

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research



University of Tlemcen
Faculty of Letters and Languages
Department of English

**The Impact of Cultural Awareness on the GVC
Video Conference Interaction: the Case of
GVC Students at English Department
Tlemcen University**

**Dissertation Submitted to the Department of English as a Partial fulfillment of
the Requirements for the Master's Degree in Language Studies**

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Academic Year 2016-2017

Dedications

Every assignment or work needs self determination and undertaking in addition to the guidance and support of other people.

This dedication is to my mother and my father whose encouragement, love and attention and every day's prayers helped to accomplish this research work successfully.

I dedicate this work to my two brothers Tayeb, and little brother Hamza.

This is the opportunity to thank you my classmates, Seifeddine, Adel and Nassima who helped in acheiving this dissertation.

Without forgetting our best friends who stood besides us in conducting this research work and were a great backing.

Finally, too many thanks to my dearest grandparents, aunts, uncles and cousins...

Mohamed

Dedications

Every assignment or work needs self determination and undertaking in addition to the guidance and support of other people.

This dedication is to my mother who encouraged me with her love, care, attention and every day's prayers to finish this research work successfully.

It is honorable to say thank you to my brothers, Ahmed, Samir, Fouad, Houari and my two sisters Saliha and Khadidja.

I dedicate this work to my classmates, Seifeddine, Adel and Nassima who help in this of research.

Without forgetting our best friends who stood besides us in conducting this research work and were a great backing.

Special dedication to my Father Abd Elkader and my brother Fathi mercy and blessing of Allah may be upon them and reward them by paradise.

Finally, I say thanks to all my dearest family of OUICI and AISSAOUIA, aunts, uncles and cousins...

Noureddine

Acknowledgments

At the beginning, we should thank Allah almighty for his blessing and help to conduct this research. It would not have been possible for both of us to succeed in writing this thesis without the help of many people. First of all, we would like to acknowledge and thank our supervisor, Dr BASSOU Abderrahmane, for his support, guidance and help. We would also like to express our deepest appreciation to the members of the jury Dr. BENSABA Abdelcader and Miss. BELMERABET Fatiha who accepted to read and evaluate our work.

Gratitude is due to Dr. Mouhadjer Noureddine, Dr. Abiyad Maliha Mr. khelifi Khireddine and also Mr. Tounkoub Youcef who guided and provided us with necessary and useful information during our investigation.

This thesis would not have been finished without the participation of the teacher with whom the interview was done and the students who filled in the questionnaire; their answers were the basis of reliability of our investigation results and analysis.

Finally, we would like to thank our families for their moral help and support.

Abstract

In Tlemcen University, particularly at the Department of English language, students are supposed to be learning English as a foreign language. In fact, the recent studies concerning the relationship between language and culture show that learning a foreign language requires knowledge of its culture. In the GVC program students are attending the course for the sake of exchanging their home culture with others from different cultures. It is noticed that there is a gap in communication during the video-conferencing because of the lack of local students' cultural awareness, since they do not have adequate knowledge about the two cultures. Furthermore, the data obtained from the students' questionnaire, classroom observation and the teacher's interview, and the results analysis which were done qualitatively and quantitatively show that the students are more attracted to the foreign culture than their own. Moreover, it has been concluded that there is an impact of both French colonialism and cultural globalization on the students' cultural awareness. Thus, the students are adopting a foreign culture instead of adapting it, in which one can say that the most dominant culture at the department is the target culture.

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List of acronyms

GVC: Global Virtual Classroom.

IC: Intercultural Competence.

ICC: Intercultural Communicative Competence.

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General Introduction

General Introduction

The Global Virtual Classroom ‘GVC’ is a program where the students communicate with students from other universities in the world. Its aim is to develop the students’ intercultural competence and to increase their cultural awareness. As far as, the students are interacting with foreign students, they are comparing their own culture with the target one. The students’ goal in attending the GVC course is exchanging cultures knowledge. However, it is noticeable that students are not aware enough of the local culture and the foreign one.

Most of the students at the department of English university of Tlemcen have a lack in cultural awareness. As intercultural speakers, they should be knowledgeable about the local and the foreign cultures by which they can avoid stereotypes and prejudices while talking about the other cultures. Besides, the students are facing difficulties in their interaction, since they have deficiencies in their intercultural communicative competence i.e. knowing about the languages, and cultures. In other words, the intercultural communicative competence refers to the communicative skills and the language knowledge of both cultures which are imperative for fluent conversations.

The history of Algeria noticed the French colonization which lasted 132 years. During the period of colonization, the colonialists tried, with several ways, to eradicate the local culture and identity. Therefore, some of the Algerians are totally influenced by the French way of life, values, and traditions. While, others are assimilated to French culture especially the young. Thus, the colonial culture still exists in the Algerian society which is transmitted to the Algerian new generation. In fact, in the Department of English most students are impacted by the French culture because they are behaving, dressing and living according to the French model.

Concerning globalization, its impact has been spread in all the countries of the world, and has influenced the culture of Algeria, which caused much loss to its values. Moreover, some students and mainly those of the Department of English in Tlemcen, have influenced their culture and they have adopted another culture which is the American culture. The foreign culture is not adapted in Algeria but it is adopted and that is what makes the local culture a mixture of different cultures.

The main concern of this dissertation is cultural awareness among students in the Department of English at Tlemcen University, and basically those attending the GVC program. Cultural awareness refers to the background or knowledge about the two cultures the local and the foreign, but some students are not aware even of their local culture.

The main objective of this research is to shed light on the real situation at the Department of English Tlemcen University, namely at the GVC program. Normally, students of English should be aware about the target culture and their local one, by which they can handle a conversation with the other students from different universities and share culture with them. What is important in this thesis how can students raise awareness and knowledge about their culture and the foreign one.

From these objectives of the research one can state two questions and they are as follow:

- What are the reasons that make students unaware about their local culture?
- Which culture dominates most the English language learners at the department of English?

These questions are answered by stating the following hypothesis:

- Culture in Algeria has been partly influenced by the French colonialism and globalization. Concerning French colonialism the influence of its culture still exists in the Algerian daily life and that what appear in the community. Whereas, globalization has the same effect on the local culture through technology. Thus, these two impacts make the local culture loses its purity and originality.
- Many Algerian students do act and behave just as if they were native speakers, and tend to adopt the foreign culture.

In order to confirm or disconfirm the mentioned hypotheses the investigators selected the case study of GVC students and responsible teacher at Tlemcen University in the department of English. The research work was built upon three instruments: students' questionnaire, teacher interview and classroom observation.

This dissertation is divided into two main chapters. The first one is concerned with the literature review, which aims at the definition of some important concepts as culture, communication, globalization, GVC and French colonialism. The second chapter presents the research methodology used in this study. First of all, it describes the setting , research methodology, the sample which is the source of data and research instruments used in gathering information. Moreover, it gives the detailed analysis of the gathered data and provides interpretation and the discussion of the obtained results. Finally, it offers some recommendations to the teachers how can they develop students' cross-cultural awareness.

Chapter One:

Literature Review

Definition of the main concepts

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1.1. Introduction

Culture has a great importance in teaching a language. It has been and still the topic of many scholars. In this chapter, the researchers aim at defining the main concepts related to culture and to cultural awareness. In the first part, the investigators will tackle brief definitions of culture, communication and their relationship. Then, they will introduce the global virtual classroom (GVC), its history as well as its links organization. Additionally, they will define the intercultural communicative competence and the intercultural speaker. However, in the second part, the researchers will introduce the concepts of globalization, and the French colonialism as well as their impact on Algerian culture. Finally, they provide a definition of cultural awareness.

1.2 Definition of Culture

The concept of culture is quiet complex; it is the topic of many discussions among scholars. For instance, Hall (1976, p. 16) believes that culture influences peoples" acts in the society because of their thought, values, beliefs and attitudes. Culture is not genetically transmitted, and also it cannot exist on its own, nevertheless it is constantly shared by all members of a society .Whereas, Hofstede (1980, p. 21 -23) defines culture as "the collective programming of the mind which distinguishes the members of one group from another." in other words, this collective programming is passed from one generation to another and each group has certain cultural features which are different from other groups. In addition , culture is dynamic since each generation adds something ne w in their culture before transmitting it to the next generation. In 1952, the American anthropologists Kroeber and Kluckhohn, revised the concepts and definitions of culture, and brought a list of 164 various definitions. The term culture is difficult to understand, and the usage of the concept culture is numerously employed in the nineteenth century.

Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.

Kroeber & Kluckhohn (1952: 181)

This quotation summarizes that culture is a complex concept, in which Kroeber & Kluckhohn said that culture in an explicit and implicit patterns. Moreover, culture is consists of traditional, ideas and values, and considered as products of action as conditional elements of future action.

Thus, it has been mentioned that there are three usages of culture. The first usage was introduced by Arnolds' (1867) in his book 'Culture and Anarchy', in which culture is viewed as a proper artistic endeavours, or products. It is called today 'high culture' the opposite of 'Popular Culture'. As a reaction, the pioneer Taylor (1870) (cited in Spencer-Oatey, 2012) presented another usage in his book 'Primitive Culture'. This usage refers to a quality possessed by all people in every social group, who nevertheless could be represented on a continuum, from 'savagery' through 'barbarism' to 'civilization'. It is important to quote Taylor's entire definition for two reasons. Firstly, it became the basic premise of anthropology. Secondly, it explains why Kroeber and kluckhohn found definitional fecundity by the early of 1950's. Thus, 'Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.' Tyler (British anthropologist 1870: 1; cited by Avruch 1998: 6).The last usage of culture was developed by Boas (cited in Spencer-Oatey, 2012) and his students in the twentieth century, who reacted against Taylor and other social evolutionists (the evolutionists put stress on the universal character of a single culture, with different communities moved from savage to civilize). Boas' reaction emphasized on the uniqueness of the numerous

and distinctive cultures of diverse peoples or societies. According to Boas, one ought never to distinguish high from low culture, and one should not make a distinction in order to valorise cultures as savage or civilized. Presently there is distant understanding of culture.

1.3 Communication Defined

The term communication is widely recognized as it is very difficult to define since it has been utilized differently by scholars among them Carey (1989, p23) who explains that communication is concerned with the process of using symbols that help to generate, repair and transform facts and information into words and gestures .On the other hand, Lustig & Koester (2003:13) state that “communication is symbolic, interpretive, transactional, Contextual process in which people create shared meanings”. In other words, communication is a set of symbols which create certain meaning used by a speech community. Moreover, communication is considered as a tool to express and interpret one’s thoughts and feelings, and it requires that interlocutors have to generate and preserve shared meaning in certain context.

1.3.1 Perspectives of Communication

According to the previous definitions of communication, there are three perspectives which emphasize or explain the aspects of communication process namely:

- **The social science perspective:** stresses on the components of communication :
 1. Sender: is the person who is responsible for producing the message which ought to be understood by the receiver.
 2. Receiver: is the person who receives the created message.
 3. Communication Channel: the medium which tends to be used by both sender and receiver as an example: Face to face, written, electronic...etc.

4. Message: any idea or feeling that the sender tries to make it understood by the receiver. There are two types of message namely: verbal message, with words organization, and non-verbal which includes appearance, tone of voice, gestures, facial expressions, eye contact...
5. Context: or situation in which the communication is occurred in terms of time and place.

This perspective also emphasizes on variables that influence communication like gender.

- **The interpretive perspective:** implies that the words or gestures used by the interlocutors should not embody an implicit meaning but a shared and conventional one, i.e. symbolic nature of communication. In fact, intended meanings are transmitted verbally and non-verbally (facial expressions, gestures, eye contact, signs).The interpretive perspective also focuses on the idea that the process is dynamic when going over the meaning of certain messages. And while discussing the meaning, people are creating, maintaining, repairing, or transforming reality(Judith 2010:94-95).
- **The critical perspective:** Judith (2010:94-95). points out that there is crucial influence of the social status and force on the ongoing of communication. In other words, the inequality of symbols which are used by members since individuals of society do not have the same status, some of them have higher value than others; as an illustration, people tend to listen carefully to a scientist rather than to an illiterate man.

1.3.2 The Relationship between Culture and Communication

Many previous studies claim that both culture and communication are interrelated among which: Linguistic relativism by Whorf and Sapir that is to say it is impossible to use language without culture and vice versa. On the other side, other researches in this field state that there is a complex relation between culture and communication since the latter cannot be effective without culture, Bennett et al. (2003:237) explains that a person who learns a foreign language without its

culture, he would fail to become a successful interlocutor. In the same vein Samovar et al. (1981:24) says:

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

This interrelationship between culture and communication makes scholars enhance their researches beyond linguistic competence and communicative competence so that people from different cultural background can communicate effectively and fluently. Byram(1997) came with the concept of intercultural communicative competence which is according to him “person’s ability to interact effectively with people of different cultures” (qtd. in Fantini, 2000: 31).

1.4 Global Virtual Classroom

The aim of this part is to define the global virtual classroom at the university of Tlemcen, its history, the ongoing and organization of the links with the different universities.

1.4.1 Definition of GVC

Mouhadjer (2010) explains that the global virtual classroom at the Department of English University of Tlemcen is a classroom where internet is utilized to let partner countries from Africa, Asia, Europe and the Americas have real communicative situations through video conferencing, chat and other social networks such as e-mails, face book and other social media. For a successful link at GVC there must be some equipments among which, the Net, video conferencing, camera, one internet connected computer with a projector and seven personal computers. The goals of global virtual classroom projects is that it develops the intercultural competence and makes students more flexible and culturally aware

about their mother culture and the foreign ones. It also helps the participants to get new friends from different cultures. They meet 14 to 16 weeks per semester, more than four weeks for each university, and twice a week for 70 minutes each link. In fact all links discussions are done in the English language.

1.4.2 The Beginning of GVC at the University of Tlemcen

The beginning of GVC at the university of Tlemcen goes back to the spring 2007 -2008 where students had the first links with ECU ANTH 299 from USA in 2007 , the second was with USILAM from Peru the last and not least with AJKU from Pakistan. All the links were done through the use of Skype because it is the most helpful application when internet flow is slow. Whereas in spring 2008 participants in Global Vertical Classroom had links with UMT from Malaysia, than ECUHNNERS from USA, and finally with TSPU from Russia. Generally the links were acceptable.

1.4.3 Links Organization

To be a member in a session of Global Virtual Classroom at the University of Tlemcen, the students are required to set for an oral test which is done by the responsible teacher in which he asks them some questions related to the local and foreign culture. After the teacher closes the test, 14 students who are required to take part in interactions during the links. Students are numbered from 1-14, and they provide teacher with their e-mails as well as they are given an online pre cons survey and one at the end of the session. The linked class participants from the cultures is divided into two halves, first half (1-7) is supposed to interact in group discussion, whereas the other half (8-14) will be individual chats through the use of personnel computers. During the session, the individuals and the group have to exchange the roles each links. The topics frequently dealt with are: family, college and education, religion, cultural tradition, meaning of life, and stereotypes. Before debating topics the two sides start with discussion about the newspaper headlines of the other country for (5-7) minutes. At the beginning of each session, the teacher, the technician and all students stand in front of the camera and present themselves

including their name, age, major and hobbies.

1.5 Intercultural communicative competence

In the 1970's, Hymes introduced the concept of communicative competence as a reaction to Chomsky's linguistic competence. According to D. Hymes, knowing about a language is not sufficient but rather the learner needs communicative and strategic skills for better interaction. However, Byram (1997) argued that communicative competence is not enough for the learners. Fenner believes that a foreign language student should have the chance to develop cultural background for better understanding of both native and target culture.

The term intercultural competence was introduced by Byram (1997) as someone who has the capacity and skill to communicate accurately with another person from a different culture. Within the same words, Byram (1997:32-33) proposed five factors or components to enhance learners' critical cultural awareness namely:

- *Savoir être*, which involves one's behaviors and principles to show inquisitiveness and readiness to suspend disbelief about target culture and belief about the local culture.
- *Savoir*: refers to the awareness about the social groups and practices in one's and in other's interlocutor's country, and of the general processes of societal and individual interaction.
- *Savoir comprendre*, which requires that one can elucidate certain document from target culture to explain it and relate it to document from local culture.
- *savoir appeneded/faire*, which is according to Byram (1997: 61) the "Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction."

- *Savoir s'engager*; this factor suggests that a person should possess a critical awareness that is to say ,he ought to be capable of evaluating critically in both foreign and mother culture.

From the previous factors (savoirs) one can deduce that the focus in their definitions was on culture and the relationship between cultures i.e. interculturality which refers to interaction (communication) between different cultures. Besides, Byram (1997: 70–71) gives a distinction concerning intercultural competence (IC) and intercultural communicative competence (ICC) where according to him in IC a person uses his own language to communicate with others from a different culture or country ,while ICC implies the use of a foreign language when an individual interacts with a person from another culture. As a conclusion, intercultural competence is acquired by people from society, whereas, intercultural communicative competence is utilized in a foreign language teaching/learning context. Without forgetting the crucial role of intercultural competence in enhancing students' critical awareness, tolerance, objective view and understanding to both foreign and mother culture.

1.6 Intercultural Speaker

The concept of intercultural speaker was introduced in the mid 1990's. According to Byram and Fleming, intercultural speaker is someone whoever has information about his culture and other cultures, someone whoever can discover and interact with other people from different social classes. The intercultural speaker should not be only aware of his/her culture and identity, but also of the other cultures. Moreover, he needs to be capable to set a connection between the other cultures, assert them and also become sympathetic toward them. The intercultural speaker becomes independent when processing and discovering other identities and people; and this process happened at any age (pupils, teachers, and researchers). Byram and Fleming (1998) highlight the conditional evolution in the procedure of competence adaptation as intercultural speakers in a mutable world. Jaeger (2001) proposes a list of elements which make the person an intercultural speaker:

1.6.1 The elements of intercultural speaker

- Mediation: an intercultural speaker treats comprehension between one person or collection of different cultural backgrounds.
- Learning: he/she continuously gains knowledge when interacting with natives or unfamiliar cultural contexts.
- (Self) reflection: this is when remarking and understanding data in addition to the perception of the manner across his/her culture.

On the other hand Byram and Zarate (1997) bring definition of intercultural speaker as a person who “crosses frontiers”. Thus, the intercultural speaker initiates as a mediate across two or more cultural identities. Through the interchanged of the identities, the intercultural speaker has to be aware of its own identity and those of the other society. (Byram, 2000).

The critical intercultural speaker is not a cosmopolitan being, who floats over cultures, but someone committed to turning intercultural encounters into intercultural relationships whereby s/he deliberately exposes herself/himself to networks of meaning and forces and reflects critically upon them

(2002:129).

That refers to as an intercultural speaker should be reflecting on both culture, the native culture and the target one in order to accept others culture and to be accepted.

1.7 Globalization

The concept of globalization is defined differently by many scientists; this part is going to introduce the definition of globalization, the cultural globalization and the impact of globalization on culture more precisely the Algerian one.

1.7.1 Definition of Globalization

After the Second World War there were two super powers in the world: the western block by the lead of the United States and eastern one by the Soviet Union, these nations were in an ideological conflict, that is to say, each block wants to rule the world and implement its system and ideology .This confrontation is known as Cold war which ended by the collapse of the Soviet Union in December 26th, 1991 when the supreme soviet recognized the collapse and dissolved itself .As a result, the world went unidirectional with the lead of the United States in addition to the emergence of Globalization that is according to Benmoussat (lecture)refers to the process of implementation or imposition of one world order. The process of Globalization denotes seven types namely: Political, Economic, Financial, Educational, Linguistic, Religious, and finally Cultural. In fact, the notion of Globalization is too complex since many scholars attempt to define it among them Giddens (1990:64) who claims “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa”. In other words, Globalization plays a great role in shortening distance between people from all over the world and make as a “global village” (Marshall McLuhan).

1.7.2 Cultural Globalization

El kebbar (2015) believes that Cultural Globalization implies the transition of thoughts, values, and knowledge of a specific group around the world through technology tools, and gives different cultures the opportunity to interconnect. Besides, Cultural Globalization has a significant function in promoting one’s critical cultural awareness, intercultural competence and global understanding, so that people from different countries can acquire a sense of tolerance towards foreign cultures and raise world peace. This type of Globalization has been spreading on the basis of many features among which the way of dressing since the majority of young Algerians tend to wear fashionable clothes and hair cut styles imitating football stars, singers, and actors. Moreover, El kebbar indicates the spread of American fast food in the world like Mc Donald’s which has more than 1.8 million

employee in more than 100 countries.

1.7.3 The Negative Impact of Globalization on Culture

Globalization is considered as a double edged sword (El kebbar 2015), i.e. it has positive and negative impact on the world wide, and concerning its benefits one can denote technology which made the life much easier for people, development of industry and improvement of educational level. However, it also influenced the Arab culture and especially the Algerian, as an illustration, young people affected by the American culture are considered as tools to present some of aspects of local culture as way of dressing, hair style, and way of thinking. As a result these teenagers tend to wear like American actors as Sylvester Stallone, Tom Hanks and many others. Whereas, girls start having Rihanna's haircuts. Globalization is regarded as a menace to our culture and religion because it brings traditions, customs, and ideas that are opposed to us as Muslims and as Algerian in particular. For example, traditionally Algerians did not experience love relationships before marriage i.e. at that time when one single man likes a woman he asks the permission from his parents to marry her unlike this generation; also we did not use to celebrate "birthdays" or "New Year's" parties even our marriage traditions have changed and became more western. Another example in Islam, "el hijaab" which is obligatory for women. However, many Muslim girls today prefer to wear western clothes like miniskirts and jeans trousers by which they consider them more civilized and fashionable.

1.8 French Colonialism

Algeria is the largest country in Africa. It was colonized by the French for more than 130 years, which means much longer than any other African country has experienced. As many other countries in north Africa, Algeria has a long history contact within Europe, including the middle east, and it has a huge Arab inhabitation. So, how did Algeria become a French colony?

Algeria was invaded by the French army in 1830 for several reasons. Such as enlarging their trade and spreading the French culture and Christianity. Algeria experienced the French colonialism and it was much different from that of the other African countries which have a relationship with France. Distinctively of other countries, Algeria was viewed as an integral part to France. Moreover, France considered Algeria as a ‘settler colony’ that is to say a colony with inhabitants from Europe colonialists that take control of great deal of political power. Besides, the majority of the colonialists were farmers who used to produce wine.

1.8.1 Life in the Colony

By 1930, the unfairness of the settlers on the Algerians was so rigid. The French police had separated communal lands; permit the colonialists to buy thousands of square miles of fertile lands, in which they would grow the crops for export. Most Algerians were in small lands. To get away from this poorness, many people migrated to Algeria’s towns and cities to work on the settlers’ farms even with low wages.

1.8.2 Culture in Algeria during Colonization

The cultural planning of France is achieved in Algeria. It is partly different from other colonial phenomena; it keeps on sounding in modernist Algeria right the dialectical history enmity between the theoretic francophone and conservative Arabs intelligentsia. However, the outcomes of this affect drive up to influence and expand in the Algerian communal life, more precisely in the matter of culture, identity, language and also in models of assimilation. Assimilation refers to change the Algerians/Algeria’s culture into more French such as: to inspire the Algerian to speak French language instead of Arabic and also educating history, literature and political ideas. Moreover, these processes also increase the need to comprehend the said cultural phenomena in community and their effects on the civilization identity of the country. It is important to examine the historical origins of the current development including the way colonialism has designed it on the life of people.

<http://southwest.mpls.k12.mn.us/uploads/algeriacasestudy.pdf> (May 22, 2017)

1.8.3 The Policy of Assimilation

The policy of assimilation in Algeria is to change the Algerian society into French culture. Therefore, such assimilation was not set to develop the Algerian people, but in order to break up the rest of the people resistance against France. The intention behind the assimilation was clear in this statement “The opening of a school in the midst of the indigenous is far more effective in the calming of the country than a whole military battalion” [Bervillé, (1997), p.113]. The efforts of assimilation were given as a reaction to the Algerians’ reaction against the policy of alienation. Furthermore, the state of affairs conducted a number of French reports to have a view education as a unique key for political fixture, and to extinguish revolutions. As one of the reports of French assimilation project was established in 1849, which registered a destructive fall of the Algerian educational institutions during the French attack, and suggested the promotion of literacy and education as the one way to erase Algerian identity and personality. Consequently, the policy of assimilation affected the people and specially youths and pushed them to change their cultural practices into French one.

1.9 Cultural Awareness Defined

Cultural awareness is a term that has been used over the last few decades as an important part of language. Cultural awareness is the understanding of second language communication as a cultural process, and the consciousness about the basic background of both, the local and the target cultures. In this context, Kramsch (1993) says that learning a foreign language refers to cognitive modification that has implications for the learner’s identity as a social and cultural being. Moreover, it is helpful to mention cultural awareness activities in a language course, in order to increase the educational value and also to simplify the acquisition of the foreign language. Besides, according to Tomlinson and Masuhara (2004), cultural awareness consists of perceptions/ understanding of the mother culture and that of others.

These perceptions are as follow

- Internal: they develop in our minds.
- Dynamic: they are continuously inserted to and changed.
- Variable: they are changeable from expertise.
- Multi-dimensional: they are represented right to sensory images (mental pictures) cognitive correlation, and affective association.

In this context Tomlinson said that:

Cultural awareness involves a “gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people’s cultures, and a positive interest in how cultures both connect and differ. Such awareness can broaden the mind, increase tolerance and facilitate international communication.”

(Tomlinson, 2001, p.5)

Thus, cultural awareness includes the development of the inner sense of the quality of culture and also increased the understanding of the own culture and the other people’s culture.

1.10. Conclusion

The literature review summarizes the role of culture in the EFL courses, and the procedures that the students follow in their communication. Besides, the concern of this chapter is to develop or increase the awareness of the EFL students, not only about their culture but also the target culture. In addition, the French colonialism has great influences on the Algerian culture, since many of Algerians were assimilated into the French culture especially the youth people. While the Algerian communities were influenced by the French culture, the French tried to exterminate the Algerian culture and replace it by the French one. Furthermore, globalization has an effect on Algerian culture including beliefs, traditions and way of life. Thus, the integration of teaching culture in the EFL classroom is important for developing the students’ cross cultural awareness and other cultural skills.

Chapter Two:
Data Analysis and Suggested
Solutions

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2.1 Introduction

This chapter describes the practical part of the research work. Primary, it shows the methodology used in the investigation. Moreover, it represents the research instruments which include student's questionnaire, classroom observation, and teacher interview. It finally ends up with data analysis and data interpretation.

2.2 Description of the Selected Setting and Participants

The investigation is carried out in the GVC (Global Virtual Classroom) at English Department Tlemcen University. The GVC is a classroom consists of seven personal computers, camera, internet, video conferencing and a data show. It allows students to communicate with foreigners from different countries through the links organized by the responsible teachers. The first link was done in 2007. The members participating in this program are students from different streams, levels, ages and genders. They are accepted after passing an oral exam in which the responsible teacher asked them questions related to the local and the target culture.

2.3 Research Design

In order to achieve an effective research ,one of the most difficulties a researcher encounters is the choice of the appropriate research methodology .in this investigation the researchers used “a descriptive case study” which refers to the practical investigation that investigates a certain topic in real-life situations (Yin 1984:23) . A useful and successful case study requires the use of different research instruments such as: surveys, interviews, questionnaires, tests and classroom observation.

Thus, the supreme objective of this research is to investigate the impact of cultural awareness on GVC video-conference interaction. In order To achieve this goal, three research instruments have been used: students' questionnaire, a

structured teacher's interview and classroom observation.

2.4 Sample

The participants involved in the research were a combination of students of EFL and a teacher of English; this part is devoted for the description of the informants.

2.4.1 Teacher's Profile

The teacher who had a part in the survey is a teacher of English, at the department of foreign Languages University of Tlemcen. He obtained his doctorate degree in (2010); he spends more than sixteen years teaching many modules in language studies among which psycholinguistics and ICT.

2.4.2 Students' Profile

The seventeen participants taking part in this research are students at Tlemcen University more particularly they are members of GVC; they are from different levels.

2.5 Research Instruments

It is noticeable that achieving reliable results and facts requires the use of multiple research instruments. As it has been said before three research tools are used in this investigation namely: a questionnaire for learners, an interview for one teacher and classroom observation.

2.5.1 The Questionnaire

Questionnaires are the most used research instruments in any investigation for the aim of having information. Brown (2001:06, qtd in Zoltan. D) pointed out that a questionnaire is a written tool which presents respondents with a set of

questions or statements to which they should react by either writing their answers or selecting from the existing ones.

In the present study, the questionnaire was given to GVC members. It consists of six rubrics and seventeen questions; the objective of this questionnaire is to test students' knowledge about their local culture. As well as, to show the significant role of both cultural awareness and cultural communicative competence in having a fluent and successful conversation with native English speakers. Moreover, the questionnaire attempts to demonstrate the negative influence of Globalization and French colonialism on the local culture. Finally, it tries to show whether the local or foreign culture is dominating in the population under investigation.

The students' questionnaire is organized by using three kinds of questions which are:

1. Close-Ended Questions:

For example: Is the local culture dominant in your community?

Yes No

2. Open-Ended Questions:

For example: How do you define culture?

3. Mixed-Questions:

For example: Are you able to handle a conversation successfully with an English native speaker?

Yes No

Why?
.....

2.5.2 The Interview

The Interview is also used in the current research work. An interview is a tool used by researchers to elicit facts about the phenomenon under investigation using a list of interview questions. Kvale (1996: 14, qtd in Annabel) regarded interviews as “... an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data.”

The recorded face to face interview done with the supervisor of the GVC program at Tlemcen University, Dr. Mouhadjer, took place on the 15th of March 2017. It is a structured interview and consists of eleven questions aiming to get different data. The first question is concerned with the objective of global virtual classroom. Whereas the second and fifth try to identify the ability of GVC members in handling a conversation effectively. The other remaining items aim at discovering the teacher’s perspective about the impact of cultural awareness on communication, the influence of globalization and French imperialism on local culture. As the last question tends to look for some solutions to raise the students’ cultural awareness.

2.5.3 Classroom Observation

Classroom observation is the third research tool used in this investigation which can be defined as: a means of undertaking research into what occurs in classrooms by attempting systematically to observe and keep records of classrooms events. According to Umar Farooq (2013), there are two major types of classroom observation which are listed as follows:

- 1) Participant/ non-participant observation: which means that the researcher can be a participant in the activity under investigation or he can just observe the situation without interacting.
- 2) Structured / unstructured observation: in this case, the researcher can plan for his observation and organize everything in advance so to make it a

structured observation. In the contrary, he can use the unstructured observation in which he neglects the use of any plan.

In this study, the researchers specifically employed non-participant and unstructured observation. After asking for the permission from the responsible teacher of Global Virtual Classroom, the researchers observe the situation during two successive sessions: Monday 6th and Wednesday 8th March 2017 with GVC members.

2.6 Data Analysis

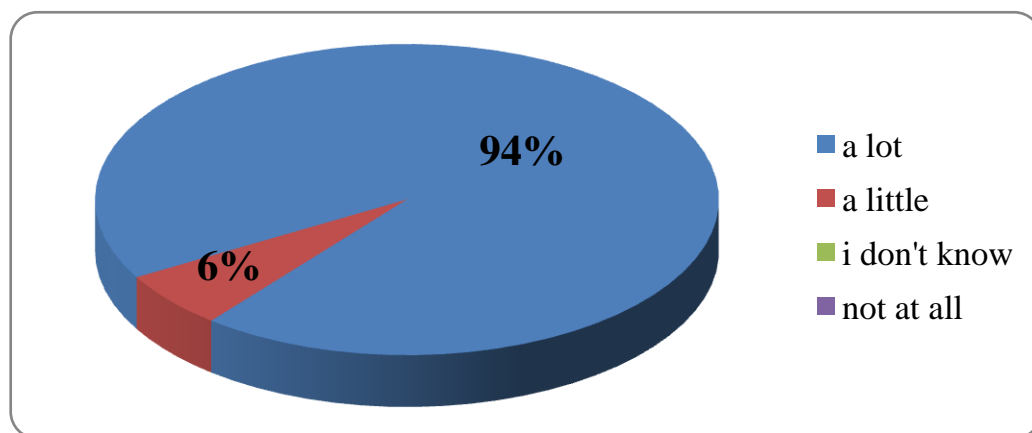
This part is considered so important, because it provides the results which will be analyzed quantitatively and qualitatively by the researcher to form conclusions and try to propose some suggestions concerning the investigated topic.

2.6.1 Students' Questionnaire Results

This section represents the results which were addressed to GVC students.

Rubric1:

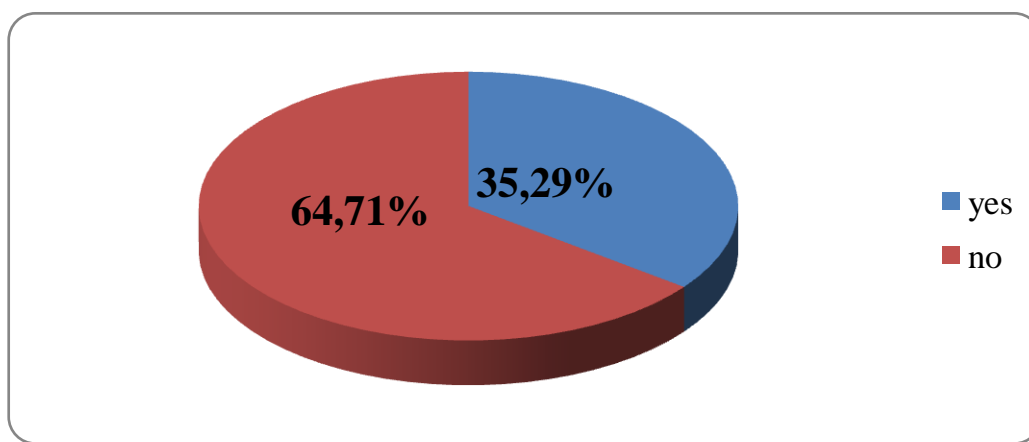
Item1: Does knowing other people's culture help you in succeeding a conversation?



Pie Chart 2.1: The Role of Cultural Awareness in Communication.

The plurality of students (16 out of 17) that is to say 94% mentioned that a successful conversation requires knowledge about other people's culture and most of them explained that knowing about other cultures helps in understanding them better .

Item 5: Do you have prejudices/stereotypes toward the foreign cultures with whom you have links?



Pie-chart 2.2: prejudices and stereotypes.

Eleven students (64.71%) replied that they do not have prejudices/stereotypes toward the foreign cultures while the remaining stated that they have .the students who claimed that they have prejudices mentioned some namely: Racism about Americans, Indians use spicy food a lot and finally Mexicans like Tacos and alcohol.

Item 11: What are your suggestions to raise the cultural awareness?

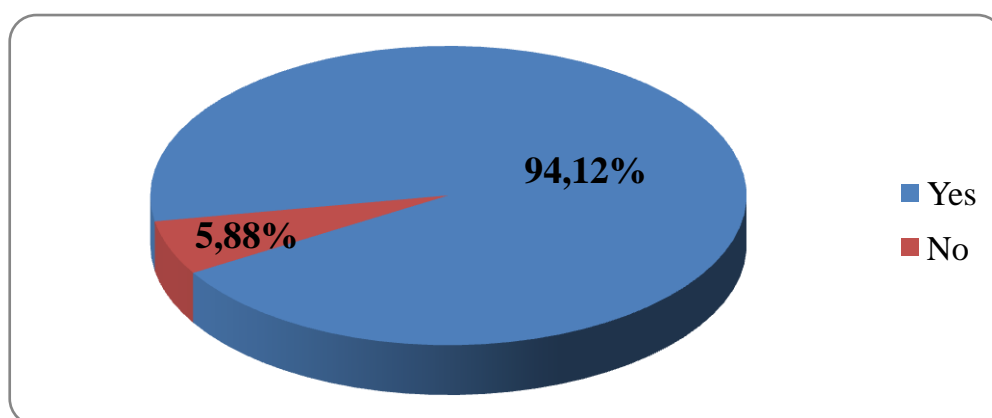
Most students proposed many suggestions for raising cultural awareness among which: introducing GVC program in all universities, use of social network, reading books about other cultures, and preserving our cultural aspects and teaching them for next generation.

Item 14: How do you define culture?

The definitions given were quite the same since informants claimed that culture refers to set of beliefs, traditions, customs, and way of thinking; whereas a student defines culture as a group of people living in the same community and sharing the same traditions.

Rubric 2:

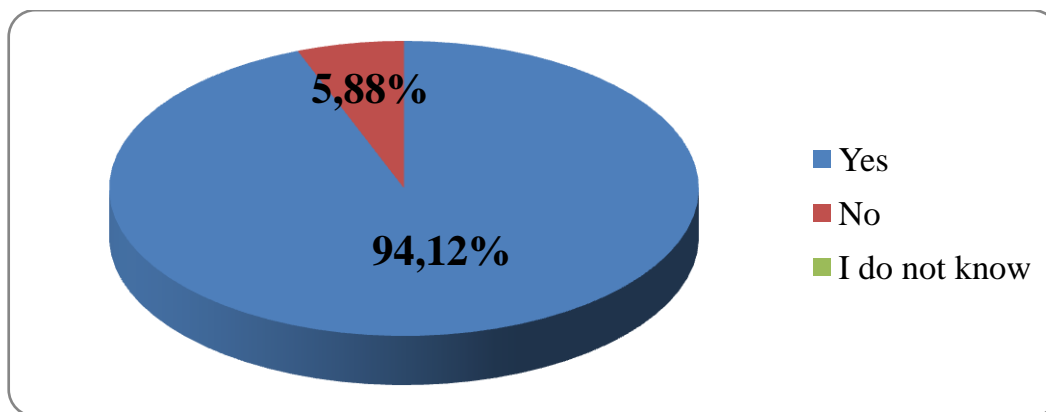
Item 3: Are you able to handle a conversation successfully with an English native speaker?



Pie-chart 2.3: percentage of students who can handle a discussion with natives.

The majority of the participants (16) i.e. 94.12% replied that they can handle a conversation with a native English speaker. Only one student claimed that he cannot handle a conversation because the natives are fast.

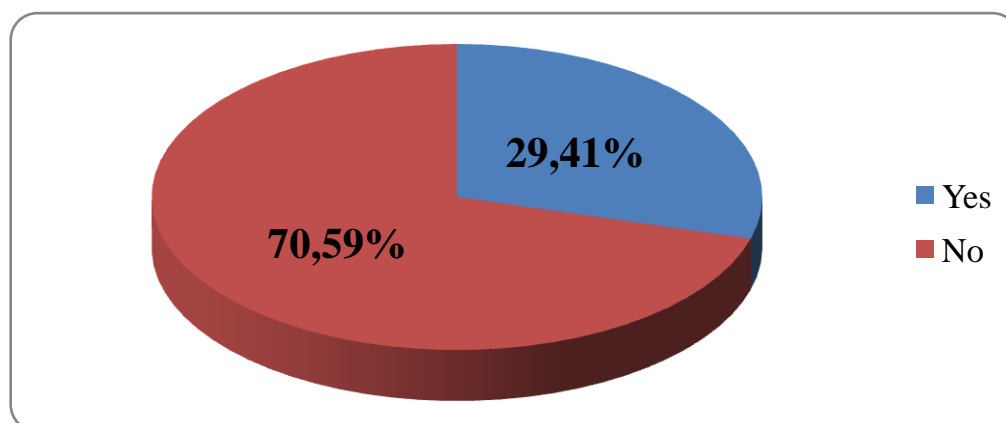
Item 8: Do you think that a successful conversation with foreigners requires a bicultural competency?



Pie-chart 2.4: Bicultural Competency and Success in Communication.

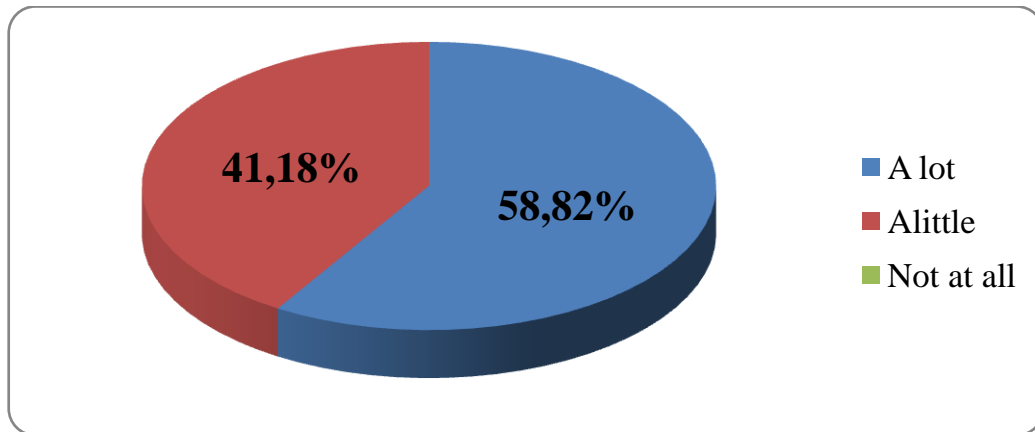
Concerning this item the plurality of informants agreed on the fact that a fluent discussion requires a bicultural competency i.e. cultural knowledge about both local and foreign culture.

Item 12: Have you ever failed in holding a conversation with a native speaker because of a lack of cultural competence?

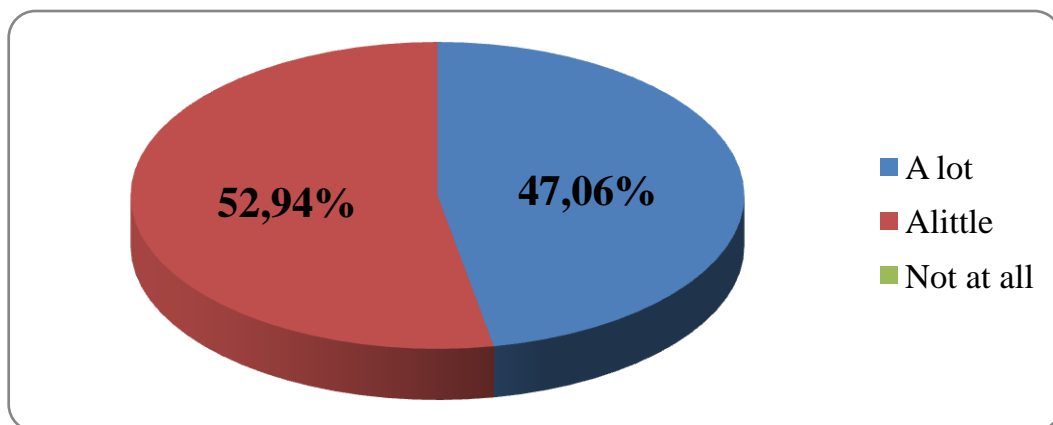


Pie-chart 2.5: Conversation breaks down.

Twelve student out of seventeen (70.59%) replied that they have not failed in holding a discussion with English natives while the remaining shared their experiences mentioning one which can be best understood while telling jokes to foreigners who cannot understand.

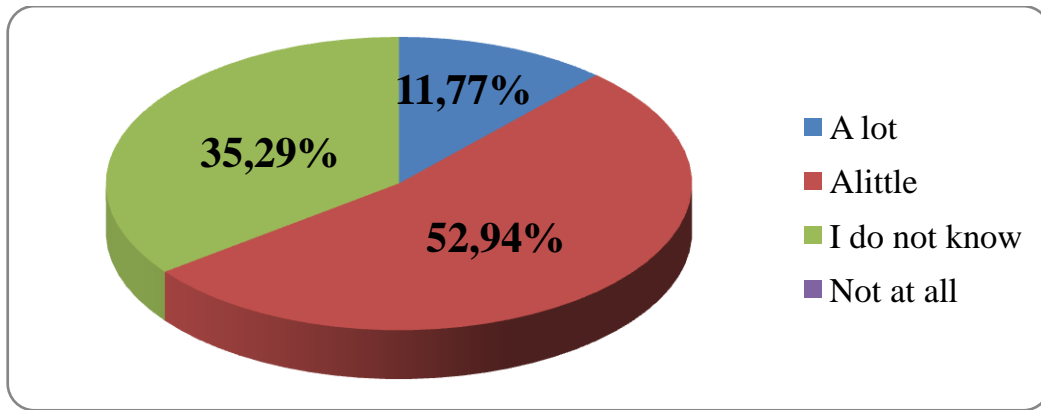
Rubric 3:**Item 6:** Do you like traditional food?**Pie chart 2.6:** Traditional Food as a Local Cultural Component.

58.82% of the informants like traditional food a lot where as the remaining replied that they like a little.

Item 7: Do you like fashionable clothes?**Pie chart 2.7:** Fashionable Clothes as a Foreign Cultural Component.

Nine students i.e.52.94% like wearing fashionable clothes just a little unlike the rest.

Item 9: do social media (films, music, series...) influence negatively your identity, values, and traditions?



Pie chart 2.8: The Effects of Social Media on Local Culture.

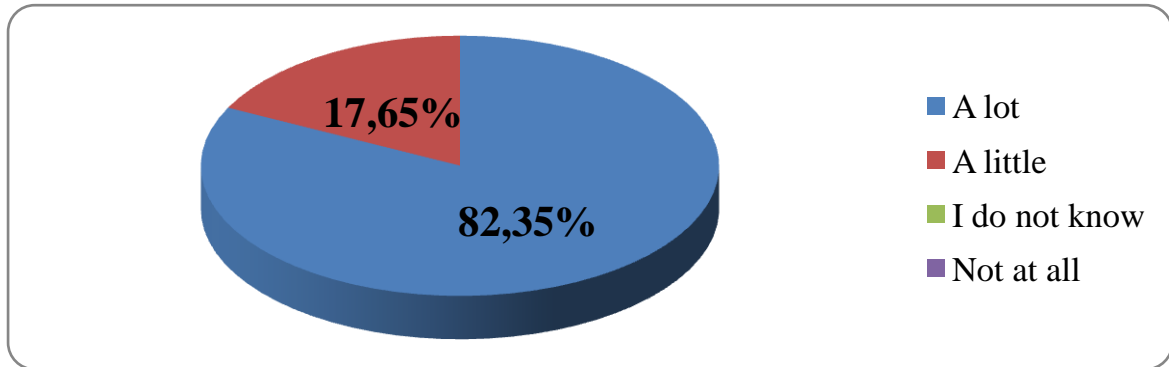
The majority of participants (52.94%) suppose that that social media influence a little the local values and traditions. On the other side just 35.29% believe that the social media have a big influence; the remaining claimed that there is no influence.

Item 17: What is globalization?

Concerning this question, three students did not answer it while the remaining gave similar definitions among which: making the world small village, making the entire world under the dominance of one specific power as USA, exchanging cultures or cultural relations, and last but not the least it is the spread of a certain beliefs, values and ways of thinking through social media.

Rubric 4:

Item 10: Does the GVC program help you to develop your cultural awareness?



Pie chart 2.9: Raising Cultural Awareness through the GVC.

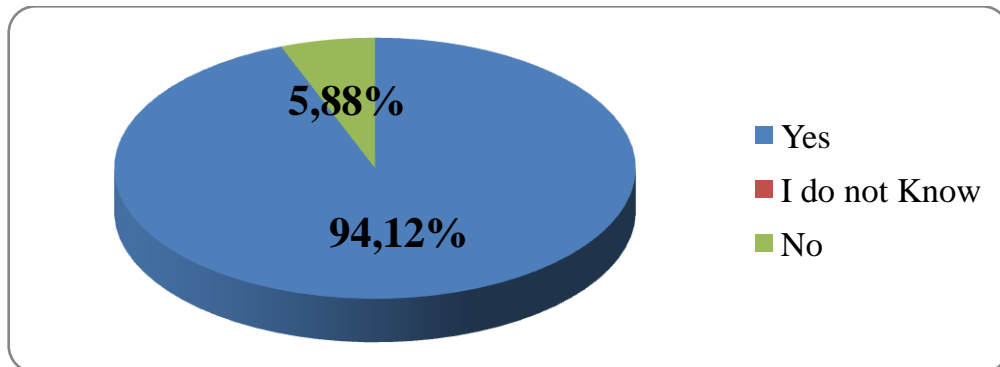
82.35% of the students suppose that GVC can help a lot in raising the cultural awareness. Few others claimed that the global virtual classroom program has a small positive influence in developing the cultural awareness.

Item 16: What is the aim of GVC?

All participants as members of GVC suppose that the GVC program aims at, first, helping students to discover and know about many foreign cultures as making them open minded. Furthermore, it promotes global understanding and spreads peace and the most common answer is that GVC aims at developing students' cultural awareness about both local and foreign cultures.

Rubric 5:

Item 2: Do you think that French Colonialism influenced Algerian customs, traditions and beliefs?

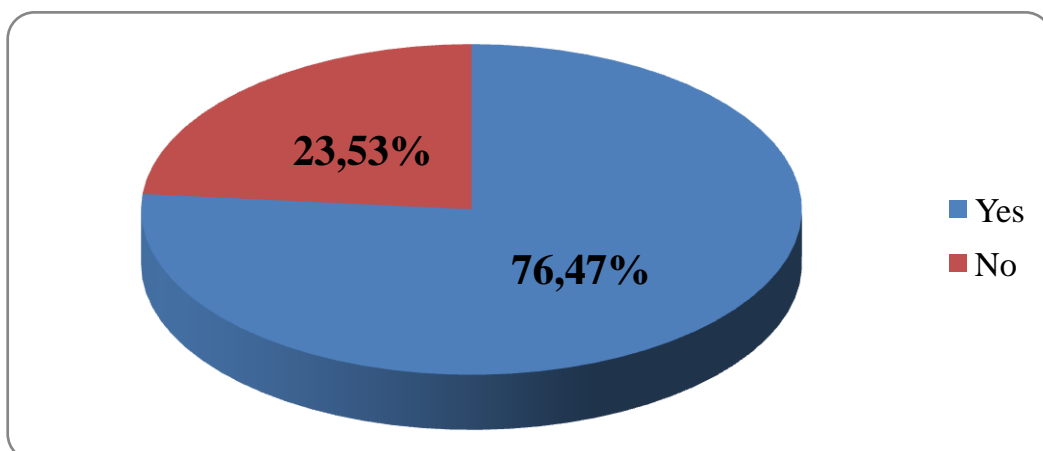


Pie chart 2.10: French Colonialism Influence on Local Culture.

Most informants reported that French colonialism influenced the Algerian values, customs, and beliefs except for one student. Moreover, the participants explained how the beliefs were influenced by the French claiming that the French colonialism affected the students' way of thinking, beliefs, and customs.

Rubric 6:

Item 4: Is the local culture dominant in your community?



Pie chart 2.11: percentage of which culture is most dominant.

Thirteen students i.e. 76.47% claimed that the local culture is the most dominant in their community where as the rest 5.88% believe that the governing culture is the foreign one.

Item 13: How important is religion in your family?

The majority of the students (11) claimed that religion is very important in their family and in their life.

Item 15: If you are a father/mother which kind of culture do you pass to your children?

Concerning this item, seven students did not answer it. However, some of them chose that they pass a variety of cultures namely American, French, and Algerian one. The remaining members reported that they pass the right kind of culture first their local culture.

2.6.2 Teacher's Interview Analysis

Item1: the GVC program in an acronym which refers to global understanding. The program supposed to be called global understanding, to make it distinguished is called global virtual classroom. The GVC program is the environment where the students get chance to have link with native speakers and sometimes with non native speakers. The links might be with North America, Latin America, Europe, Asia, South Asia, and even with Africa. This program is so beneficial according to the informant:

- It is an open window on different cultures where the students have chance to link with them.
- At the linguistic level students are supposed to speak in English.
- As a fact of intercultural speaker environment the students are exposed to culture where they learn how to develop intercultural skills, strategies and also increase their knowledge about different cultures.

All these will lead to what is called intercultural competence that might refer to the most important aspect as tolerance and understanding. Thus, students will be equipped with enough competence to participate effectively.

Item2: the students taking part in this program are preselected, thus they don't take part in the program, but they are selected based on a test. The test takes into consideration their oral competences and most importantly their cultural competences, or intercultural competences. Hence, they are expected to be linguistically and culturally able to communicate effectively. This is shown that every time there is a link with the American universities, there is a kind of positive appreciation towards our students.

Item3: cultural awareness does influence the conversation, since the students as it is mentioned before are preselected based on a test. It is noticeable that most of the students, who often use social media, have the capacity to negotiate meanings in these conversations. They have fewer problems than their friends, because most of their time is spent on social media. In addition they have also friends from the U.S.A, even from the other universities that have linked with. Moreover, what attracted is that the students have capacities; these capacities refer to cultural awareness, in which it is developed in this class (GVC) during many conversations with different universities. Some of the students are already come to this program or project with enough back ground about cultural awareness, which is also developed during their conversation on social media with friends from different countries. Although, social media is not an academic setting, but still it allows students to develop their cultural awareness.

Item4: cultural awareness refers to the knowledge about both local culture and the target one. Indeed, the more they learn about the target culture the more they reflect on their mother culture. Besides, when learning about other cultures it is also making a comparison one aspect of your culture and compares it with target culture, this is like discovering our culture again. Sometimes the students of the other cultures asked questions to students about their culture, the students could not

answer. It is probably the linguistic handicap, in which language would not allow the students to answer the question, unless they are asked in the Arabic language.

Item5: the reasons behind break down in a conversation are because of the lack of cultural awareness. Most of the students are not cross culturally aware about this dimension, they might stereotype the other and that is a handicap in itself. A break down in a conversation it can be done by a miss understanding, a stereotype, a miss judgment, a miss placed of arguments all these may lead to a break down or gaps in a conversation. Furthermore, even some gestures that students do in their conversation with students' of the other university, such as laughing, behaving is considered as communication. Because, communication is only 10% linguistic and 90% is non verbal like way of setting, gestures, and the way dress up. So, if they do not know about the non verbal communication of the other, they may have miss understanding.

Item6: the teacher's evaluation of the students during the links with the American and the Mexican universities shows that to some extent the conversations were successfully pass. Since the teacher received some emails from the American and the Mexican teachers that show their students' excitement to talk to our students, and also they reported the positive impression about the links in which their students learnt a lot from their Algerian partners. So, according to the teacher there were positive and successful links.

Item7: the teacher asked the students to prepare the next topic in advance; because it is about cultural exchanges and if they do not have an idea about what they are going to talk about, there will be no interaction. The reason behind preparation is to encourage students to ask questions as much as possible. These questions will help them, first to speak in English, then to debate and negotiate meaning. Encouraging students to go on line and prepare the next topic such as: read about the university, read about the country, so, that they will have something to talk about. Therefore, if the students keep quiet and do not speak or ask questions, which is negatively perceived, it shows that they are not interested and

that is what students should avoid.

Item8: during the debate the most dominant culture is the target one. The students of our department are speaking about the American culture more than their local culture, because the American culture has been globalised so that people know about the American culture more than the Americans themselves. Most of the students when they getting to this culture exchanges, and because of the American is number one in the world, the students are excited to talk about the American culture singers, actors more than ours of their culture. Besides, in the case of the Mexican or the Indian culture, it is between them and us, they want to know about the Algerian culture and we do the same their culture. But in the case of Americans it is just about them, hence the students want to know just about the American.

Item9: The teacher replies that the students are learning English. Since, English refers to the American and Americans speaker, American culture has been globalised. So that the most dominant culture in the department is the American culture (cultural globalization). For example, in our country there will open a MacDonald, in which MacDonald refers to a globalised world.

Item10: The answer of the teacher was that, as a third world country, adoption a foreign culture has more percentage than the adaptation it; therefore, adaptation refers to the move through out a process of classification and analysis, then selecting it. But, this is what the students ignore and did not do it. Hence, the ways students dress up refers that the students adopt not adapt the foreign culture.

Item11: the teacher replied that the French colonialism has an influence on the local culture. He believes that Algeria is a coin with two facades i.e. it is recognized as an Arab-Berber Muslim country and at the same time a west country due to the French culture. So, the French culture has an impact on the local culture. Hence, it allowed us to be bicultural country.

2.6.3 Classroom Observation Result

Classroom observation was carried out to investigate whether or not the members of GVC do have a cultural awareness, and to identify if they can handle a conversation with other students from different cultures, as well as, it aims to show if there is break downs in communication.

There were just two sessions of observation in GVC at the department of English at Abu Bakr Belkaid University on 6th and 8th of March where students were having links with The Mexicans. The topic of the first link was meaning of life whereas the second was about stereotypes and prejudices.

- The students are divided into two groups: one group has video conferencing and the other has chatting in the computers.
- The responsible teacher starts with greetings and introduces the topic of discussion.
- The Mexicans start the conversation with a question about Algerian members' knowledge about life which according to them is a too general question.
- Another question from to the Algerian students was about Mexicans objective of life who replied that the goal from life is making family.
- During the link the Algerian students were talking in Arabic and laughing .i.e. they were not serious and did not respect the Mexicans.
- The Algerian and Mexican students deviated from the topic to favorable dishes and drinking in both countries. Besides, the Algerian members were not interested at all in Mexicans answers and they were waiting for the link to be over.
- There were only three members who were participating and interacting with Mexicans.
- The last link on the 8th was about stereotypes and prejudices.
- All students were in video conferencing. There was not chatting in computers.

- The link was quite good since students from both sides were participating and sharing stereotypes about the two peoples.

2.7 Discussion of the main results

The objective of the present research was to investigate whether cultural awareness has an impact on GVC students during the video-conferencing with the foreigners. Besides, what are the reasons that make students incompetent culturally, and which culture dominates most the local or the foreign at the department of English.

After discussing the students' answers. The findings of the questionnaire point out the plurality of the informants consider that knowing other people's culture help in succeeding a conversation. Moreover, they believe the French colonialism has influenced the local culture, since the French introduced many aspects of the western culture in Algeria. Besides, the answers of the participants have demonstrated that cultural globalization also has an impact on students' cultural awareness i.e. globalization influenced the cultural attitudes and aspects of students' mother culture. As the results expose that the local culture is most dominant in participants' communities. Last but not the least, all informants assume that GVC has a great role in developing both their cultural awareness and cultural competence which are essential in handling a conversation successfully and fluently with English native speakers. So, the first hypothesis is confirmed.

Generally speaking, the results gained from teacher's interview show that the students have lack of cultural awareness about both the local culture and the target one. In fact, there are some reasons behind this lack namely: students are learning the English language, in which they are influenced by its culture that refers to the American culture. Besides, the most dominant culture in the department of English is the foreign one (the American culture), that is because the students are learning English. Furthermore, the teacher assumes that the French colonialism has great influence on the local culture which is noticed on the students' behaviors and ways

of dressing. In addition, globalization has an impact on the local culture, since the students are attracted to the American culture as a most dominant culture in the world. Basically, cultural awareness refers to the consciousness about the local culture and the foreign one. Most of the students are not aware enough, and they are adopting another culture instead of adapting it. As a consequence, the second hypothesis is confirmed.

The data obtained from classroom observation indicate that the current GVC members are facing some difficulties during video-conferencing, because most of the students are not participating in the topic discussion. Moreover, they were neglecting the foreign students' answers as they were not interested in gaining new information about the other cultures. Finally, one can say that the majority of the members are not motivated toward the video-interaction as well as, students of both universities the Algerian and Mexican were deviating from the topic of discussion due to the lack of knowledge about the topic selected by the teachers. As a conclusion, participants have a lack in cultural awareness because they are not aware about the cross-cultural differences and similarities between their culture and foreign ones due to their stereotypes and prejudices about English natives.

2.8 Recommendation and suggestions

The actual research aims at investigating the impact of cultural awareness on the GVC students who have a great opportunity to interact with students from different cultures: north and south of America Europe, north and south of Asia. Moreover, they can develop their linguistic competence, increase intercultural skills, enough knowledge and strategies which lead to the development of intercultural communicative competence of the students.

After the interpretation of the results gained from the students' questionnaire, teacher interview and classroom observation, it has been noticed that cultural awareness does have an impact on the interaction of the students during the video-conferencing. This impact results in the necessity to raise students' cultural

awareness for an effective and fluent discussion. cultural awareness:

- **Social media**

The students should use the social media like Skype, face book, internet, TV for higher purpose among which the exposure to other cultures and try to have knowledge about these new cultures so that they can reflect on their own culture and develop sense of tolerance.

- **GVC program (project)**

The global virtual classroom has a great role in promoting the cross-cultural awareness, and intercultural communicative competence. It is more or less cross-cultural environment where students experience real cultural interaction and gain more awareness about the meaning of different concepts as meaning of life. Besides, they can develop their global understanding, as well as their tolerance toward other cultures, and learn to avoid stereotyping people with the same way. The GVC needs more equipment and financial support and the students should be encouraged to participate in this interesting program.

- **Read about cross-cultural awareness**

The students ought to read culture either the local or the foreign culture. The purpose behind the reading about cross-cultural awareness is to raise their cultural awareness background of the local culture and compare it with the target one. Hence, the students can exchange cultures and they develop their cultural awareness of the both cultures.

- **Teaching the foreign language include teaching its culture**

The present techniques and methods of teaching foreign languages implicate the fact that culture and language are inseparable i.e. teaching a language requires teaching its culture where teachers are supposed to teach their students some cultural aspects of the target culture.

- **Watching documentary movies about different cultures**

There are several ways to develop cultural awareness and build knowledge about cultures. The aims of documentary movies are to make other people of different countries have an idea about different cultures in the world. In addition, the knowledge that we get from movies, increase the people's awareness and also tolerance about different cultures.

2.9 Conclusion

This chapter is devoted for the analysis of data collected from the students' questionnaire, the teacher's interview and the classroom observation. The results showed that the students at the department of English, especially at the GVC, are facing difficulties during the conversation with other universities. Hence, the reasons behind this gap are the insufficient knowledge about the local culture and the target one as well as the lack of linguistic competence. In addition to this, both the cultural globalization and the French colonialism have an impact on the Algerian culture. Finally, the researchers try to give some solutions to raise students' cultural awareness and linguistic competence.

General Conclusion

General Conclusion

This research work was carried out to investigate the lack of cultural awareness and its impact on the video-conferencing interactions of GVC students with other members from different cultures around the world.

To conduct this investigation, we have asked two research questions. The first one refers to the supreme reasons that caused the lack of cross-cultural awareness of students since some results show that the breakdown in communication during the link is due to the lack of knowledge about the target culture and the concept of cultural awareness itself. The second question tried to see which culture dominates most at the department of English; the local or the foreign culture. Then, in order to investigate the mentioned research questions, two hypotheses were proposed. The first one is divided into two sub-sections namely: the French colonialism and cultural globalization. In other words, the French colonized Algeria from 1830 till 1962 (132 years) which erased the local values, traditions, beliefs and the way of thinking replacing them with new western cultural aspects. Moreover, the period after, the cold war noticed the appearance of globalization due to the technological development. Most cultures were influenced by western (American culture) among which the Algerian culture.

This survey contains two chapters. The first chapter was titled “literature review”. It addresses to the reader many essential elements including cultural awareness, intercultural communicative competence, intercultural speaker, culture and communication, cultural globalization, French colonialism and GVC.

The second chapter is empirical. It is divided into two parts. The first part summarizes the definitions of research instruments used to collect data. Firstly, the GVC students’ questionnaire. Secondly, the interview with Dr. MOUHADJER, the responsible of GVC classroom. And finally, the classroom observation. Additionally, this part introduces the data analysis and data interpretation to approve or disapprove the given hypotheses leading this study. Concerning the second part of this chapter, the researchers try to give some suggestions to increase

the teachers and students' cultural awareness which are: Social media, GVC program (project), Reading about cross-cultural awareness, Teaching the foreign language include teaching its culture and Watching documentary movies about different cultures

Over seventeen students of GVC members and the responsible teacher participated in the investigation. The students were given a questionnaire whereas the interview was done with the responsible of the GVC classroom.

The analysis of the students' answers in the questionnaire demonstrates that 94, 12% of the students believe that French colonialism influenced the knowledge and cultural skills of local citizens. Moreover, most answers of the participants confirm the hypothesis which states that cultural globalization also has part in the lack of the cultural awareness of students about the foreign culture. The interview with the teacher also confirms that there is a great influence of French invasion and globalization on students, as well as, according to him most dominant culture at the department of English is the foreign one more specific the western culture.

It is important to mention that this thesis is conducted to investigate the impact of cultural awareness on GVC video conference communication. But the topic is very vast and paves the way for further investigations.

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Appendices

Appendix A: Students' Questionnaire

Dear students,

You are kindly required to fill the following questionnaire, which is designed to investigate 'the impact of cultural awareness on the GVC video conference interaction' in "Abou Bekr Belkaid Tlemcen University". Your assistance will be greatly appreciated.

1) Does knowing other people's culture help you in succeeding a conversation?

- A lot
- A little
- I do not know
- Not at all

Explain.....
.....
.....
.....

2) Do you think that French colonialism influenced Algerian customs, traditions, and beliefs?

- Yes
- I do not know
- No

If yes how

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

3) Are you able to handle a conversation successfully with an English native speaker?

- Yes
- No

If no, state why?

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

4) Is the local culture dominant in your community?

- Yes
- No

5) Do you have prejudices/stereotypes toward the foreign cultures with whom you have links?

- Yes
- No

If yes, state some of them

- a).....
- b).....
- c).....
- d).....

6) Do you like traditional food?

- A lot
- a little
- Not at all

7) Do you like fashionable clothes?

- A lot
- a little
- Not at all

8) Do you think that a successful conversation with foreigners requires a bicultural competency?

- Yes
- I do not know
- No

9) Do social media (films, music, series...) influence negatively your identity, values, and traditions?

- A lot
- a little
- I don't know
- Not at all

10) Does the GVC program help us to develop your cultural awareness?

- A lot
- a little
- I do not know
- Not at all

If yes how?

.....

11) What are your suggestions to raise the cultural awareness?

- a).....
- b).....
- c).....
- d).....

12) Have you ever failed in holding a conversation with a native speaker because of a lack of cultural competence?

- Yes
- No

Can you describe your experience?

.....

13) How important is religion in your family?

.....

14) How do you define culture?

.....

15)If you are a father/mother which kind of culture do you pass to your children?

.....
Why?
.....
.....
.....

16) What is the aim of GVC?

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

17) What is globalization for you?

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

Thank you...

Appendix B: Teacher's Interview

Dear teacher,

We are preparing a research about the impact of cultural awareness on the GVC video- conference interaction and we will be so grateful if you could answer the following questions to help us in the accomplishment of our research.

1. According to you what is the aim of GVC program?

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

2. From your observation during the previous links, can students sustain a conversation successfully with students from other universities especially American universities? What are the reasons?

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.....
.....

3. Does cultural awareness influence the conversation/communication during the links?

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

4. According to you what does cultural awareness refers to?

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

5. According to you, what are the reasons behind the break down/the gap in conversation during the links?

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

6. How do you evaluate the student interaction with the Americans and Mexicans?

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

7. We notice that you ask students to prepare in advance for every topic before the links, why?

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

8. According to you, which culture dominates most the local or the foreign one?

.....
.....

9. Does cultural globalization have an impact on the local culture?

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

10. Are the students adapting the foreign culture or adopting it?

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

11. How French colonialism influence our local culture?

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

Summary

This research paper tends to investigate the impact of cultural awareness on the GVC video-conference interaction. The investigation was done at the department of English "University of Tlemcen" to shed light on the lack of cultural awareness, since many students seem to be unaware about their local culture and the foreign one. The results showed that many GVC students do not have sufficient knowledge about the foreign cultures, and cannot reflect on their own. Hence, the students are adopting the foreign culture instead of adapting it.

Key words: GVC video-conferencing, cultural awareness, interaction.

Résumé

Ce travail de recherche tend à étudier l'impact de la sensibilisation culturelle sur l'interaction entre vidéoconférences de GVC. L'enquête s'est déroulée au département d'anglais à l'Université de Tlemcen, afin d'attirer l'attention sur le manque de sensibilisation culturelle étant donné que de nombreux étudiants ne semblent pas au courant de leur culture locale ainsi qu'étrangère. Les résultats montrent que de nombreux étudiants de GVC n'ont pas suffisamment de connaissances sur les cultures étrangères et ne peuvent même pas considérer la leur. Par conséquent, les étudiants adoptent la culture étrangère au lieu de s'adapter.

Mots clés: vidéo-conférence GVC, sensibilisation culturelle, interaction.

ملخص

يهدف هذا البحث إلى دراسة تأثير الوعي الثقافي على التواصل بين أعضاء GVC "القسم الافتراضي العالمي". ومن أجل ذلك أجري الاستطلاع التالي على مستوى قسم اللغة الإنجليزية بجامعة تلمسان، للفت الانتباه إلى عدم وجود الوعي الثقافي للطلاب والذين يبدون نقص في المعرفة الثقافية المحلية والأجنبية. أظهرت النتائج أن العديد من طلاب GVC ليست لديهم معرفة كافية حول الثقافات الأجنبية، ولا يمكنهم حتى التفكير في الثقافة المحلية. ونتيجة لذلك، يتبنى الطلاب الثقافة الأجنبية بدلا من التكيف معها.

الكلمات المفتاحية: GVC القسم الافتراضي العالمي، الوعي الثقافي، التواصل.