by individuals irrespective of their cultural affiliations;
- Mediating in situations of cultural conflict.

In short, at the level of action, intercultural competence provides a foundation for being a global citizen. Intercultural competence has strong active, interactive and participative dimensions, and it requires individuals to develop their capacity to build common projects, to assume shared responsibilities and to create common ground to live together in peace. For this reason, intercultural competence is a core competence which is required for democratic citizenship within a culturally diverse world (Huber 2014 p 19 20 21)



Process Model of Intercultural Competence

Table n°1: process model of intercultural competence (Deardroff, 2006, 2009)



### The components of intercultural competence

**Table n° 2: the Components of Intercultural Competence**

#### The Significance of Intercultural Competence

Several aspects of intercultural competence warrant further comment. First, intercultural competence does not involve abandoning one's own cultural identifications or affiliations, nor does it require individuals to adopt the cultural practices, beliefs, discourses or values of other cultures. Intercultural competence instead involves being opened to, curious about and interested in people who have other cultural affiliations, and the ability to understand and interpret their practices, beliefs, discourses and values. Intercultural competence enables people to interact and cooperate effectively and appropriately in situations where cultural "otherness" and "difference" are salient. It also enables people to act as "mediators" among people of different cultures, and to interpret and explain different perspectives. That being said, encounters with people from other cultural orientations can be a source of personal development and enrichment if their perspectives are integrated into one's own sense of self.

Second, because intercultural competence involves learning about and interpreting other people's cultural perspectives and relating them to one's own, interculturally competent individuals are able to use their intercultural encounters to learn about and reflect critically on their own cultural affiliations. Due to the enculturation process in which cultural beliefs, values and practices are acquired particularly during childhood and adolescence, it can be difficult to psychologically decentre from one's own affiliations. Interculturally competent individuals acquire a more critical awareness and understanding of their own cultural positioning, beliefs, discourses and values through comparing and relating them to those of other people. For this reason, intercultural competence not only enhances one's knowledge and understanding of other people; it also enhances self-knowledge and self-understanding.

Third, it is important to emphasise that language has a privileged role within intercultural encounters because it is the most important (although not the only) symbolic system which enables group members to share their cultural perspectives, beliefs and values. When people interacting have similar cultural affiliations, the medium of language itself is not usually a salient problem from the point of view of communicating with each other. However, when people with different languages (or sometimes just different language varieties) interact, language becomes highly salient because they are unable to communicate effectively. Thus, plurilingual competence and communicative awareness are crucial components of intercultural competence.

It is important to acknowledge and understand the relationship between language and culture, and between language competence and intercultural competence. Because there is no simple, one-to-one correspondence between languages, and because languages carry meanings (some of which are unique to particular cultural perspectives), competence in a language is crucial to understanding the cultural perspectives, beliefs and practices to which it is linked. Skills of interacting, as well as other components of intercultural competence are

thus very much dependent on at least one partner in the interaction having competence in the language of the other (or both partners having competence in at least one common language – a lingua franca). Where both partners have plurilingual competence which includes the other's language, the interaction will be all the richer and more successful.

Fourth, it is important to acknowledge that intercultural competence alone may not always be sufficient to enable individuals to engage in successful intercultural dialogue. This is because there are often systematic patterns of disadvantage and discrimination, and differentials in the allocation of resources within populations, which effectively disempower many groups of individuals with particular cultural affiliations from participating on an equal footing in such dialogue (irrespective of their levels of intercultural competence). These inequalities and disadvantages are often further compounded by disparities of power and by institutional constraints and biases which lead to the terms of the dialogue being dictated by those occupying positions of privilege. It is for these reasons that the Group of Eminent Persons, report recommends the adoption of “special measures to ensure that members of disadvantaged or marginalised groups enjoy genuine equality of opportunity”. Thus, in order to achieve harmonious societies in which all are able to participate fully in intercultural dialogue, the development of intercultural competence through education needs to be implemented in conjunction with and alongside measures to tackle inequalities and structural disadvantages, including giving special assistance to those with socio-economic disadvantages, taking action to counter discrimination, and remedying educational disadvantages (Huber, 2014, p23-24).

#### **4- Methods for the development of intercultural competence**

Different methods for the development of intercultural competence can be classified in various types. Tudorach (2012) proposed a classification for the methods of developing intercultural competence as follow:

**5-1 The cognitive methods** they can be used to collect information about the cultural diversity throughout lectures, seminar or group discussions. The advantage of these methods is to collect and present a large amount of information. However, the main disadvantage is that these methods focus a lot on learner's intelligence.

**5-2 Self-insight methods:** they enable students to learning a lot about themselves; for their possible reactions towards a different cultural context. The advantage of self-insight methods is that they can be used in non- formal leaning. But, the learners knowledge and analysis can be very poor, so the self- insight cannot be verbalize.

**5-3 The behavioural methods:** it is approximately as the cognitive methods. The main objective of the behavioural methods is to learn and obtain the effective behaviours and replace the inappropriate ones. The advantage is that the behavioural methods are a real opportunity to express and practice real life behaviours, but the disadvantage is clear when too much effort needed to make behavioural changes.

**5-4 The attribution methods:** they help learners to see another culture perspective while analysing behaviours of others.

### **Other skills to develop intercultural competence**

**5-5 Experience:** learning through experience develops an attitude of curiosity, respect and openness, provides knowledge of people from different cultural affiliations and shapes skills of comparison and analysis. Best results can be achieved through the use of the

experience methods. At the same time expressing respect for the cultural diversity from ones.

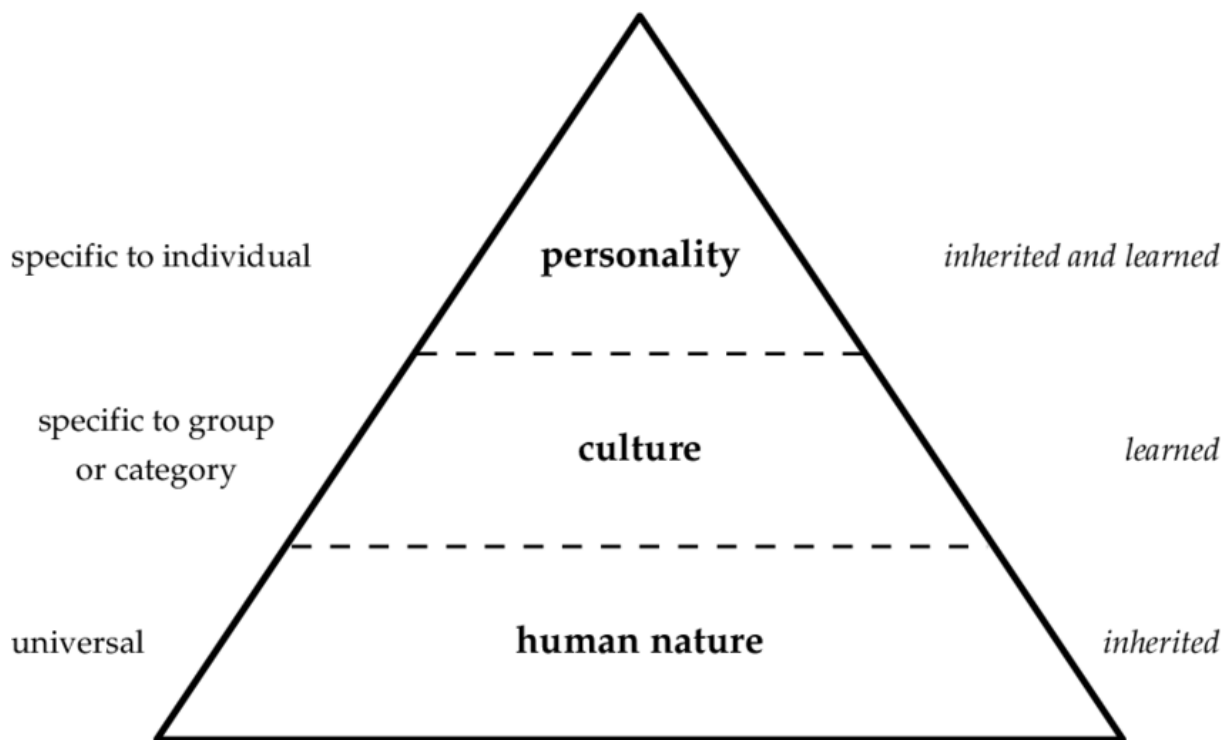
**5-6 Comparison** it helps the learners to compare what is common and what is not and evaluate the uncommon not as worse, but as different. Difference could be seen in non-judgemental manner.

**5-7 Analysis** the learner analyses the hidden meaning of other people's actions, values and beliefs, and search for explanation of dissimilarity of actions and reactions. Analysis helps the learner to develop the curiosity of learning, the skills of analysing and interpreting and the impact of a culture on people's actions.

## **5- Model of Intercultural Competence**

**6-1 Hofstede's Model** Hofstede (1994) sees culture as the collective programming of the mind which distinguishes the members of one group or category of people from another (p.5). That is to say, culture is set of ideas shared by members of a group to be set off from other groups. He developed a model in the shape of a pyramid, in his model; he differentiates three levels of "the software of the mind": universal, cultural and personal.

Although his model is widely accepted, yet he himself admits that trying to inaugurate where exactly the borders lie between human nature and culture and between culture and personality is very hard and challenging because there is no clear cut between the two (Byram, 1994; Hofstede's, 1994; Bennet,1997). It is a very complex task for teachers to make their students realize their human nature and see the inherited and specific versus the universal and learned, let alone shaping their personality which is not just time-consuming but also not recommended (Kramsch, 1993; Byram, 1994).



**Three levels of uniqueness in human mental programming**

**Table n° 3: Three levels of uniqueness in human mental programming (Hof01)**

- **Bennett’s model**

One of the classic and well-known models of intercultural competencies Bennett’s model of intercultural sensitivity (Bennett, 1993)

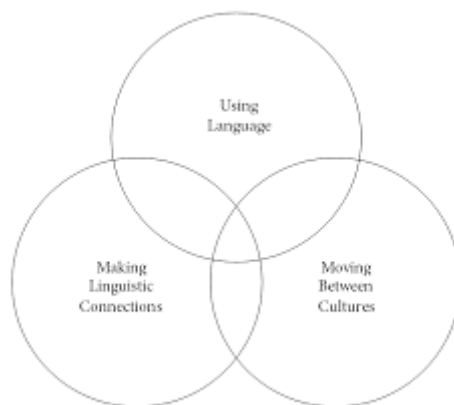


**Bennett’s development model of intercultural sensitivity**

**Table n° 4: Bennett’s model of intercultural sensitivity (Summary by Milton J. Bennett, Ph.D.)**

The model was developed between 1986 and 1993 after an intense observation; Bennet (1986) found that individuals have predictable ways as to how they learn to become more competent intercultural communicators. As it shows from the figure above and based on practical experience, Bennett outlined six stages explaining how one can experience cultural differences. Bennett differentiates among denial, defence, minimization, acceptance, adaptation and integration. Students will first deny the cultural information; in other words, they will not accept it then they take a defensive position towards it. At this stage, students will start accepting the culturally presented information and reduce the cultural and social distance between their culture and the other's cultures. Then the acceptance happens; after that "participants moving out of acceptance are eager to apply their knowledge of cultural differences to actual face-to-face communication" (Bennett; 1993, p.58). The acceptance stage followed by the adaptation or the "taking in" which leads to the "integration" as the last stage.

**6-2 Kramersch's model of third place** Kramersch's work concerning cultures and languages has influenced the intercultural approach. In her main publications, 'context and culture in language teaching' (1993) and 'language and culture' (1998), she develops a metaphor for what happens when learners acquire intercultural competence. Focusing on the identity of learners, kramersch states that it is not justified to measure success in a foreign language with native speaker's competence. She calls the notions of one native speaker, one language, one national culture as fallacy and untrue. Rather than simply adopting the target culture, she explains that a third place emerges.



**Kramersch's concept of third place: language, culture and context. kramersch (1993)**

**Table n° 5: Kramersch's concept of third place: language, culture and context**

In simple words, kramersch believes that the foreign learner has already two places which are the natural culture and the target culture; however, the learner cannot be at the two places simultaneously. For this reason, she strongly argues that the learner must have a third place between the already two places where he can use language appropriately in the target culture situations without losing his own culture.

With kramersch model of third place, teachers have the chance to understand intercultural communication from the student's perspective and are made aware of the difficult position students are in when they learn about another cultures.

**6-3 Byram's Notion of ICC** Byram's mode (1997) is one of the prominent models and well-known ones. The ICC model is initially proposed for the purpose of foreign language education for secondary school students; yet, it is applicable to all levels. The explication of the five savoirs in the model allows foreign language teachers to design their syllabus and plan their teaching. Byram (2008) clearly states that one of the goals of ICC is removing students' ideologies and giving them the chance to "critically evaluate

ideological concepts that could possibly lead to intercultural conflict” (Yulita, 2013, p.205).

## **Part Two**

### **Introduction**

There are many approaches and methods that aim to prepare learners to be able to use a foreign or second language accurately and fluently. For this purpose, a variety of sources of the target language are used in EFL classrooms among these, authentic materials. The Communicative Language Teaching approach proposes the use of authentic materials from the native speech community in order to provide real language situations in the classroom interaction.

#### **1- Authentic materials**

Despite the fact that Henry Sweet have advocated the use of authentic materials focusing on their benefits over contrived ones as early as the 1980s (Gilmore, 2004), the need for authenticity reappeared in 1970s when the goal of language teaching began favouring the concept of actual language use. In 1972 Hymes remarked that communicative competence does not only comprise knowledge of the language but the need for contextualized communication and later put forward the ideas that linguistic and social norms influence a discourse and speech act in relation to social structure, values and social-cultural order and the roles a community (Hymes, 1972). Mishan (2005) supported the idea that authentic materials can be dated back from the inception of culture-language teaching in the 1970s when they were expected to replace contrived texts which had been designed illustrate grammatical forms .

**2- Definition of Authentic Materials** Adams (2005) stated that materials are authentic if the language data are unaltered and produced by and for native speakers for a common language and not for second or foreign language learners. They can be written or spoken and are produced for not teaching purposes conveying areal messages. They

contain real language and convey real language use with no intention of giving them to non-native accessibility.

The Oxford advanced learners' dictionary by AS. Hornby (1981) refers to the term authentic as genuine, known to be true. The same definition is given by the Webster's dictionary (1990). Longman dictionary of applied linguistics suggested the following definition: "the degree to which language teaching materials has the quality of natural speech writing" (Richard et al 1985, 22). For Harmer (1983:146) authentic texts either spoken or written are those which are designed for native speakers: they are real texts designed not for language students, but for the speaker of the language in question not far from that, Gender and Miller (1990: 101) explained that 'authentic materials meant any text (printed or digital) or tapes which was produced for a purpose and not for teaching the target language. Another definition by Peacock (1997) stated that authentic materials are materials that have been produced for to fulfil some social purposes in the language community.

### 3- A comparison between authentic and non-authentic materials

<b>Authentic</b>	<b>Non-authentic</b>
variation in the speed of delivery often fast	Slow pace with little variation
Natural intonation	Exaggerated intonation pattern
Natural features of connected speech: elision	Carefully articulated pronunciation
Variety of accents	Received pronunciation
Any grammatical structures natural to the topic	Regularly repeated structures
Colloquial language	More formal language
Incomplete utterances	Complete utterances
Restructuring in longer more complex	Grammatically correct sentences

sentences	
Speakers interrupt or speak at the same time	Take careful turns
Speakers use ellipsis; they miss parts of sentences	Ellipsis infrequent
Background noise present	Background noise absent

**Table n° 6: Authentic materials and non-authentic materials (Hedge.2000, 240)**

A comparison between authentic and non-authentic language.(In Hedge.2000, 240)

Nuan (1997) believes that exposing learners to authentic materials is indispensable because of the rich language input they provide. Exposing learners to such language features will enable learners to cope with genuine interaction either inside or outside the classroom.

#### **4- Sources of Authentic Materials**

**4-1 The Media** media have always been used to facilitate the task of language learning. Media have been exploited in different ways depending on the methodology selected. But whatever the approach is, it is universally agreed can do a lot to enhance the daily practise of language. Media have always assisted teachers in their jobs by bringing the real world to the classroom making learning more meaningful and challenging. Kinds of media include articles from newspapers, magazines, adverts, radio and television programmes collected in vivo with all the background noise.

**4-2 Literature** it must be clear that when selecting or exploiting any literary text, the focus should be on teaching the language not literature; it should primarily aim at meaning and not form

**4-3 Computer Software** computer software can be used in a way that enables students not only to interact with computers, but with each other as well. Many games involve a remarkable amount of speaking and listening; different speakers of different ages and of

course different accents. This tool, however, is considered as an expensive one for both teachers and learners.

**4-4 The Internet** it is classified as the major way for the variety of materials. Websites contain sections where students can chat with naïve speakers directly. It is useless to ask students to only listen and watch from the websites, teachers need to play their role in selecting tasks or exercises behind every activity; teachers can make questions and put them online. These tasks can be performed by learners themselves

**4-5 Recorded Materials** recorded materials enhance the skills of listening and speaking. In addition to the already existing cassettes and tapes it is possible to use TV programmes or radio. The video cassette recorder is becoming standard equipment in many universities; it helps listening, speaking, reading, and writing.

#### **4-6 The advantages of using the video cassette recorder**

- Help students to see the speakers and decipher the non-verbal clause, their gestures and body movements.
- The video cassette recorder helps students to see the physical context in which speech is taking place.
- Listening experience can be brought through listening and watching the native speakers of different accents.
- It can be replayed over and over again.

Cited from (Authentic Materials: Towards a Rational Selection and an Effective Implementation).

**5- The advantages of authentic materials:**

- Motivating
- Interesting and relevant
- Promotes deeper cultural knowledge
- Exposes learners to how language is
- Bring creativity in classroom practice
- Closer to students' needs and interests
- Current and topical
- Real language presentation
- Authentic materials can be easy to find
- There is a sense of achievement
- More stuff for teachers to choose from
- Compare several versions of the same story

**6- The disadvantages of authentic materials**

- Lots of preparation time
- Difficult terms and expressions
- Demotivated students
- Cultural biased
- Probably idiosyncratic
- Information or the idiomatic language becoming out of date
- Copyright problems
- High level
- Include words that are not in dictionaries

**7- Using authentic materials, at which level ?** researchers claim that authentic materials can be used for all levels from elementary to advanced learners depending on how the teacher can apply them in the language classroom activities. Guariento and Morley (2001) claim that a post- intermediate level, the use of authentic materials is available for use in classroom. The point behind this argument could be that at this level, most students master a wide range of vocabulary in the target language and most of the structures. It is also noted that, at lower levels, the use of authentic materials may cause students to feel de-motivated and frustrated since they lack many lexical items and may cause students to feel de-motivated and frustrated since they lack many lexical items and structures used in the target language.

It is stated that the use of authentic materials is a burden for the instructors teaching beginning students as they have to spend a lot of time to prepare for authentic materials regarding the ability level of the students. Does it mean that we are not able to use authentic materials in lower-level classes apart from post-intermediate and advanced levels? There is another view regarding the use of authentic materials presented by the survey carried out by Chavez (1998). In the survey, it is argued that learners enjoy dealing with authentic materials because authentic materials enable the learners to interact with the real language and its use. Also they do not consider authentic situations or materials innately difficult. What is important to note is that the teacher needs pedagogical support to use such materials in terms of training and classroom environment. Most things, it looks, depend upon what materials we use and how we use them. In this context, using authentic materials in EFL classrooms at intermediate or Higher Secondary Level, as has been proposed, seems logical (Journal of NELTA, Vol, 11, December. 2006).

**8- The Impact of Authentic Materials on Teaching Culture** The Communicative Language Teaching approach (CLT) provides learners with immediate experience of the target language both in those activities which emphasize the practice of skills using language in role-plays, simulations, or other communicative activities for the purpose of introducing learners to language as social action (Byram, 1989). Nevertheless, the use of authentic materials in the foreign language classroom plays as a vital principle of teaching language and culture, in addition learners' fluency and accuracy in the language use. Authentic materials certainly help to provide insight into foreign cultures, Byram & Buttjes (1991) claim that "teachers with a broad world view, the combination of a student-centered methodology, communicative activities and authentic materials enables foreign language teaching to regain its rightful place as the major vehicle for intercultural education" (p. 220).

Therefore, the use of authentic materials in teaching culture is considered as a great motivational factor in helping learners to experience the target language with its cultural components as they are used for real communication among native speakers. There are several different perspectives which have been discussed on the impact of authentic materials on teaching culture in EFL classes, among them Gilmore (2007) who presents three competencies which draw attention to the benefit and impact of authentic materials on learners' linguistic, pragma linguistic and discourse competence. The first is linguistic competence which derives from the use of authentic texts in EFL teaching. According to Gilmore (2007), the teaching of linguistic knowledge has largely been based on the classical teaching grammar namely, the written form and sentence-based grammar. Yet, this type of standard grammar taught in textbooks has not succeeded to account for the different aspects of spoken discourse. In the same vein, Mishan (2005) states that authentic language materials

provide the learners with better examples of grammar and structures which can be found in foreign conversations. For example, the teacher can promote more colloquial and natural grammar for their learners through using TV or radio. The second competence is pragma linguistic which refers to knowledge about the meaning beyond the linguistic forms (Gilmore, 2007). Hence, foreign learners should not be linguistically competent, but they need to be aware of the cultural knowledge especially about expressions that arise from the social contexts. The third competence that Gilmore (2007) suggests is the discourse competence for the reason that teaching foreign language based on a sentence-level while ignoring the social context in which the interaction takes place. To conclude, although foreign language learners have some difficulties in using authentic materials in particular cultural courses, learners feel better with these materials helping them get involved in the "real" language as long as teachers, provide them with pedagogical support (Tamo, 2009).

## **9- Conclusion**

Learning a foreign language without learning its culture is like doing nothing. Culture and language are inseparable, they are complementary; language without culture is a set of symbols that cannot be understood. By teaching a language, culture is being taught implicitly. To make sure that students' speak in a coherent way when interacting with someone of the foreign culture, he needs to enhance his/her intercultural competence.

Authentic materials can play a great and a remarkable role in modern teaching a foreign culture and a foreign language tools. Despite their disadvantages, authentic materials play as a vital for teaching culture as well as students' accuracy and fluency.

# Chapter Two

## **1- Introduction**

The present chapter is devoted to the analysis and results of both students' questionnaire and teachers' questionnaire. This chapter deals with teachers' questionnaire and discusses the students' questionnaire. The analysis of the teachers' questionnaire helps in exploring their attitudes towards the use of authentic materials in EFL classrooms and enhancing students' intercultural competence.

The data collected from the students' questionnaire, on the other hand, allows understanding to what extent authentic materials motivate students and discover their effects in enhancing intercultural competence as well.

## **2- Research Design and Methodology**

We have opted for the use of the mixed method which is relevant to this study. It describes the role of variable one on variable two of this research. It helps to determine the effectiveness of authentic materials in enhancing students' intercultural competence. We use statistics (numerical values) to describe the data obtained from the population.

### **2-1 Teachers' and Students' Questionnaire**

Since the present study is aiming at investigating teachers' and students' attitudes towards the use of authentic materials in enhancing students' intercultural competence, certain teachers who have taught or still teaching Third Year LMD students and Master One students were asked to answer the questionnaire in order to discover their attitudes towards the development of intercultural competence via authentic materials.

Moreover, Third Year students and Master One students were asked kindly to answer certain questions concerning the use of authentic materials instead of other tools, also, about their attitudes towards the role of authentic materials and whether they affect intercultural competence enhancement.

## **2-2 Sampling**

The whole population of this research paper was the total number of Third Year students and Master One students and certain teachers who taught or still teaching these levels at the English Department at Abbess Laghrour University, Khenchela. The participants who responded to questionnaire were selected randomly among the total number of the whole population, from eighty six. In other words, for the Master One, seventy students were selected from one hundred fifty seven. For the Third Year students, forty were selected. For teachers, ten were selected from the total number of teachers.

## **2-3 Sample**

The selection of the participants namely teachers, Third Year students and Master One students is based on the cause that teachers are teaching culture at this level using various approaches in order to make students familiar with the foreign culture. Students are chosen because they spend 3-4 years studying English at university; they have a good knowledge of English language and its culture, they developed their intercultural competence and because they use authentic materials intentionally or unintentionally.

## **3- Instruments**

### **3-1 Questionnaire**

Questionnaires are defined by Seliger & Shohamy (1989, p. 172) as “printed forms of data collection, which include questions or statements to which the subject is expected to respond, often anonymously.” The questionnaire is indeed a helpful tool of eliciting the feelings, beliefs, experiences, perceptions, or attitudes of some sample of individuals. It is a very concise, pre-planned set of questions designed to yield specific information about a pertinent topic (Key, 1997).

### **3-2 Sections**

#### **3-2-1 Teachers' questionnaire**

**A- Section one** it deals with the personal information about the teachers, the gender of the teacher and how long they have been working as teachers.

**B- Section two** it deals with the attitudes of teachers towards authentic materials and about student's intercultural competence. Moreover, it includes direct questions about the use of authentic materials and teacher's' opinions on the effectiveness of authentic materials in enhancing intercultural competence. Teachers are provided with spaces to explain and suggest.

#### **3-2-2 Student's questionnaire**

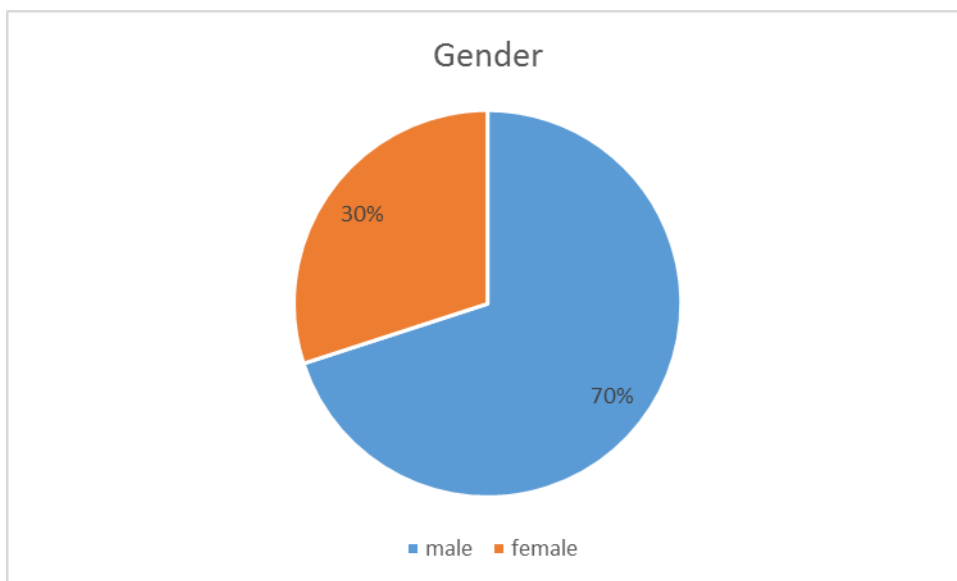
**A-Section one** it includes questions about the gender of the students, the age and their level in English

**B-Section two:** it includes questions about culture and intercultural communication. Also, it provides students with questions about the importance of intercultural competence and being an interculturally competent.

**C- Section three** it includes questions about the attitudes of students towards authentic materials. Students are provided with multiple choice questions and with spaces to express and suggest any ideas and explanation. Also, the effectiveness of authentic materials in enhancing student's intercultural competence.

### **4- interpretations of the findings**

**4-1 Teachers' questionnaire results** the presentation of the teachers' questionnaire by using pie charts;



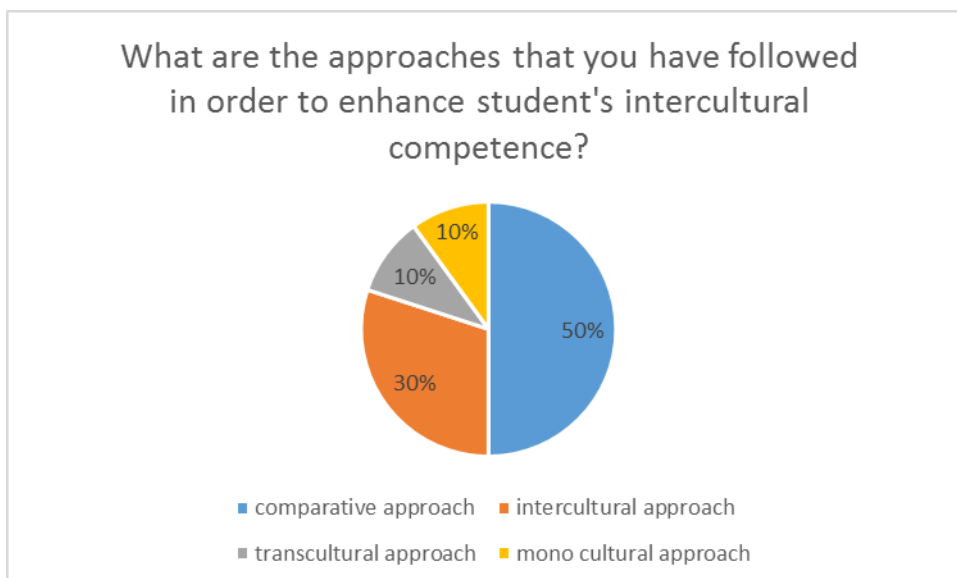
**Item 1: A pie chart about the gender of the teachers**

This pie chart represents the gender of teachers. 70 per cent are male. 30 per cent are female.



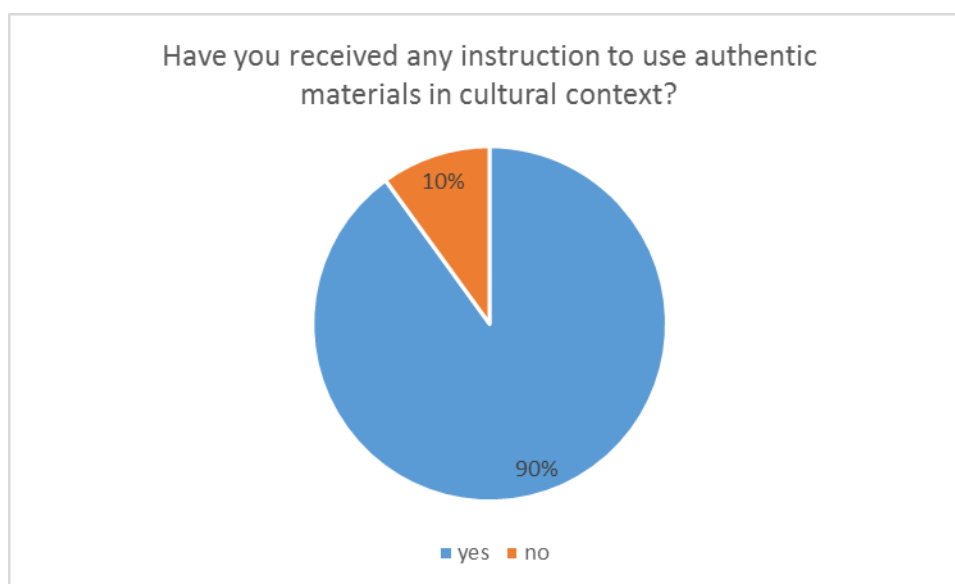
**Item 2: A pie chart about how long teachers have been working**

This pie chart indicates that 50 per cent of teachers have been working since 6 years. 30 per cent have been working since 10 years. 10 per cent have been working since 15 years. 10 per cent have been working since 3 years.



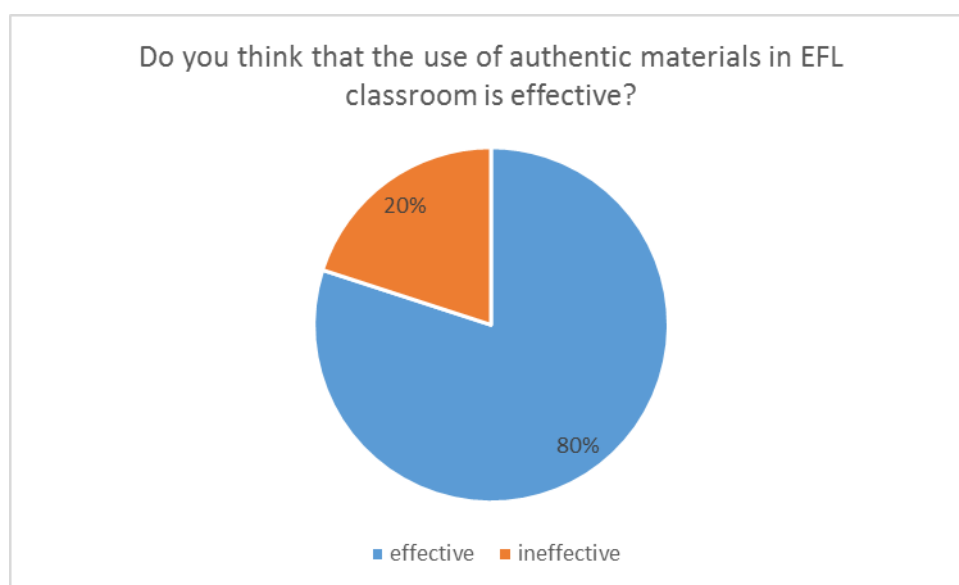
**Item 3 : A pie chart for the various approaches used to enhance students' intercultural competence.**

50 per cent of teachers answered that they use the comparative approach. 30 per cent of teachers choose the intercultural approach. 10 per cent go with the transcultural approach. 10 per cent choose the mono cultural approach.



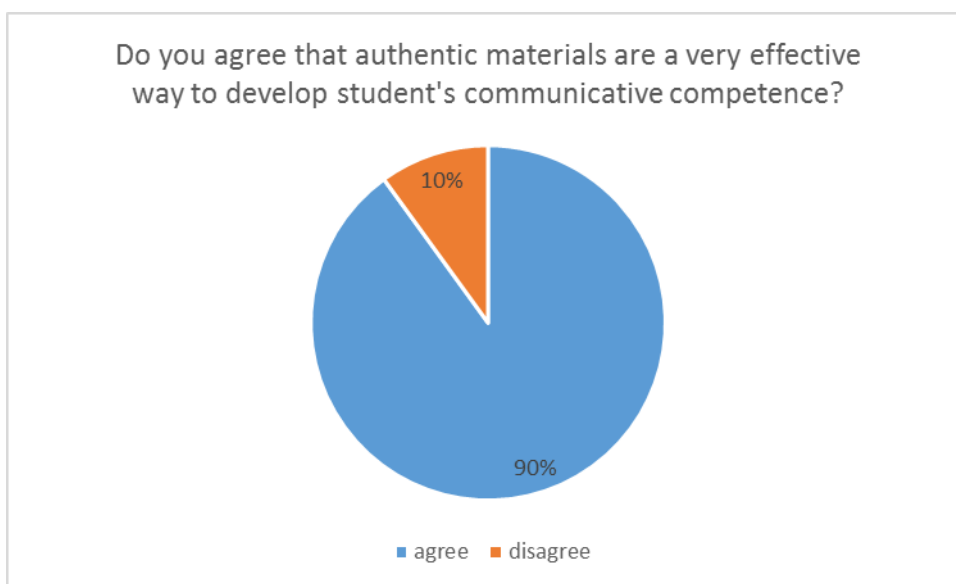
**Item 4: A pie chart about the instruction to use authentic materials**

The pie chart shows that 90 per cent of teachers received instructions to use authentic materials in cultural context. However, 10 per cent did not. The majority that answered yes, explained that they receive instructions to use authentic materials; they use authentic materials for such a level, because they are not suitable for all levels. Teachers are instructed to use authentic materials as a part of having fun and motivation.



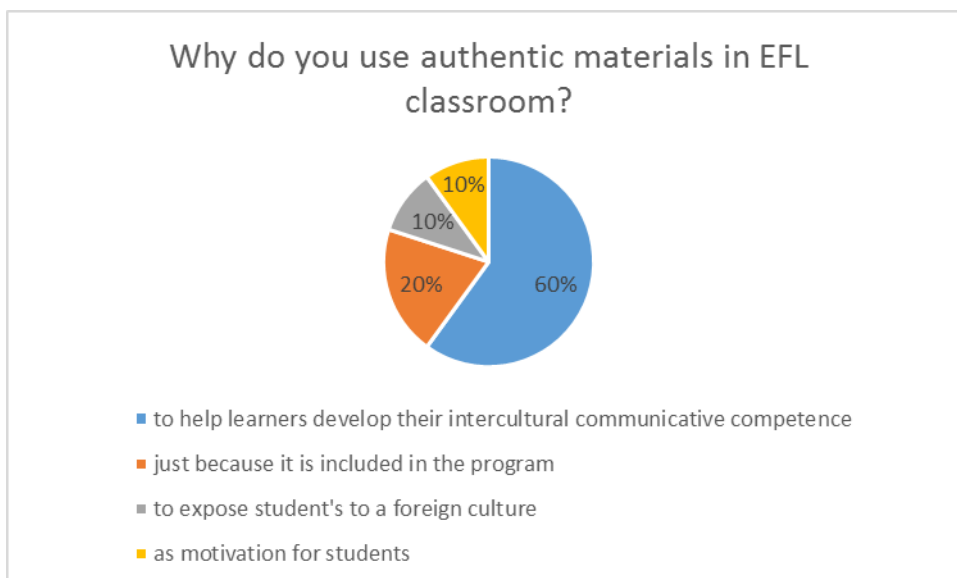
**Item 5: A pie chart about the effectiveness of authentic materials in EFL classrooms**

- This pie chart provides the percentages of the effectiveness of authentic materials in EFL classes. 80 per cent of teachers answered that authentic materials are effective. 20 per cent, on the other hand, stated that authentic materials are not effective in EFL classes. The majority that answered yes, explained that authentic materials expose students to real language, real body language, real expressions and they fill the gap between classroom and real life situations. The minority that answered no, explained that authentic materials are not effective because they are not suitable for all levels. Also, information or the idiomatic language becoming out of date, copyright problems and lots of time for preparation.



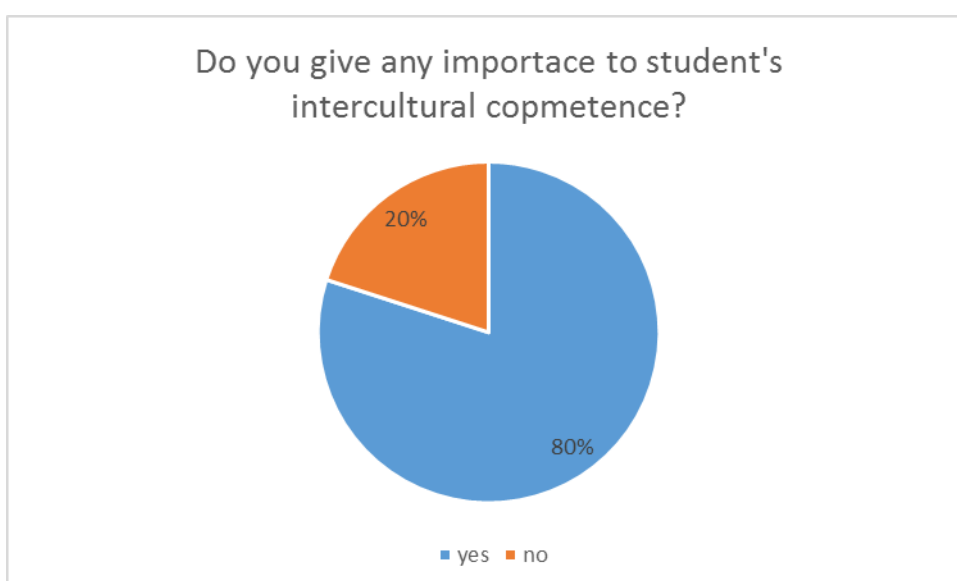
**Item 6: A pie chart about teachers' opinions on the effectiveness of authentic materials in developing students' intercultural competence**

90 per cent of teachers agreed that authentic materials are a very effective way to develop students' intercultural competence. In contrast, 10 per cent disagree. The majority of teachers of teachers agreed authentic materials are a very effective tool to develop students' intercultural competence explaining that authentic materials bring culture as it is to learners, they represent a great motivation for learners to adapt with the new culture and they are a sort of achievement.



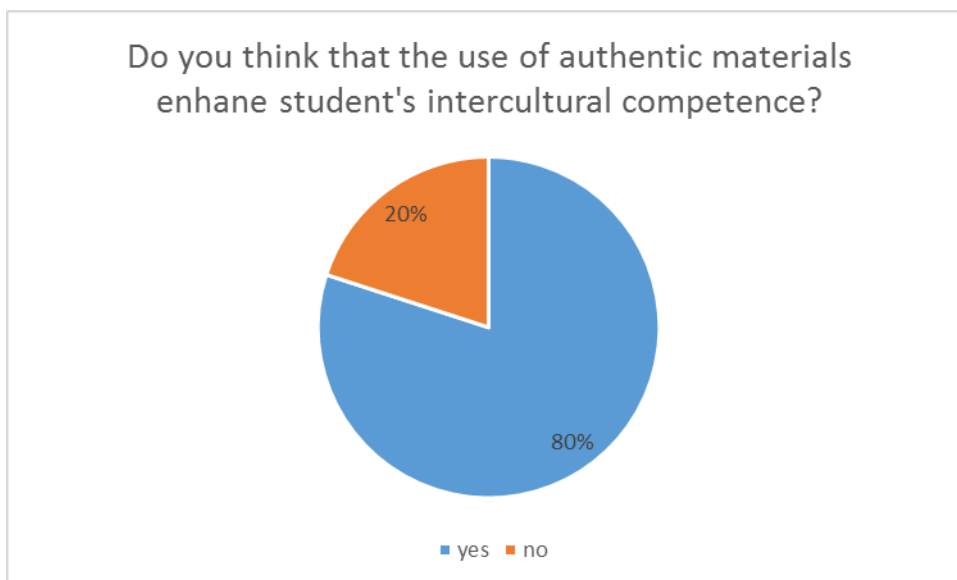
**Item 7 : A pie chart taht shows the causes of using authentic materials**

First, 60 per cent of teahcres stated that they use authentic materials to help learners develop their intercultural competence. Second; 20 per cent answered that it is just because included in the program. Third, 10 per cent respond that to exposure students to a foreign culture. Finally, 10 per cent stated that they use authentic materials as a motivation for students.



**Item8 : A pie chart represents teachers' importance towards students intercultural competence.**

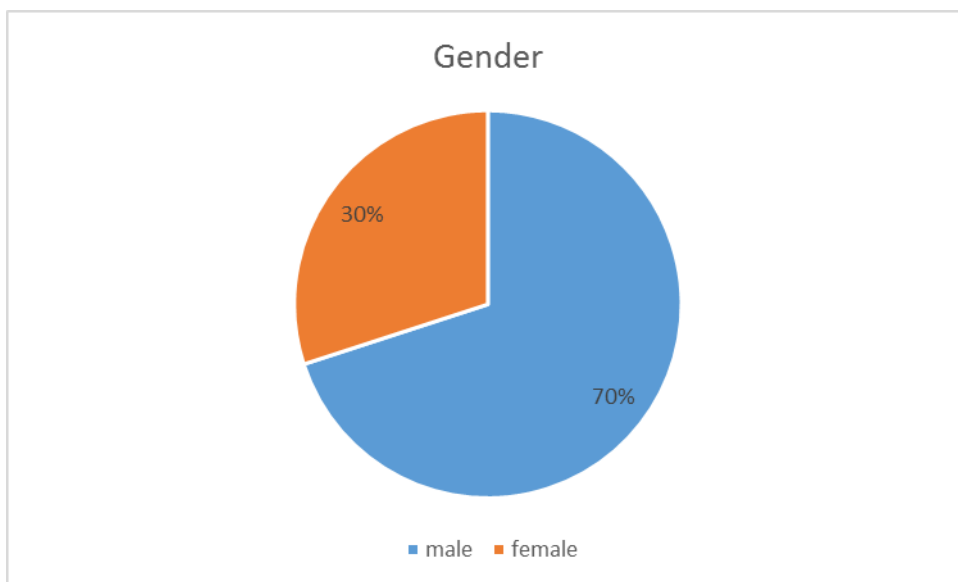
In collectiong information for this question, 80 percent of teachers answered that they do really give importance to their students' intercultural competence. While, 20 per cent answered that they do not. The majority that answered yes, explained that they do give importance to their students' intercultural because they want their students to communicate and act properly while discussing with a person of different cultural background. Also, Intercultural competence enables people to cooperate effectively and appropriately in situations where cultural "otherness" and "difference" are salient. It also enables people to act as "mediators" among people of different cultures, and to interpret and explain different perspectives. The minority that answered no, explained that their role is to teach students, being an intercultural competent is students' desire not teachers'.



**Item9: A pie chart represents the effectiveness of authentic materials in enhancing students' intercultural competence.**

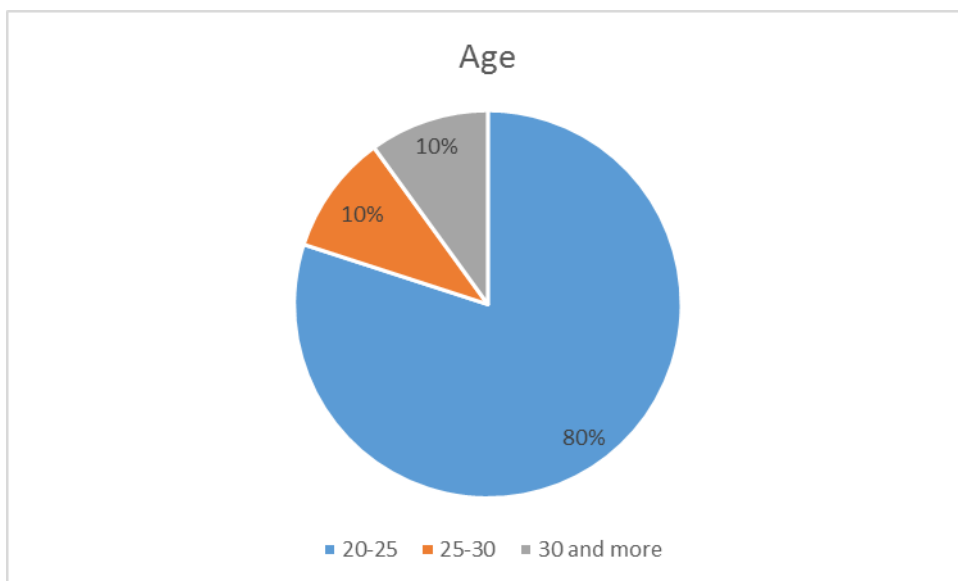
This pie chart shows that the majority of teachers (80 per cent) agreed that authentic materials develop students' intercultural competence. 20 per cent, on the other side, answered that authentic material cannot develop students' intercultural competence.

#### 4-2 Student's questionnaire



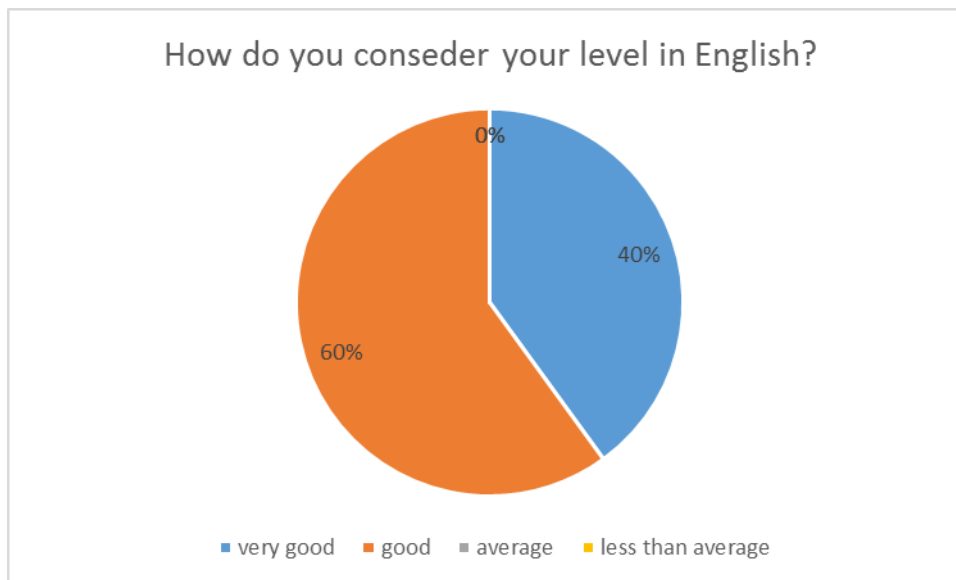
#### Item 1 : A pie chart about students' gender.

This pie chart represents the percentages of gender among students. 30 per cent of students are female and 70 per cent are male.



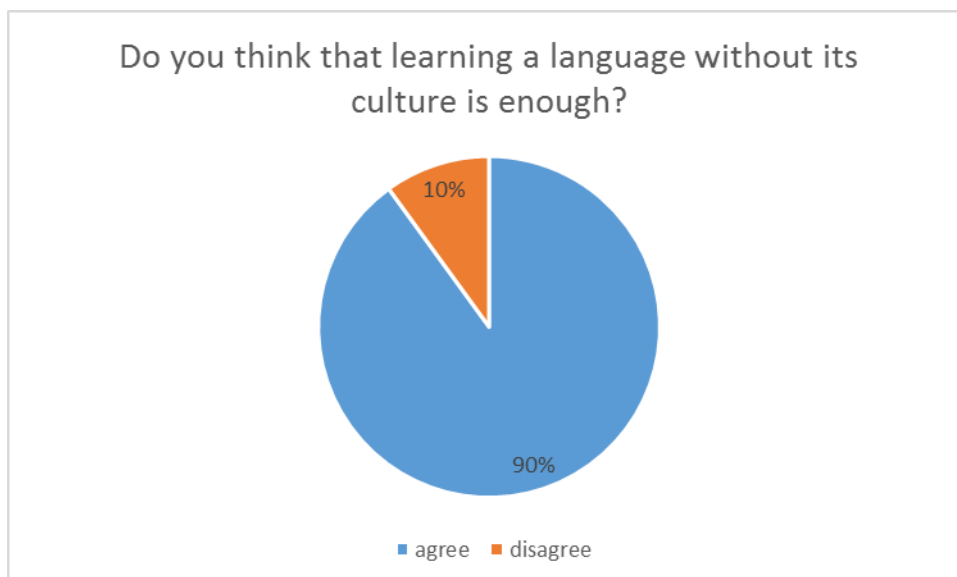
#### Item 2: A pie chart about student's age.

This pie chart indicates the age of the chosen students; the majority of students (80 per cent) are aged 20-25. 10per cent aged 25-30. The minority represent a percentage of 10 per cent are aged 30 and more.



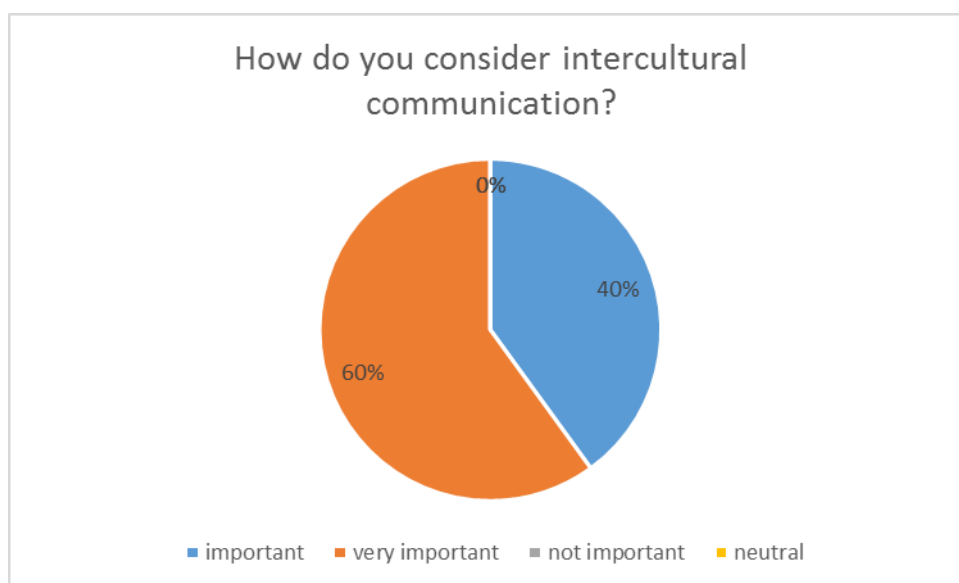
**Item3 : A pie chart about the students' level in english.**

60 per cent of students answered that their level in english in good. 40 of students answered that their level is very good. Moreover, 0 per cent for the average and less then average level.



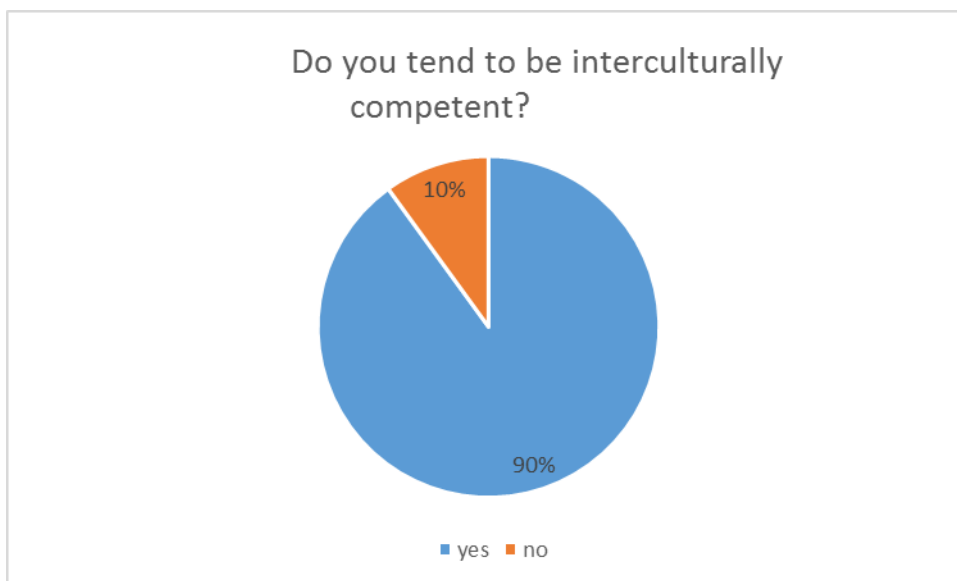
**Item 4: A pie chart about the relationship between culture and language .**

This pie chart shows the relationship between culture and language, if language can be separated from the cultural context. The majority of students (90 per cent) answered that learning a language without culture is not enough. However, the minority (10 per cent) answered that learning a language can be separated from culture. The majority explained that language and culture are inseparable intertwined and they complete each other. Students agreed that when you use a language it means that you are interacting with the culture that speaks the language; you cannot understand one's culture without accessing its language directly. On the other hand, the minority that answered that learning a language without culture is enough, explained that speaking a language does not necessarily need to learn its culture, all you need to communicate is vocabulary and grammar.



**Item 5: A pie chart about students' consideration of intercultural communication.**

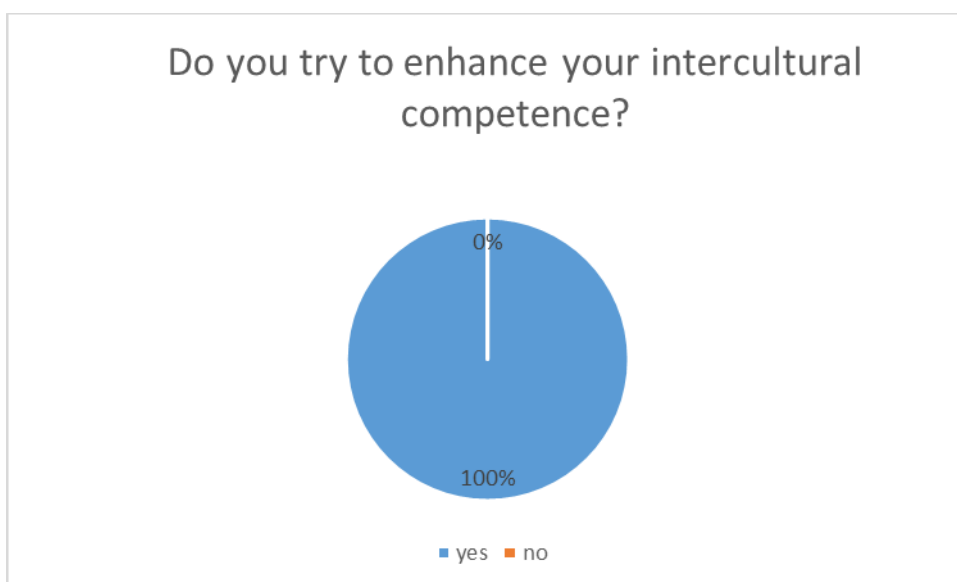
This pie chart shows students' consideration about intercultural communication, whether it is important, very important, not important and neutral. 60 per cent of students answered that intercultural communication is very important. 40 per cent of students answered that intercultural communication is important.



**Item 6: A pie chart about students' intention to be an intercultural competent.**

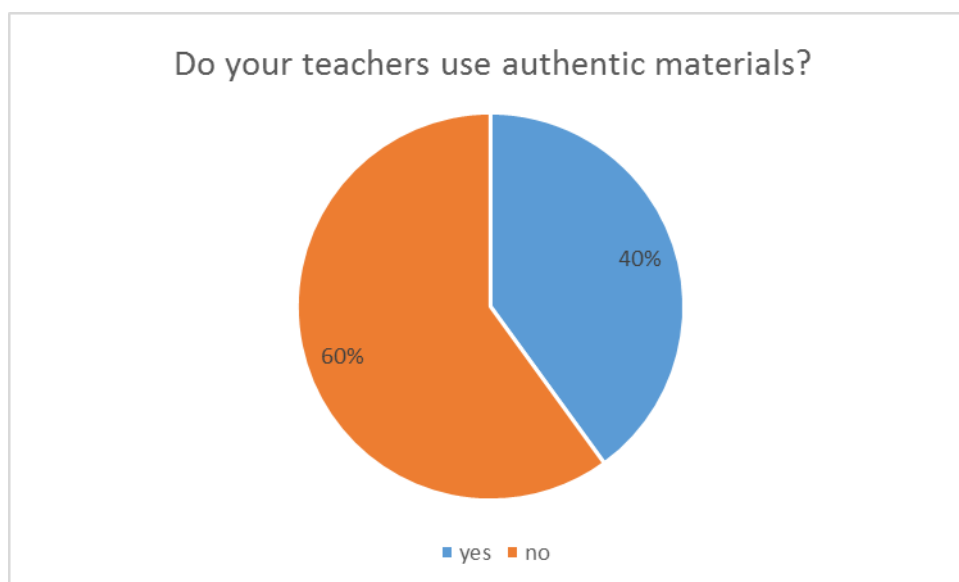
This pie chart shows percentages of students' intentions of being an intercultural competent.

90 per cent have desire to have a background and develop their intercultural competence. 10 per cent do not want to be an intercultural competent.



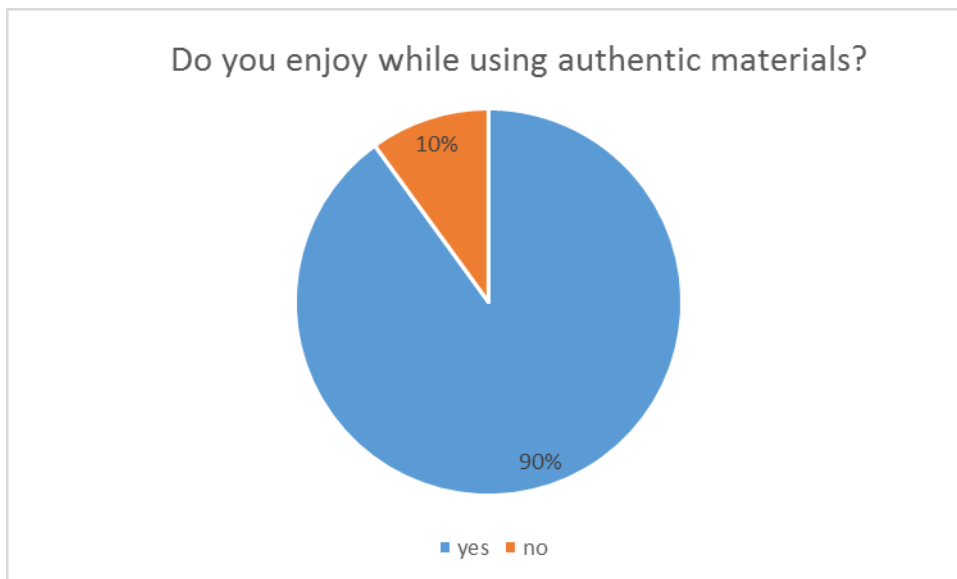
**Item 7: A pie chart about students the enhancement of students' intercultural competence.**

This pie chart shows the students' attempts to enhance their intercultural competence. 100 per cent of participant answered yes. They agreed that they try to enhance their intercultural competence. The whole sample answered yes explaining that they tend to enhance their intercultural competence throughout the various use of media, literature, music and games.



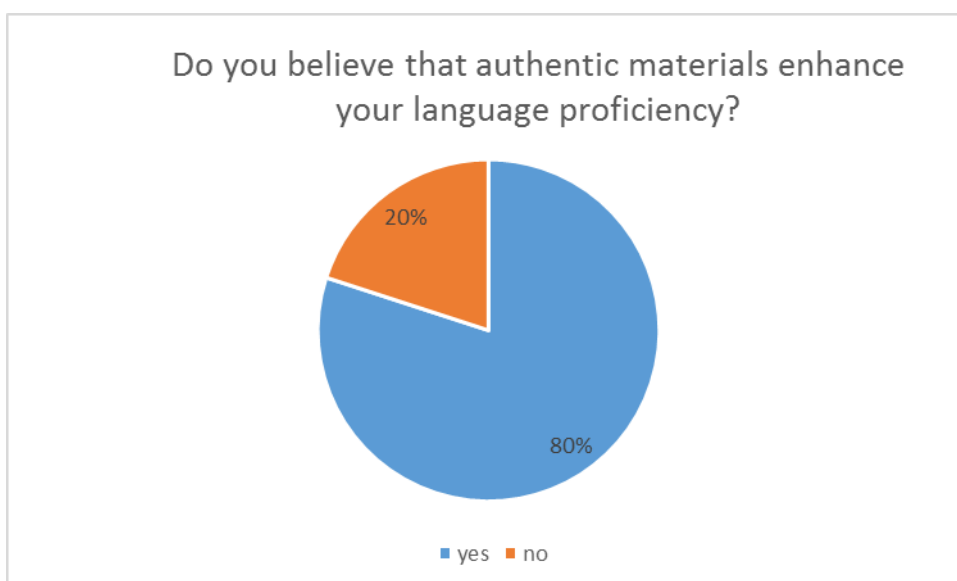
**Item 8: A pie chart of teacher's use of authentic materials.**

This pie chart shows students' views about teachers' use of authentic materials. 40 per cent of students answered that their teachers do use authentic materials. 60 per cent answered that their teachers do not use authentic materials. Students answered that most common types of authentic materials that are used by their teachers are videos, documentaries, audios, songs and literature.



**Item 9: A pie chart about students' entertainment while using authentic materials.**

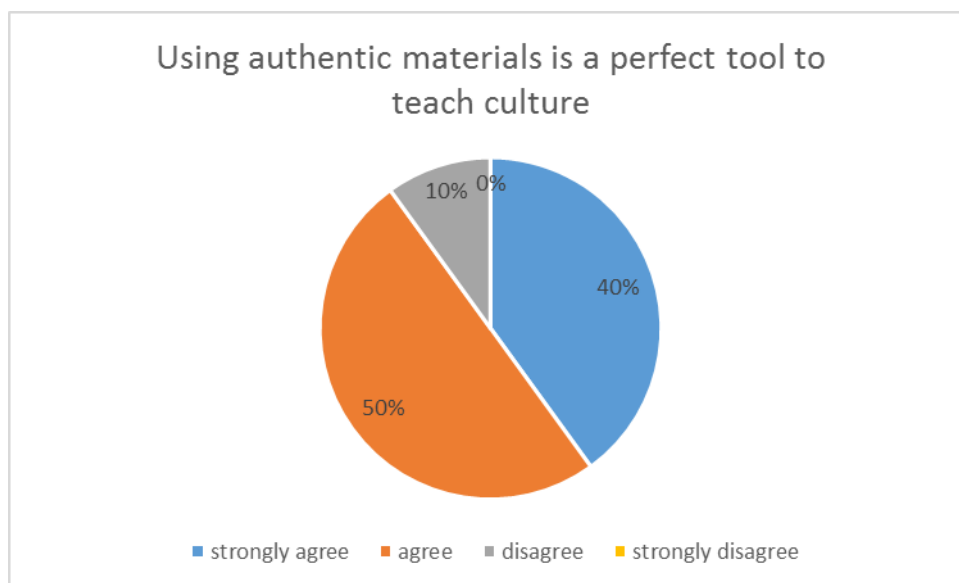
90 per cent of students answered that they enjoy when using authentic materials. However, 10 per cent do not enjoy because they consider it as a simple tool. .



**Item 10: A pie chart about the enhancement of language proficiency through authentic materials.**

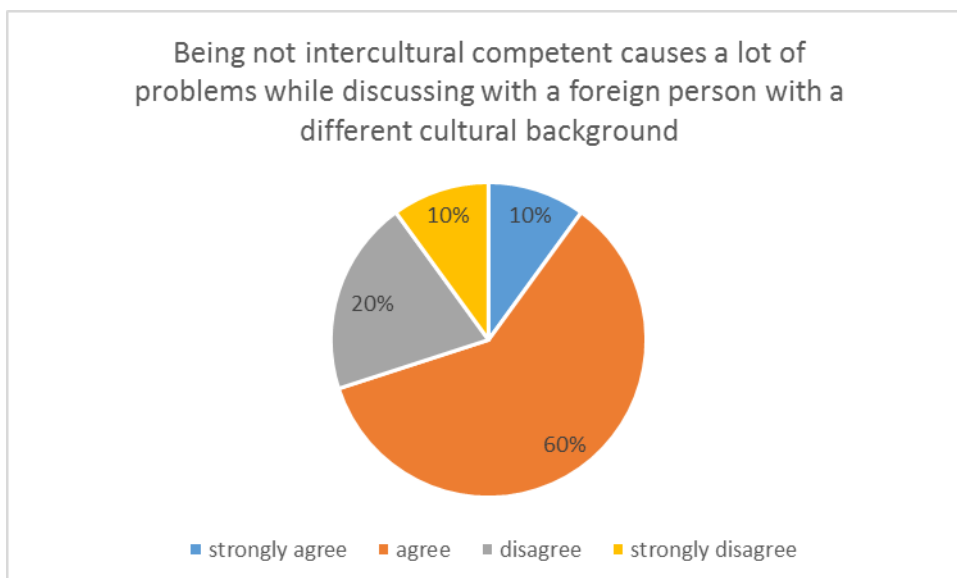
This pie chart shows the relationship between the use of authentic materials and language proficiency. 80 per cent of students answered that authentic materials enhance language

proficiency. 20 per cent answered that using authentic materials cannot enhance language proficiency. The majority of students that answered authentic materials enhance language proficiency, explained that authentic materials are the real use of language, learners are exposed directly to native speakers language use; tone, expressions and idioms. Thus, developing listening and speaking skills. Also, it is a motivation for learners to use language as it should be.



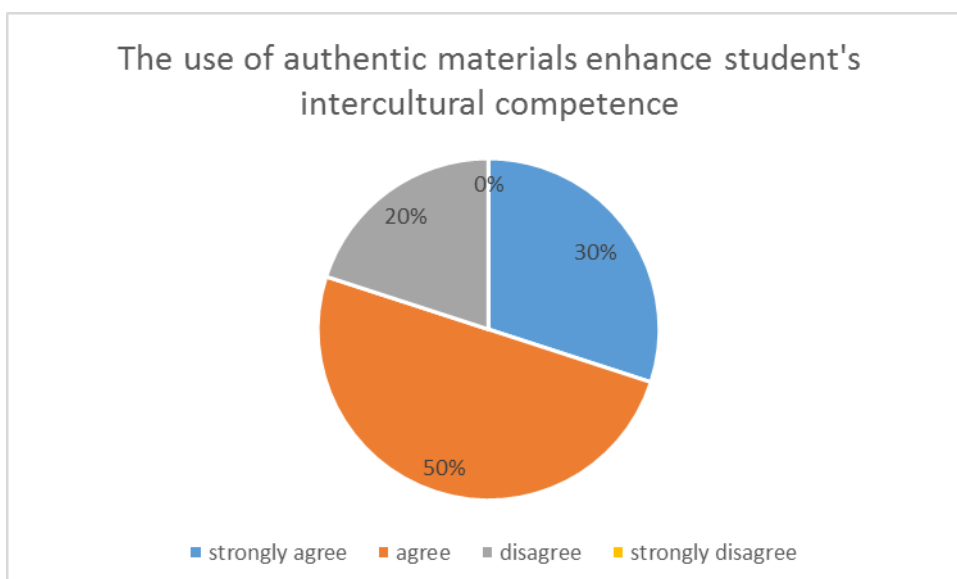
**Item 11: A pie chart about the role of authentic materials in teaching culture.**

This pie chart shows the role of authentic materials in teaching culture. Students answer as follows 50 per cent agree that authentic materials are a perfect tool to teach culture. 40 per cent strongly agree on the use of authentic materials in teaching culture. 10 per cent disagree with the idea of authentic materials are a perfect tool to teach culture.



**Item 12: A pie chart about the effects of not being an intercultural competent.**

This pie chart shows the percentages of whether not being intercultural competent cause problems when discussing with a foreign person, or not. 60 per cent agree that not being an intercultural competent cause a lot of problems when having a conversation. 20 per cent disagree with that. 10 per cent agree and 10 per cent strongly disagree.



**Item 13: A pie chart about the role of authentic materials in enhancing students' intercultural competence.**

This pie chart shows the effectiveness of authentic materials in enhancing students' intercultural competence. 50 per cent of students agree that authentic materials are a perfect way to enhance students' intercultural competence. 30 per cent strongly agree. In contrast, 20 per cent disagree and 0 per cent strongly disagree,

### **Suggestions of Students to use Authentic Materials in order to Enhance Students' Intercultural Competence**

- Use authentic materials for advanced levels
- Encouraging the use of authentic materials by teachers
- Using simple materials (printed and videos)
- Explaining the difficult words and expressions
- Encouraging students confidence for the purpose of not panicking when dealing with a foreign native speaker language
- Teachers should support students by explaining that students are not supposed to understand everything.

### **5- Discussing teachers' questionnaire**

Based on the analysis of teachers' questionnaire, the majority of the participants were males, and the majority of them have been working for six years. Also, the majority of teachers tend to use the comparative approach and the intercultural approaches to teach culture. Moreover, the majority of teachers received instructions to use authentic materials in order to teach culture and they agreed that authentic materials are an effective tool in EFL classes. In addition, the majority of teachers answered that authentic materials are a perfect tool to develop students' intercultural competence. Concerning the question of why teachers use authentic materials, the majority of teachers answered that they use authentic materials in order to develop students' intercultural competence. Not to forget, the question of the

importance of intercultural competence, the majority of teachers stated that they do give importance to their students' intercultural competence. Finally, concerning the last question, which is considered as the most important question, 86 per cent of teachers agreed that the use of authentic materials enhance students' intercultural competence.

#### **6- Discussing the students' questionnaire**

Based on the analysis of students' questionnaire, the majority of teachers were males (75 per cent are male) and the majority of them are young students aged 20-23. Concerning their level in English, the majority answered that their level is good (58 per cent), 48 per cent answered that their level is very good. Also, approximately the whole students (94 per cent) answered that language cannot be separated from its culture and learning a language without culture is not sufficient. In addition, the majority of students consider intercultural communication as important (58 per cent). Moreover, the majority of students tend to be an intercultural competent.

Most importantly, the whole students try to enhance their intercultural competence. Furthermore, the majority of students answered that their teachers do not use authentic materials, but the minority replayed that their teachers use authentic materials especially videos, newspapers and films. Besides, the majority of students enjoy while using authentic materials. The majority of students (77 per cent) agreed that authentic materials are a very good tool to enhance language proficiency. For teaching culture, the majority of students (48 per cent) agreed that authentic materials are a suitable way to teach culture. 45 per cent strongly agreed on the role of authentic materials in teaching culture. Not lastly, the majority stated that being not intercultural competent causes a lot of problems. Finally, concerning the last and the most important question, the majority of students agree that authentic materials enhance students' intercultural competence.

**Conclusion**

We presented in this chapter our research design and methodology, the research setting, the method adopted, the population, the data collection tools and procedures, the presentation of the findings, as well as the interpretation and discussion of the general findings.

## **General conclusion**

There are several approaches and tools to teach culture and to expose students to a foreign culture. Using authentic materials is one of these tools. In this research, our interest is in the role of authentic materials in enhancing students' intercultural competence. We choose to conduct research because of the importance of intercultural competence for students and how can they develop it using authentic materials. Our hypotheses states that the use of authentic materials enhances students' intercultural competence. Also, using authentic materials is a very effective way to fill the gap between the real world and classrooms situations. Several researchers found that the use of authentic materials influence students' intercultural competence in a positive way and the way teachers use authentic materials is an effective way to motivate students to develop their intercultural communication competences. On the other hand, the bad use of authentic materials discourages students.

In order to achieve the aim mentioned above, w conducted both a theoretical and practical researches.

We started by the theoretical part which in which we tried to explain the two variables (authentic materials and intercultural competence), their advantages, disadvantages, their impact and the significance of the two variables.

The second part of this research, which is the practical part, is devoted to the introduction, methodology, sampling and instruments adopted to arrive at the results confirming or

infirming our hypothesis cited previously. Finally, discussing the teachers' and students' questionnaire and explain it using pie charts.

Thus, in order to collect data that will either prove or disapprove our hypothesis, we used questionnaire that we handed to teachers of English, Master on students and Third Year Students of English at Abbess Laghrour University of Khenchela, to know their attitudes towards the use of authentic materials in enhancing students' intercultural competence.

As a method we opted for the mixed method. This method allowed us to identify students' and teachers' attitudes towards authentic materials and intercultural competence and to transform the results into numerical values that represent students' and teachers' answers to the questionnaires. We described the results using pie charts that show the students' answers to each question of the questionnaires, then we analysed them, finally we end up with finding the results.

The findings of this research indicate that the use of authentic materials is an effective way to develop students' intercultural competence. Thus, we confirmed our hypothesis, which states that authentic materials is a enhance students' intercultural competence and they fill the gap between the real world and classrooms situations

Finally, considering that many problems faced us all along our research period, we listed some of the difficulties that faced us when doing this research.

In simple words, this present research aims at investigating the role of authentic materials in enhancing students' intercultural competence. Hypothesizing that authentic materials are a very effective tool to enhance students' intercultural competence, and they can fill the gap between classrooms and real life situations. Data are collected throughout questionnaire for both teachers and students. Results show that the hypothesis provided is confirmed to be true through this research at Abbess Laghrour University of Khenchela.

## Appendix

### Teachers' questionnaire

Dear teachers

This questionnaire is a part of study that investigates the role of authentic materials in enhancing student's intercultural competence. Which is an important subject to check whether authentic materials can be based on while enhancing students' intercultural competence or not. You are kindly requested to answer the following questions by ticking the appropriate box or filling the blanks where necessary.

1. Gender

Male

Female

2. How long have you been working as a teacher?

1 – 3 years

4 -6 years

6 -10 years

10 – 15 years

3. What are the approaches that you have followed in order to enhance student's

intercultural competence:

The mono cultural approach

The comparative approach

The intercultural approach

Transcultural approach

4. Have you received any instruction to use authentic materials in cultural context?

Yes

No

Explanation;

5. Do you think that the use of authentic materials in EFL classroom is:

Effective

Ineffective

Explanation

6. Speaking of authentic materials, do you agree that authentic materials are a very effective way to develop student's communicative competence?

Agree

Disagree

Explanation;

7. Do you think that the use of authentic materials as a way to develop students communicative competence is

Necessary

Unnecessary

Explanation;

8. Why do you use authentic materials in EFL classrooms?

- To help learners develop their intercultural communicative competence
- Just because it is included in the programme?
- To expose students to a foreign culture?
- As motivation for students?

9. Do you give any importance to students intercultural competence

Yes

No

Why?

10. Do you think that the use of authentic materials enhance students intercultural competence

Yes

No

Explain please!

## Students' questionnaire

Dear students,

a. This questionnaire is a part of study that investigates the role of authentic materials in enhancing student's intercultural competence. You are kindly requested to answer the questions by ticking the appropriate box or filling the blanks where necessary.

Thank you

### Section one

1. Gender

Male

Female

2. Age

3. Do you consider your level in English

a. Very good

b. Good

c. Average

d. Less than average

### Section two

4. do you think that learning a language without its culture is enough

Yes

No

Why?

5. do you consider intercultural communication as

- Important
- Very important
- Not important
- Neutral

6. Do you tend to be an intercultural competent?

Yes

No

7. Do you try to enhance your intercultural competence?

Yes

No

If yes, how?

## Section two

Authentic Materials: Adams (2005) stated that materials are authentic if the language data are unaltered and produced by and for native speakers for a common language and not for second or foreign language learners. They can be written or spoken and are produced for not teaching purposes conveying areal messages.

Intercultural communication is a discipline that studies communication across cultures or how culture affects communication. It describes the range of processes and problems that appears within a social context made up of individuals that are different in religion, ethnic and social background. It seeks how people from different cultures communicate, act and see the world around them.

8. Do your teachers use authentic materials?

Yes

No

If yes, what types?

9. Do you enjoy while using authentic materials?

Yes

No

Explain

10. Do you believe that authentic materials enhance your language proficiency?

Yes

No

How?

11. Using authentic materials is a perfect tool to teach culture

• Strongly agree

• Agree

• Disagree

• Strongly disagree

12. Being not Intercultural competent causes a lot of problem while discussing with a foreign person with a different cultural background

• Strongly agree

• Agree

• Strongly disagree

- agree

13. The use of authentic materials enhance student's intercultural competence

- Strongly agree
- Agree
- Disagree
- Strongly disagree

14. Suggest ways to use authentic materials in order to enhance students intercultural communication

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