PROMOTING INTERCULTURAL COMMUNICATIVE COMPETENCE THROUGH THE USE OF AUDIO-VISUAL TRANSLATION IN FOREIGN LANGUAGE LEARNING:
THE CONFUCIUS INSTITUTES IN MOROCCO AS A STUDY CASE

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Abstract: Media has long been used by teachers and students of foreign languages and proved its effectiveness in improving the students’ linguistic competence. On the other hand, whether translated media can enhance the students’ intercultural communicative competence is less researched and still questionable. Based on Byram’s model of Intercultural Communicative Competence in language learning-teaching, this research tries to investigate the role and use of translated audio-visual materials in cultivating students enrolled in Confucius institutes in Morocco, and to examine to what extent translated videos can help them to become competent intercultural communicators. To do so, a questionnaire of 21 questions was delivered online to Moroccan students currently studying/or former students of Chinese language in one of the Confucius institutes in Morocco. The main results of this study show that students who benefit from translated videos during the process of learning Chinese language grasp wider knowledge about different elements of the Chinese culture and they become aware of the cultural similarities and differences of both the Chinese and Moroccan cultures, and they can interact skilfully after knowing the specificities of each culture.

Keywords: Audio-visual Translation; Foreign Language Learning; Byram’s Model of Intercultural Communicative Competence; Moroccan Student; Confucius Institutes.

Introduction
Foreign language teaching (FLT) has changed its focus from promoting linguistics competence to enhancing communicative competence among their students; however, in the last few decades and because of the spread of globalization and transportation, instructors have shifted their interest to intercultural communicative competence (ICC). According to ICC models, students need to construct knowledge about two or more cultures and to be able to negotiate meanings and discuss topics effectively in an intercultural communicative situation (Byram, 1997; Byram & Hu, 2013; Chen and Starosta, 1998). In this sense, audio-visual materials are used by instructors to successfully introduce the foreign culture with its characteristics to students and try to integrate them in interactive sessions to discuss the contents introduced.

Confucius institutes (CIs) in Morocco intend to promote intercultural communication and enhance their students’ ICC through the use of translated audio-visual materials (AVT). Accordingly, this study tries to investigate the use of AVT to promote ICC among CIs students and examines its effectiveness. As for the method used; among many other models, Byram’s five dimensions model has been chosen for this research and is adopted as a guideline. The five dimensions include attitude, knowledge, skills of interpreting and relation, skills of discovery and interaction and critical cultural awareness.

1. Defining Communicative Competence in FLT
Communicative competence is one of the key concepts in second language learning/teaching; nevertheless, it has been defined differently by many scholars since they intended to use the notion for different purposes (Hymes, 1972; Halliday, 1970; Bachman and Palmer, 1996;
Menyani, 2019). Chomsky; using a linguistic paradigm, views communicative competence as a grammar-based while other researchers such as Hymes (1972) view it as meaning oriented (Menyani, 2019). The grammatical approach focuses on the use of grammatical forms in combining grammatical sentences to communicate with others (including second language acquisition). The Chomskyan framework of linguistic competence entails the unconscious knowledge of grammar that gives the speaker the ability to use and understand a language; however, he differentiated between competence and performance since competence is the grammatical knowledge that the speakers grasp and performance is the ability to use that knowledge in a concrete situation to communicate with others (Menyani, 2019; Chomsky, 1965). The linguistic competence approach was criticised by many researchers who pointed out that Chomsky’s definition of competence didn’t take into account the social and communicative aspects of learning a language. Hence, many researchers approached the concept from diverse angles including social, psychological and socio-cultural angles (Menyani, 2019).

On the second hand, the communicative approach focuses on the communicative functions of language; such as to describe, apologize, invite and direct etc. “in the sense that learners of a second language are in need to be fully aware of these functions so as to know how a particular grammatical form functions and the way it can be used to express these functions” (Menyani, 2019, p.14). The term communicative competence was first coined by Hymes (1971) after his criticism to the linguistic competence which; he believes, it ignores the socio-cultural aspect of human (students or/and students-teachers) communication. According to Hymes (1971), not all grammar rules are sufficient to understand language use; there are some rules of use that are more important to understand the grammar ones. In this regard, the notion context is very important to understand the language or grammatical use. Communicative competence then is the ability to convey, interpret and negotiate meaning within a particular context in an interpersonal communicative situation (Hymes, 1971; 1972).

2. Intercultural Competence and Intercultural Communicative Competence

Intercultural competence is defined as “the overall internal capability of an individual to manage key challenging features of intercultural communication: namely, cultural differences and unfamiliarity, inter-group posture, and the accompanying experience of stress” (Kim, 1991, p. 259). Another definition introduced by the Routledge Encyclopedia of Language Teaching and Learning maintains that:

Intercultural competence (IC) has to be understood as a complex combination of knowledge, skills and attitudes held together by a critical engagement with the foreign culture under consideration and one’s own […] IC does not determine the contributions of the other factors but, rather, pervades or informs them. In doing so, IC selects and combines linguistic competence and communicative strategies as well as knowledge about the foreign language and culture, in such a way as to enable the learners to confront their communicative practice. […] in their interaction with speakers of another culture, they have to negotiate the necessary communicative processes and their contexts and, thereby, become intercultural speakers, developing intercultural communicative competence. (Byram & Hu, 2013, pp. 49-50)

In other words, Intercultural competence “combines notions of communication and interaction across languages and cultures by focusing on the readiness to establish fluid relationships at the interstices of different and multiply-determined identities whilst having a purpose or task in mind” (Byram & Hu, 2013, p. 346). In this regard, IC is the capability and capacity to relate to and understand foreigners and manage multicultural experiences and situations.
Intercultural communicative competence has become one of the main interests in education since it is essential to operate in our multicultural and global world (Byram & Hu, 2013), especially that the main purpose of language learning today is to develop both linguistic and cultural competences locally, and intercultural communicative competence globally (Byram & Risager, 1999, p. 168). ICC means the “ability to interact with people from different cultures so as to optimize the probability of mutually successful outcomes” (Stone, 2006, p. 338), and it also means to be able to negotiate and communicate cultural identities in a multicultural environment (Chen and Starosta, 1998).

In the last two decades, approaches to language education have shifted their attention from only communicative competence to intercultural communicative competence, claiming that students of foreign languages should be exposed to both language and culture; therefore, they should acquire the language and the use of that language in an intercultural situation. Moreover, after the spread of globalization and transportation, multicultural classrooms have emerged, and this obliged scholars to be more serious in teaching ICC. In this vein, Ahnagari & Zamanian assume that “Intercultural competence requires learners to develop relevant knowledge and skills regarding target language and culture and their cultural awareness, and to be reflective and transferable among different languages and cultures” (2014, p.11).

3. **Byram’s Model of Intercultural Communicative Competence**

Byram; in his book ‘Teaching and Assessing Intercultural Communicative Competence’ (1997), first introduced a model of ICC, which has become a reference to modern FL education theories. The model introduces five components or savoirs foreign language teachers can follow to enhance their students’ ICC.

The first element attitudes is the first step and a pre-condition to ensure an effective intercultural communication (Byram, 1997), and it is also described as the willingness and motivation to know the culture of the interlocutor (Kim, 1991). Since each student may have (to some extent) a previous knowledge about the other new culture, this knowledge is not sufficient and may include many prejudices and stereotypes; hence, “They need to be attitudes of curiosity and openness, of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours. There also needs to be a willingness to suspend belief in one’s own meanings, beliefs, values and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging.” (Byram, 2020, p. 111).

In this regard, the second step revolves around the knowledge that students can bring to the communicative situation. This knowledge includes two major steps. The first step is knowledge about one’s one social groups and cultures and knowledge about the interlocutor’s cultures; communicators at this level need to grasp knowledge about the self and the other’s content knowledge and procedural knowledge (Spitzberg, 1993) and linguistic knowledge. On the other hand, the second step includes “knowledge of the processes of interaction at individual and societal levels” (Byram, 1997, p.35) which is fundamental for successful interaction; this knowledge is either acquired consciously or unconsciously through socialization and helps students be aware that other countries have parallel but different ways of interaction.

However, this knowledge cannot be acquired without some skills that enable learners to relate the knowledge of their own culture to the unfamiliar knowledge about others’ own cultures (Yue, 2019, p.199). Learners need to learn skills of interpreting and relating. They need to be able “to interpret a document from one country for someone from another, or to identify relationships between documents from different countries” (Byram, 1997, p.37). Moreover, learners need to acquire skills of discovery and interaction (savoir apprendre/faire), which are 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” (Byram, 1997, p. 99). At this level students need a high level of awareness and critical thinking in order to be able to understand and use skills of discovery and interaction in different situations. Learners need also to negotiate meanings and discuss similarities and differences critically and far away from stereotypes or generalizations; this is called in Byram’s model critical cultural awareness (savoir s’engager), which is “ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries” (Byram, 1997, p. 101). The aim of this savoir is to ensure a healthy communication between different people from different cultures, since; in some cases, learners may be exposed to conflict between their own values and principles and newly acquired ones (Yue, 2019, p.199).

4. The Use of Audio-Visual Materials in FLT

The use of audio-visual materials has proven its effectiveness in FLT and has been one of the main methods used to enhance learners’ linguistic, communicative and cultural competences; however, in the last few decades, interest has been given to the integration of translated audio-visual materials (AVT) in FLT with a communicative approach to language teaching. “AVT indicates the transfer of verbal language in audiovisual media and it is usually used as an umbrella term which refers to screen-translation, film translation, multimedia translation, or multimodal translation” (Lertola , 2019, p. 1). Audio-visual translation can be used in different ways but generally is divided into two main types captioning (written language transfer procedures) and re-voicing (oral language transfer procedures); thus, the two most common modes of audiovisual translation are subtitling and dubbing (Lertola, 2019; Rader, Neuendorf & Skalski, 2015).

The main issues that are discussed while speaking about AVT are two fold; first, the effectiveness of translation at the level of equivalence that have linguistic and cultural (societal) similar meanings, and second, the effectiveness of technical issues in creating subtitles and executing alternative language dubbing. Nevertheless, in this research, the main focus will be on the effects of using AVT in FLT rather than its quality. Accordingly, this article does not analyse the translated materials and it focuses only on the role of AVT in promoting and ensuring healthy and smooth intercultural communication while teaching Chinese as a second language in Morocco.

5. Methodology

5.1. Confucius Institutes in Morocco

The Confucius institutes are non-profit educational institutes that provide the Chinese language and culture around the world. It has been launched in 2004 and it is funded by the Chinese government under the name of Hanban (Office of Chinese Language Council International). The main objectives of Confucius institutes are to support local Chinese teaching internationally, and facilitate cultural exchanges (Threats, 2019). Since then, there have been 548 Confucius Institutes, 5,665 teaching sites, 1,193 primary and high school Confucius Classrooms, 154 countries and regions, More than 1.86 million students and Over than 47,000 full-time and part-time teachers from China and other regions (China Daily, 2018).

In the same vein, Morocco is the first country in North Africa and the second country in Africa to have three Confucius institutes. The first one was established in Mohammed V University in Rabat in 2009, the second in Hassan II University in Casablanca in 2012 and the third in Abdellmalek Saidi University in Tangier in 2016 (Bouchiba, 2021). Additionally, there are five branches of the Confucius Institute of Rabat in Ibn Zohr University, Ibn Tofail University,
Higher School of Economy and Commercial Science Rabat, Training Centre of Hotel and Tourism Professions Temara, and Sidi Mohammed Bno Abdelah University. Moreover, Chinese Studies are taught at Mohammed V and Hassan II Universities as a discipline in faculty of letters and human sciences (Bouchiba, 2021).

5.2. The Research Objective
Because of the spread of Confucius institutes around the world as well as the wide interest to learn the Chinese language due to economic, educational, and cultural purposes, this research tries of investigate the extent to which learners are exposed to intercultural communicative competence while learning Chinese as a second language. It should be taken into consideration that in Morocco, teachers of Chinese language are originally from China; in this regard, learners experience intercultural communication and not only learn it. Consequently, the main aim of this article is to examine the way in which AVT is used to foster ICC and its role in facilitating the five dimensions of Byram’s model.

5.3. Data Collection and Description
The study uses a questionnaire of 21 multifaceted questions delivered to students enrolled in different Confucius institutes in Morocco. 4 questions were used only to know background information about the participants, while the rest were designed to examine the use of AVT in FLT and its role to promote ICC. The questionnaire was delivered through the mediation of internet, primarily the use of social networks: Facebook and Whatsapp.

5.3.1. Participants
After the delivery of the questionnaire, a sample of 76 participants responded to the survey about their perception on the role of AVT in promoting intercultural communicative competence in FLT. The table below shows the personal information about participants:

<table>
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<tr>
<th>Participants</th>
<th>Gender</th>
<th>Age Group</th>
<th>Current/Former Students</th>
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Table 1: Personal Information about Participants

As mentioned in the table, the majority of participants are female with a 75% in comparison to 25% of male participants. This can let us interpret that the number of female students exceeds the number of male students in Confucius institutes. The majority of participants are aged between 21-25 with a frequency of 53%, and most of them are currently studying at one of the Confucius institutes in Morocco.
According to the figure above, the majority of participants study at the CI in Rabat (48 students), 13 students are enrolled in Casablanca institute, 5 students belong to Agadir institute, and 3 participants belong to all of Tangier and Oujda.

5.4. Data Analysis and Interpretation
At this level, the paper tries to analyse and interpret the answers given by participants about the role of AVT in fostering intercultural communicative competence. Hence, following Byram’s model, questions were designed to investigate whether the five dimensions model is implemented within CIs or not. The questions tried to test the students’ attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and skills of critical cultural awareness. Accordingly, this section is divided into six parts; the students’ perspective on the role and importance of AVT in CIs, AVT types, materials, languages and Topics in CIs, the role of AVT in increasing the students’ curiosity to know new things about the Chinese culture, the role of AVT in constructing knowledge about the Chinese culture, the role of AVT in enhancing skills of relating, discovery and interaction, the role of AVT in promoting critical cultural awareness.

5.4.1. The students’ perspective on the role and importance of AVT in CIs
Before examining the role of AVT in promoting ICC, we asked students some basic questions. Thus, this section consists of three main questions. The first question was addressed to know to what extent AVT is used in CIs classes, the second question examines the importance of AVT in CIs classes according to the students’ perspective, and the third question was introduced to know the effectiveness of AVT in CIs according to each level of study.

Figure 1: Students affiliation to one of the CIs in Morocco

Figure 2: CIs Teachers' Use of AVT in Classroom
According to the diagram above, 78% of students claimed that they benefit from the use of AVT in their classrooms, while only 22% do not benefit from it. This entails that AVT is an essential method used by Chinese teachers in CIs to facilitate learning and ensure understanding, bearing in mind that students of CIs are not able to understand the content of audio-visual materials if they are not translated from Chinese language to other languages.

**Figure 3: The Importance of AVT in CIs classrooms**

The present diagram shows that AVT is not used from granted by teacher, rather it is important to understand the content of videos. Hence, 67 students from 76 figured out the importance of AVT to better understand the videos presented by their professors, while 8 students refute that. In this sense, we asked students about the effectiveness of AVT to each level of study in the following diagram.

**Figure 4: The effectiveness of AVT according to each HSK level from the perspective of students**

It was expected that whenever students reach a higher level they will be more linguistically independent and they will not rely on translation to understand AV contents; however, the result was the opposite. 38% of students stated that AVT is more effective in HSK4 (which is an advanced level in Chinese language learning), moreover, 25% claimed that it is effective in all levels without exception, 15% tied its effectiveness to HSK3, while the rest viewed its effectiveness in HSK1 and HSK2.
5.4.2. AVT types, materials, languages and Topics in CIs

The second part of the questionnaire focuses on the types of AVT used in CIs along with its materials, languages and topics. Accordingly, the first question intended to know the most frequently used type of translation, the second question highlighted the main types of materials used, the third one focused of source and targeted languages, while the fourth question dealt with the main topics tackled by the translated videos.

**Figure 5: The type of AVT used in CIs**

61 of participants claimed that the most frequently used type of translation is sub-titles, 24 students mentioned audio-transcription while only 5 students mentioned dubbing. These results reflect the intension of teachers behind the use of sub-titles, which is used to acquire the source language along with its meaning in the target language (if the SL is Chinese in this case), or to train their students to acquire the Chinese written symbols (when the TL used in sub-titles is Chinese language).

**Figure 6: AVT materials used in CIs**

Pertaining to the diversity of audio-visual materials used by CIs teachers, a number of 58 participants stated that their teachers use songs, 51 respondents mentioned documentaries, 32 students answered films, 22 claimed that their teachers use recorded videos, while 10 participants mentioned the use of podcasts. Consequently, the most frequently used audio-visual materials are songs and documentaries respectively.
The dominant languages used in AVT are from Chinese as a source language to English as a targeted language (69 responses), and the second most frequently used languages are from English as a source language to Chinese as a targeted language (25 responses). Moreover, other languages are rarely used since 11 students mentioned the use of Arabic as a targeted language, and 7 respondents stated the use of French as a targeted language.

The response on the main topics tackled by the translated videos shows that topics related to the Chinese culture are the dominant ones. Hence, the whole answers stated that the main topics are the Chinese culture, food, traditions, Chinese manifestations and celebrations respectively. Also the Chinese history is one of the main tackled topics along with China’s geography. On the other hand, education in China and communication strategies are not frequently discussed in the videos, additionally religion, mythology and politics are rarely discusses.

5.4.3. The role of AVT in increasing the students’ cross-cultural curiosity
This part of the questionnaire deals with the role of AVT in increasing the students’ curiosity to know new things about the Chinese culture. The first question examines to what extent AVT
can enhance cultural understanding amongst Chinese language students; on the other hand, the second question addressed the role of AVT in enhancing the students’ curiosity while watching AVT materials.

![Figure 9: The role of AVT in understanding the foreign culture](image)

Obviously stated in the diagram above, the majority of students with a frequency of 91% believe that translated videos helped them to understand better the Chinese culture, while only 9% were neutral.

![Figure 10: Students’ curiosity to know new things about China](image)

In the same respect, the majority of students viewed translated videos effective in enhancing their curiosity to know new things about China and Chinese culture. Thus, 93% of participants either strongly agreed or agreed with the statement, while 7% were neutral.

5.4.4. The role of AVT in constructing knowledge about the Chinese culture

After being curious to know new things about the targeted culture it is important to test if AVT materials help students to construct knowledge about it. In this part we have two questions; the first one targeted the students’ perception towards the role of AVT in constructing knowledge about the Chinese culture and history, and the second question examines the effectiveness of AVT after watching the videos.
With regards to the role of AVT in constructing knowledge about China’s culture and history, it can be reported that a vast percentage of students strongly agree (49%) that AVT has a prominent role in CIs and help them to construct knowledge about the Chinese culture and better understand its components. in the same vein, 45% of participants shared the same opinion, while only 6% of them stayed neutral.

Concerning the effect and effectiveness of AVT at the level of constructing knowledge and correcting stereotypes, 50% of students agreed and 42% strongly agreed that after watching the translated videos they become able to understand many cultural issues and norms in the Chinese culture. However, 7% were neutral and only 1% disagreed with the statement. This entails that AVT can function as a mediator or facilitator tool to understand cultural items.

5.4.5. The role of AVT in enhancing skills of discovery, interaction and relating

Furthermore, students were asked also about the role of AVT in enhancing skills of relating, discovery and interaction. Accordingly, the first question addressed the skill of discovery; the second one examined the skill of interaction, while the last one focused on skill of relating.
The present diagram shows that students of Chinese language either strongly agree or agree (with a percentage of 88%) that AVT videos gave them the ability to discover new things in the Chinese culture, 11% were neutral and 1% strongly disagree.

In the same sense, the participants claimed that their professors open a debate after each video to discuss things related to the content. 82% of them agreed that their professors play the role of mediators in promoting and facilitating skills of interaction, while 14% were neutral and only 4% disagreed.

The professor gives us the opportunity to discuss similar or opposite traditions we have in the Moroccan culture.

Figure 13: Promoting skills of discovery

Figure 14: Promoting skills of interaction

Figure 15: Promoting skills of relating
Concerning the skills of relating, 79% of participants strongly agreed and agreed that their professors give them the opportunity to discuss similar or opposite traditions they have in their culture (which is the Moroccan culture). This question sheds light on the importance of discussion and interaction in making connections between their own cultures and the new culture they study.

5.4.6. The role of AVT in promoting critical cultural awareness

The last part of the questionnaire highlights the role of AVT in promoting critical cultural awareness. To do so, three questions were addressed. Firstly, the questionnaire tested the students’ level and type of acculturation, the second question tested the students’ cross cultural awareness, while the last one examined the students’ perception towards the role of AVT in promoting intercultural communicative competence among students.

![Figure 16: Testing students' level of acculturation](image)

The question in the diagram above targeted the students’ level and type of acculturation. According to the results shown above, 88% of participants positively accept difference and tolerate it; on the other hand, 11% of students try to assimilate the Chinese culture and 1% of students are neutral. These results reflect the level of students’ critical awareness towards the new culture.

![Figure 17: Testing the students' cross cultural awareness](image)

Similarly, the second diagram tried to investigate the students’ cross cultural awareness to check their previous answers. Hence, in the same vein with the previous question, the majority of students with a frequency of 95% claimed that after knowing the Chinese culture from videos, they think that each culture (Chinese and Moroccan) has its features and unique
components. 4% think that the Chinese culture is better than the Moroccan culture, and 1% think that the Moroccan culture is better than the Chinese culture.

Figure 18: The students’ perception towards the role of AVT in promoting ICC

The last question in the questionnaire was general to encompass the role of AVT in promoting ICC. Students stated they think that audiovisual translation is a good manner to promote intercultural communication in Chinese language and culture classes with a frequency of 97%, while only 3% stated the opposite. This result fosters the previous view of the role of AVT in facilitating intercultural communication and promoting ICC, especially that Chinese language students need a long journey to fully understand the Chinese language. In this regard, translation can play the role of a mediator to reach that objective.

5.5. Findings and Discussion

The questionnaire was set out to analyse the perceptions students have concerning the role of AVT in promoting ICC in FLT classes, since ICC has become the interest of all FLT scholars and researchers. Overall, the results show that students enrolled in Confucius Institutes in Morocco need the mediation of translation to be able to study Chinese language. Therefore, Chinese teachers use English, French or Arabic as mediator language in their courses. In this sense, audio-visual materials are also translated to ensure understanding. Furthermore, according to the role of AVT in promoting ICC, it is proven that the insertion of AVT materials along with the content of videos and teacher-student discussion are of paramount importance to create a smooth flow of intercultural communication and enhance the students’ intercultural communicative competence. Hence, this section introduces the findings of the study according to Byram’s five dimensions.

a. Attitude

The first dimension of Byram’s model “attitude” was not emphasised in this study since the main objective of this research was to examine the role of AVT in promoting ICC. Accordingly, the main focus was after watching the translated videos. Nevertheless, figure 10 shows the perception of students towards the role of AVT in enhancing the students’ curiosity to know more or new things about the Chinese culture. This question sheds light on the dimension “attitude” from a different angel, in other words, from the perception that after watching translated videos students become more motivated to know new things about the Chinese culture. And since this willingness of learning is a pre-condition to reach intercultural communication (Byram, 1997), AVT materials have proven their effectiveness in motivating students to learn about the new culture.
b. Knowledge
Figure 8 shows that the main topics tackled in translated videos are related to cultural norms, traditions, history etc. Hence, at the level of knowledge construction, students claimed that they were able to construct knowledge about the Chinese culture on one hand (figures 9 & 11), and understand the cultural procedures and correct stereotypes on the other hand (figure 12). The construction of knowledge is the second step towards effective intercultural communication, and students at Confucius institutes are unstructured to have a wide knowledge about China and its culture. Nonetheless, in Byram’s model the construction of knowledge does not focus only on knowledge about the foreign culture but also about one's own culture, but from this study it can be claimed that the CIs teachers focus more on Chinese culture in their videos.

c. Skills of Interpreting and Relating
Interpreting and relating are emphasised through interaction in CIs. According to students, their teachers give them the opportunity to relate and discuss similarities and differences between Moroccan and Chinese culture (figure 15). In this sense, students are able to interpret the videos and make connections between the knowledge introduced and what they know about that culture from one side, and connections between the Chinese culture and the Moroccan one from the other side.

d. Skills of Discovery and Interaction
Students of CIs stated their ability to discover new things about Chinese culture from each translated video (figure 13). Moreover, they also open discussions with their teachers after watching the video to better understand the content (figure 14). Therefore, relying on the results, we can claim that CIs teachers try to train their students to become competent intercultural communicators. As mentioned before, CIs teachers are all originally from China that fact that makes their discussions with their students a real-time intercultural discussion; thus, students are experiencing real intercultural interaction within their institutes.

e. Critical Cultural Awareness
According to Byram’s model, students need a high level of awareness and critical thinking to be able to negotiate meanings and discuss the knowledge they acquire critically and openly. Consequently, based on the results of this study, the majority of participants showed their high level of critical thinking and cultural awareness. According to their level of acculturation, students proved their ability of accept difference and tolerate it (figure 16), and on the other hand, they revealed their cultural awareness concerning the specificities of each culture; i.e. the Moroccan and Chinese cultures (figure 17). Consequently, this study shows that the majority of students show strong critical awareness in their comments on whether the Chinese culture is better or worse than the Moroccan culture.

As a result, it can be inferred that audio-visual materials play a prominent role in enhancing students’ ICC in general and translation in the case of this study plays the role of a mediator to facilitate the process of learning. It is also concluded that students of Confucius institutes could construct knowledge about the Chinese culture both consciously and unconsciously are able to understand unfamiliar information and negotiate meanings; nevertheless, translated videos do not include similar knowledge about their own culture. In this regard, teachers try to fill that gap through interaction and discussion of similarities and differences after each cultural session.
Conclusion
The research sheds light on the use of audio-visual materials in teaching language and culture. Teachers use different types of translated videos mainly from Chinese to English or from English to Chinese respectively to make their students familiar with Chinese culture and history. Teachers should be critical in selecting videos for their students and should bear in mind cultural shock and cultural differences among their students at one hand and between students and teachers on the other hand. Moreover, to effectively use Byram’s model, teachers should focus also on Moroccan culture and introduce videos that speak about local cultures. In this vein, the contents of videos along with their meanings and interpretations should be carefully selected to avoid religious clashes or norms misunderstandings.

Like any other research work, this article has its share of limitations; firstly, the researcher focused only on the perception of students towards the use of AVT in CIIs and lacks the opinion of instructors. Hence, conducting a comparative study using the opinion of teachers can bring new results and further discussion.

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