

EFL learners from three major universities in the region. The questions are based on Byram's (1997) model of knowledge, skill and behaviour to assess intercultural competence.

This paper hypothesizes that Kurdish EFL learners' cultural awareness of the target culture in terms of social cognition, self-awareness and behaviour has been affected to a large extent due to learning English. To validate or refute this claim, after discussing the results, some conclusions are drawn.

Keywords: Linguacultural; Intercultural Competence; Intercultural Speaker; Kurdish EFL Learners

(1) Introduction

The relationship between language and culture is almost agreed on by most researchers in this area. When communicating in the mother tongue, cultural variations might have a few different interpretations. However, when it comes to foreign language learning and foreign culture, it is a totally different area. Cultural norms of the mother tongue and an individual's native language are strongly bounded together. This may create difficulties for foreign language learners to be competent both linguistically and culturally. This study raises the question of whether Kurdish EFL learners, who will be specialized in English language and literature, at university level are culturally affected by learning English or not. To achieve this goal, their cultural competence has been assessed by following Byram's (1997) model for intercultural competence assessment.

This study starts with research questions and hypothesis, next a critical theoretical background on each key word of the title is given. Then, a section is devoted to the methodology followed in this paper. Data presentation and its analysis is the key section after the methodology. Finally, some conclusions are drawn based on the collected data.

(2) Research Questions

1- Do Kurdish EFL learners think that they have cultural difficulties while communicating with English?

2- Do Kurdish EFL learners think they are familiarized with the correct strategies to use English in different social context?

3- Do Kurdish EFL learners think that their social cognition, self-awareness and behavior s have been changed as a result of learning English?

(3) Hypothesis

After taking English for more than 12 years, Kurdish EFL university students can communicate successfully in different social domains and directly use the required register or style.

(4) Theoretical background

This section is devoted to the literature review and critically explains the key words of the title. It starts with the nature of the study which is linguacultural. Then, it covers definitions of intercultural competence and its relation to language learning. Finally, it accounts for intercultural competence of language learners and various ways of assessing it.

(5) Linguaculture/Languaculture

Michael Agar was the first person to coin the phrase "languaculture" to describe the connection between language and culture in forming worldviews and informing a person's understanding of other cultural worldviews (Norris and Tsedendamba, 2015). He argued that effective language use involves more than simple understanding of vocabulary and grammar in that it also requires the user to have some past knowledge about the culture in which the language is used to describe different concepts, local and cultural understanding, habits and the behaviours exhibited within the target culture (Norris and Tsedendamba, 2015). For Agar, culture is an instrument for translation between the source languaculture (LC1 henceforth) and the target languaculture (LC2 henceforth) (Norris and Tsedendamba, 2015). In fact, he argues that culture is a lens built for LC1 to help an individual make sense of problematic meanings in LC2 by interpreting the concepts that make the problematic meanings understandable (Norris and Tsedendamba, 2015). Similarly, Risager (2015) argues that



the term, linguaculture, refers to the general notions that language and culture should be regarded as an integral whole to best understand cross-cultural interactions and communications.

(6) Intercultural Communicative Competence

Intercultural communicative competence refers to “the ability to interact with people from another country and culture in a foreign language” (Byram, 1997, p.71). According to Lopez-Rocha (2016), intercultural communicative competence emerges out of a need to distinguish it from intercultural competence due to the former’s impact on foreign language teaching. Intercultural competence could refer to people’s “ability to interact in their own language with the people from another country and culture” (Lopez-Rocha, 2016, p.107). As such, intercultural communicative competence involves using a foreign language to communicate effectively with people from the language’s culture using linguistic knowledge about the language and cultural knowledge about the people who use it to communicate and make sense of the universe.

According to Peeters (2015, p.48), the main challenge in developing intercultural communicative competence is culture itself because “the entities that the term and concept are meant to cover not only lack homogeneity, uniformity, coherence, fixed contours, and so on, but change over time.” Nonetheless, he also acknowledges that intercultural communicative competence remains possible because of culture as well because in every culture, there exists a central core that would remain unchanged and unites the different cultural subgroups under the unified identity of one culture, regardless of any diversity or impermanence of the people’s actions, beliefs and practices (Peeters, 2015).

Leo van Lier’s ecological model of language description and Clair Kramersch’s (2015) ecological approach to language underscore part of the challenge in developing intercultural communication competence. Both embrace the notion that “language is a semiotic ecosystem that co-operates with other meaning-making processes” (Laviosa, 2015). Whereas Lier perceives language as power, actions and thought relations as well as the relation between verbal utterances and other aspects of meaning making such as gestures, drawings, artifacts, Kramersch perceives language as a symbolic system where language use mediates existence through symbolic forms that are conventional and represent objective realities as well as constructs subjective realities such as perceptions, emotions, attitudes, and values (Laviosa, 2015).

(7) The Intercultural Speaker

Ideally, the simplest definition for an intercultural speaker is a person who applies effective intercultural communication. Intercultural communication refers to interpersonal communication between individuals from different cultural backgrounds and identities (YiHong, 2002). According to YiHong (2005), effective intercultural communication is difficult to achieve because of the difficulty in translating concepts that only exist in one culture in a sufficiently understandable manner in another culture (YiHong, 2005). To this end, the intercultural speaker must develop cultural awareness of the other culture to communicate effectively. Cultural awareness refers to the ability to perceive the cultural values, beliefs and perceptions that underscore the patterns of communication practiced within a culture (Lewis and Jungman 1986). It underscores the ability to interpret both the verbal and nonverbal aspects of communication personally (Archer, 1997). As Agar (1994, p.20) argues culture is an awareness or consciousness that reveals the hidden self. Intercultural communication represents the capacity to gain cultural awareness in more than one culture while intercultural communicative competence empowers the individual to apply actively cultural concepts gained through cultural awareness to communication using the other culture’s language (Duff, 2012).

(8) Aspects of Intercultural Competence

Despite having various aspects of intercultural competence, due to the nature of this study, the focus here is on three major areas, viz, social cognition, self-awareness and behaviour . The logic

behind this is that these areas can be very effective in working on, or enhancing the cultural awareness of language learners. The following sections briefly outline the meaning of each aspect:

(9) Social Cognition

Social cognition entails understanding the ways people process, store, and apply information about people and social situations (Larsen-Freeman, 2008). It refers to the cognitive processes people apply to interpret different communicative facets of different social interactions using learned social schemas to formulate definitive interpretations by using linguistic and cultural knowledge. According to Shaules (2016), language and culture are perceived as ecosystems of shared meanings from a social cognition perspective. In the same manner in which discourse communities share “a sense of what words mean and how language should be used” and the way cultural communities share “notions of how to interpret behaviour and make sense of the world,” therefore, having various social backgrounds may create hindrance in front of effective communication among speakers of different languages.

(10) Self-Awareness

Self-awareness involves distinguishing between the self and the person where the former refers to the way an individual perceives him/herself while the latter refers to the way people view the individual (Rigamonti and Scott-Monkhouse, 2016). In the context of intercultural communicative competence, self-awareness involves distinguishing between the learner’s foreign language self and intercultural self in order to maintain one’s personal identity in foreign linguistic and cultural contexts. The overall goal of such awareness is to nurture or create linguacultural awareness. Critical cultural awareness is a significant part of the process of formulating self-awareness because it helps an individual formulate a sense of personal understanding of his/her autonomy within LC1 and LC2 (Shaules, 2016).

(11) 2.5.3 Behaviour

Behaviour in this context refers to social behaviour which is more than bodily movement as it involves movements that conveys a meaningful social action such as non-verbal gestures, facial expression and other behavioural traits and practices that communicate meaningful information to the recipient relative to his/her cultural understanding of the culture and language in which the behaviour holds the implied meaning (Larsen-Freeman, 2008). In the context of intercultural communicative competence, behaviour entails the meaning of specific bodily movements when intentionally applied to communicate a specific message to a specific recipient (Larsen-Freeman, 2008). Understanding social behaviour is a critical part of enhancing cultural knowledge since culture informs behaviour equal to linguistic knowledge (Larsen-Freeman, 2008).

(12) Intercultural Competence and Language Learning

Shaules (2016) argues that there are four levels of linguaculture learning: encountering, experimenting, integrating and bridging. Each level represents escalating levels of intercultural competence where encountering represents the least effective understanding of LC2 by LC1 users because of their ethnocentric perceptions and understanding of the other culture even when using the culture’s language. Shaules (2016) argues that each level reflects degrees of increasing cognitive complexity as learners adjust to foreign linguistic and cultural patterns. During the encountering level, users’ understanding of intercultural competence is primarily limited to vocabularies and grammar (Shaules, 2016). As language understanding ventures into the use of mental constructs to formulate appropriate interpretations/translations, a learner begins to experiment with the language through active use of metaphors, expressions and other culturally based linguistic references (ibid). As he/she forms greater understanding of LC2, the learner begins to integrate concepts from LC1 to interpret or make the problematic meanings in LC2 understandable (ibid). Lastly, the learner becomes so proficient that he/she can seamlessly interact using the LC2 language using LC2 cultural concepts while analysing them using LC1 cultural concepts (Shaules, 2016).



(13) Language Learner's Intercultural Competence

According to Lund (2001), the goal of cultural in language learning is to adjust to and internalize foreign patterns of embodied meaning using linguistic and cultural knowledge intuitively. In this case, linguistic and cultural knowledge refers to "the ability to speak a language fluently and appropriately, intuit the intentions of others, and follow unspoken cultural expectations" (Shaules, 2016, p.5). They involve "complex, deeply rooted cognitive processes" that are difficult to discern through conscious introspection. Even though modifying the underlying cognitive architecture is difficult since both linguistic and cultural knowledge are core elements of the self, when achieved, such modifications facilitate transformative personal growth in one's worldview (Shaules, 2016).

Unfortunately, in second language acquisition (SLA), the challenge of facilitating the transformational change is disguised as linguistic interference, effectively separating language and culture rather than discerning their interrelated nature. In this case, linguistic interference refers to linguistic patterns in the learner's native language undermining the use of the second language, or rather the language being learned (Shaules, 2016). Linguistic interference is unavoidable because cognitive patterns of language are intimately connected to cultural patterns resulting in cognitive patterns based on neural commitment to the learner's language and culture of enculturation. In this case, enculturation refers to the culture of birth in which an individual is born into, learns about the physical, natural and social environments thus forming the foundations of his/her worldview (Larsen-Freeman, 2008). As such, Larsen-Freeman (2011, p.57) concludes that constructing linguistic knowledge to expand cultural knowledge of the L2 culture remains difficult because "language learning is not just about adding knowledge to an unchanging system. It is about changing the system."

The process of changing the wholes system can be equated to cultural acculturation. By definition, acculturation is the process of psychological and cultural changes that manifest within an individual when he/she interact with people from another culture in an effort to exchange ideas or information appropriate to the ongoing communication context or situation (Berry 2008, p.329). DuFon and Churchill (2006) argue that the process of acculturation involves recognizing differences between cultural practices within the interacting cultures that initially shocks the learner in terms of experiencing cultural shock.

(14) Assessing Intercultural Competence

There are various ways to assess the intercultural competence of foreign language learners. The dynamic skills theory (DST) is one way of assessing intercultural competence because of its inherent repetitive pattern of assessing intercultural competence as cognitive complexity degrees increase through four levels of learning including single set, mapping, system and systems of system (Rose and Fischer, 2009). In essence, DST model is a multitier model that highlights the extent linguistic and cultural knowledge develop on their own, reaches exponentially higher levels of complexity, and the way the experience of learners change as their knowledge becomes more sophisticated (Shaules, 2016, p.6). Assessing intercultural competence thus begins with the accumulation of single sets learned in relative isolation from one another such as appropriate social etiquette for dining and interacting with one's elders (Shaules, 2016).

Once thematic or interrelated single sets are formed, mapping begins where the individual single sets are connected through meaningful ways (Shaules, 2016). The capacity to correlate these single sets underscores the transition to higher levels of cognitive complexity where the language learner begins to apply linguistic concepts effectively but still experiences some difficulties incorporating new schemas adopted akin to Piaget's theory of cognitive development. He referred to schema as "a cohesive, repeatable action sequence possessing component actions that are tightly interconnected and governed by a core meaning" (Piaget, 1957 p.7). In this case, schema refer to knowledge building blocks that inform and help create a language learner's worldview relative to the community of knowledge the person inherently lives in through his/her social interactions and



associations, his/her culture of enculturation and the culture of acculturation in which LC2 exists (Simatwa, 2010).

The expansion of linguistic and cultural knowledge therefore entails the increase in the number of complex schemata an individual learns over the course of language learning. When the collection of complex schemata, a learner acquires can explain events, circumstances and situations in his/her environment effectively, his/her schema is said to be in a state of equilibrium (Simatwa, 2010). Contrastingly, when he/she cannot explain events, circumstances and situations in his/her environment adequately, the learner must introduce new information to the existing schema to return to a state of equilibrium (Simatwa, 2010). Introducing new information involves accommodating new situations until the learner acquires sufficient information to describe and explain their complex meanings and makes the information part of his/her schema (Simatwa, 2010).

Hence, the expansion of linguistic and cultural knowledge to enhance intercultural communicative competence is a progressive process that occurs through singular instances of updating the evolving, complex schema an individual develops through the SLA process rather than a steady process of progressive, universal realizations of distinct linguistic and cultural knowledge aspects as previously perceived in language learning theories that disassociate culture from the process of expanding intercultural communicative competence (Simatwa, 2010).

Finally, Michael Byram's (1997) model is one of very common ways to assess intercultural competence in the case of foreign language learning. Due to its relevance with the nature of this study, this model has been followed in this paper (details given in the selected model section).

(15) Methodology

This part is devoted to the methodology followed in this study. It starts with the adapted model, then data collection tool and the sampling are explained.

(16) The selected model: Byram's (1997) Model: Knowledge, Skill and Attitude

Byram's models focuses on three saviours believed to be critical for intercultural communicative competence including knowledge, skill and attitude. Whereas knowledge refers to understanding of the self and others, skill refers to interpretive and discovery perceptions by the LC1 user towards LC2 concepts while attitude refers to relativizing the concepts through integration where the user incorporates concepts from LC1 to interpret or make the problematic meanings in LC2 understandable (Byram, 2008). According to Shaules (2016), all three saviours must be understood in the context of education and critical cultural awareness in order to form or nurture linguacultural awareness based on intercultural communicative competence gained through successive expansion of linguistic and cultural knowledge developed through increasingly complex schema adaptations.

Shaules (2016, p.3) argues that Byram's approach focuses on three aspect critical for intercultural communicative competence including negotiating social identities; a critically analysing cultural 'documents', and seeking to help learners develop successful interpersonal relationships with people from other sociocultural backgrounds. These aspects are targeted in the subsequent questionnaire used to assess intercultural communicative competence in this study through distinct questions that analyze the extent the participants manage to negotiate their respective social identities, apply the different levels of schema gained over the course of their learning English and formulate successful interpersonal relationships with their peers and instructors from other cultures.

(17) Data Collection Tool: Questionnaire

For the purpose of data collection, a questionnaire of 14 major questions and 3 follow-up questions has been used (see Appendix A). Out of 165 questionnaires, 153 of them were returned, which accounts for around 96% of the overall number. Three questionnaires were ignored as two of them were mainly blank and the other has chosen more than one answer, which was occasionally contradictory answers. Therefore, 150 questionnaires were counted as valid ones.



It is worth mentioning that part of the questions in the questionnaire was adopted from Zhou (2011), who borrowed them from He (1999). The questionnaire can be divided into three major parts. The first part raises some questions about EFL learner's social cognition, the second part focuses on self-awareness questions. The last part questions EFL learners' behaviours after studying English. However, it has to be mentioned that the questions were mixed to elicit an honest answer from the learners. Typical answers were prepared earlier and the data analysis has been carried out based on the typical answers.

(18) Pilot Study

The questionnaire was partly adopted from Zhou (2011) as stated earlier. This part was already used in another paper. As for the other part, it has been piloted by two groups of people. Learners who will be targeted to check the linguistic aspect of it, and teachers to give feedback on the content. Few modifications were made based on the recommendations given to the researcher.

(19) Sampling

The targeted population in this study is Kurdish EFL university students. They are studying English language and literature as their major. They have studied English for more than ten years even before attending university. After being admitted to English department, they are studying English language and literature extensively. The aim is to prepare them to be competent language users and researchers in the field of language and literature.

As a sample for this study, 150 Kurdish EFL learners took part in the process of data collection. They were from three various places studying in three different universities, namely university of Sulaimani, University of Salahaddin and University of Duhok, in the region. The participation was voluntary and they took about 20 minutes each to fill in the questionnaire.

(20) Data Analysis and Discussion

This section is devoted to present and discuss the collected data. First, the data is analysed and presented in tables and charts. Then, the core of the data is explained after each table and/or chart. It should be noticed that based on Byram's (1997) model for intercultural competence, three major areas which are social cognition, self-awareness and behaviour have been assessed.

(21) Cultural Difficulties

One of the major points of the assessment of Kurdish EFL intercultural communication competence is to check whether they think that they have encountered any cultural difficulties when communicating with English speakers or not. The result of that question is presented in table (1).

Table (1): Frequency table for Q17

Response	Q17	Q17%
Yes	114	77.55
No	17	11.57
Don't Know	16	10.88
Total	147	100

It is interesting to find out that only around 17 EFL learners, which is almost 11%, say 'No' to this question. This can be inferred as a confession that the vast majority state that they have had some cultural difficulties while communicating with English speakers. Approximately 3 out of 4 learners clearly stated that they have had cultural difficulties when communicating with English. It is worth noting that this question has been put as the last question in the questionnaire in order to prevent skipping other questions if it were to be the first question.

(22) Social cognition

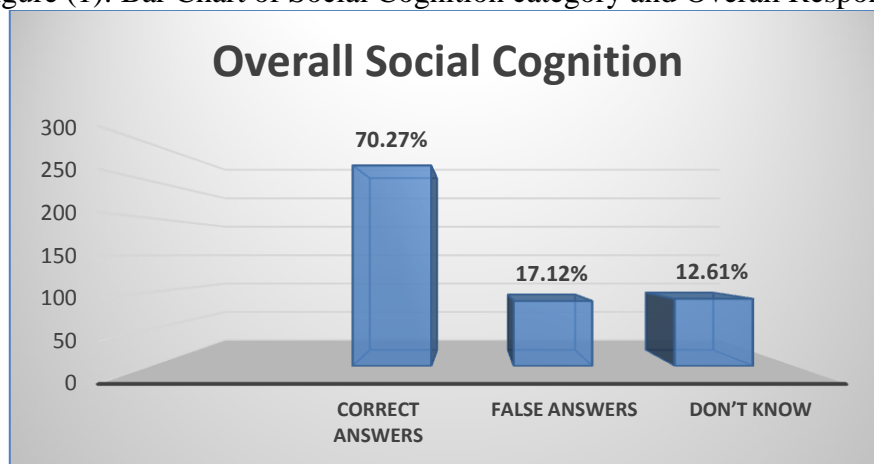
This section presents the results of the questions related to one of the major concerns of this study which is to assess the impact, if any, of learning English on the social cognition of EFL learners. There were three questions particularly targeting this aspect of intercultural competence. The results are presented in table (2).

Table (2): Frequency table for Social Cognition

Responses	Q1	Q2	Q6	Overall Social Cognition	Q1%	Q2%	Q6%
Correct Answers	95	109	108	312	63.33	72.67	75
False Answers	40	20	16	76	26.67	13.33	11.11
Don't Know	15	21	20	56	10	14	13.89
Total	150	150	144	444	100	100	100

The combination of all the three questions together, which is to aim at the same point, is presented in the following figure.

Figure (1): Bar Chart of Social Cognition category and Overall Responses



According to the results in Table (2) and Figure (1), the most response used in Social Cognition is Correct Answer 70.27 %, and the least response used is Don't Know (Not Sure) which is 12.61%. Likewise, the response Correct Answers is most used in all questions Q1, Q2 and Q6 which are 63.33%, 72.67% and 75% respectively. On the other hand, the least response used for Q1 and Q2 is Don't Know (Not Sure) in which 10% for Q1 and 14% for Q2 while for Q6 the least response used is False Answer 11.11%.

It can be stated that learning English has raised the social cognition of Kurdish EFL learners. It is worth mentioning that most of the learners did not know how to act or what to say when someone next to them sneezes. It appears that this is where most learners make mistakes.

(23) Self-awareness

Another area of the assessment of Kurdish EFL learners' intercultural competence is their self-awareness after studying English as their specialty for almost four years. There were four questions targeting this area. The results are presented in table (3).

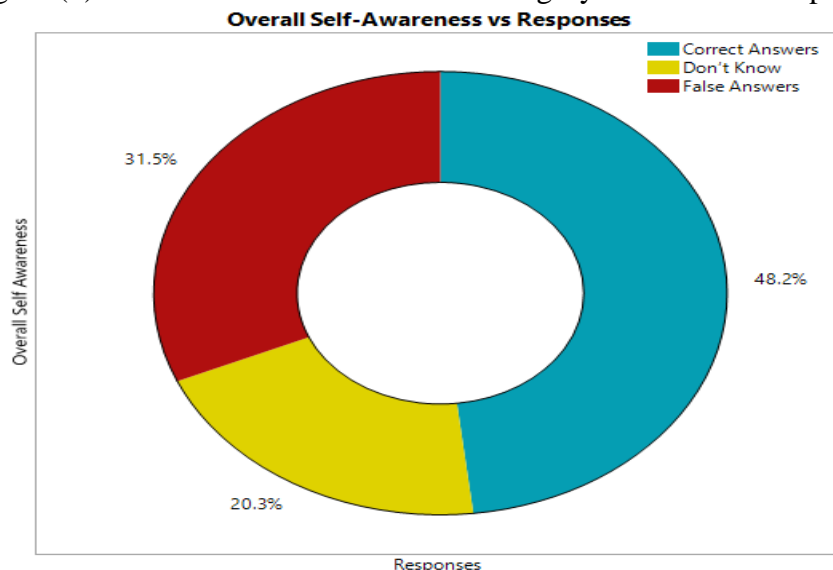
Table (3): Frequency table for Self-Awareness

Responses	Q5	Q12	Q15	Q16	Overall Self-Awareness	Q5%	Q12%	Q15%	Q16%
Correct Answers	131	82	32	44	289	87.33	54.67	21.77	28.76
False Answers	10	38	74	67	189	6.67	25.33	50.34	43.79
Don't Know	9	30	41	42	122	6	20	27.89	27.45
Total	150	150	147	153	600	100	100	100	100

The combination of all the three questions targeting the self-awareness aspect of intercultural competence is presented in figure (2).



Figure (2): Pie Chart of Self-Awareness category and Overall Responses



The results in Table (3) and Figure (2) illustrate EFL learners provided the Correct Answer in Self-Awareness Category which 48.2 %. However, more than two-third of them gave False Answer, which accounts for 31.5%. This can be interpreted that although around half of the learners answered these questions correctly, the other half either gave the false answer or said they do not know how to answer these questions.

(24) Behaviour

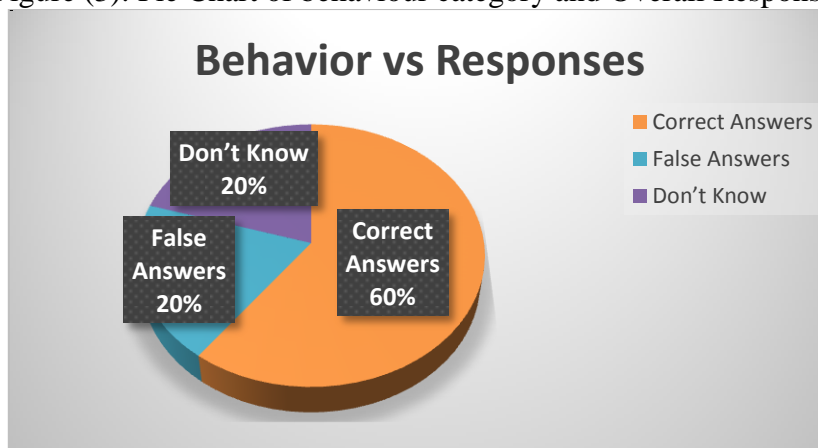
Another significant aspect of intercultural competence is to investigate whether studying English impacts the behaviour of Kurdish EFL learners. To this end, four questions targeted this aspect. The data are presented in table (4).

Table (4): Frequency table for Behaviour

Responses	Q3	Q4	Q8	Q11	Overall behaviour	Q3%	Q4%	Q8%	Q11%
Correct Answers	40	49	73	97	259	26.67	52.13	48.67	64.67
False Answers	66	45	33	49	193	44	47.87	22	32.67
Don't Know	44	0	44	4	92	29.33	0	29.33	2.66
Total	150	94	150	150	544	100	100	100	100

The combination of all the four questions related to behavioural changes is presented in the following figure.

Figure (3): Pie Chart of behaviour category and Overall Responses



The results in Table 3 and Figure 4 show that 60% of Kurdish EFL learners gave the Correct Answer in behaviour Category and the second response most used is False Answer 20%. This can be inferred as an important outcome that studying a language does not only equip learners with linguistic competence, but it may lead to behavioural changes as well.

(25) Mixed categories

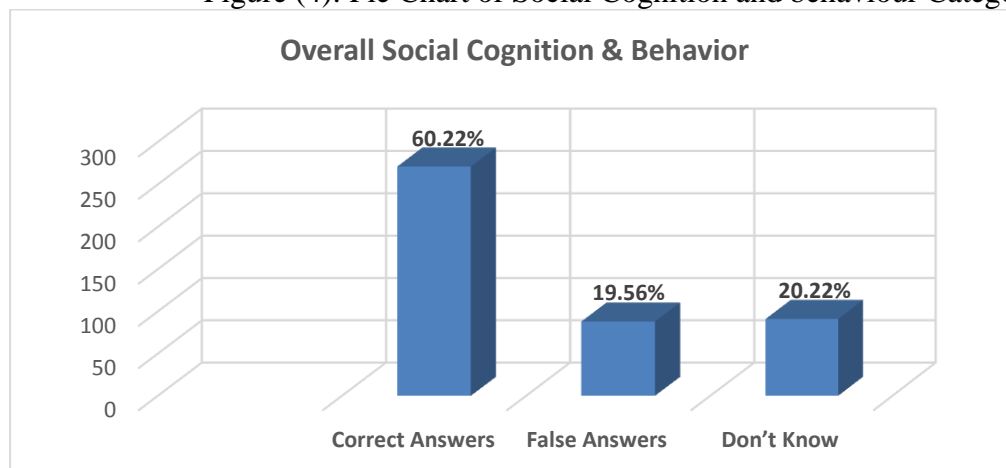
There were some questions in the questionnaire which were targeting more than one category. There were three questions aiming at social cognition and behavioural change together. The results are presented in table 5 and figure 4.

Table (5): Frequency table for Social Cognition and behaviour

Responses	Q7	Q9	Q10	Overall Social Cognition & Behaviour	Q7%	Q9%	Q10%
Correct Answers	76	86	109	271	50.67	57.33	72.67
False Answers	29	28	31	88	19.33	18.67	20.67
Don't Know	45	36	10	91	30	24	6.66
Total	150	150	150	450	100	100	100

The overall average of all the three questions related to social cognition and behaviour is presented in the following figure.

Figure (4): Pie Chart of Social Cognition and behaviour Categories



The results in Table 4 and Figure 5 show that the Correct Answer is most used in mixed categories of Social Cognition and behaviour which is 60.22%, and the second response most used is Don't Know (Not Sure) 20.22%. On the other hand, the response of False Answers is used least in this mixed category. Furthermore, the response Correct Answer is most used in all questions Q7, Q9 and Q10 in which 50.67%, 54.33% and 72.45% respectively, and least used response in both questions are 19.33% for Q7 and 18.67% for Q9. In contrast, for questions Q10 the response Don't Know (Not Sure) least used 6.66%

The last part of the data is concerned with 2 questions which were targeting all the three categories together. The results are presented in table 6 and figure 5.

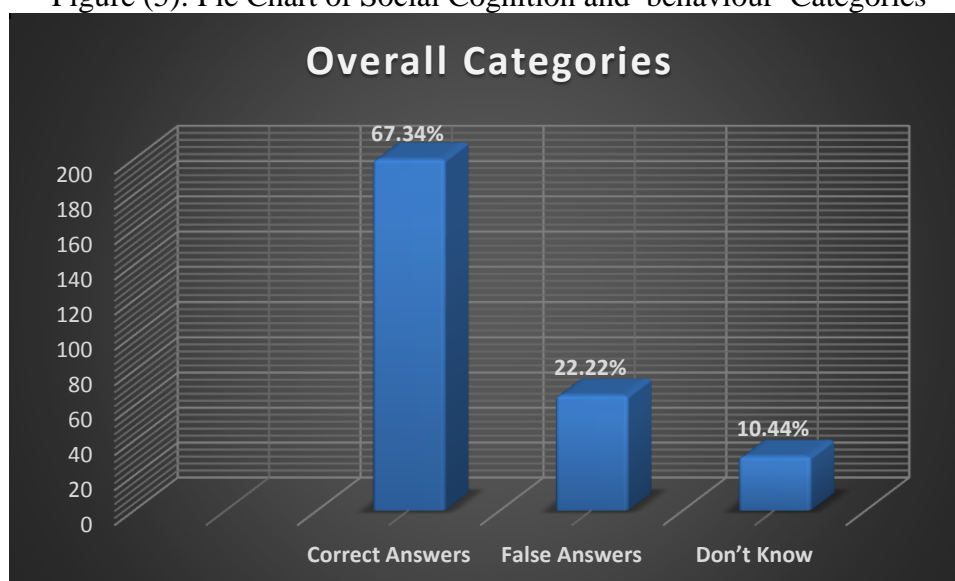
Table (6): Frequency table for Mixing all the three categories

Responses	Q13	Q14	Overall Categories	Q13%	Q14%
Correct Answers	114	86	200	77.55	57.33
False Answers	17	49	66	11.57	32.67
Don't Know	16	15	31	10.88	10
Total	147	150	297	100	100



The combination of the data collected in these two targeted questions for all the three variables is presented in figure (5).

Figure (5): Pie Chart of Social Cognition and behaviour Categories



The results in Table (6) and Figure (5) show that Correct Answer is most used in overall categories 67.34%, and the second response most used is False Answer 22.22%. Likewise, the response of Don't Know is used least here 10.44%. This can be regarded as a major evidence that the intercultural communication competence of Kurdish EFL learners in the specific areas targeted in this study has been affected positively.

(26) Conclusions

Based on the data analysis the following conclusions can be drawn:

- 1- Most of Kurdish EFL learner have encountered some cultural difficulties while communicating with English speakers.
- 2- The intercultural competence of Kurdish EFL learners has been affected as a result of studying English.
- 3- Kurdish EFL learners' social cognition, self-awareness and behaviour have been changed to adapt with English culture due to studying the language.
- 4- With reference to the previous conclusions, the research hypothesis has been validated.

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(28) Appendix A: Intercultural Communication Competence Questionnaire

Dear Participant,

The results of this questionnaire will be used for a research paper. Your honest answer is highly appreciated. Based on your learning experience, please answer these questions.

1. When an English speaker sneezes, what should he or she say?

- A. He or she should not say anything B. Excuse me C. I do not know / not sure

2. What should the person close by say?

- A. Bless you B. Excuse me C. I do not know / not sure

3. Is it appropriate for English people to hold hands or wrap arms around each other with friends of the same gender when they are walking around?

- A. Yes B. No C. I do not know / not sure

4. If your answer is NO, do you know why or why not?

A. because it is childish to do so B. because it means friendship C. because it could be a sign of homosexual in the west

5. What color does an English bride usually wear at the wedding?

- A. White B. Red C. Pink D. I do not know/ not sure

6. Should an English-speaking person call and make appointment before visiting somebody?

- A. Yes, he must B. No, he needn't C. I do not know / not sure

7. In the west, does the host show the guests around the house?

- A. Yes B. Usually not C. I do not know / not sure

8. When someone visits a friend of the opposite sex, is it proper to sit on the friend's bed?

- A. Yes, it is B. No, it isn't C. I do not know / not sure

9. In the west, is it appropriate for the host to pick food for the guest and push him or her to eat more?

- A. Yes B. No C. I do not know or not sure

10. Is the guest supposed to finish all the food in his or her plate?

- A. Yes B. No C. I do not know or not sure

11. What is the response of an English person when he or she receives a gift from someone?

A. Say "Thank you" and put it aside B. Say "Thank you" and open it right away
C. I do not know or not sure

12. When an English person disagrees with someone, what would he or she usually do?

- A. Say It is alright that we disagree B. Tries to convince the opposite person
C- Opposes his or her ideas and rejects the other person's ideas D- I do not know or not sure

13. When you are talking with an English-speaking person, is it OK to talk when he or she is talking?

- A-No B. Yes C. I don't know or not sure

14. What would you do when you are introduced to an English-speaking person?

- A- Just greet the person B-Greet and shake hands
C-Greet and hug the person D- Not sure what to do

15. How would you describe an English person with a dark skin?

- A- Negro B- Colored C- Black D- I don't know

16. In English culture, what in the following shows self-confidence?

- A- Body movement when talking B- Raising your voice when talking
C- Looking at the face of the other person D- I don't know or not sure

17. Have you ever faced cultural difficulties while talking with an English speaker?

- A- Yes B-No C-I can't remember

Thank You very much for your time!



