

Peoples' Democratic Republic of Algeria  
Ministry of Higher Education and Scientific Research  
*Mostefa Benboulaïd, Batna 2 University*  
*Faculty of Letters and Languages*  
*Department of English*

**Developing Students' Intercultural  
Competence through the Use of Literary  
Culture-Based Texts:  
An Experimental Approach**

*The Case of Second Year Students at the Department of English,  
Batna University*

**THESIS**

Submitted in Partial Requirement for the Degree of Doctorate Es-Science in Language and  
Civilization

**Submitted By:**  
Houda BOUHIDEL

**Supervised by:**  
Pr. Hachemi ABOUBOU

**Board of Examiners:**

|                    |                      |                           |
|--------------------|----------------------|---------------------------|
| <b>Chairman:</b>   | Pr. Med Salah NEDJAI | University of Batna 2     |
| <b>Supervisor:</b> | Pr. Hachemi ABOUBOU  | University of Batna 2     |
| <b>Examiner:</b>   | Dr. Souhila HELLALET | University of Batna 2     |
| <b>Examiner:</b>   | Pr. Hacene SAADI     | University of Constantine |
| <b>Examiner:</b>   | Pr. Said KESKES      | University of Sétif       |
| <b>Examiner:</b>   | Pr. Riadh BELOUAHEM  | University of Constantine |

2017/2018

## **Dedication**

*I dedicate this work to*

*To my husband **Abdelhakim**, without his support, this work could have never seen light.*

*To my dear sons; **Abderrahmane** and **Abderrahim** who will certainly understand one day  
that it's for them that I kept doing my best all the time.*

*To my father and mother, whose love and prayers were the light to the dark nights and hard  
days.*

*To my sisters **Manel, Hassina, Amina, Asma, Zineb** and their husbands*

*To my brother **Karim** and his wife*

*To my mother and father in law*

*To my sisters and brothers in law*

## **Acknowledgments**

If there is one I should acknowledge his help and support in the first place, then He is certainly Allah the Almighty, the most Gracious and the most Merciful. When I felt weak, he gave me strength, and when I felt alone, he was always by my side.

Allah also taught us to thank his people who stood by our side when we needed them, thus if there is someone I should start with, it would certainly and without doubt be my supervisor Pr. Hachemi Aboubou. All the words making all languages and tongues cannot describe his kindness and help. He kept encouraging me and believing in me, when I felt weak and thought that the task is really hard to realize.

I am also thankful to the founding father of our department of English, Pr. Med Salah Nedjai whose wisdom and insightful remarks were of a great help to all of us.

I am also grateful to Pr. Omar Ghouar who never ceased to give all the help and support we needed in times of hardships.

I am also indebted to Pr. Amel Bahloul whose pieces of advice kept echoing in my ears all the time.

Deep gratitude goes to the members of the jury Dr. Souhila Hellalet, Pr. Said Keskes, Pr. Hacene Saadi and Pr. Riadh Belouahem who accepted kindly to read and evaluate my work.

I am also thankful to all my colleagues who never ceased to show their moral sustain especially the teachers of culture who accepted kindly to answer my questionnaire.

Finally I can't conclude without expressing my deepest gratitude to my dear students, who took part in the experiment and truly believed in what I was doing. Thus, they kept faithful till the last day; to them I say: "All the work is really meant for you"

## **Abstract**

The present work attempts at shedding light on the current situation of culture teaching at the Department of English, Batna2 University. It tries to demonstrate that culture teaching has gained a special attention and focus from educators and researchers in our country, especially in the last few decades. However, it seems that the efforts made towards realizing some of the objectives sought from culture teaching are not yielding the desired outcomes. Courses in culture are most of the time considered courses in literature or history and; therefore, are treated negatively by our students, who are still convinced that learning English can be achieved successfully without these courses. Not knowing that, if one hopes to learn the foreign language successfully, he has to give culture learning the same weight he gives to language learning, complicates the task for teachers and educators. Thus, and in an attempt to clarify better the situation and try to suggest some possible remedies to it, we hypothesized that integrating literary texts in the course/s of culture is expected to bring changes in the students' negative attitudes and behavior by developing their intercultural communicative competence. In pursuing this objective, we made use of two methods, the experimental and the descriptive. Both require the gathering of the necessary data using specific tools. Thus, two questionnaires, administered to two samples from two different populations, second year students and teachers of culture at the Department of English, Batna 2 University, in addition to an experiment, carried out with a sample from second year students, were utilized to obtain the necessary quantitative and qualitative data. Results demonstrated that, although little importance has been accorded to the courses of culture by students learning English as foreign language, the introduction of literary texts, as an alternative teaching strategy to culture, proved very effective in enhancing students' intercultural communicative competence, and in improving their learning of the target language as a whole.

## Table of Contents

|                                      |      |
|--------------------------------------|------|
| <b>Acknowledgment</b> .....          | I    |
| <b>Abstract</b> .....                | II   |
| <b>List of Figures</b> .....         | IX   |
| <b>List of Tables</b> .....          | X    |
| <b>List of Abbreviations</b> .....   | XIII |
| <b>General Introduction</b> .....    | 1    |
| I.    Background of the Study .....  | 1    |
| II.   Statement of the Problem ..... | 4    |
| III.  Hypotheses .....               | 6    |
| IV.  Objectives of the Study .....   | 6    |
| V.    Research Methodology.....      | 7    |
| VI.   Structure of the Thesis.....   | 9    |

### Part A: Review of Literature

#### **A.I. Chapter One: Culture and Intercultural Communicative Competence in Foreign**

##### **Language Teaching**

|   |    |
|---|----|
| Introduction .....  | 11 |
| A.I.1. Defining Culture .....                                       | 12 |
| A.I.2. The Elements of Culture .....                                | 13 |
| A.I.2.1 Language and Culture Relationship .....                     | 15 |
| A.I.3. Culture Teaching and the Language Classroom .....            | 17 |
| A.I.4. Rational for Culture Teaching in the Language Classroom..... | 19 |
| A. I.4.1. Language Teaching and Culture.....                        | 19 |
| A.I.4.2. Cultural Affectivity and Language Learning .....           | 19 |

|   |    |
|---|----|
| A.I.4.3. Interculturality and Language Learning .....                             | 22 |
| A.I.5. Culture and Foreign Language Teaching .....                                | 24 |
| A.I.5.1. Culture and Vocabulary .....   | 25 |
| A.I.5.2. Culture and Listening .....  | 25 |
| A.I.5.3. Culture and Speaking .....   | 26 |
| A.I.5.4. Culture and Reading .....  | 26 |
| A.I.6. Approaches to Culture Teaching in Foreign Language Education .....         | 27 |
| A.I.6.1. The Grammar Translation Method .....                                     | 27 |
| A.I.6.2. The Direct Method .....  | 28 |
| A.I.6.3. The Audio-lingual Method .....   | 28 |
| A.I.6.4. The Functional Approach .....  | 29 |
| A.I.7. Difficulties of Teaching Culture in the Foreign Language Classroom .....   | 30 |
| A.I.8. Intercultural Communicative Competence and Language Teaching .....         | 31 |
| A.I.8.1. Intercultural Competence Vs Intercultural Communicative Competence ..... | 34 |
| A.I.8.2. Dimensions of Intercultural Communicative Competence .....               | 35 |
| A.I.8.3. Models of Intercultural Competence .....                                 | 35 |
| A.I.8.4. Byram's Model of Intercultural Communicative Competence .....            | 39 |
| A.I.8.5. Assessing the Three Dimensions of ICC .....                              | 41 |
| A.I.8.5.1. Assessing intercultural knowledge/saviors .....                        | 41 |
| A.I.8.5.2. Assessing Intercultural know-how/Savoir-faire .....                    | 41 |
| A.I.8.5.3. Assessing Intercultural being/savoir-être .....                        | 41 |
| A.I.8.6. Methods of Assessment .....  | 42 |
| Conclusion .....  | 44 |

## **Chapter Two: Reading, Literature, and Intercultural Communicative Competence**

|  |    |
|--|----|
| Introduction .....   | 46 |
| A.II.1 Literacy Vs Cultural Literacy .....                                 | 47 |
| A.II.2.The Essence of Reading.....   | 50 |
| A.II.3. Reading and Discourse .....  | 52 |
| A.II.4. Reading and Sociocultural Schemas.....                             | 53 |
| A.II.5. Reading and Shared Cultural Values .....                           | 56 |
| A.II.6. Reading and Text Selection .....                                   | 58 |
| A.II.7. Criteria for Text Selection .....                                  | 58 |
| A.II.7.1. Authenticity.....  | 59 |
| A.II.7.2. Readability .....  | 60 |
| A.II.8.Approaches to Text Selection.....                                   | 62 |
| A.II.8.1.Freirean Approaches .....   | 63 |
| A.II.8.2.Language Experience Approach .....                                | 64 |
| A.II.9. Literature and Intercultural Competence .....                      | 64 |
| A.II.9.1. Defining Literature.....   | 65 |
| A.II.9.2. Reasons to Include Literature in Foreign Language Teaching ..... | 66 |
| A.II.9.2.1. Literature and Language Acquisition.....                       | 66 |
| A.II.9.2.2 Literature and Authenticity .....                               | 69 |
| A.II.9.2.3. Literature and Cognitive/Affective Development.....            | 72 |
| A.II.9.2.4. Literature and Culture Bridging.....                           | 73 |
| A.II.9.2.5. Literature and Intercultural Competence Development.....       | 75 |
| A.II.10. Criteria for Selecting Literary Texts .....                       | 78 |
| A.II.10.1. The Type of Course.....   | 78 |
| A.II.10.2. The Type of Students .....                                      | 79 |

|  |    |
|--|----|
| A.II.10.2.1. The Student's Cultural Background.....    | 79 |
| A.II.10.2.2. The Student's Linguistic Proficiency..... | 79 |
| A.II.10.3. Criteria related to the Text .....          | 80 |
| A.III. Literary Texts and Classroom Activities.....    | 81 |
| A.III.1. Pre-reading Activities .....                  | 82 |
| A.III.2 While Reading Activities.....                  | 83 |
| A.III.3. Post reading Activities.....                  | 83 |
| A.III.4. Follow up activities.....                     | 83 |
| Conclusion.....  | 84 |

## **PART: B Research Methodology Design**

### **Chapter Three: Research Methodology**

|  |    |
|--|----|
| Introduction .....                         | 85 |
| B.I. Choice of the Method.....             | 85 |
| B.II. The Participants .....               | 87 |
| B.II.1 The Population .....                | 87 |
| B.II.2 The Sample.....                     | 87 |
| B.III. Data Gathering Tools.....           | 88 |
| B.III.1. The Students' Questionnaire.....  | 89 |
| B.III.2. The Teachers' Questionnaire ..... | 89 |
| B.III.3 The Experiment.....                | 90 |
| B.III.3.1 The Rating Scale .....           | 90 |
| B.IV. The Procedures .....                 | 92 |
| B.IV.1 The Pre-test.....                   | 92 |



|                                  |    |
|----------------------------------|----|
| B.IV.2 After the pre-Tests ..... | 92 |
| B.IV.3 The Progress Tests .....  | 92 |
| B.VI.4. The Post Test .....      | 93 |
| Conclusion.....                  | 94 |

## **PART C: FIELD WORK**

### **Chapter Four: The Students' Questionnaire**

|   |     |
|---|-----|
| Introduction .....                              | 95  |
| C.I.1 Description of the Questionnaire.....     | 95  |
| C.I.2 Administration of the Questionnaire ..... | 96  |
| C.I.3 Discussion of Results.....                | 97  |
| Conclusion.....                                 | 119 |

### **Chapter Five: The Teachers' Questionnaire**

|  |     |
|--|-----|
| Introduction .....                               | 121 |
| C.II.1. Description of the Questionnaire .....   | 121 |
| C.II.2. Administration of the Questionnaire..... | 122 |
| C.II.3. Discussion of the Results .....          | 123 |
| Conclusion.....                                  | 153 |

### **Chapter Six: The Experimental Design**

|   |     |
|---|-----|
| Introduction .....                                | 155 |
| C.III.1. The Experimental Design Procedures ..... | 155 |
| C.III.1.1. Selection of Texts .....               | 155 |
| C.III.1.2. Classroom Management.....              | 156 |
| C.III.2. The Experimental Design Results .....    | 158 |
| C.III.2.1. Results of the Pre-test .....          | 158 |
| C.III.2.2. Results of Progress Tests .....        | 162 |

|   |     |
|---|-----|
| C.III.2.2.1. Results of Progress Test 1 ..... | 162 |
| C.III.2.2.2. Results of Progress Test 2.....  | 173 |
| C.III.2.2.3. Results of Progress Test 3.....  | 184 |
| C.III.2.3. Results of Post test.....          | 195 |
| C.III.2.4. The t-test .....                   | 199 |
| Conclusion.....                               | 202 |
| <b>Recommendations</b> .....                  | 205 |
| <b>General Conclusion</b> .....               | 209 |
| <b>Bibliography</b> .....                     | 212 |
| <b>Appendices</b> .....                       | 216 |

## List of Figures

|   |     |
|---|-----|
| Figure 1: Iceberg Model .....   | 14  |
| Figure 2: Deardorff's Process Model of Intercultural Competence ..... | 39  |
| Figure 3: Factors in Intercultural Competence .....                   | 76  |
| Figure 4: Distribution of Teachers' Age .....                         | 124 |
| Figure 5: Distribution of Teaching Years.....                         | 125 |
| Figure 6: Teachers' Experience in Culture Teaching.....               | 127 |
| Figure 7: Sources of Students' Positive Attitudes.....                | 133 |
| Figure 8: The Utilized Teaching Materials .....                       | 144 |
| Figure 9: Reasons behind Students' Demotivation to Read.....          | 146 |
| Figure 10: Pre-test Results.....                                      | 161 |
| Figure 11: Students' Scores in Progress Test N°1 (TS) .....           | 172 |
| Figure 12: Students' Scores in Progress Test N°1 (AS).....            | 172 |
| Figure 13: Students' Scores in Progress Test N°2 (TS) .....           | 183 |
| Figure 14: Students' Scores in Progress Test N°2 (AS).....            | 183 |
| Figure 15: Students' Scores in Progress Test N°3 (TS) .....           | 194 |
| Figure 16: Students' Scores in Progress Test N°3 (AS).....            | 195 |
| Figure 17: Post-test Results .....                                    | 198 |

## List of Tables

|  |     |
|--|-----|
| Table 1: Summary of the four major theories and factors that contribute to the development of intercultural competence ..... | 37  |
| Table 2: Efficient and Inefficient Reading Source: .....   | 57  |
| Table 3: Checklist for Choosing Literary Texts .....   | 81  |
| Table 4: Assessment Criteria of Intercultural Competence.....  | 91  |
| Table 5: Students' Gender .....  | 97  |
| Table 6: Students' Age .....   | 97  |
| Table 7: Students' Understanding of Culture.....   | 98  |
| Table 8: Language and Culture Relationship .....   | 99  |
| Table 9: The Possibility to Learn Language without Culture .....   | 100 |
| Table 10: The Most Important Aspect in Learning a Language .....   | 100 |
| Table 11: Language Courses and Cultural Content.....   | 102 |
| Table 12: Students' Likes and Dislikes of Culture Courses.....   | 103 |
| Table 13: Reasons behind Students' Dislike of Courses in Culture.....  | 105 |
| Table 14: The Teacher of Culture and Culture Teaching.....   | 106 |
| Table 15: Reasons behind Teacher's Incapacity to Teach Culture .....   | 107 |
| Table 16: Reading in the Course of Culture .....   | 109 |
| Table 17: Students' Reading of the Selected Readings.....  | 109 |
| Table 18. Reasons behind Students' Positive Attitudes towards Reading .....  | 110 |
| Table 19: Reasons behind Students' Negative Attitudes towards Reading .....  | 111 |
| Table 20: Reading and the Type of the Acquired Knowledge .....   | 112 |
| Table 21: The Inclusion of Literature in the Readings.....   | 112 |
| Table 22: The Preferred Type of Literary Texts to Students.....  | 113 |
| Table 23: Students' Awareness of the Significance of Literature .....  | 114 |

|   |     |
|---|-----|
| Table 24: Reading Literature and Students' Acceptance of Cultural Differences .....     | 115 |
| Table 25: Students' Readiness to Live in a Different Culture.....                       | 117 |
| Table 26: Teachers' Gender .....  | 123 |
| Table 27: Teachers' Age .....   | 123 |
| Table 28: Teachers' Teaching Experience .....   | 124 |
| Table 29: Teachers' Contact with the Target Language and Culture.....                   | 126 |
| Table 30: Teachers' Contact with the Target Language and Culture.....                   | 126 |
| Table 31: Teaching Years of Civilization Courses.....                                   | 127 |
| Table 32: Teachers' Views about the Link between Language and Culture.....              | 128 |
| Table 33: Teachers' Differentiation between Culture and Civilization .....              | 129 |
| Table 34: Teachers' Opinion about Students' Interest in the Course of Culture .....     | 131 |
| Table 35: Teachers' Explanation of Students' Negative Attitudes .....                   | 131 |
| Table 36: Teachers' Explanation of Students' Positive Attitudes.....                    | 133 |
| Table 37: Teachers' Choice of Culture Course Content .....                              | 134 |
| Table 38: Teachers' Role in Showing the Difference between Native and Target Cultures . | 136 |
| Table 39: Teachers' Capacity to Teach the Target Culture.....                           | 141 |
| Table 40: Teachers' Use of Extra Teaching Materials.....                                | 143 |
| Table 41: The kind of Teaching Materials .....  | 144 |
| Table 42: Teachers' Opinion about Students Attitudes towards Reading.....               | 145 |
| Table 43 . Sources of Students' Demotivation to Read.....                               | 146 |
| Table 44: Students' Beliefs about Authenticity of Literature .....                      | 150 |
| Table 45: Scores of the Pre-test test for the Experimental Group.....                   | 159 |
| Table 46: .Scores of the Pre-test for the Control Group.....                            | 160 |
| Table 47: .Means of Scores in the Pre-test of the EG and CG. ....                       | 161 |
| Table 48: Scores of Progress Test N°1 for the Experimental Group .....                  | 169 |

|  |     |
|--|-----|
| Table 49: Scores of Progress Test N°1 for the Control Group.....                 | 170 |
| Table 50: Students' Scores in Progress Test N°1 .....                            | 171 |
| Table 51: Scores of Progress Test N°2 for the Experimental Group .....           | 180 |
| Table 52: Scores of Progress Test N°2 for the Control Group.....                 | 181 |
| Table 53: Scores of Progress Test N°3 for the Experimental Group .....           | 191 |
| Table 54: .Scores of Progress Test N°3 for the Control Group.....                | 192 |
| Table 55: Students' Scores in Progress Test N°3 .....                            | 194 |
| Table 56: Scores of Post-test for the Experimental Group.....                    | 196 |
| Table 57: Scores of Post -test for the Control Group .....                       | 197 |
| Table 58: Means of Scores on the Post-test of the EG and CG.....                 | 198 |
| Table 59: Frequency Distribution of the CG and EG.....                           | 200 |
| Table 60: Mean, Variance and Standard Deviation for the Control Group.....       | 200 |
| Table 61: Mean, Variance and Standard Deviation for the Experimental group ..... | 201 |
| Table 62: Difference in the Means and Standard Deviation of the EG and CG .....  | 202 |

## **List of Abbreviations**

**CCL:** Culture and Civilization of Language

**CG:** Control Group

**EFL:** English as a Foreign Language

**EG:** Experimental Group

**FL:** Foreign Language

**ICC:** Intercultural Communicative Competence

## **General Introduction**

### **I. Background of the Study**

Globalization which brought cultures closer to each other more than any time before, altered also the primary objectives sought from foreign language education. Acquiring a basic understanding of culture in learning foreign languages has become a basic goal for both politicians and educators. Assuming that learning a language should go hand in hand with the culture of the social group was reflected in the teaching methodologies and in the tremendous efforts carried out by educators to promote culture teaching. Different methodologies have been designed to meet the different teaching contexts and realize the objectives sought by both educators and politicians, who consider “culture teaching” a necessity to be pursued with all means.

Language is the most common medium through which culture is taught, as it is believed to be a mirror to culture and by teaching the language we are, at the same time, teaching something about the culture of the people who speak the language. Thus, words of a language acquire their meanings, only when we relate them to the whole social and cultural context of use, and any breakdowns during the communicative act should not be attributed to the difficulty or the misunderstanding of vocabulary, but to the ignorance of the cultural background behind its use.

The early teaching methodologies integrated culture in the curriculum with the basic goal of improving the linguistic performance of learners only, although culture proved to be a determining factor for the success or failure of language acquisition, and it would be very simplistic to assume that acquiring a new language is a mere acquisition of the language system.

By teaching culture, the learner will be exposed to a new culture and to a new way of thinking, feeling and acting. The language teacher must be aware of these facts and work for



the integration of an intercultural dimension in teaching the foreign language, as he/she is not in a position to decide whether to teach culture or not. The decision would rather be about the possible teaching methodologies that could best promote cultural understanding among learners. Deciding about the best way to teach culture relates to the objectives and the means employed. These have always observed a continuous change over time and space. For example, the Communicative Approach, considers the learner a key element in any learning process, thus; enabling him to communicate in different contexts is a central aim to be realized through teaching the language of everyday use. So, the language to be taught has to be situated in its cultural and social contexts.

Talking about culture and the importance of culture in foreign language education raises many questions about the way/s in which a cultural element can be added to the teaching of English as foreign language mainly in our educational contexts, where English is limited to the classroom and with fewer opportunities for real-life situations.

Reading, one of the oldest teaching methods to language, proved to be successful in transmitting thought and knowledge between cultures. And although new methods along with new technologies came to meet the requirements of the new age, reading never lost its fame among the different teaching methodologies in foreign language education, and it proved to play a crucial role in constructing the needed bridges between cultures and in creating a new kind of literacy.

How to establish such a bridge between cultures taking into consideration the differences characterizing the students' native language and culture, and the foreign language and culture of the texts to be read has always been a crucial matter. Research conducted on reading in foreign language education proved that this latter is quite different from reading in the first language. Several factors interact and make it a difficult process to be observed and understood. Students may think that difficulty to understand texts in the foreign language is

due to the difficulty of understanding the meaning of words, although the problem lies elsewhere. Complexity of language is not only due to the lexical meanings of words, but to the complexity and newness of context. Not knowing the social and cultural background behind words makes it difficult, if not impossible, for learners to guess their meaning.

The above situation resulted in a considerable regress along a constant struggle with the reading activity among our students. Most of them read out of external forces which cannot be resisted. But, who is to blame for this? Surely, many are involved. Yet, realizing the role of reading in achieving cultural understanding and awareness in the foreign culture would ease some of these difficulties. Moreover, deciding about the kind of readings is another problem that language teachers may face, while trying to make a selection of the reading material. So, what to read?

For a long time, it has been assumed that literature holds all the assumptions, beliefs, attitudes and values of any culture and social group. Therefore, reading literature should not always be taken as an entertaining activity, but as a unique experience between two cultures which come into contact through the written or spoken word. The focus on literature as a rich and important material to be used in foreign language education leads us to ask the following: why literature in particular? Different arguments were in favor of using literature in the language classroom as a useful and resourceful material. Usefulness of literature was perceived in different ways, but one makes it different from all other kinds of material used in teaching foreign languages.

Since most of the students learn the foreign language, especially the English language, knowing that there is little hope of being one day in direct contact with the language in its authentic setting. Teachers in foreign language classrooms, who are also aware of this truth, attempt to bring for this lack. Different authentic materials are used in classroom contexts with the expectation to bring for this lack. Literature is seen as one of the most valuable

authentic materials that teachers can make use of. Students are not in need to passports and to trips to be in direct contact with the language in its native context. Literature is capable of creating the same authentic settings met in real life situations through language only. It is also a vehicle to the target culture. However, despite the strong arguments advocating the use literature in foreign language classrooms to construct a bridge to the target culture, the issue entails more complexity than it seems to be.

## **II. Statement of the Problem**

In Algeria, teaching foreign languages has gained significance and importance. Acquiring a linguistic competence in the language plus having some knowledge in the culture of the people who speak the language make two basic goals for teachers and curriculum designers. The situation, which is to a great extent recent in our country, existed in the western world many years ago, as teaching culture became a primary concern in foreign language education. Europeans as well as Americans were the first to make progress in this field and their teaching methodologies translated deeply their desire of awarding culture teaching the same importance as language teaching in foreign language education. In the Algerian educational system, there are attempts to make of culture and culture teaching integral components in foreign language teaching. Curriculums have been designed towards this objective and students learning English as a foreign language are introduced in a variety of ways to the culture/s of the people who speak the language.

A close observation of the cultural content taught to our students reveals that courses in culture are usually considered and, therefore; treated as courses in history or literature. True, history and literature are important components in the culture of any nation, but they are not all that defines its culture. Teachers tend to introduce courses in culture to students cross-historically by narrating the past of the target civilization, or by studying and analyzing one the major works in its literature. But, can we assume that these courses have achieved the

ultimate goals for which they have been taught? Are students interested in them? And are they aware of their true significance? In fact, the teaching of culture should be more than a narration to the past or an analysis of literary works. Students learning the foreign language must be given the opportunity to discover and understand the different ways of thinking and behaving of the target culture/s through these courses. Since, having students capable of perceiving the different worldviews, and transcending their mono-cultural vision, is the ultimate goal from culture teaching.

Yet, the current situation in the department of English at Batna 2 University tells a different truth. Students tend to give little importance to these courses, and most of the time they are regarded as an extra load. Courses in grammar, writing, phonetic or linguistics are, according to many, more important than courses in culture, as they teach them the language, the goal for which they are studying English. Add to this is the fact that the way they are taught risks to lose them their true significance. Thus, they are taught like courses in history or in old literature. Both are not of much attraction to our students. Furthermore, the kind of students we have in our classes today is complicating the task for teachers. Today's students are making a new generation of learners who are willingly controlled by the new technologies. Teaching and learning transcended the borders of the classroom, and teachers can easily be replaced by the net. Thus traditional ways of teaching have become of very little charm and attraction to many.

Having demotivated students in our classes, plus the unclear vision of the objectives sought from teaching culture is losing more and more the true significance of such courses. Although, exceptions can be found, but they are very tiny to be observed or even noticed. Therefore, trying to make of reading and literature alternative strategies to teach the target culture seems to be a difficult task in our context. Teaching students who are, not only showing a constant struggle with the reading activity, but also a demotivation to study

literature will certainly complicate the task for us. Thus, and in the light of all what have been stated, the present research attempts to answer two basic questions:

► What are the possible ways that can make of reading an enjoyable activity leading to the development of the students' intercultural competence? And

► How can teachers be creative in using literature and literary texts as a kind of reading material to promote a desire among students to read extensively in English, practice and improve their skills in the foreign language, and develop a zone of intercultural understanding?

### **III. Hypotheses**

To demonstrate the role that reading literature has on enhancing the students' intercultural competence and therefore a better acquisition of the target language the following hypotheses are set:

#### **Hypothesis 1**

It is supposed that a reconsideration of the importance accorded to reading by teachers, students and curricular designers would give reading some of the basic goals it was meant for, such as practicing and improving the students' skills in the foreign language, and developing a zone of cultural understanding?

#### **Hypothesis 2**

It is expected that the use of literary texts, as a reading material would enhance cultural understanding among students and improve their intercultural competence.

### **IV. Objectives of the Study**

The present work attempts at shedding light on an important issue, which may have not gained the importance it deserves a long time ago. The status that culture in foreign language education has acquired in Algerian universities does not correlate with the rapid changes characterizing the world. The present situation warns that a mutual understanding

between the different cultures has become a necessity rather than a choice. Therefore, the goals sought from culture teaching in foreign language education need to be reconsidered.

Students must be aware of the fact that the different ways of thinking, behaving are culturally determined. Such awareness would reduce the prejudices students may hold when learning the foreign language. Yet, what theories state is quite different from what real teaching contexts hold. Students may be aware of the changes taking place at a global scale, but there is doubt of whether they are conscious of being part of these changes, or that learning a foreign language goes beyond a mere linguistic competence to be acquired in the target language. Students should be able to communicate effectively and be able to perform adequately when interacting with others who are linguistically and culturally different.

Consequently attempts to demonstrate the tight link between language teaching and culture teaching and the importance of culture teaching, which should not be minimized or viewed, with marginal consideration is a primary objective in this work. On the other hand, students must be made aware of the significance lying behind teaching culture, if they are looking to a better mastery of the English language. This awareness, however, should not be a student's only. Teachers are part of the issue and are expected to make the first steps towards a real change in their teaching strategies for better cultural teaching and learning.

Thus, stress will be on the fact that a reconsideration of the objectives sought from culture teaching, along with new teaching strategies are capable of improving the students' understanding and perception of the target culture, which will ultimately lead to enhancing their intercultural communicative competence and to a better mastery of the English language.

## **V. Research Methodology**

There exist different methods in research, and only the problem under investigation can determine the method to be used. In education, inquiring about human issues cannot obey easily to the exactitude and explicitness required in scientific research. As we attempt in our

work to lay ground for the held assumption that introducing texts literary to students learning English as a foreign language would improve their intercultural competence and enhance their achievement in learning English as a foreign language, we think that combining two methods, the experimental method and the descriptive method would enable us reach the objectives sought from the research and prove the previously set hypotheses.

Thus, to have a close examination of the effects those culture-based literary texts may have on enhancing students' intercultural competence and improving their achievement in learning English as a foreign language, the experimental method has been adopted. The condition being evaluated is known as the independent variable and the criterion used to evaluate this condition is the dependent variable. Therefore, the independent variable we attempt to investigate about in this work would be the literary texts, whereas the dependent variable would be the students' intercultural competence. If the experiment is well conducted, the researcher is allowed to attribute any change in the dependent variable to the independent variable, yet factors other than the independent variable may interfere in the course of the experiment, and be a cause to the change observed in dependent variable. Thus, to avoid the occurrence of such interference and to guarantee the validity of the obtained results, the appropriate experimental design has to be adopted. Therefore, the Pretest Post-test Control Group Design is believed to enable us conclude that any difference is due to the independent variable and not to other extraneous variables.

In addition to the experimental design, the descriptive method has been also used with the basic goal of obtaining necessary qualitative data, as the nature of the problem requires a different kind of information to be treated differently. The present research deals with two different populations, students and teachers. Thus, knowing their attitudes towards the issue under investigation will bring to the surface important facts, before one attempts to try the new treatment on the concerned subjects. Thus, surveys taking the form of attitude

questionnaires were administered to both populations and the obtained data made another important source of information to the researcher. An appropriate selection of the sample, in addition to a systematic analysis and interpretation of the results is supposed to reduce any negative influence caused by extraneous variables and make the adopted design valid and reliable to the work.

Thus, being able to determine the relationship between the use of literary texts and the students' intercultural competence in the target language, would give credit to the chosen methods, allow for future generalization and open new ways for making use of literary texts in teaching English as a foreign language.

## **VI. Structure of the Thesis**

The thesis is composed of six main chapters. The first chapter aims at clarifying basic concepts and notions related to culture, culture teaching and intercultural communicative competence. So, after defining culture and explaining how it links to language, focus will be on culture teaching in the language classroom, and more precisely in the foreign language classroom. Thus, an explanation of the main reasons that made of culture a central element that must be included in the teaching of language will be provided. We will also identify some of the difficulties teachers may face in the process of culture teaching. In the second part of the chapter, intercultural communicative competence or ICC, a key concept in the present work will be devoted enough space to clarify its meaning, present its different dimensions, and show how it is different from intercultural competence. We will also present examples of some of the models to ICC with a special focus on Byram's Model. Finally, an explanation of how to assess ICC and what to assess in ICC will be provided.

The second chapter, however, tackles the heart of issue. It starts by examining the different conceptualizations of two basic terms, literacy and cultural literacy. Then, it shows how reading relates to other basic notions such as schematic knowledge and shared cultural



values. After that, it identifies the criteria used when selecting texts and discusses how literature can be a very effective material used in culture teaching. Stress, however, will be on how literature can be of an immediate link with intercultural competence development. Finally, the different classroom activities that can be used along literary texts are carefully presented.

The third chapter highlights the main research methodology adopted in this research work. It explains the rationale behind the use of two methods, the experimental method and the descriptive method. Also, an explanation of the criteria used to choose the populations and the samples for the study is also provided. After that, analysis and interpretation of the found results is carefully presented in this chapter.

The fourth chapter and fifth chapters are devoted to the description and analysis of the surveys administered to students and teachers prior the experimental study. Therefore, a description of the items included in the two questionnaires, in addition to a systematic interpretation of the respondents' answers is carefully presented and illustrated with figures and/or tables, whenever the element under description requires that.

Chapter six covers the experimental design, which has been adopted in this work. Thus, a detailed explanation of the different steps followed during the experiment is provided. Choice of texts, the activities used along these texts, plus the techniques employed to measure students' ICC are detailed in this chapter. More importantly, the obtained results are calculated, and then statistics are clearly presented in tables and figures. Furthermore, the different mathematical formulas, which were used in the interpretation of results, are also provided and explained.

## **CHAPTER ONE**

### **Culture and Intercultural Communicative Competence in Foreign**

### **Language Teaching**

#### **Introduction**

Culture has become an integral part in foreign language education. All research conducted in the field proved the necessity to incorporate a cultural element in the teaching and learning of the foreign language. Therefore, the main concern in our classes has shifted from a mere linguistic competence to be achieved in the target language to a different competence which enables learners communicate not only in the target language, but interact effectively with the people from the target culture as well. Intercultural communicative competence is the new competence that most teaching methodologies are focusing on its learning and development. A lot of efforts were and are still made towards realizing this objective, yet what theories state is completely different from what reality holds. A lot of handicaps are standing against realizing the dream of bridging the gap between cultures and languages.

Therefore, this chapter will introduce readers to basic concepts related to culture and culture teaching. It starts by clarifying the meaning of culture and how it relates to language. Then, it discusses the issue of culture teaching in the language classroom and the reasons why culture teaching should go hand in hand with language teaching. After that, focus will turn to culture teaching, but in the context of the foreign language classroom. The reasons why culture teaching has become a necessity rather than a choice in foreign language teaching will also be explained. Furthermore, a brief historical background of the different methodologies to culture teaching in EFL classrooms will be traced back. Finally, the concept of intercultural communicative competence or ICC will make the second part of the chapter. Thus, it starts by clarifying its meaning and specifying its main dimensions, and differentiating it from

intercultural competence. There will be also a description of the different models to ICC, but focus will be on Byram's model, as it is the model to be adopted and then adapted to the experimental design of the present research. At last, like all kinds of learning which require assessment, the teaching of culture needs also to be evaluated, to see if any progress is being made in the teaching of intercultural communicative competence or not. For that reason, we will define the different areas of ICC to be assessed, in addition to the different methods that can be used in assessment.

### **A.I.1 Defining Culture**

Although defining culture proved to be no easy task for scholars and researchers in different fields of study, several attempts were and are still made with the hope of coming with a satisfactory definition and an understanding of the concept. Many scholars felt the necessity to come with representative definition, thus; two types of culture have been distinguished, big culture or Big C and little culture or Little c (Kun, 2013).

The former was associated with a general knowledge of the arts and literature. It is traditionally taught with standard national languages (Kramersch, 2012). Culture with the capital letter "C" stands for "the culture of English, including the economic, society, politics, history, heroes, writers, and artists in English speaking countries"(Kun, 2013, p.197). Little C, however; has become the most relevant concept since the 80's. It included all that constitutes people's way of life including behaving, eating, talking, and believing (Kramersch, 2012). It is also the way people believe, act and interact, and how they define themselves through specific kinds of behaviors, attitudes, and traditions, which are passed on through generations (Kun, 2013).

Although, several definitions of culture exist, but it is important for teachers to decide on one, before students are engaged in cultural discussions (Frank, 2013). Students, for example, can be guided through activities that need their reflection about matters that relate to

their native culture, as to how people think, make and do. Frank (2013, p. 3) summarizes the most important elements that students can be guided through and asked about in the following questions:

- What behaviors reflect our culture, and how are they learned and shared?
- What important factors (social, religious, and economic) influence our culture?
- What are some important traditions that are unique to our country?
- What ideals and values bind our culture together?
- How does culture in our country function as a way for humans to live with one another?
- What symbols are prevalent in our culture?

If EFL learners are allowed to discuss matters like these in the classroom, they will be prompted to think not only about their culture, but also make connections across cultures. Creating a zone on intercultural understanding can be achieved when students are allowed to construct their own concepts of culture instead of being injected with specific information about such topics (Frank, 2013).

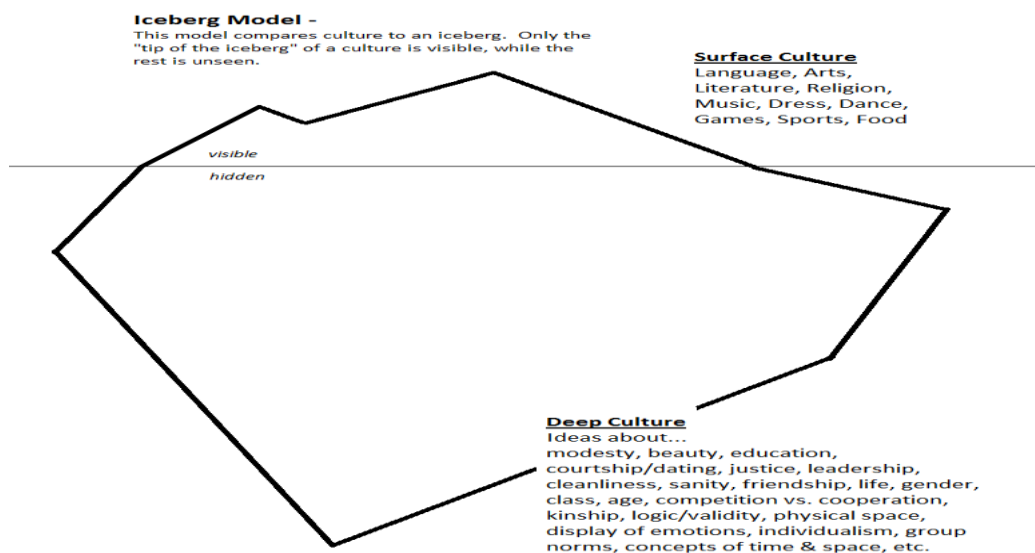
### **A.I.2 The Elements of Culture**

As it has been provided earlier in the definition of culture, two types of culture have been distinguished. Culture, either with big C or small c comprises several elements that have been distinguished by The *Standards for Foreign Language Learning* (NSFLEP 1999) and which have become known as the 3P model of culture. The 3P model includes the following elements:

- Perspectives (what members of a culture think, feel, and value)
- Practices (how members communicate and interact with one another)
- Products (technology, music, art, food, literature, etc.; the things members of a group create, share, and transmit to the next generation) (cited in Frank, 2013, p.3).

In this model, the elements of culture suggested under products can be easily identified, as they include things that can be seen, heard, tasted and touched. However, perspectives and practices tend to be more difficult to be observed, as they exist at the level of the psyches of individuals who make up a society (Frank, 2013). Brooks (1968, 1997) clarifies better this distinction and provides two terms that distinguish the two types of culture and they are as follow: “formal culture” including literature, fine arts, history, etc. and “deep culture” comprising patterns of social interactions, values, attitudes, etc (cited in Frank, 2013, p.3).

Edward T Hall (1976) developed a tool that can help students understand better the elements of culture. Hall’s analogy is known as the “cultural iceberg”. Such an analogy has been used to help people entering a new culture differentiate between what can easily be seen like the products of a culture (the tip of the iceberg) and the what is not readily observable, such as the behavior of a specific culture (the submerged part of the ice berg).



**Figure 1: Iceberg Model**  
Adapted from US History 11, Global Trade *Source:* [www.globaltradeandlogistics.org/](http://www.globaltradeandlogistics.org/)

Teachers can make use of the iceberg analogy to contrast the students’ own culture with English- speaking cultures. Students, for example, can be reminded that if an American

guest enters their house while wearing shoes, this does not mean he is rude, but he is not aware of a rule that pertains to their society. Deep culture is the most difficult kind of culture to be easily identified by students. So, while some kinds of behavior seem quite normal in some societies, they look odd and wrong in others. Examples of unconscious values and attitudes include nature of friendship, gender roles, concepts of food, and so on. Hence, it is of immense importance that teachers raise their students' necessary awareness of cultural elements to explain the differences in behavior between different people belonging to different cultures.

However, the difficulty that teachers may face in making students aware of such differences is that they themselves may not understand the complexity of English –speaking countries, because they have little or no experience at all with these cultures. However, the internet is enabling today's teachers to have access to different information to educate both themselves and their students. Frank (2013, p.4) stresses the importance of this kind of education and says:

*It is increasingly important for EFL teachers to be cultural informants as well as language experts. Teachers' professional development plans should include active, ongoing familiarization with the cultures associated with English speakers through individual research and collaboration with peers.*

### **A.I.2.1 Language and Culture Relationship**

Culture is inseparable from language. The two complement each other in perfect harmony. Language carries culture, and all that constitutes culture such as beliefs, customs, and arts are described, analyzed and evaluated by language. They are also stored and transmitted by language (Kun, 2013). Kramersch (2012) explains that language, in addition to other symbolic systems, gives meaning to the habits, beliefs, institutions and monuments that

are considered part of what makes culture. Meaning is given by a language. Language in other words constitutes a system of arbitrary signs that obtain their meaning after their use.

Language and culture are a reflection of each other; therefore, the understanding of one requires understanding of the other. Our social lives are principally conducted via language and when language is used for communicative purposes, it links to culture in a variety of ways. For example, language can be an expression of cultural reality, where words are pronounced to express facts, ideas or events referring to a shared knowledge by people or to attitudes, beliefs, and point of view. Also, language embodies cultural reality and experience is given meaning through the medium people choose to communicate with one another. The way in which the medium itself is used creates meanings that are comprehensive to them, for example, a speaker's tone of voice, conversational style, gestures, and facial expressions. Furthermore, language symbolizes cultural reality and speakers see language as a symbol of their social identity; therefore, not being able to use it means a rejection of their social group and their culture (Kun, 2013).

The intricate link between culture and language can also be observed through the dynamism that characterizes culture, so when culture changes, language will change too and there will be no transmission of culture without language. However, using language to express ourselves or interact within the social group requires an appropriate and an accepted use of the language, which in turn depends largely on being immersed directly in the culture of the specific social group (ibid).

Thus, trying to get meaning from the language used would be difficult if not impossible, if no reference is made to the cultural context which has produced it. Language, in a way, is the embodiment of culture, and members of the culture have created it to carry out and identify all their cultural practices and their cultural products.

### **A.I.3 Culture Teaching and the Language Classroom**

The possibility of teaching culture in the language classroom had been much debated by two different views. The first denies the possibility of making the classroom the appropriate setting to teach culture. Believing that learning in the classroom is governed by rule- guided pedagogy limits culture teaching to cultural facts only; while dynamic culture remains beyond reach (Damen, 1987 cited in Gonen and Saglam p.26, 2012). Krashen supports this views and argues saying that the language classroom is not the most appropriate setting to teach language rules ( 1982, cited in Gonen and Saglam , 2012) and; therefore, remains limited to cognitive crossing, which makes of learners' previous experiences and knowledge hidden ( Nocon, 1996 cited in Gonen and Saglam , 2012) . Thus, it can't be the best place to teach culture.

Yet, other researchers assert that just the opposite is possible. According to Kramsch and Byram, language becomes functional only when it is located in its proper cultural context and teachers should think of how to include elements of context when teaching language (2008, cited in Gonen and Saglam, 2012). The same holds true in foreign language classrooms, where problems to communicate meaning to speakers from the target culture may pose problems to learners of a foreign language. Thus, to overcome these communication obstacles, it is highly requested to study language in its context and show how native speakers use language in a variety of contexts.

Teaching culture in the foreign language classroom; however, does not entail taking language separately from culture, since studying language brings automatically the target culture to the surface (Bada, 2000 cited in Gonen and Saglam, 2012). In other words, trying to take away culture from language means that learners will be deprived of the capacity to know more about the people who speak the target language and the country where the language is spoken. And all this turns language meaningless (Pulverness, 2003 cited in Gonen and



Saglam, 2012). Therefore, teachers' role is try to build a certain content to teach, taking into consideration what learners know about the target culture, and what they themselves bring to their learners in terms of knowledge.

Interaction between learners' knowledge and teachers' knowledge decides about the teaching strategies to culture, bearing in mind that it is not only the target culture that matters, but also the different cultures that exist in the classroom. Therefore, making students aware of these cultural differences will help later in raising similar awareness, but between the students' native culture and the target culture of the foreign language (Montgomery, 2001 cited in Gonen and Saglam, 2012).

Certainly the teaching of culture remains one of the most challenging tasks that foreign language teachers are facing today. The exclusion of some cultural background, when teaching the foreign language, has become a myth, and all research conducted in the field proved the impossibility to teach language without culture. Therefore, focus has turned towards establishing a methodology that would meet the goals of policy makers and educators, and would also satisfy learners' needs and interests. Seven goals have been identified from culture teaching and they are as follows:

*Making students aware of the way people act; the effects of social variables such as age, sex, and social class on the way they speak; how people in the target culture conventionally act under different circumstances; culture in the most commonly used words and phrases; being critical about the target language culture; developing skills necessary for locating and organizing materials about the target culture; and developing intellectual curiosity about the target culture and empathy towards its people.*

(Rivers, 1981, cited in Gonen and Saglam p.26, 2012).

## **A.I.4 Rational for Culture Teaching in the Language Classroom**

### **A.I.4.1 Language Teaching and Culture**

The fact that language and culture proved to be interwoven entities made language teachers conclude that teaching language cannot be accomplished without the inclusion of culture in that process. Peck referred to the importance of the issue in these words: “without the study of culture, foreign language instruction is inaccurate and incomplete” (p.1, cited in Chahak & Basirizadeh, 2012). Therefore, the teaching of language proved to be more than the teaching of grammar or syntax. Cultural elements are present in different forms of language use. In the reading of original texts, in the utterances of native speakers...etc.

There are, also, some cultural norms that govern conversations and failing to make students aware of such cultural elements would lead to misunderstandings and misconceptions of the target culture (Chahak & Basirizadeh, 2012). What grammar books provide as authentic examples stemming from real life situation is not enough and may even sound closer to fiction than to reality, if it is not linked to some background knowledge. Thus, learners need to relate the abstract form of language to real people and places by having access into cultural aspect of language (Chastain, 1971 cited in Genc & Bada, p.74).

Consequently, acquiring a new language goes beyond a mere acquisition of the language system. The learner will encounter a new culture and experience a new way of thinking, feeling and acting (Brown, 1987).

### **A.I.4.2 Cultural Affectivity and Language Learning**

Another reason for including culture in language teaching is affective. Both teachers and educators are recognizing the important role affectivity has in language learning and how the emotional side of learning is a determining factor in the success or failure of language acquisition. If the learner does not feel confident within the new language system, he would resist and achieve poorly in learning and acquiring the language (Brown, 1987). Thus,

learners need the necessary motivation to learn and achieve well in the language, and culture proved to have a great role in this. Genc and Bada ( 2005, p.74) clarify better this as follows:

*In achieving high motivation, culture classes does have a great role because learners like culturally based activities such as singing, dancing, role playing, doing research on countries and peoples, etc. The study of culture increases learners' not only curiosity about and interest in target countries but also their motivation.*

Selinger, similarly, pointed to the affective side of culture in language learning and says: “since language is used in social exchanges, the feelings, attitudes and motivation of learners in relation to the target language itself, to the speakers of the language, and to the culture will affect how learners respond to the input to which they are exposed” (Cited in Byram & Morgan, 1994).

Therefore, holding either positive or negative attitudes towards the target culture may determine largely the learning of the language. Therefore teachers should work to reduce all kinds of prejudice and stereotypes and reinforce tolerance and mutual understanding, because we are living in an age where we need “to understand not only the other culture but also our own culture” (Genc & Bada, 2005, p.74).

Viewing the target culture positively or negatively would either lessen or increase the learners' interest in knowing more about it and ultimately in their response to the language itself. Teachers should minimize the negative attitudes of learners and make them react positively. In other words, they should help learners build an objective view of things and have a logical reasoning, which would result in an objective judgment of the target culture they are introduced to. All kinds of prejudice should be taken away since, “the encouragement of tolerance is one of the unchallenged beliefs of language teachers” (Byram, 1989, p.15).

However, if teacher fail in making learners understand and accept people holding different views of the world, they may end up rejecting or ignoring the new culture and, therefore; can be described as culture bound people (Genc & Bada, 2005). Being culture bound is not a guilt for which people should be blamed, it is rather a quality that defines who we are and to which culture we belong. In this sense, Kramsch (2001, p. 6 cited in Genc & Bada, 2005, p. 75) explains how people shape their views of the world and what helps in maintaining these views:

*People who identify themselves as members of a social group (family, neighborhood, professional or ethnic affiliation, nation) acquire common ways of viewing the world through their interactions with other members of the same group. These views are reinforced through institutions like the family, the school, the workplace, the church, the government, and other sites of socialization through their lives. Common attitudes, beliefs and values are reflected in the way members of the group use language- for example, what they choose to say or not to say and how they say it.*

Yet, people who hold a fixed vision of the world and refuse to modify it, even if it proves to be wrong, are in fact developing stereotypes. Brown (1987) defines a stereotype to be a previous, predetermined and may be false preconception of other cultures. The formation of cultural stereotypes originates from the cultural milieu of the individual learner, hence building a view of any culture is based on what learners hear and see around them. The possibility of being in touch with our global neighbors has increased in the new age, via different mediums of communication systems, like TV and the Internet. And this has also enlarged the cultural milieu of learners. It is not the family or the school, but the larger world.

Therefore, teachers should adjust their teaching to the requirements of the new age. Byram (1989) talks about Butties' view of learners whose ability to construct their own views and avoid holding beliefs that are not theirs categorize them as good learners, who are able to think deeply and critically of their own culture and the culture they are introduced to. Therefore, perceiving the world differently and avoiding a mono-cultural vision of things can be made easy, if learners are introduced to other cultures via culture classes (Genc and Bada, 2005).

### **A.I.4.3 Interculturality and Language Learning**

Enabling learners become intercultural speakers, capable of engaging with different identities without using or referring to stereotypes in their perception of the other, who is different from them and who needs to be discovered, is a major aim to an intercultural dimension in language teaching, as it helps in guarantying respect for individuals and equality of human rights. An intercultural dimension in language teaching is supposed to help learners acquire the linguistic competence needed to communicate their ideas, either in writing or speaking in appropriate ways and develop their intercultural competence which ensures a dual capacity to be understood by people belonging to different social identities ( Byram, Gribkova & Starkey, 2002).

Integrating the target culture in the teaching and learning of the target language has become a necessity, and if learners fail to understand some cultural influence on using English, they won't be able to function and communicate effectively in the target language in an English-speaking country (Mc Kay, 2000 cited in Jenkins, 2008). This assumes the role of culture within the context of a global language spoken across linguistic and cultural boundaries.

The desire to produce learners similar to native speakers in linguistic competence, in knowledge of what is appropriate language and in knowledge about a country and its culture

was challenged by an opposing argument which assumed that, despite the fact that English today is gaining a larger role as an international language used by a large community and which assumed the necessity to teach culture along the teaching of English, some researchers broke the belief for this necessity. Bada (2000) believes that learners are not expected to conform to cultural norms and values as the purpose from being aware of them is to “refine the self so that it can take a more universal and less egoistic form” (p.100).

Also, when a language acquires the features of being an international language, it becomes denationalized and, therefore, loses its national character. And as larger members of the world community are using it for communication, allows for transcending its geographical boundaries. So, the more it is used, the less the language becomes connected to its culture (Jenkins, 2008). In the same context, Alptekin (2002) argues that international communicative competence is favored over native-like competence as long as the use of English by international community is restricted to academic studies, business and professional contacts (cited in Genc & Bada, 2005). The international status of English makes the teaching of culture and the internalization of the cultural norms of native speakers needless and culture becomes a medium that facilitates communication (Smith, 1996 cited in Genc & Bada, 2005).

Moreover, students are learning the language to use it in local context, then, it would make little sense to insist on incorporating culture. Therefore, this incorporation becomes of little significance if institutions or students are using the language to communicate local ideas and culture. It is used as a medium and a tool only.

Knowing the relationship between language and culture, helps teachers decide about the best approach to adopt in teaching the language. Two main approaches to language learning have been presented by Byram (1998, cited in Jenkins, 2008).

**1-An intercultural approach to language learning:** this approach calls for learning the language and basics in the target-language culture without necessarily identifying with this latter.

2- A bicultural approach to language learning: in contrast with the intercultural approach, this latter insists on incorporating and internalizing the culture while learning the language. Avoiding the risks of incorporating the culture of the target language, when it is not desired, or a certain cultural material, which is considered inappropriate by the local culture, can be best achieved by adopting an intercultural approach by default. When adopting this approach, key elements need to be considered. Amongst them is the knowledge of the local culture. It helps in differentiating the appropriate from the inappropriate and understands better the teaching context. And this is possible only if teachers learn about the function of English in the local community and also about the culture to be able to determine cultural appropriateness. Teachers in the light of obtained knowledge should develop materials to be culturally appropriate to help learners achieve better in acquiring English in their local contexts (Byram, 1998, cited in Jenkins, 2008).

These are just some of the reasons which fostered the teaching of culture in the language classroom. And from all what has been said, one can realize that teachers are not in a position to decide whether to teach culture or not. The decision would be rather of the possible teaching methodologies that could best promote cultural understanding among learners. Deciding about the best way to teach culture would take us into a journey to the past to have an idea about the old teaching methodologies that are still in use or have been updated to meet the requirements of the new age.

### **A.I.5 Culture and Foreign Language Teaching**

“Learning a language without culture is a recipe for becoming what Bennett (1993) calls a fluent fool” (cited in Gonen and Saglam, p.26, 2012). Being able to speak well the language, but ignoring totally the social and philosophical content makes of foreign language learners fit the above label suggested by Bennett. Being acquainted with the grammar, syntax or phonetics of English does not mean gaining insight into the different details of the people

whose language they are learning. This fact is urging teachers to include socio cultural factors in their teaching (Palmer & Sharifian, 2007 cited in Frank, 2013).

But, before tackling the issue of culture teaching in foreign language teaching, it is important to show how culture influences some components of language learning such as vocabulary, speaking, reading and speaking.

### **A.I.5.1 Culture and Vocabulary**

As shown earlier in the chapter, language carries culture, and because vocabulary is “the basic ingredient of language” (Choudhury, p.4, 2014), cultural differences are easily observed in the vocabulary of the language. Hence, explaining vocabulary will certainly reveal a lot about the culture and show cultural differences between languages. For example, the meaning denoted by colors varies from one culture to another. The white color, for instance, while in most western societies stands for purity and nobility; it refers to weakness and absence of vitality in Chinese culture. Therefore, people dress in white during funerals. Hence, knowing the meaning of words implies also knowledge of the cultural factors that are behind their significant composition (Choudhury, 2014).

### **A.I.5.2 Culture and Listening**

Learners always complain from the difficulties they encounter while trying to develop their listening comprehension in the foreign language. Listening to tape recorders for long hours didn't help in improving the situation and alleviating the hardships encountered by these learners. Many reasons have been identified, but certainly culture is one the most influential factors that can either help or hinder the listening comprehension of foreign language learners. Lacking the necessary background knowledge may not help in recognizing the meaning implied in the language the learner is listening to. Sometimes even when the lexical meaning of words can easily be identified, still not knowing the necessary cultural background makes their true meaning beyond reach (Choudhury, 2014).



### **A.I.5.3 Culture and Speaking**

The ability to communicate and interact successfully in the foreign language goes beyond correct pronunciation or good intonation. Foreign language learners need some cultural background in the target culture to achieve successful communication in the target language. Language teachers are expected to sustain learners' efforts by integrating materials that relate to daily life situations stemming from the target culture. Such training will help them produce correct language, not only in terms of linguistic appropriateness, but also a language that is culturally acceptable. This will certainly avoid making mistakes or having misunderstandings while interacting in the target language (Choudhury, 2014).

### **A.I.5.4 Culture and Reading**

Reading which is usually regarded as the decoding of written language proved to be a very complicated process where various elements come into interaction. In more exact terms:

*The reading process is not simply the repetition and reappearance of the language knowledge which the students already have, but it is a complicated process under the stimulations of outside information to decode, recognize, analyze, judge, and infer the material through the cognitive system.*

(Larsen-Freeman & Long, 2000, pp.193-196 cited in Choudhury, 2014).

It is obvious that linguistic knowledge determines our capacity to read, but only to a certain degree. Most of the difficulties that are faced during the reading process arise not because of language knowledge, but because of cultural knowledge. If one fails to see cultural differences in background information, words, sentences and texts structures, it is likely that reading will be a very difficult process. Students may understand the meaning of words, but still the meaning of the whole text remains unclear. Cultural differences between the students

own culture and the culture of the texts can turn into real barriers during the reading process (Choudhury, 2014).

### **A.I.6 Approaches to Culture Teaching in Foreign Language Education**

Although it has become obvious that acquiring familiarity with the culture associated with the foreign language to learn has become a necessity in our English language classes, still it remains unclear and unsettled how this can be implemented in real teaching contexts. The incorporation of cultural knowledge into the lessons is an issue of much debate. Lacking the necessary training, and having no universal criteria to be followed by instructors complicates the task for instructors (Byrnes, 2008 cited in Frank, 2013).

Long- Fu (2001) examined the early years of language teaching in Europe and the United States and noticed the special focus on teaching about peoples' way of life. The teaching of Latin colloquy and dialogue was the main stream that reflected the teaching of culture. Other important mediums were used as well, like songs, drama and reading. Travel and exchange of university students were also part of the language programs in the teaching of culture at the time. Oxford and Cambridge Universities were at the heart of this kind of intellectual exchange. To see this in more details, a brief history of culture teaching throughout the different teaching methodologies, would clarify better how objectives and means employed to teach culture changed over time and space.

#### **A.I.6.1 The Grammar Translation Method**

Rivers talked extensively about Latin in the middle ages, and how it acquired a status of an international language used for international communication. It was the language of science and art. Thus, to have access to the different literary and scientific productions of great civilizations, one should know Latin or Greek. Translation from and into Latin, mastery of the grammatical rules, a lot of reading, a learning by heart of long lists of vocabulary in addition to a constant comparison of the two languages were the only ways to grasp and

appreciate the meanings embodied in the language and these were the basic principles to the grammar translation method (cited in Long-Fu, 2001).

Long-Fu (2001) believes that translation from and into the target language was a full recognition of language as a social phenomenon that connects people together and transmits their thoughts and beliefs. Therefore, the method is far from being a simple mechanical process of translating words, as many may think.

### **A.I.6.2 The Direct Method**

The Grammar Translation method, dominating the educational scene for a long time, seemed to be out of tune with the changes witnessed in the field of education. Appreciating art and literature were minor goals compared to communicative ones. The economic changes altered the view to foreign language teaching and learning the language to communicate was a basic goal to the new method.

The dialogues characterizing the 'Direct Method' reflected the teaching of culture. The topics around which the dialogues were constructed stem from daily life situations depicting the target culture. So, though communicating in the target language was the central goal in the new method, it was not considered in isolation. The socio-cultural context, which gives language its meaning and significance, had been also emphasized (Long- Fu, 2001: pp. 35-39).

### **A.I.6.3 The Audio-Lingual Method**

Long-Fu believes that the major reason behind the emergence of the audio-lingual method and the revolution in language teaching was the need for competent users in the language. The Second World War and attack on Pearl Harbor hastened the process. The Americans fighting an enemy, who speaks a different language, realized that they should have competent speakers in the enemy's language. Intensive courses were designed around this

goal, and emphasis on the oral skill overshadowed their interest in placing language in its context or caring about a cultural dimension in their teaching (2001, pp. 39- 42).

#### **A.I.6.4 The Functional Approach**

Long- Fu (2001) carries on tracing the major causes that led to the emergence of new teaching methods and the disappearance of others. Economy, society and science were still the main factors that always helped in bringing changes to foreign language education. The importance of culture in the language classroom was still debated by educators and researchers. The last decades of the twentieth century were truly years of radical change. People were getting closer to each other and the new age transformed the world into a small village inhabited by different cultures. Therefore, learning foreign languages became more pressing and the inclusion of culture in the curriculum was not something to be questioned. The new approach, the "Functional or Communicative" approach, considers the learner a key element in any learning process thus, enabling him to communicate in different contexts is a central aim to be realized through teaching the language of everyday use (p. 45).

So, the language to be taught has to be situated in its cultural and social contexts since, communicating successfully in the language must not be limited to the ability of interpreting meaningful utterances in relation to their contextual meaning, but it should also take into consideration the socio- cultural context. This latter stands for “a particular reference frame which is partly different from that of the foreign language learner” (Byram, 1997, p. 35), in other words, relate the use of language to the culture of the people including all that helps distinguish the target culture from the native one.

To conclude, the integration of culture in language teaching was based on the way culture was perceived and valued throughout the history of foreign language teaching. One can feel the immense importance given to culture and how it has become an integral part that

cannot be ignored or taken with marginal consideration. The continuity between the different methods is to be felt despite the differences characterizing each method.

### **A.I.7 Difficulties of Culture Teaching in the Foreign Language Classroom**

Recognizing that the teaching of a foreign language can't be pursued without the teaching of culture is not enough to achieve the task successfully and without obstacles. Culture teaching is theoretically more feasible than practically is. A lot factors come into interaction along the process and affect the teaching of culture. Some of these factors can be under control, while others are difficult to handle.

The nature of curriculum may pose serious problems to teachers. Having an overcrowded curriculum to cover may not allow for the inclusion of culture in their teaching. Being limited by time plus having other priorities make of culture and culture teaching a spare of time and a less urgent need to students who are there to learn the language in the first place. The teaching of culture according to many teachers needs time and some basic linguistic abilities (basic grammar rules and vocabulary knowledge) to enable students receive such cultural knowledge. Add to the problem of curriculum is the teacher's capacity to teach cultural material. Many teachers are convinced that they are not in possession of enough cultural knowledge which allows them to talk about culture without fear to their students (Gonen & Saglam, 2012). And this is true to a large degree. Possessing a limited knowledge about the target culture, while having the obligation to teach it, turns into a nightmare that haunts the confidence that we, as teachers, should have while teaching. Thus, we may simply think that they don't have enough training, thus they prefer to teach what they know and, which, most of the time, takes the form of , which are easy to teach and learn.

Another problem relates to students' attitudes towards culture. Expecting students to react positively to all they are exposed to is not always evident. Instead, they may simply consider that learning about a culture which is completely different from theirs may threaten

their deeply held beliefs and attitudes. So, all that pertains to the target culture is looked at negatively, thus; they try to look at the target culture from their own perspective and reject all that is considered strange and threatening (Gonen and Saglam, 2012).

Students' fears may not disappear easily, if teachers lack the necessary training to help them overcome it. Teachers' training to teach culture helps largely in designing a framework that sets clearly the objectives to achieve and decides about the best strategies to follow in organizing certain content around specific cultural themes. However, such a framework depends largely on the teacher's understanding of culture. Hence, all these problems are regarded as real obstacles that hinder teachers' efforts to teach culture effectively (Gonen and Saglam, 2012).

### **A.I.8 Intercultural Communicative Competence and Language Teaching**

Social interaction does not mean exchanging information only; it is rather an act that allows people identify the social identity of each other, and therefore; enables them know the kind of language to use, how to use it and what response to expect from the other. Using appropriate language in communication has been a major focus to the concept of communicative competence in language teaching. The new meaning given to social interaction coincided with a deep change in social relations over a very large scale. Globalization brought people closer to each other in an unprecedented manner, thus creating new challenges and offering new opportunities. The present situation is paired with the fact that English, in a similar way transcended its geographical borders and achieved a dominant role in conducting different kinds of transactions in this global world (Fantini, 2008). The need for intercultural focus in language education has increased largely in the age of globalization where migration and immigration increased largely. Thus, the aim from language teaching and learning is no longer the achievement of language proficiency (Moeller & Nugent, 2014). New goals have been defined in terms of the 5 C's ( Communication,

Cultures, Connections, Comparisons, and Communities), which intend at guiding learners towards becoming active participants capable of engaging in culturally appropriate interaction based on mutual understanding and openness towards the other (The Standards, 2006 cited in Moeller & Nugent, 2014).

In language teaching, there has been a continuous desire to produce learners similar to native speakers in linguistic competence, in knowledge of what is appropriate language and in knowledge about a country and its culture. For this, it has become necessary for language educators to revise their goals from teaching English, and reconsider their roles in preparing students for a more effective communication that requires an accepted way of behavior and interaction. Hence, it becomes clear that the central aim of an intercultural dimension in language teaching is to enable learners become intercultural speakers who are capable of engaging with different identities without using or referring to stereotypes in their perception of the other who is different from them and who needs to be discovered (Byram, Gribkova, & Starkey, 2002).

Brown (1987) defines a stereotype to be a previous, predetermined and may be false preconception of other cultures. The formation of cultural stereotypes originates from the cultural milieu of the individual learner, hence building a view of any culture is based on what learners hear and see around them. The possibility of being in touch with our global neighbors has increased in the new age, via different mediums of communication systems, like TV and the Internet. And this has also enlarged the cultural milieu of learners. It is not the family or the school, but the larger world.

Therefore, there is a growing responsibility of teachers to adjust their teaching to the requirements of the new age. Byram (1989) talks about Buttjes' view of learners whose ability to construct their own view and understanding and avoid being in a position of holding beliefs

that are not theirs, can categorize them as good learners, who are able to think deeply and critically of their own culture and the culture they are introduced to.

The above situation put teachers in a situation where they are required to play an important role in minimizing the negative attitudes of learners and make them react positively. In other words, they should help learners build an objective view of things, which would result in an objective judgment of the target culture they are introduced to. All kinds of prejudice should be taken away since, "the encouragement of tolerance is one of the unchallenged beliefs of language teachers" (Byram, 1989, p.15). However, many language educators may turn deaf ears if prompted to give more importance to behavior and interaction, as they see their basic role in teaching the language only. However, they should think and behave differently if their ultimate goal is to produce competent language learners (Fantini, 2008).

Preparing students for today's world requires from course designers to reexamine and reconsider their objectives from teaching English as a second or foreign language. The inclusion of a cultural element proved to be necessary for students to learn the appropriate way of interacting within the language. Course content and assessment of students' performance make an important part of that revision (Fantini, 2008).

Byram (1997) sees that a competent intercultural speaker of a FL has not only competence in that language, but also knowledge, skills and attitudes about culture, which will enable him gain an understanding of the other's culture and allow the other discover and understand his/her own culture (cited in Moeller & Nugent, 2014). Therefore, learners of a foreign language are ready to participate in a global world, when they succeed in making use of both, language skills and intercultural competence. But what is exactly meant by intercultural competence and what differentiates it from intercultural communicative competence?



### **A.I.8.1 Intercultural Competence Vs Intercultural Communicative Competence**

To define intercultural competence proved to be no easy task. The preparation of individuals for appropriate and effective interaction with others from other cultural background lies at the heart of intercultural competence (Sinicrope et al., 2012 cited in Moeller & Nugent, 2014). Thus, culture makes an important ingredient in intercultural competence. However, the ever-changing nature of the concept makes it difficult for instructors to decide which aspect of culture should be included in classroom instruction (Nieto, 1999 cited in Moeller & Nugent, 2014). Another difficulty that complicates the task of giving a proper definition to the concept is the goal targeted from the preparation of individuals for intercultural connections, because various models of intercultural competence exist. Each includes a separate context such as international business, medical careers, living abroad and so on (Sinicrope et al., 2012 cited in Moeller & Nugent, 2014). Add to this is the continuing evolving of society which demands the updating of intercultural objectives that should answer the demands of citizens who are making modern societies and communities (Stewart, 2007 cited in Moeller & Nugent, 2014).

When presenting the components of intercultural competence, Byram (1997) explains that this latter does not necessarily mean understanding and using the target language while interacting with the other. However, intercultural communicative competence considers communicating in the target language an integral part in intercultural situations. Thus, gaining the necessary skills to build relationships while speaking the foreign language of the other participants means succeed in addressing communicative needs of different individuals belonging to different cultural backgrounds. There is a foundation of language and culture learning, when effective interaction is successfully achieved by intercultural communicators, who keep looking for more linguistic information from the other cultures to enlarge the range

of intercultural encounters. Furthermore, a successful development of ICC means not only simple exchanges, but also the building of relationships and engagement in communication with the other, who does not necessarily share the same world views and beliefs (Byram, 1997 cited in Moeller & Nugent, 2014).

### **A.I.8.2 Dimensions of Intercultural Communicative Competence**

Lussier et al (2007) identified three dimensions of ICC and they are as follows:

**1. knowledge/savoirs** and it relates to collective memory and the diverse ways of living that pertains to the societies and cultures where the language is spoken. Knowledge can be reference to intercultural awareness which implies the understanding of the relation between the world of origin and the world of the target communities.

**2. Know-how/savoir-faire:** This dimension of ICC requires from learners not only an appropriate linguistic functioning in the target language, but also the ability to interact and adjust this interaction to different contexts as they integrate new experiences. Moreover, they develop the necessary intercultural skills (to use a variety of language) which are necessary to communicate with people from other cultures and overcome stereotypes.

**3. Being/savoir-etre:** It includes elements that make personal identity such as, attitudes, motivations, values and beliefs. At first, cultural competence is involved and results in cultural awareness and understanding of other cultures. Then, this cultural awareness evolves towards critical awareness where the ability to accept and interpret other cultures is highly required. Furthermore, “being” stands for a higher level of trans-cultural competence, which enables individuals value and integrate other values than those of the culture they belong to (Lussier, 1997; 2003 cited in Lussier, 2007 ).

### **A.I.8.3 Models of Intercultural Competence**

Different types of self- awareness and internal transformation have been identified in different models of intercultural competence as necessary components in the process of

becoming interculturally competent (Moeller & Nugent, 2014). In Bennett's *Developmental Model of Intercultural Sensitivity (DMIS)*, the person succeeds in coping in different intercultural situations when he changes his world's view from avoiding difference to seeking difference, and this will ultimately mark a kind of internal evolution from ethnocentrism to ethno relativism (1993, 1994 cited in Moeller & Nugent, 2014 ).

Gudykunst's *Anxiety/Uncertainty Management (AUM) Model* posits that visitors to other countries are less likely to successfully interact and accurately interpret the host's responses, if anxiety about interacting in intercultural situations is high. However, when anxiety is low, there is big chance of engaging successfully in conversations with the belief that they understand fully the other culture. Training sessions based on this model are organized for people who intend to live abroad. Discussions and role plays are used to train the attendees control their anxiety and be able to communicate effectively in the foreign culture (1993 cited in Moeller & Nugent, 2014).

The *Multidimensional Model of Intercultural Competence* elaborated by Byram (1997 cited in Moeller & Nugent, 2014) takes attitude as the first factor to be addressed by individuals. Remaining open and curious to learn about new beliefs, values and world views is required by individuals to participate in relationships of equality.

Allowing students to record their preconceptions about the foreign culture, before they start discovering it, is a good opportunity for them to consider their perspectives and have a reference for comparison once the process of discovery is complete ( Byram, Gribkova, and Starkey, 2002 cited in Moeller & Nugent, 2014).

University administrators and intercultural scholars prioritized change in attitude and openness to new beliefs and values in the process of becoming interculturally competent (Deardorff, 2006 cited in Moeller & Nugent, 2014). And this is a condition which may not be fulfilled in all contexts, for example, many students in the United States attend courses in

foreign language unwillingly to consider another point of view or to be aware of their own culture (Chappelle, 2010 cited in Moeller & Nugent, 2014). According to Fonseca-Greber, teachers must guide their students towards reflection about their preconceived ideas and perceptions, before they are introduced to other cultures in the classroom. Only in this way they will have the opportunity to develop self-awareness and to make the first step towards identity change (cited in Moeller & Nugent, 2014).

In our teaching contexts, facts are not similar, as our students are not lacking the necessary awareness of the necessity to know and discover the cultures of the English speaking people. The demands of a continually changing world, where the cultures of the dominant English speaking countries are showing hegemony over the other cultures, is forcing our students to ask for integration, to avoid being marginalized in this big world.

**Table 1: Summary of the four major theories and factors that contribute to the development of intercultural competence**

| Bennet's (1993) Developmental Model of Intercultural Sensitivity (DMIS) | Gudykunst's (1993) Anxiety/Uncertainty Management Model (AUM)                        | Byram's (1997) Multidimensional Model of Intercultural Competence  | Deardorff's (2006) Process Model of Intercultural Competence  |
|---|--|--|---|
| Charts internal evolution from ethnocentrism to ethnorelativism         | Focuses on self-awareness as the key component in building bridges to other cultures | Addresses the attitudes, knowledge, and skills needed to interact successfully in intercultural situations | Creates a continuous process of working on attitudes, knowledge, internal outcomes, and external outcomes related to intercultural competence |

**Adapted from: *Unlock the Gateway to Communication* (Moeller & Nugent, 2014, p.4)**

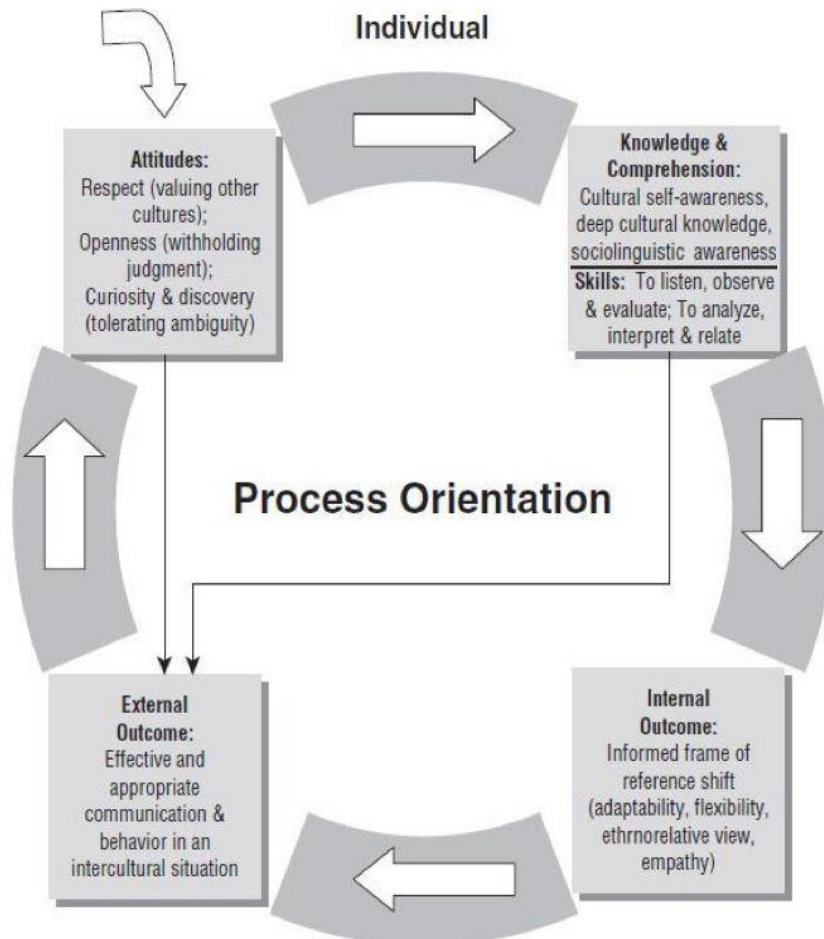
In the different models of intercultural competence, the learner is usually regarded as a key element in the whole process on interculturality. True the teacher is also there to be the guide to the necessary steps in the process, but the major steps must be taken by the learner himself. Important studies on intercultural competence consider the learner as an active agent similar in his duty to an anthropologist, who is exploring and investigating about things in and outside the classroom. Therefore, teachers' role is not to give all details about the culture

under study to their students, but they should act as mediators to facilitate the transmission of information only. Exploring, discovering, analyzing and evaluating information through different mediums such as authentic texts and media will certainly allow students share knowledge, consider new values and opinions and become owners of their own learning (Byram et al., 2002 cited in Moeller & Nugent, 2014).

Foreign language teachers are also expected to create the suitable learning environment for students to stimulate their curiosity and inquiry and therefore, sustain the development of their intercultural competence. Teachers are advised to enable learners work in an open atmosphere, where they are guided, through open-ended questions related to a specific artifact, towards personal discovery of the different worldviews and comparison between native culture and the target culture, and thus; they turn into gatherers of information and knowledge and become less judgmental about the culture in question (Byram et al., 2002 cited in Moeller & Nugent, 2014). However, the fact that students do not share the same viewpoints and world views make their intercultural competence develop at different rates and, therefore; their intercultural development will be a very difficult process to assess and evaluate.

Byram (1997) with regard to this issue considers intercultural learning as a linear process, where learners have different starting points and make progress at different speeds. Each depends on the learner's background, experiences and perspectives. Thus, there is prefixed goal for students to attain by the end of the learning process and each experience in intercultural learning will make a separate goal in itself (cited in Moeller & Nugent, 2014). The same view was shared by Deardorff (2006) who stressed continuity in the process of intercultural learning. In her *Process Model of Intercultural Competence*, the learner is in continuous process as he/she is learning, changing, evolving and making changes with time. The model presented by Deardorff (2006) is circular and open.

It allows individuals to enter at any point in the process and move freely between categories related to intercultural interactions (cited in Moeller & Nugent, 2014).



**Figure 2: Deardorff's Process Model of Intercultural Competence (2006)**

#### **A.I.8.4 Byram's Model of Intercultural Communicative Competence**

In foreign language education, teachers are expected to help learners develop the necessary competencies related to intercultural competence. These include skills, attitudes and knowledge. This can be achieved through activities where attitudes of the learner are altered, after considering one's attitudes about the other. The objective is to enable learners engage in a process revisiting their preconceived ideas about the other, before they start discovering

him. And this will ultimately result in experiencing relationships of reciprocity (Byram, 1997 cited in Moeller & Nugent, 2014).

The process of analyzing other cultures requires from learners to possess certain knowledge. This knowledge should allow learners to explore both their national identity and that of the target culture in relation to history, geography and social institutions. After learners establish categories of similarity and difference between native culture and the target culture, they are also expected to develop the skill of building relationships with people from other cultures. And this is the task of teachers who should work toward building classroom activities that target this objective. In addition to the skill of building relationships, the skill of interpreting and relating seems to be even more important. Students should be given enough time and space to develop this skill, which will enable them later identify and understand why misunderstandings and misinterpretations usually occur in cross-cultural situations. Finally, students will be able to communicate successfully and build meaningful relationships in the foreign language, if skills of discovery and interaction are established (Byram, 1997 cited in Moeller & Nugent, 2014).

According to Moeller & Nugent (2014), methods of teaching language and culture must be revised by teachers of foreign languages, if they aim at creating true intercultural competent speakers of the language. Focusing on creating native like speakers through practicing language structures, pronunciation and vocabulary is not the right way to teach the language. If the focus is to produce native like speakers, students are subject to failure as they already know that the native speaker is in a better position to interact and communicate, while they have little chance to exhibit his beliefs and may feel forced to get detached from them. Thus, they will be inhibited from developing their intercultural competence. Therefore, teachers' should assist students and guide them towards using language in a way that enables them communicate, even with errors, what they have discovered about the other culture and

even about their culture. In this manner, they will develop the skill to communicate and build relationships and be able to survive in a foreign culture (Van Ek cited in Byram, 1997 cited in Moeller & Nugent, 2014).

### **A.I.8.5 Assessing the Three Dimensions of ICC**

Assessing ICC involves assessing three different dimensions of ICC; (a) intercultural knowledge/savoirs; (b) intercultural know-how/savoir-faire; and (c) intercultural being/savoir-*être*, but what is meant by the assessment of each dimension?

#### **A.I.8.5.1 Assessing intercultural knowledge/savoirs**

ICC teaching and assessment was usually linked to pure cultural facts. Thus, usually a pen and a paper are the only means required to answer short questions or multiple choice item. Learner's knowledge is tested through the identification of similarities and differences between cultural elements, reorganization, regrouping or comparison of different physical, mental characteristics from a text (Lussier et al, 2007).

#### **A.I.8.5.2 Assessing Intercultural know-how/Savoir-faire**

Assessment of know-how focuses largely on the linguistic aspects of the communicative competence of the students which can be an indicator of their ability to function and interact in the target language. However, in ICC it is not enough. Students' capacity to adjust their communicative competence to different social and cultural contexts is also required. Becoming intercultural speakers does not imply the good functioning in the language only. It is rather interacting, integrating, adjusting, interpreting, and negotiating in different cultural contexts (Lussier et al, 2007).

#### **A.I.8.5.3 Assessing Intercultural being/savoir-*être***

Assessment of being/ *savoir-être* has not been considered so far and focus was rather on cultural awareness which considers the understanding of differences and similarities



between cultures. And it was usually taught in the students' mother tongue. Today, emphasis is beyond that first level of being. Students are required to attain critical awareness taking into consideration other identities, beliefs and values in reference to theirs (Lussier et al, 2007).

### **A.I. 8.6 Methods of Assessment**

Lussier et al (2007) admitted the difficulty to offer clear guidelines for ICC assessment, because of the subjectivity resulting from the task. Yet, the objective lies far behind assessment itself. It is rather the offering of some major guidelines for educators who look for the teaching of language with the ultimate goal of developing a sphere of interculturality in the classroom, where learners are capable of understanding and respecting other cultures.

Assessment of ICC has focused largely on the testing of students' acquisition of some cultural facts only. This kind of testing is known as objective testing and is carried out using the common instrument of pen and paper. ICC assessment, however, should go beyond the testing of knowledge and cover the other dimensions of ICC i.e. skills and attitudes. In the process of measuring ICC, educators should make use of alternative strategies other than testing. Informal strategies enable obtaining necessary data which will inform teachers of processes and not only products. The organization and analysis of regular standardized tests do not provide relevant indicators as continuous evaluation would, especially with the dimension of attitudes. Other sources of data such as check-lists, surveys, portfolios, journals, rating scales, collection of written products in addition to other tools can be utilized for that objective (Lussier et al 2007).

Although assessing skills and attitudes is very rewarding, as it informs the students and the teacher about the progress achieved in ICC development. Both, students and teachers will have the necessary awareness and feedback of the gained cultural understanding. But, this should not be taken as the measuring of the amount of the learner information. It is rather the

provision of accurate information related to the progress made in the teaching/learning process. Thus, important decisions are to be taken when choosing the most appropriate type of assessment in the evaluation of students' ICC (Lussier et al, 2007).

1. If teachers desire to reach some learning outcomes, they must focus on gathering information necessary to identify the learners' weaknesses and strengths and be an indicator to the progress achieved by learners. In this case, "formative assessment" is more suitable, as it helps in developing ICC and in keeping the learning process active. In opposition to formative assessment, "summative assessment" sums up attainment at the end of the course with a grade only, and this is not the objective sought from ICC assessment, since ICC covers not only cognitive domains, but affective and behavioral as well ( Lussier et al, 2007).

2. In addition to be formative, assessment should be also continuous and not done at fixed assessment points. Both the teacher and learner are involved in this kind of assessment and it can take several forms, such as grids to be completed by the teacher and/ or the learner. Portfolios are also of great use, as examples of works are gathered at different stages of thinking and drafting (Lussier et al, 2007). The use of portfolios in open or continuous assessment has also been advocated by Moeller & Nugent (2014) who according to them, the recording of the growth of intercultural competence requires a careful choice of the right type of assessment. Different types of assessment exist, for example open assessment, which is the most preferred type, allows both the teacher and student engage in collaborative work which aims at evaluating the learning process of intercultural competence. One way to this kind of open assessment is the use of portfolios. Portfolios afford each student with the necessary means to interpret meaning, think about their judgments and defend their language/culture choice (Scarino, 2010 cited in Moeller & Nugent, 2014).

3. Being direct or indirect is another criterion of ICC assessment. When there is a direct recording of the students' performances, then it is direct assessment and the teacher can

make use of different instruments to observe the specific behavior, such as grids. But, when a paper and pen are there, then it is often a test used most of the time to assess knowledge, and this is what qualifies “indirect assessment”.

4. When the assessor is observing all dimensions of ICC separately in order to come out with different profiles of the learner’s performance, then analytic assessment works best for this goal. However, when the objective is to have a global synthetic judgment about the learner’s performance, assessment in this case is holistic.

5. A final element to take into consideration is the agent responsible on this evaluation. Traditionally, the teacher is supposed to be responsible on this kind of tasks, but in ICC assessment can be carried out by the self. Self-assessment demands evaluation about self-performance and it replaces well tests and teacher assessment (Council of Europe, 2001: 177 cited in Lussier et al, 2007).

## **Conclusion**

To conclude, it has become clear that to gain a full mastery of the foreign language, learners need to acquire some knowledge and awareness about the culture of the foreign people as well. Many language learners believe that paying a visit to the country where the language is being spoken, and spending some time there, is the best way to enhance their cultural knowledge and understanding. This is, however, an opportunity offered to a limited category of learners whose social and economic situation allows for. Most learners are to be satisfied with what the classroom and teachers try to offer to achieve the same objectives. Different methodologies have been worked out to meet learners’ needs, teaching contexts and teaching objectives.

Communicative approaches altered all views and practices in foreign language teaching and focus has shifted towards a new competence to be learned. It is intercultural competence or intercultural communicative competence (a slight difference is to be made

between the two, but basically both refer to the same concept). Thus, learners are not only asked to achieve a certain competence in the target language, but they are also expected to achieve a similar competence in the target culture, as successful communication in the target language requires not only knowledge of the language, but also an understanding of the ways of behaving and thinking of the target culture. Intercultural communicative competence or ICC has become a determining factor for successful foreign language learning. Therefore; learners who are capable of using the target language in culturally appropriate ways can be described as successful language learners. Their capacity to transcend the borders of their native culture and achieve an understanding and appreciation of the target culture would also make of them effective language learners, who are capable of functioning not only in their society, but also in other societies, which are different from theirs.

Intercultural communicative competence has become the defining term to EFL teaching in general and to culture teaching in particular, thus; all efforts were and are still made towards designing a teaching framework, where focus should be on culture and intercultural competence. Literature and literary texts proved to be very effective in teaching both language and culture. Authenticity plus effectiveness made of literature the preferred material to many EFL teachers. Thus, focus in the second chapter will be how literature can be used as an alternative teaching strategy and an effective tool to teach culture and develop learners' intercultural communicative competence.

## Chapter Two

### Reading, Literature, and Cultural Learning

#### Introduction

Many questions were raised with regard to the way/s in which a cultural element can be added in the teaching of English as a foreign language, and which is supposed to develop students' intercultural competence and further their acquisition of English as a foreign language. In our educational settings, the best ways to get that cultural knowledge seem either impossible or highly expensive. Although, today's teaching methods are reflecting to some degree the deep changes witnessed in foreign language education over the last century, and which are largely translating the technological development, our classrooms are still witnessing few changes in teaching practices and many teachers are still relying on and working with the same traditional teaching methods.

The use of reading in foreign language teaching may look out of date, but it is still largely used in our classrooms, and the book is still the best and most available reference to the foreign culture for both, students and teachers. Reading in general, and reading literature in particular proved to play a crucial role in constructing cultural knowledge, building bridges between cultures and achieving a new kind of literacy which is cultural in the first place.

Therefore, in this chapter readers will be introduced to basic concepts related to the traditional meaning given to literacy and show how it differs from cultural literacy. Then, we shall clarify the concept of reading and how it relates to other basic notions such as schematic knowledge and shared cultural values. After that, focus will turn to the different criteria adopted in selecting texts, and what makes texts difficult or easy to read. Then, it discusses the issue of how literature can be an effective reading material that is capable of teaching not only language, but culture as well. The important reasons which lay behind the integration of literary texts in culture teaching in the foreign language classroom are also identified and

clarified, but stress will be on the fact that the teaching and learning of literature is of an immediate link with intercultural competence development. Finally, the criteria used in selecting literary texts, in addition to the different classroom procedures followed with them are explained.

### **A.II.1 Literacy Vs Cultural Literacy**

The notion of literacy has changed in the last century to cover a wider understanding strictly attached to the ability of working with a certain text and the ability of readers to extract meaning from those texts and arrive at the different ways that make those meanings strange or familiar to them. In this sense, the meaning of reading has been also altered to go beyond the mere “action of pursuing written or printed matter” or” the interpretation or meaning one attaches to anything, or the view one takes of it”(The Oxford English dictionary, 1995).

Reading is seen as another experience that readers are engaged in. It is the experience to comprehend complex meanings embedded in texts and the capacity to generate new ones, something which did not exist before (Tuman, 2001). Therefore, the notion of literacy has also transcended the simple assumption of decoding speech to the wider ability of working with a specific kind of text and viewing the world through language. Depth of experience with written language altered the classical question usually encountered in literacy circles, of whether the person is literate or not, to a more sophisticated question, of how literate is he/she?

Different kinds of literacies have been identified. Street (1984 cited in Wallace, 1992) identifies different kinds of literacies among the groups he studied in Iran where he found out that specific literacies which have little to do with school literacy have developed. For example, Maktabs literacy, which stands for knowledge of the Koran acquired in Koranic

schools known as Maktabas. Maktabas literacy requires the correct reciting of the Koran even without having the ability to decode it from text.

Wallace (1992, pp. 21-22) brings to the surface an important inquiry, that of the impossibility to generalize reading abilities across different languages and cultures. She has identified two issues that need to be considered and which are:

*First, the social context of a reader's first language literacy use may be very remote from those of second or foreign language literacy in the classroom. Classrooms are themselves communities with their own uses of literacy and ascribed roles for teachers and learners, and there may be certain pedagogic practices, carried out in the name of reading or writing a second or foreign language, which are culturally alien to some learners. Second, of course, the languages themselves may be so different in the way they represent meaning in their written form that there is, arguably, no generalization from the first to the target language.*

In fact, there is a fear that this first issue is of immediate concern to our students, who fit the above description. Coming from different cultural contexts and speaking different dialects, in addition to being taught different foreign languages in school, resulted in a melting pot of tongues where the possibility to distinguish one from the others seems to be a difficult task. Thus, both learners and teachers are confronted with more difficulties not only in reading, but in other language skills as well.

Therefore, instead of wondering whether students are able to read a certain text in the foreign language, it would be more appropriate to ask whether they are able to grasp the meanings embodied in the text. Moreover, the tradition of weighing students' performance against a certain kind of linguistic knowledge has to take into account their cultural

knowledge, which is of equal importance to a full mastery of language. Reading is seen as another experience that readers are engaged in. It is the experience to comprehend complex meanings embedded in texts and the capacity to generate new ones, which did not exist before. In fact, there has been a new role assigned to readers who must be engaged in deep reading. Depth in reading is not taken as “a pre-existing idea that is merely conveyed by writing, but a complex, new experience that is, as it were, created by the text”(Tuman, 2001,p. 55).

Reading, has gained a considerable importance in foreign language education. It functions as a bridge to reach the culture of the foreign language. And many cases are reported of foreign language learners who become successful language learners, not because they had the opportunity to be in direct contact with the target culture, but because they had access to its literary productions. However, one should not confuse between reading and literacy and take them as two facets to the same coin.

Research conducted in both fields made the distinction clear enough. The focus in literacy research is on the different social and cultural contexts surrounding the reading process. This is in contrast with research in reading, which investigates reading as a skill. How is it acquired? What are the different individual characteristics that affect it? And what is the process involved in reading? Such questions and others are far from being the concern of literacy issues (Wagner, 1986, p.26).

Cultural literacy stands for the manipulation and understanding of knowledge and its use in everyday life. And language, the criterion according to which literacy is defined, has gained further meanings and different functions for those who believe that true literacy is cultural. Tuman (2001) explains that language can be used for further cultural practices, such as the creation of meaning and understanding and that being literate results in an experience



between a writer who is generating new ideas and new understandings and readers who are trying to make a new sense of a world based on understanding.

Thus, one can clearly observe the changing meaning given to literacy and reading. Literacy no longer signifies mere reading or writing. It is rather a new experience, which engages individuals in deep reading and writing. And reading, as a skill, is acquiring more significance in foreign language education, and is seen as a bridge connecting people from different cultures through the powerful effect of language. Therefore, a lot of studies are conducted with the premise of finding out the possible ways that can make of reading a useful communicative tool and of a certain text the speaking tongue of its culture.

### **A.II.2 The Essence of Reading**

The essence of reading has long been debated by researchers and theorists, who attempted at identifying the true nature of the concept. And, it seems clear that all efforts were not successful in elaborating a definition that may include all the underlying processes and the mechanics which characterize the reading activity.

Baudoin et al. (1994, p.1) define reading as “a complex activity that involves both word recognition and the process of perceiving how written symbols correspond to one’s spoken language; and comprehension”. However, the act of reading is more than the mere decoding or recognition of written or printed symbols. It is rather “a matter of making sense of written language rather than decoding print to sound” (Smith, 1994, p.2).

Making sense of printed language is not only what matters in reading, comprehension is of more importance. Comprehension, here does not stand for what results from reading, but what readers should bring in terms of prior knowledge to a certain text, before they start reading ( Smith, 1994). The interaction between the reader and text was further explained by psycholinguistic theories, where reading has been compared to a game, in which readers are making their guesses, in the process of reconstructing messages that have been encoded by

writers (Goodman, 1967 cited in Carrel & Eisterhold, 1983). However, making sense of what we read and comprehending a certain language of a text is possible only when reading is linked to a certain context of use. Wallace (1992) clarifies this point and says: “There are two things which we all know about language: first that we use it for a purpose; second that it only makes sense in context that is part of a larger text or situation” (p.3).

Furthermore, if reading was taken as a process of interpreting written language, we expect some kind of reaction on the part of readers, since reading should be linked to different reader intents and to the different contexts of use and also to different social expectations. For example, reading in a religious setting is different from reading in a classroom; each demands a different kind of behavior, thus, “we assume some communicative intent on the writer’s part which the reader has some purpose in attempting to understand” (Wallace, 1992, p. 4).

Effective reading, requires flexibility and adequate response to what we read, which is largely decided by the purpose of readers, who become selective in this process. Written language will be filtered and only the desired passages will benefit from the reader’s care and attention. Failing to read with sufficient attention is not always a mistake to be blamed for. Sometimes we have the interest to read, but the fact that the material in hand is unreadable, and unwelcome drives us to give up reading (Wallace, 1992).

Not meeting readers’ purposes poses a lot of troubles to readers. For example, we are teaching students, who always look passive towards reading. Showing this passiveness or reluctance can be linked to the absence of purpose from the reading act. When the reader is reading without a specific goal in mind, he may abandon reading easily. Thus, it is quite important to have purpose behind reading. Wallace (1992) identified three different purposes, survival, learning, and pleasure.

Language in its different forms, either spoken or written, is used to fulfill certain needs. For some immediate needs, reading becomes a matter of survival. The individual can

save his life or the life of others if he succeeds in reading, for example a stop sign for motorist or an instruction on babies' food. In addition to be a means that serve our immediate needs, reading can also be a medium that helps in extending our knowledge of the world. Reading to learn is the most common purpose behind reading, and academic settings are the most common places where this kind of reading takes place. Sometimes, however; this kind of reading in such contexts becomes a ritual more than the acquisition of facts or opinions (Goodman, 1984 cited in Wallace, 1992). Wallace gave the example of a loud reading in an EFL or ESL class, where reading loud and round the class becomes part of language practice. Thus, reading helps in displaying language more than in learning or acquiring facts (1992).

Although reading to learn or survive may have a more thriving force on readers, reading for its own sake, or as it has been described by Wallace (1992) "reading for pleasure" can have the same effect on them. Practices of teachers tend, however; to neglect the element of pleasure from reading, thus even when a certain text appears very attractive to read, most of the time, it is read for an examination requirement. Not experiencing pleasure from reading, either in the first language, the second language or the foreign language has always been the outcome of lacking the necessary fluency required in reading. Ease and speed of reading help in motivating readers to read more. However, readers who are not fluent in reading may keep satisfied with the ability to read things that are necessary for survival (Wallace, 1992).

### **A.II.3 Reading and Discourse**

The different meanings that readers usually construct from text are referred to as discourse. Discourses vary, but essentially they are social in their nature as they reflect social behavior and beliefs. Wallace (1992, p.14) explains the meaning of the concept and says:

*They are ways of talking or writing about persons, places, events, or phenomena which relate to conventional beliefs or ways of doing*

*things which are, in turn, associated with a society's key institutions.*

*For example there are ways of talking about phenomena such as dating, public schools, or family pets related to the social institutions of marriage, education, and the family.*

From the above definition one understands that any kind of discourse becomes familiar to readers who share the writer's social and cultural belonging. Awareness of the different discourses embodied in a certain text can be brought to the surface, if one tries to find answers to the following questions: why and how the topic is being written about, and what are the other ways of writing about the same topic. The last inquiry is the most crucial, as it implies the possibility of writing or talking about a particular topic differently; while it is not, as long as discourses depict unchallengeable and unchangeable institutions, which depict a certain social group (Kress, 1985 cited in Wallace, 1992).

Culture has also a significant role in determining a specific discourse. Ways of talking about people, beliefs, attitudes and behavior differ from one social group to another, thus even very simple clear texts may look unfamiliar and obscure to readers who do not share the writer's social and cultural background. Differences in discourse, if are not made clear to readers can turn into real handicaps against effective reading, and may simply end up with students who have lost the necessary motivation to read (Wallace, 1992). As teachers of English as a foreign language, we must be warned to these facts in our classrooms. We should consider the readers' social and cultural backgrounds when making our selection of the texts.

#### **A.II.4 Reading and Socio-cultural Schemas**

Reading in the foreign language is quite different from reading in the first language. A lot of factors interact and make it a difficult process to be observed and understood. Yet teachers and researchers in education tried to find out the possible factors, which may have an

impact on reading in a foreign language. Not all the factors will be considered, and focus will be just on those believed to be responsible on making students, in the described context, in a situation that can be described as follows:

*Advanced learners think they do not know the foreign language well enough to read efficiently in it. They start reading a text with the fear that they are going to have problems with vocabulary and unfamiliar structures, and so they read carefully and slowly weighing and measuring every word, with a dictionary at their elbow as a life support system.*

*(Lucas, 1990, p. 29)*

In EFL classrooms, students are always striving and in a constant struggle with the reading activity to achieve a certain understanding and interaction with the text. Not sharing the schemata of the author and text may add to the complexity of the task. Text content and text conventions or register are two basic features of texts, which challenge students' understanding. The vocabulary used to convey the values and communicative purposes of both readers and writers has always presented difficulties for students, who are expected to draw meaning from what they read or write. Text content is also of equal importance. When it is unfamiliar to them, processing and comprehending the discourse may face breakdowns (Johns, 1997). So, if the ultimate goal from reading is to arrive at a certain level of text comprehension, which would ultimately result in a better grasp of the cultural meanings embodied in language, a bridge needs to be built between the students' prior knowledge of content and register and that of the text representing the target culture. Preparing students for

the texts they will read through schemata- development exercises may fulfill the above task (Wallace, 1992). But, what do schemata mean?

Schemas have been defined by Johns (1997) as “the prior knowledge that individuals bring to current reading and writing situations” (p. 11). They are also described as “cognitive constructs which allow for the organization of information in long term memory” (Widdowson, 1983, p.34 cited in Wallace, 1992). Schemas allow for the activation of already known information and relating it to incoming information. Different kinds of knowledge, ranging from everyday life knowledge to very specialized knowledge are covered under “knowledge schemas”. When reading a text, schemas are activated and called up to affirm or disconfirm what comes after. Thus, readers keep readjusting their schemas as the discourse unfolds (Widdowson, 1983; Cook, 1989 cited in Wallace, 1992).

Schematic knowledge has socio-cultural aspects. Although some knowledge is universally shared, we will certainly find many cultural and sub-cultural differences. For example, there is a common schema about the nature of guns, but different discourses about the possession of guns in different communities, such as the United States and Britain. So, although there may be agreement on how guns look like and how they are used, there are different attitudes towards them. Attitudes towards guns can relate to how and when to use them. So, for some social groups, it is a matter of the individual’s freedom, for others it has to do with controlling individual behavior. Thus, schemas are not only cognitive constructs, but also social-psychological constructs, where knowledge is attached to some attitudes and values (Wallace, 1992).

Thus it seems clear that even when knowledge brought to our students in texts may look universal and common knowledge, there is always the possibility of not being able to cope with it, if the socio-cultural background is different, thus; “someone reading in a second language may encounter difficulty when confronted with highly culture-specific content”

(Wallace, 1992, p. 36). Teachers can develop classroom activities that may develop learners' schemata. An example of such activities can be a discussion of the text's content or topic which may arouse students' expectations and elicit references in the text and situations known to the learner. Another activity is vocabulary brainstorming. Unfamiliar vocabulary can be made familiar by providing a glossary of the most difficult words whose meaning cannot be deduced from the whole context, this may facilitate the process of constructing meaning (Ur, 1996).

### **A.II.5 Reading and Shared Cultural Values**

Research in social studies admitted the fact that language is an integral component of any society's social system. The attitudes, beliefs, values and practices of any social group are expressed through language. Osgood argued that any word acquires its full meaning as a result of the individual's experience with that word in the cultural environment where he has grown up (cited in Rivers, 1968). This means that students reading any text in the foreign language, are going to be in one of the following situations: whether they read and interpret what they read referring to their native culture, or they read and grasp only the surface meaning of the text neglecting the cultural background that shaped it, hence deep meanings would be kept beyond their reach. In both situations, a remedy must be sought to enable our students gain insight into the foreign culture. Developing strategies for processing discourse within a culture may help in realizing this objective (Purves cited in Johns, 1997).

Cultural background knowledge determines to a large extent the reader's comprehension of a specific text. If both authors and readers share the same cultural schemata, understanding would find its way easily among readers. Meaning is not a fixed entity to be stated in explicit terms in a text. It differs across the different readers whose social, educational, and religious background will determine their interpretation of any text

(Lazar, 1993). The table below is an illustration of the different factors which interact and influence the outcome of reading in a foreign language.

**Table 2: Efficient and Inefficient Reading Source: Penny Ur, A Course in Language Teaching, 1996, pp. 62-63**

|  | <b>Efficient</b>   | <b>Inefficient</b>   |
|--|--|--|
| <b>1<br/>Language</b>                              | The language of the text is comprehensible   | The language of the text is too difficult  |
| <b>2<br/>Content</b>                               | The content of the text is accessible to the learners: they know enough about it to be able to relate to their own background knowledge  | The text is too difficult in the sense that the context is far removed from the knowledge and experience of the learners.  |
| <b>3<br/>Speed</b>                                 | The reading progresses fairly fast: mainly because the reader has 'automatized' recognition of common combinations, and does not waste time working out each word or group of words anew.                          | The reading is slow: the reader does not have a large 'vocabulary' of automatically recognized items   |
| <b>4<br/>Attention</b>                             | The reader concentrates on the significant bits, and skims the rest; may even skip parts he or she knows to be insignificant.  | The reader pays the same amount of attention to all parts of the text.   |
| <b>5<br/>Incompre-<br/>hensible<br/>Vocabulary</b> | The reader takes incomprehensible vocabulary in his or her stride: guesses its meaning from the surrounding text, or ignores it and manages without; uses a dictionary only when these strategies are inefficient. | The reader cannot tolerate incomprehensible vocabulary items: stops to look every one up in a dictionary, and /or feels discouraged from trying to comprehend the text as a whole. |
| <b>6<br/>Prediction</b>                            | The reader thinks ahead, hypothesizes, predicts.   | The reader does not think ahead, deals with text as it comes.  |
| <b>7<br/>Background<br/>information</b>            | The reader has and uses background information to help understand the text.  | The reader does not have or use background information.  |
| <b>8<br/>Motivation</b>                            | The reader is motivated to read: by interesting content or challenging task.   | The reader has no particular interest in reading.  |
| <b>9<br/>Purpose</b>                               | The reader is aware of a clear purpose in reading: for example, to find out something, to get pleasure.  | The reader has no clear purpose other than to obey the teacher's instruction   |
| <b>10<br/>Strategies</b>                           | The reader uses different strategies for different kinds of reading  | The reader uses the same strategy for all texts.   |



### **A.II.6 Reading and Text Selection**

The type of texts selected for reading determines largely the experience of getting in touch with the target culture through the printed word. A text has been defined as “the verbal record of a communicative act” (Brown & Yule, 1983, p.6 cited in Wallace, 1992). Thus, a text refers to any written language that has a specific function carried by specific meanings. In this sense, texts can be seen as manifestation of a language, and the reader works with texts to extract meaning. When readers are confronted with a specific text, they must be able to recognize them as connected pieces of communication rather than chunks of words or sentences. Different parts of a text are interrelated in a manner that results in the creation of a meaningful set, which further acquires its meaning from the situation and context of production and, thus; readers are expected to extract some sense from them (Wallace, 1992).

Texts can be looked at in a variety of ways. They can be seen from the grammatical aspect, which enabled their connection in the form of sentences and paragraphs. They can also be looked at from their propositional meaning, where ideas and concepts are expressed, or they can be considered from their communicative function which allows the interpretation of specific sections in relation to other sections in the text or to the text as a whole (Wallace, 1992). A number of criteria come at play when teachers are in possession of a wide range of material and they have to make their selection. Thus, the question that is worth asking is what are the factors that affect teachers’ decisions about texts?

### **A.II.7 Criteria for Text Selection**

Key elements need to be considered when selecting any reading material. The selection process is based on the theoretical principle that language can be developed with reading. In this sense, it is highly believed that “language is learned through reading” (Elley, 1984 cited in Wallace, 1992). Thus, if language can be learned through reading, we “can select texts not for their potential as vehicles of structures or lexis, but for their potential in

developing reading strategies”, since “wide access to meaningful written language may be an effective way of learning new structures and not just of reinforcing or practicing known ones, even for early second or foreign language readers” (Wallace, 1992, p. 74).

Taking this factor into consideration will help not only in the transmission of cultural content to learners of English as foreign language, but also in teaching the language itself. If students keep complaining from the difficulties they encounter while reading, they must be made aware of the importance of reading in developing not only their cultural competence, but also their language competencies. Presenting language forms and structures through the selected texts should not be the only parameter that needs to be considered when making text selection. Content also matters. Choosing content which is of interest to readers is very important in making reading a highly desired and enjoyable activity.

Wallace (1992) viewed text content a crucial element in text selection. Choosing texts of interest to learners does not seem to be an easy task, as many individual differences and preferences distinguish one learner from another. Yet, it is always possible to make predictions of the general interest of learners.

### **A.II.7. 1 Authenticity**

Authentic texts are generally considered to be of more interest and attraction than texts that have been produced for teaching purposes. Yet, authentic texts are also believed to be of less linguistic accessibility to learners of a foreign language. Thus, there must be an agreement between text authenticity and linguistic difficulty. Texts of considerable language difficulty must be simplified, especially for learners of a foreign language. But, what are the factors that make a text difficult for a foreign language learner, and what is the appropriate time to think of simplifying it (Wallace, 1992).

Difficulty of language is usually weighed against the number of unknown vocabulary. However, it seems a bit confusing to distinguish new words from unknown words. Some

words, which may look familiar to some people, are not for others. For example, the word “menu” is not a new or an unknown word to persons who have a certain computer literacy, while it is not for those who are not in possession of this kind of literacy. Furthermore, words acquire their meanings after their use. In other words, the meaning of words is not static, but it changes when the context of use changes too. Context is very important when learning words especially, written contexts, which provide a very rich source of vocabulary. Thus, reading enables the learning of words and not the opposite (Wallace, 1992).

### **A.II.7. 2 Readability**

Readability of text is another factor that enables assessing a certain text to be easy or difficult to read. It had been largely assumed that authentic texts are more difficult to read than texts that have been designed and meant for teaching. But, this is mainly the case of students who are struggling to understand every small detail in the text. If, however, learners try to activate relevant knowledge of the world, of discourse and of the language system, authentic texts may create a stimulus for further learning. Also, if they are given some help to understand the text, they will be much involved in the process of understanding. A way to engage students is to make of learning a challenging experience to them. Grappling with a certain material to extract meaning from it, students won't get bored from learning and therefore avoid the stagnation of the learning process (Little, Devitt & Singleton, 1994, p.25 cited in Stavik, 2015).

But, how can we evaluate a certain text or reading material as being difficult or easy? Readability formulae have been adopted to determine the easiness or difficulty of a certain reading material. These formulae consider texts as products only, from which meaning can be extracted and not created by the reader during the reading process (Rigg, 1986 cited in Wallace, 1992). The procedures followed with these formulae are very simple. Length of words and sentences are, for instance, important criteria that can decide of a certain print to be

hard or easy to read. Thus, the longer the frequency of words and sentences is in a sample text of a hundred words, the harder the text is to read (Fry, 1977 cited in Wallace, 1992). Readability formulae have been criticized for neglecting factors other than length of words and sentences. For example, reduced clauses can be of more difficulty to read than long sentences (Wallace, 1992).

Assessing the readability of a text can be approached from the reader himself and not the text. Cloze Procedure, as suggested by Wallace (1992) is an alternative procedure to assess the reader's capacity to read and suggest possible vocabulary which has been deleted from a text at a regular basis. The text below is an example of a cloze procedure:

Task 43 (Wallace, 1992, p. 77)

It was a beautiful.....evening. Paul was happy, .....more exams. College was ..... Now, he needed a .....He wanted to be.....writer and work for .....newspaper. But, first he .....a rest.

It was .....in the house. There .....no wind. 'I'll go .....a walk' said Paul.....himself. 'I'll go down .....the river.'

Paul lived.....a small town and .....was soon outside in .....country. He walked near.....river and watched the .....birds.

Suddenly, he saw .....girl.

The notion of authenticity transcended the borders of text to cover a wider range of other elements surrounding the text, and these include all the factors in the teaching situation encompassing the social context of the classroom and the learner. Thus, four types of authenticity have been proposed by Breen (1985, p. 61 cited in Wallace, 1982) and they are as follows:

- 1- Authenticity of texts which may be used as input data for our learners.
- 2- Authenticity of learners' own interpretation of such texts.
- 3- Authenticity of tasks conducive to language learning.
- 4- Authenticity of the actual social of the language classroom.

According to Breen (1985) teachers need to ask two basic questions when making text selection. The first question is whether the text is capable of engaging the learner's prior knowledge, interests and curiosity. And the second relates to the learners capacity to adapt the text to his or her purposes (cited in Wallace, 1992). Authenticity of texts from Widdowson's view stresses the interaction between texts and learners. This process-oriented view considers authenticity of texts in interaction between readers and texts and the possibility to reconstruct texts by readers each time they are used to serve their individual purposes. Thus, learners of a second language might be encouraged to create their own texts, if there is a communicative purpose behind it (Wallace, 1992).

### **A.II.8 Approaches to Text Selection**

Criteria for text selection should not be the only thing that matters for teachers. There must be an equal awareness of the important role that critical responses to texts have on learners. Learners of a second or a foreign language may not have the chance to interact fully with the text, not because they lack the linguistic or the schematic knowledge, but because they were not offered the opportunity to approach, interpret and evaluate the text individually and critically.

Thus, approaches to text selection should target a set of objectives which have been specified by Wallace (1992, p. 103)) as follows:

- 1- Encourage learners to be alert to the culture-specific content of texts and tasks and, where possible, active in their own selection or production of texts and tasks.
- 2- Encourage learners to be more aware of their own strategies and roles as readers and how these are socio-culturally influenced.
- 3- Offer learners critical reading strategies which allow them to critique the discourses within texts, that is, to challenge taken-for-granted ways of talking about people, places, and events in order to allow alternative readings to emerge.

Some of these objectives, if not all, should be of immediate concern to us, we teachers of English as foreign language. Since, if the ultimate goal from the use of reading a basic strategy to teach not only the target language, but also teach about the target culture, learners should go beyond the superficial behavior they have towards written texts, and develop a certain reading capacity which enables them to see texts differently and deal with them critically. Texts should not be treated in manner similar to ‘stimulus- response’ principle of behaviorists’ theories. But there must be some reflection and critical thinking which allow for individual experiences with texts.

Some readers may consider this view an over-simplification to a bitter truth. Yet, it should not be considered as such, as there is no serious thinking of the matter and no true will to resolve the problem in our classes. Students are not guided towards a more efficient reading, and reading tasks rarely target specific objectives. Thus, text selection seems to be random and reading tasks too.

### **A.II.8.1 Freirean Approaches**

Selecting texts for their potential to raise issues can be one among different approaches to text selection. Freirean approaches or as they have been called by Wallace (1992) as Problem-posing approaches were initiated with the works of Paulo Freire, who worked on a literacy programme designed for the disempowered population of Brazilian peasants. A basic principle in this approach is to look at texts as codes to issues that pose problems to a specific group of learners. The role of learners is not to solve the problems posed in the specific text, but simply be able to identify them. The use of pictures and key words that reflect the social circumstances of learners is basic to this approach in teaching situations. Pictures are used in the language classroom to provoke a certain cognitive and effective responses needed in discussion or in the pre-reading activities.

A major criticism which has been addressed to this posing problem approach in text selection is that learners may have the desire to expose publically their personal and perhaps painful issues. It is a fear that should disappear once teachers discover that the fictitious nature of these texts allows for a safe discussion to take place in the classroom. And even when texts are depiction of true life stories, if they have been well chosen, learners will be given the opportunity to interpret them differently, with no clear right to support or clear wrong to denounce.

### **A.II.8.2 Language Experience Approach**

In this approach, literature is used as a rich source of material and literary texts as a good device to encode students' own experiences. Among the techniques used along this approach involves students in producing an oral text which can be an account of a personal experience, a poem or a fictitious story. Then the same students or the teacher, who acts as scribe, are invited to produce a written version of the oral text, which will be submitted later to further polishing.

### **A.II.9 Literature and Intercultural Competence**

Earlier in the first chapter, there was an attempt to define the concept of culture. And it was concluded that no single definition settled the issue of giving the concept a satisfactory definition. In Robinson's identification of the interrelated categories that constitute culture, he specified the element of Products which include aspects such as literature, folklore, art and music (1985, cited in Zacharias, 2005). Hence, literature was seen as a basic element that constitutes any society's cultural identity and can't be viewed with a marginal consideration or given little attention by researchers in the field of intercultural education. Approaching literature with the aim of giving it a satisfactory understanding proved to be difficult and controversial among the different literary theorists.

### **A.II.9. 1 Defining Literature**

The term, in its general use, refers to the different literary productions like, novels, short stories, poems and plays. All these are believed to reflect the lived world and are part of the writer's imaginary created world. Literature stands also for a world where different thoughts, ideas and beliefs meet, interact and share experience through the creative use of language. Literary language is, therefore, what characterizes literature. It is not totally separate from the different forms of language. But the language we find in novels, short stories or poems, though simple, is rich with deep meanings. Therefore, reading literary texts is one way leading to the appreciation and discovery of different levels of meanings (Lazar, 1993).

Not only this, but it has been largely assumed that access to the foreign language means also access to its culture and its literature, which holds all of its assumptions, beliefs, attitudes and values (Rivers, 1968). Therefore, literature should not be taken as a document that traces back a specific society at a point in time, or as an entertaining material, but rather as a rich source containing rich possibilities for learning processes related to cultural understanding, and a unique experience involving reader and text, as well as two cultures which come into contact through the power of the word (Collie & Slater, 1992, p.4 cited in Zacharia, 2005). Collie and Slater (1992, p. 4 cited in Zacharia, 2005, p. 30) account for the unique experience that literature offers to its readers and say:

*The world of a novel, play, or short story is a created one, yet it offers a full and vivid context in which characters from many social backgrounds can be depicted. A reader can discover their thoughts, feelings, customs, possessions, what they buy, believe in, fear, enjoy; how they speak and behave behind closed doors. This vivid imagined*



*world can quickly give the foreign reader a feel for the codes and preoccupations that structure a real society.*

Although different arguments were in favor of literature as a useful and resourceful material, there had been a constant fear from using literature in the language classroom. Two factors may justify this fear. The first relates to the fact that the teacher is not going to provide a clear explanation of the text, including background information and criticism, and this is especially true for teachers who are making use of literature to teach language. The second, however, is methodological. Teachers may think that by teaching the text, they would be drawn away from communication methodologies they have been used to and that literature will be of less interest to students (Paran, 2006).

Moreover, using literature and dealing with literary texts seem to be challenging for many students. A major difficulty encountered by students is the shift from an orate to a more literate mode of speech. Text-bound discussions sound to have a frustrating experience on language learners. A common belief is that abiding by grammatical and lexical rules is enough to talk like members of the target culture. A different rule, however, applies to written language. The written text has a particular reality. Students can enjoy seeing that particularity of experience between them and the written text (Kramersch, 1993).

### **A.II.9.2 Reasons to Include Literature in EFL Teaching**

Usefulness of literature, however, cannot be denied and is subordinated to many traits qualifying literature and making it different in its role and importance from other reading materials.

#### **A.II.9.2 .1 Literature and Language Acquisition**

The approach to literature has seen important changes, because of the changing view of the relationship between language and literature. A strong link between the two entities makes the understanding of one part of understanding the other. Hence, the integration of the

two varies according to the adopted approach. A language based approach put language a major focus of study and of the teaching tasks and activities with literary texts the main stream of work (Paran, 2006). Therefore, a distinction is to be made between teaching literature and using literature. Edmondson (1997, p.46) argued that “ the language-literature link is important in understanding why literature may have a place in second language teaching more than history, geography, the economics or the architecture of other countries” (cited in Paran, 2006).

Language learners can find in literature the impetus to develop their linguistic competence. Literature with its multiplicity of meanings creates a context for learners to engage in a dialogue with a certain text, to infer meaning and give their personal interpretation. Along the process, they are using language in its oral as well as written forms. Their constant interaction with literature can be witness on their gradual development of oral performance in the language as they struggle to voice their own understanding and convince the audience of their personal interpretation of a certain text. Interaction is a term that has been distinguished from transaction. Whereas interaction stands for that duality that should exist between reader and text, transaction is rather an ongoing process where reader and text are conditioned by each other (Rosenblatt's, 1978 cited in Paran, 2006).

The idea of the writer voice in literature and how it appeals to the readers' voice is better explained in Bakhtin's (1986) theory of double-voiced discourse. In this theory, there is the idea that any utterance or expression is a reflection to the author and to the discourse he is part of. Thus, when reading a literary text, the reader finds himself in a situation, where he is not only communicating with the whole speech community of the target language, but with the individual person of the author. How the reader responds to this situation, depends largely on his individual and social backgrounds. This dialogue with the text fosters the student's view of himself, his community and the world. The learner is given the opportunity to reflect

on how language is used in different situation through the printed word. It is through the author's voice that students "are given access to a world of attitudes and values, collective imaginings and historical frames of reference that constitute the memory of a people or speech community" (Kramsch,1993, p. 175 cited in Stavik, 2015, p.10-11 ).

Reading literary texts also familiarizes students with the different features of written language and helps them develop their writing skill (Collie & Slater, 1987). Therefore literature is a good medium that can be used effectively by teachers to integrate the four skills and teach them effectively. For example, the oral fluency of students can be improved by designing activities that require from students their oral performance, like debates about cultural issues in the text, or a retelling of a story from the point of view of one character. Add to this, is the possibility of developing the listening skill and academic writing through recorded literature which provides the impetus to synthesize and paraphrase (Lazar, 1993 cited in Zacharias, 2005). However, this is theoretically more possible and easier than in practical teaching situations. Only well-designed objectives in addition to a careful planning of classroom activities can guarantee language improvement using literature.

Becoming proficient in reading needs practice, and certainly literature is a rich source of input for learners, who will not only become proficient readers, but will acquire, rather than learn, the language. Acquiring as opposed to learning involves subconscious processes of acquiring the language and using it for communication. It can be compared to children learning their mother tongue. Learning, however; engages learners of a second or a foreign language in a conscious learning of the rules of the language, where they can identify them and talk about them (Stavik, 2015).

Thus, literature enables the slow but efficient acquisition of the different aspects of the language. Being a rich source of input, learners will unconsciously develop vocabulary and the use of vocabulary in different contexts. Moreover, it shows clearly how grammar is used

in the target language. Also, when students find their joy in reading, it is likely that they will read more. And the more they read, the more they will meet new experiences and discover new cultural meanings, which they may never encounter in real life (Stavik, 2015). Kramersch (1993, p.131) advocates the use of literature in the language classroom because of its ability “to represent the particular voice of a writer among the many voices of his or her community and thus to appeal to the particular in the reader” (cited in Stavik, 2015).

### **A.II.9.2 .2 Literature and Authenticity**

The emergence of the communicative approach in the 1970’s involved the conveying of information about the real life of the target culture in the teaching of English as foreign language. This, however, was purely done through non-fictional texts. Literature was not an option in that selection. The use of authentic texts as a mirror to the everyday life of the target culture was mainly in the form of what was considered authentic material, such as newspapers or magazines (Little, Devitt & Singleton, 1994, p. 23 cited in Stavik, 2015). The aim behind such communicative approaches to language learning was to make communication look more authentic, and to allow learners understand better the target culture and behave more appropriately in it (Kramersch, 1993, p. 185 cited in Stavik, 2015 ). Moreover, an authentic text “retains its original form, in that its language or grammar has not been simplified, and parts of the text have not been left out. It is this real-life nature of authentic texts which makes them so valuable in the foreign language classroom” (Stavik, p.19).

The view that texts lose their authenticity, once we introduce changes to them is a point to be debated. Introducing authentic texts to learners of a foreign language, with the objective of teaching the target culture requires taking into consideration many factors, which if neglected, may influence negatively the outcome of the teaching and learning process. One of these factors is language difficulty. If learners find the language used in the chosen authentic texts beyond their linguistic proficiency, they may give up easily and stop reading.

Thus, the objective sought from using authentic texts is lost too. This should warn teachers to consider learners' capacities before engaging with a certain material, and they should not hesitate to make some necessary changes in the texts, if this will help learners in achieving a better understanding and learning of the target culture and the target language.

Another problematic issue that relates to authenticity of literature is the belief that literature loses its authenticity once taken away from the original context for which it had been produced. Wiland (2000b) considers the classroom to be a non authentic setting. Therefore, even if the authenticity of the textual material is secured, reading it in the setting of the classroom will create an obstacle when encountering literature, since the classroom is not an authentic context for reading literature. She adds that what was originally produced as a work of art to be enjoyed by native speakers seems to be imposed on our students in the setting of the classroom (cited in Stavik, 2015).

Stavik (2015, p.21) in defense of the utility of the classroom as an appropriate place where one can teach the language, and make use of different authentic material such as literature says:

*In the teaching of EFL, it is what goes on in the classroom which is of interest, and in this context, one could argue that the classroom situation is realistic. It is an authentic EFL-classroom situation, with which students are familiar. If one does not consider anything taught in the classroom as authentic, because it is not a part of real life, the question arises of whether students can be taught anything at all in school. What can be "authentically" learned of for instance history or culture outside of school? With such an understanding of authenticity, we rob our students of the*

*possibility of learning. Besides, we know that many pupils never read anything at all outside of the classroom, and therefore it is ever more important to work with literary texts in the classroom.*

Literature is seen as one of the most valuable authentic materials that teachers can make use of, and which if well exploited can bring for the lack of not being able to use the foreign language in its authentic setting. Authenticity of material is an expression frequently used in language teaching, but has always been a disputable notion. Attempts to define authenticity generated different interpretations of the concept. For instance, authentic material is considered to be any “original pieces of written or spoken language which occurred naturally between native speakers and could therefore be accepted as genuine communicative acts” (Meinhof, 1987, cited in Wallace, 1992). Authenticity may also mean that “a certain type of material is created to serve a specific goal in the large community where it has to be used (Fenner, 2001). Wallace (1992), in disagreement with such interpretations, argued that even when the material used has been picked up from authentic sources, the fact that it will be used in its non authentic setting such as the classroom it has lost its authenticity.

Addressing the issue of how teachers can manage to work with certain material which is considered authentic proved to be problematic in foreign language teaching. Wallace (1992, p. 79) tried to identify the major obstacles teachers are faced with, and which are largely depicting a similar situation in our contexts, says:

*Many teachers do not have access to a wide range of contemporary ‘real life’ material of the kind described by Meinhof and will need to write their own texts or rely on course books which only contain material written for pedagogic purposes. In these cases, while authenticity of writer purpose is arguably lost ( that is, the writers*

*are writing primarily as educators), one can attempt to maintain authenticity of genre by allowing the reader to recognize a text as , for example, an advertisement, a ghost story, a love story, and so on.*

For her, a material that is elaborated by a teacher can be more interesting than some real-life material.

Literary language is sophisticated in a way to serve a larger communicative goal. It becomes difficult for readers of literature to resist the strong appeal to travel in space and time to different cultures, to live and share human experiences portrayed in the different literary works (Collie & Slater, 1987). In support of this view, Stavik, (2015, p19) adds: “One of the advantages of using literary texts in the classroom is that they are believed to offer such an encounter, because they are recognized as carriers of ‘real life’. And “are valuable because they offer an authentic communicative situation between the reader and the text, where intercultural competence and *Bildung* are developed”. So, if the above assumption proves to be true, then our students will not be in need to passports or to trips to feel and live the authenticity of language use, since literature is capable of creating the same authentic settings met in real life situations through language only.

Bakhtin comments about literary language and says that it is not “a unitary, completely finished off and undisputable language. It is represented as a living mix of varied and opposing voices” (cited in Fenner, 2001). This implies that literature is authentic mainly because of its language, which is so flexible and entails that no prefixed meaning is to be arrived at from reading any piece of literature.

### **A.II.9.2 .3 Literature and Cognitive / Affective Development**

It is strongly believed that a text in prose or poetry has more appeal to students’ emotions and interests and a more lasting effect in their memories (Kramsch, 1993). Add to

this is the flexibility of literature and how it allows for different interpretations, understandings and reactions of readers toward the same literary text. This helps in developing students' thinking capacities, such as critical thinking and interpretive skills. Not only this, but being able to create their opinions and exploring them, motivates students to learn the culture (Zacharias, 2005).

In the same way, literature helps in promoting a zone of emotional empathy and understanding towards the other's people ways of looking at things, which might be different from theirs (Zacharias, 2005). In this sense Lazar (1993, p. 19 cited in Zacharias, 2005) asserts that any response to literary texts will make students "feel empowered by their ability to grapple with the text and its language, and relate it to the values and traditions of their own society".

Little, Devitt and Singleton (1994, p.24 cited in Stavik, 2015) spoke about the motivation that literary texts create in the foreign language classroom and say:

*Authentic literary texts are more interesting to work with because they are written for a communicative purpose and are not designed as an example of a feature of the target language. For this reason, learners are likely to find them more motivating than texts which are made specifically for language learners.*

#### **A.II.9.2 .4 Literature and Culture Bridging**

The second strongest motive to use literature in foreign language classrooms is what is deeply believed about literature to be a vehicle to the foreign culture as well. Gaining a full mastery over a foreign language requires from learners the acquisition of some knowledge and awareness of the target culture as well. Many language learners believe that visiting the country where the foreign language is spoken, and spending some time there, is the best way to acquire cultural knowledge and gain understanding of that culture. This, however, is an



opportunity offered to a limited category of learners whose social and economic situation allow for such a possibility. Most learners need to be satisfied with the cheaper indirect routes made available by teachers and researchers and which aim at realizing the same objectives.

Although the world created in novels, short stories or other literary genres is a created and fictitious one, yet the reader can be taken easily to another world. He lives with other people, though imaginary ones, and discovers their thoughts, beliefs, feelings and behavior which make their cultural identity. The foreign reader is forced into a real society through the imaginary power of the word (Collie & Slater, 1987). And he/she is also offered a conceptualization of how people live, react and feel in that society. Despite the strong arguments advocating the use literature in foreign language classrooms as a bridge leading to the target culture, the issue entails more complexity than it seems to be.

Lazar (1993) has pointed out to different intriguing questions as to the link between literature and culture. He argued that students should not be drawn into the belief that literary texts are a total reflection of real life situations since, only few works can depict the totality of a society at a particular point in time and space. He has also, questioned the kind of culture portrayed in literature. Is it the culture meant for the way of life of a particular society, or is it the knowledge of the well educated found in many pieces of literature? Certainly, answers to such questions would determine the objectives sought from using literature to promote intercultural understanding and communication among foreign language learners. In short, defining precisely the kind of culture sought from the literature to be used would, according to Stern, “help students understand, empathize with and vicariously participate in the target culture” (cited in Baştürkmen, 1990, p. 18).

All the arguments advocating the use of literature in the construction of a bridge to the target culture sound attractive. But, is it all that we want from our students? Do we want them to read literature and literary texts just to get cultural knowledge in a passive and submissive

ways? Certainly, this could not be the ultimate goal. Promoting a zone of cultural understanding calls for a specific way to reading literature “it should always be a critical one, so that the underlying cultural and ideological assumptions in texts are not merely accepted and reinforced, but are questioned, evaluated, and if necessary, subverted” (Lazar, 1993, p. 17). In fact, literary texts hold a certain reality based on a shared human experience that is relevant to the learners’ experience, and to reach that reality a different reading of the text is needed (Widdowson, 1993, p.211, cited in Kramersch, 1993, p.186). Teachers are also invited to get in touch with themselves as readers to be able to make of their students readers who are expected to find meaning and pleasure in what they read (Kramersch, 1993).

Therefore, it can be assumed that literature is capable of making students aware of the different elements of culture, some of which are not always visible, and how it is possible for them to develop tolerance and acceptance of ideologies that are different from theirs.

### **A.II.9.2 .5 Literature and Intercultural Competence Development**

There was a shift of focus in the nineties in foreign language education from target language and target culture to an intercultural approach. The concept of European citizenship, which was first, introduced by the European Council helped in redefining the goals from foreign language education and which entailed the cultivation of individuals who are able to communicate across the diverse cultures of Europe and who are speakers of different languages and possessors of a different competence, intercultural competence (Stavik, 2015).

A basic question that has been raised earlier in the work is how to make of literature and literary texts basic tools to enhance and develop students’ intercultural competence. Intercultural competence is a concept that has been introduced to revolutionize practices in foreign language education. Byram had a lead and a major role in the process. He developed a model on intercultural competence, where he identified five factors which are seen necessary for the development of intercultural competence and successful communication across

cultures and languages (Stavik, 2015). Byram (1997) considers an ideal language learner to be an intercultural speaker “someone with knowledge of one or several cultures and the people who are members of these cultures, and who enjoys discovering and developing relationships with people from other cultural backgrounds” ( cited in Stavik, 2015, p. 15).

|  |   |  |
|--|---|--|
|  | <b>Skills</b><br>interpret and relate<br><i>(savoir comprendre)</i>                                 |  |
| <b>Knowledge</b><br>of self and other;<br>of interaction:<br>individual and societal<br><i>(savoirs)</i> | <b>Education</b><br>political education<br>critical cultural awareness<br><i>(savoir s'engager)</i> | <b>Attitudes</b><br>relativising self<br>valuing other<br><i>(savoir être)</i> |
|  | <b>Skills</b><br>discover and/or interact<br><i>(savoir apprendre/faire)</i>                        |  |

**Figure 3: Factors in Intercultural Competence**

*Savoir* is the first of these categories. It refers to the knowledge that the speaker brings with him in cultural meetings about social groups and their cultures, in addition to knowledge of how interaction takes place at an individual and social levels. *Savoir être*, is the second component in ICC and possibly the most important, as learners are expected to develop attitudes of openness and curiosity towards the other cultures. They should also be able to view, analyze and interpret meanings and behaviors from their own perspective and from the perspective of the others with whom they are interacting. *Savoir être* is very important to develop, as it enables the development of critical cultural awareness to make interaction an easy process to operate. The third category is *savoir comprendre* and it underlies the individual’s capacity to interpret and relate a document or an event from another culture in relation to one’s culture. *Savoir apprendre/faire* encompasses the individual’s capacity to acquire new knowledge of another culture and to use it in future communication. The last category is *savoir s’engager* and it refers to learners’ critical cultural awareness. Placing it at the centre of the model indicates how important this element is if compared with the other

four components, as it enables the individual's capacity to interpret and evaluate documents or practices of native culture or the target culture (Stavik, 2015).

Byram stresses the role of critical cultural awareness and notes that: "It promotes the engagement of the individual with people of other ideologies, to look for common ground where possible, but also to accept difference. This includes, in principle, the acceptance of other concepts of democracy and other systems of governance than democracy"(Byram, 2008, p. 166 cited in Stavik, 2015, p. 17). The concept of ICC has altered views regarding the role of literature in foreign language teaching in being a prerequisite for ICC development. Literature not only helps in developing some language skills and practice some aspects of language like, pronunciation and grammar, but plays a major role in developing the whole person, making of him a responsible participant in the community he belongs to and in the global community (Narančić-Kovač & Kaltenbacher ,2006 p.78).

Stavik ( 2015) notes that this understanding of literature is used to support the major goal of developing intercultural competence in which both the student and the world open up for each other. In Bredella's words:"[I]n comparing and contrasting their own values and world views to those of literary texts learners can change and coordinate perspectives, a prerequisite for developing intercultural competence" (Bredella, 2002; in Lütge 2012, p.191 cited in Stavik ,2015, p.17).

Therefore, the teaching of literature will offer a unique experience of discovering linguistic and cultural otherness, and understanding the self and the other. In support of this view, Kramsch (1993, p. 175) points out "[l]iterature and culture are inseparable. [...] literature has shaped the self-and other-perceptions of a people as much as have the events and experiences that gave birth to this literature" (Stavik, 2015, p.18). Thus, learners of a foreign language are expected to develop the necessary skills and attitudes involved in intercultural competence when meeting literature. Readers are drawn towards perceiving

critically their own world and the world of the other. They are also emotionally engaged and involved in the culture of another speech community via the foreign literary text. Therefore and without a single doubt, literature is an important element in foreign language learning as it plays a major role in developing learners' intercultural competence.

### **A.II.10 Criteria for Selecting Literary Texts**

Recognizing the advantages of literature use in foreign language classrooms remains a kind of propaganda, unless an appropriate use of literature is adopted in real teaching. Therefore, some criteria must be considered and these are essentially related to three main elements: the type of the course where the texts are to be used, the type of students with whom they are to be adopted, and finally criteria related to the text itself (Lazar, 1993).

#### **A.II.10.1 The Type of Course**

A major distinction has first to be made between two ways of using literature. A usage that takes literature as content or subject for study, and another use that considers literary texts a source like many other sources used to teach the language (Lazar, 1993). In our study, using literature as subject for study is far from being the targeted objective. The designed pedagogical goals would rather take literature a resource in the foreign language classroom. The title of the course where literature is to be used is Culture and Civilization of Language. The course does not require a specific type of English, though new concepts related to specific institutions or periods in history are introduced from time to time; thus general English would fit the course objectives. Moreover, it is not an intensive course. It is a course of ninety minutes per-week. This is in contrast with other language courses which are allotted more time like, written expression, oral expression or grammar. Although teachers of the course are limited with a program extending over two years of instruction, the course has a flexible content that can be modified to fit the course requirements and students needs.

Teachers teaching this course, rarely or never use literature as a teaching resource material, since literature is a separate course by itself. The content of the literature course does not converge with our objectives sought from integrating literary texts in the teaching of Culture and Civilization of Language. It is not the literature of the elite of society we want to use and introduce to our students. It is rather the literature that pictures best the target culture and enables students discover and understand better the foreign culture along with the foreign language in easy and attractive ways.

### **A.II.10.2 The Type of Students**

The type of students with whom the teacher should work and to whom the literary texts will be assigned is a decisive factor that influences the whole teaching process, as they are expected to play the largest part of the work and the teacher would only act as a facilitator (Lazar, 1993). For this reason, the selection of texts depends on some factors related to the kind of students, and these can be summed-up in the following:

#### **A.II.10.2.1 The Student's Cultural Background**

Considering the students' cultural belonging is important before any selection is made. Because to help students understand the texts they are about to read, the gaps that exist between the student's cultural background and that of the texts', there should be a meeting point between the two. Thus, extreme caution has to be exercised by the teacher about how a certain text will be interpreted by students from their own cultural value system, since language is more than a decoding process of symbols (Lazar, 1993).

#### **A.II.10.2.2 The Students' Linguistic Proficiency**

The language of the chosen texts must cope with the level of students since, "they have a linguistic and cultural gap to bridge" (Collie & Slater, 1987: p. 6). If they are to check every word in the dictionary to guess the meaning of the text, this will be a tiring process and

they would quickly lose interest in the reading and give-up. Thus, they would lose the opportunity to finish the reading and appreciate the meanings hidden inside.

This, however, does not mean that the texts should not contain challenging vocabulary, which can stimulate their guesses, and thinking abilities. It should be of the type described in Krashen theory. The language must be of the level I+1 [I+1 is input + 1 or a level of comprehensible language input slightly above the level on which the learner is currently functioning] (Guin, 1990: p. 10). So, it must not be too easy to be under estimated or too difficult to be overlooked.

### **A.II.10.3. Criteria Related to the Text**

Knowing the type of the course where the literary texts will be introduced, and defining the necessary criteria related to students, remains an incomplete process unless the precise work selected for use has the following characteristics:

**a- Provocative:** In the sense that it stimulates the students' personal involvement and positive reaction. And this is possible if the text makes sense to the readers and wins their enjoyment.

**b- Relevant:** the chosen text must have some relevance for students to spend extra time and energy reading it. In the context described earlier, the kind of literary texts that have been opted for seem to fit the above criterion and. Course requirements necessitates this particular choice and it is not bad as many might think since, "reading the literature of a historical period is, after all, one of the ways we have to help us imagine what life was like in that foreign territory" (Collie & Slater, 1987: p. 4). So, as far as these texts relate to the syllabus and are expected to raise students' awareness of the target culture, then there is no harm in using them. An identification of the different criteria teachers should take into account when making text selection can be summed up in the following points

**Table 3: Checklist for Choosing Literary Texts**

|  |
|--|
| <b><u>Type of course</u></b>               |
| Level of students                          |
| Students' Reasons for Learning English     |
| Kind of English Required                   |
| Length/ Intensity of Course                |
| <b><u>Type of students</u></b>             |
| Age  |
| Intellectual Maturity                      |
| Emotional Understanding                    |
| Interests/ Hobbies                         |
| Cultural Background                        |
| Linguistic Proficiency                     |
| Literary Background                        |
| <b><u>Other Text- related Factors*</u></b> |
| Availability of texts                      |
| Length of Texts                            |
| Exploitability                             |
| Fit with Syllabus                          |

**Source: Lazar, Literature and Language Teaching, 1993, p. 56**

### **A.III. Literary Texts and Classroom Activities**

Shift in literary theory has also resulted in a shift in classroom practice with literary texts. Focus on the teacher, as a source of meaning construction and explanation has been an old practice. The reader or the student and his understanding of the text turned to be the new approach to reading and working with literary texts.

Language has long been considered to be an expression of culture and communication. Thus, reading in general, and reading literary texts in particular engenders a similar



communicative process with the text and the target culture. And readers are, therefore, expected to have the capacity to build up their own understanding and interpretation of meanings. However, if they fail in doing so, communication will face breakdowns. Many factors are involved, but the mismatch between text content, language and culture and the readers' prior knowledge is to be blamed for the situation. (Fenner, 2001).

As teachers have no insight on how learning goes on inside the learner, the latter must be engaged in a further process of talking or writing to gain that insight and to be able to enhance the learner's knowledge and understanding (Fenner, 2001). For this reason, classroom activities will be developed around oral as well as written performance. These two will be witness of the learner's enhanced cultural understanding and linguistic competence.

Most of the activities designed to work with literary texts are generally divided into two types. The first type is intended for oral performance of the students, while the second is for their written performance. The activities developed around the spoken language can be classified under three major types, different in nature and goals, but all converging to meet the designed objectives.

### **A.III.1 Pre-reading Activities**

It is of great importance to get students ready for the text they will read. This is mainly to reduce the negative attitudes that may result from encountering literature. Since' students difficulties to cope with texts are in most cases due to the cultural features of the text. So, there must be some strategies to overcome such obstacles and gain the students' interest before further activities are to be carried out. Cultural implications in the reading can be met in different ways. An oral discussion of the theme to be studied, or a speculation of the text content through its title can be effective activities to tease out learners' prior-knowledge, what they know and they do not. Students may also be discouraged if they find the vocabulary

difficult and unfamiliar. So, another kind of pre-reading activities can be an association of the most difficult vocabulary by providing a glossary of the words whose meaning cannot be inferred from the whole context of the reading (Guin, 1990).

### **A.III.2 While Reading Activities**

After students have been cued into the topic of the text to be read, they can start reading and can be reminded, if necessary, that they should not be discouraged if they do not grasp everything. The activities adopted at this stage aim at discovering explicit meanings in the text and checking students' overall comprehension. Asking different questions that deal with several aspects of the text and with the possible information which might have escaped the students' attention can do this.

### **A.III.3 Post Reading Activities**

Discovering explicit meaning of the text is just a preparation to a more important stage. Post-reading involves the students in a more fruitful discussion that should make them react, discuss their ideas and make their own meanings. At this stage, students get below the surface meanings of the text to discover implicit meanings. This is possible if appropriate questions are framed to encourage students to infer cultural information from the text. "Making cultural comparisons by getting the students to brainstorm ideas about their own society and then compare them with those in the text" (Lazar, 1993: p. 68) is an effective way that make students aware of the cultural differences existing between their own culture and the target culture, which will further make them react objectively to the meanings found in the text and construct their own understanding.

### **A.III.4 Follow-up Activities**

As it has been stated previously, it would be better if classroom activities were developed around the two forms of language use: the written and the oral forms. The three

above activities aim at involving the students in an oral activity that would pronounce their understandings of the basic facts found in the text and their deeply held beliefs and views. The attempt to provoke students' creativity can be more effective through a written task. Students should add something to the work and give their personal reactions and opinions about it. They can back their views with information from the text and personal experience. Evaluating their written performance would take into consideration content before form. These different activities are designed for literary texts in general. And they can be narrowed down and developed to meet the different literary genres.

## **Conclusion**

Exploring the realm of reading and cultural literacy, literature and the uses of literature in the foreign language classroom is a task of much complexity. It has no limited scope and it provokes the discussion of further issues of similar importance. Reading proved to be more than a skill like the other skills and literature more than a novel or a poem to be read for enjoyment and pleasure. Investigating the true nature of each would open new horizons and give new opportunities to teachers to benefit from their use in the teaching of English as foreign language. The coming chapters will investigate the credibility of such assumptions and will give the topic a concrete substance for investigation in real teaching situations.

## **Chapter Three**

### **B. Research Methodology**

#### **Introduction**

Unless research is conducted scientifically, it is unlikely that the researcher, who is investigating a problem, would find answers to his questions or settle the problem under investigation intellectually, far from guesses or intuitive statements. Using a scientific approach gives research shape that defines clearly the necessary steps the researcher should follow, to anchor his problem safely on the shores of science.

The investigator formulates in clear terms the problem under investigation in a hypothesis, and then he starts gathering the necessary data using the appropriate method. After that, he submits these data to analysis and interpretation using the adequate tools and techniques. Finally, and on the basis of what has been found and analysed, the researcher is expected to draw some conclusions that would support his pre-set hypothesis or reject it. (Turney & Robb, 1971).

#### **B.I. Choice of the Method**

The present work attempts to lay ground for the held assumption that introducing literary texts in the course of culture would improve students' intercultural competence in Learning English as a foreign language. To have a close examination of the effects that literary texts have on fostering learners' intercultural competence, the experimental method is believed to fit this targeted objective.

The condition being evaluated is known as the "independent variable" and in this research, it is the culture-based literary texts, and the criterion used to evaluate this condition is the dependent variable which is students' intercultural competence. If the experiment is well conducted, the researcher is allowed to attribute any change in the dependent variable to the independent variable. Yet, other factors than the independent variable may interfere in the

course of the experiment and be a cause to the change in the dependent variable. However, to assume this easily would be an over simplification that may ruin the researcher's efforts to reach objective and convincing conclusions (Turney & Robb, 1971).

Therefore, to guarantee the validity and reliability of the results using an experimental method, the appropriate design has to be adopted. Thus, the pre-test post-test control group is the design that has been adopted in this research, as it is believed to enable us conclude that any difference is due to the independent variable and not to other extraneous variables.

Demonstrating the link between the two variables would shed light on further important issues. Moreover, treating quantitative data systematically would allow for future generalization of the results. However, the difficulty to exclude all the extraneous variables may bring bias to the work. Some of the factors are related to the subjects on whom the experiment will be conducted. For example, their attitudes towards the experiment may cause a change in their behaviour, which would ultimately be responsible on the change in the dependent variable. Another factor, which can be responsible for the shortenings of the experimental design, is the whole context where the subjects are under experiment. This may range from researcher's biased behaviour to the kind of tasks. Therefore, an appropriate design of the experiment would reduce the negative influence of such extraneous variables. Such design requires a good understanding of the problem under investigation. Therefore, making use of another method, in addition to the experimental method, would make the experiment's results more reliable. Thus, in addition to the experimental method, the descriptive method has been also used.

The descriptive method allows having access to the subjects' opinions and views about culture and culture-teaching. This kind of data is believed to provide a clear setting before starting the experiment. The use of literary texts in the course of culture, with the objective of improving students' intercultural communicative competence, is largely determined by

learners' views and opinions about the issue under investigation. This is on one hand; on the other hand, it seems quiet necessary to have the opinions and views of another population, that of teachers, but more precisely, teachers of culture. Analysing their opinions and views would shed light on important facts related to the teaching practices followed in teaching culture. Thus, it would be possible to work with a clear vision of what existed in terms of teaching methods, and if it is possible to introduce and make use of new ones. Thus, making use of different methods in research sustains the efforts made by the researcher to reach convincing conclusions and reliable results.

## **B.II. The Participants**

### **B.II.1 The Population**

The population representing our study is second year students at the Department of English, Batna 2 University. Working with the whole population of second year students, whose number exceeds 885, sounds to be a difficult task, as it requires more efforts, material resources and time. For these reasons, in research, it is possible to work with a sample and be able to generalize the findings later on the rest of the population. In addition to the population of learners, there is also the population of teachers. Though not as large as the population of students, still investigation will be conducted with a sample only for specific reasons to be identified later.

### **B.II.2 The Sample**

A sample in research methodology refers to “a selected finite set of persons, objects or things that an investigator employs in his study” (Turney& Robb, 1971, p.107). A sample allows the researcher after he finishes his study to assume that repeating the same experiment with another sample drawn randomly from the same population would bring the same results. As we aim to generalize the findings of this work on the whole population of second year students, random sampling would be the most adequate sampling technique. So, from the total

population of second year students at the Department of English, a sample of 90 students was chosen randomly to make the sample of our study. The sample was further subdivided to two similar groups of 45 students. Only one group will be taught using the culture-based literary texts, the other group will be instructed in the traditional way, so that any observed change with the first group can be attributed to the newly used technique and not to the other factors.

The randomly chosen sample was limited to a sample of 90 students, and this is due to the fact that the number of students, who are regularly attending their classes, sometimes does not exceed 40 students per class in all groups, although the real number of students as provided in the official lists is 60 students per group. Not knowing the true reasons behind this absenteeism, we thought it better to work with groups of 45 students, who would show a regular attendance in the experimental courses, and thus; we will avoid the interference of other undesired variables that would lose the experiment its reliability and validity.

Being ourselves the teacher of culture to these two groups, conducting the experiment in the necessary conditions will be possible to a large extent. Being informed about the main objective of the experiment, the students have shown a comprehensive and collaborative behaviour by being part in the experimental study.

### **B.III. Data Gathering Tools**

Different tools have been employed in the present research. The nature of the problem, which necessitated the use of both the experimental and descriptive methods, required the employment of different research gathering tools which allowed the collection of different kinds of data. These tools were: first, the questionnaire, where two different questionnaires have been designed for and administered to, both teachers and students. Second, the rating scale which recorded the results obtained from the different written and oral tasks assigned to the students who took part in the experiment.

### **B.III.1 The Students' Questionnaire**

An attitude Questionnaire was administered to a sample population from second year students enrolled at the Department of English, Batna 2 University. The Questionnaire aims at collecting necessary data from the students, before starting the experiment. And these concerned mainly their attitudes towards culture, culture courses, culture teaching, and the teacher of culture. There was also a special focus on their attitudes towards reading in general and reading literature in particular. The Questionnaire is a twenty-seven item questions divided into three sections, section one deals with the students' background information, their ages and gender. The second section investigates students' understanding of culture and how they value culture courses. The third section attempts to discover students' opinions about reading in general and reading literature in particular. Information obtained from the questionnaire will make a useful reference to the planning of the experimental courses, like choice of texts and the kind of tasks and activities to be used along the texts.

### **B.III.2 The Teachers' Questionnaire**

In addition to the students' questionnaire, a second questionnaire was administered to the population of teachers of English at the Department of English, Batna 2 University. Unlike the students' questionnaire, where the sample was randomly chosen, in the teachers' questionnaire, the sample was chosen purposefully. The elements under scrutiny concern mainly the teachers of culture courses. Their views and opinions about the issue under investigation will help in designing the experiment. The questionnaire is a twenty-six item questions divided into three sections. It was self-administered and teachers' feedback was returned in a short time. Other questionnaires were emailed, as it was not possible to have access to the concerned teachers. We were able to collect the total number of questionnaires from the teachers, making the sample. All the teachers have shown their collaboration and did



not hesitate to show their interest in contributing with their views and opinions to the topic under investigation.

### **B.III.3 The Experiment**

#### **B.III.3.1 The Rating Scale**

To assume that the use of literary texts has brought change in the learners' understanding of the target culture and in improving their intercultural competence cannot be easily observed and needs to be inferred from other kinds of behaviour that can be observed and measured.

Introducing literary texts will involve students in a variety of activities, which will simulate their oral as well as written use of language. Both forms of language are indicators of their beliefs and attitudes towards the target culture. Therefore, language and language use will make reference to evaluate students' understanding and awareness of the target culture. Therefore, to obtain such quantitative and qualitative data from the observed behaviour, we opted for a rating scale. Different kinds of rating scales are used in research, but we have opted for the numerical scale. Characteristics on which an individual is rated and the different levels of graduation that are to be used in the scale must be clearly defined. Thus, in order to obtain the necessary data required in the experimental design, the rating scale was used to observe four categories of students' behaviour and which are:

1. **Knowledge** (Savoirs) → Students acquisition of cultural facts.
2. **Skills** (Savoir-faire) → Students' ability to interact, adjust, integrate, interpret and negotiate in different cultural context.
3. **Attitudes** (Savoir-être) → Students' critical awareness, with regard to other identities, beliefs and values in reference to their own.
4. **Cultural awareness** → Students' capacity to understand the differences in peoples' behaving and thinking between their native culture other cultures.

Moreover, three levels of gradation are to be used in this rating scale.

→ 1 → Low

→ 3 → Medium

→ 5 → High

These four dimensions of the dependent variable will be assessed separately taking one dimension at a time. The three first dimensions of ICC will be assessed through written tasks that aim at evaluating each element independently from the others. However, the last dimension will be evaluated via students' contribution to classroom discussions before, while and after the reading of texts. Three levels of gradation between 1 and 5 will be used and a final average will be obtained, therefore marking the final score.

The following table will explain, clearly the different assessment criteria of intercultural communicative competence or ICC.

**Table 4: Assessment Criteria of Intercultural Competence.**

| <b>IC Components</b>                | <b>Scale</b>                | <b>Interpretation</b>  |
|-------------------------------------|-----------------------------|--|
| <b>Knowledge<br/>(Savoirs)</b>      | High 5<br>Medium 3<br>Low 1 | <ul style="list-style-type: none"> <li>•High acquisition of facts.</li> <li>•Acceptable capacity to acquire facts.</li> <li>•Low acquisition of cultural facts.</li> </ul>   |
| <b>Skills<br/>(Savoir-Foire)</b>    | High 5<br>Medium 3<br>Low 1 | <ul style="list-style-type: none"> <li>•High capacity to interpret, negotiate in different cultural contexts.</li> <li>•Average interpretation and adjustment in different cultural contexts.</li> <li>•Low capacity to interpret, adjust and negotiate in different cultural contexts.</li> </ul> |
| <b>Attitudes<br/>(Savoir- être)</b> | High 5<br>Medium 3<br>Low 1 | <ul style="list-style-type: none"> <li>•High critical awareness.</li> <li>•Average critical awareness.</li> <li>Weak critical awareness.</li> </ul>  |
| <b>Cultural<br/>Awareness</b>       | High 5<br>Medium 3<br>Low 1 | <ul style="list-style-type: none"> <li>•High capacity to understand the differences between cultures.</li> <li>•Average capacity to understand the differences between cultures.</li> <li>•Low capacity to see the differences and tolerate them.</li> </ul>                                       |

## **B.IV The Procedures**

### **B.VI.1 The Pre-test**

A pre-test was administered to both groups to test their achievement level prior the experiment. The pre-test is supposed to give us an idea about the students' intercultural communicative competence. Students were asked to produce a fifteen-line composition about the factors that go towards creating a sense of identity.

### **B.IV.2 After the Pre-Test**

Following the pre-test, the experimental courses meant for the experimental group lasted for a whole academic year 2016-2017. They were organized in a non-examination period, and were usually held in the mornings. Thus, we will ensure students' cooperation and readiness to attend the courses. The number of experimental courses was nine, excluding the pre-test and post-test. Each course was given ninety minutes divided on the different activities: pre-reading, while-reading, post reading, and follow-up activities.

Different texts were selected from different literary genres. The selection aimed at meeting the different tastes of the students in literature. The texts explored three basic themes in the culture of the British society and they are as follow: Identity, Attitudes and Political life in Britain. These themes were explored through a variety of texts. Each text dealt with one aspect of the theme. We put the assumption that, if students were able to construct and react to the meanings embodied in the texts, then it would be possible for them to build an objective understanding of their own culture and of the target culture. And this will be a positive step toward developing their intercultural communicative competence.

### **B.VI.3 Progress Tests**

The organization of the experimental courses followed the order of points in the syllabus. So, each theme was explored through three aspects that relate to it. Therefore, three texts will be used to support each theme. By the end of each experimental course, a progress

test taking the form of a written activity, in addition to the evaluation of students' contribution to classroom discussions will be the source to the data necessary in the assessment of the four dimensions of intercultural competence. So, the total number of progress tests is nine equalling the number of the experimental courses (the pre-test and post-test are to be excluded). The control group, which will be taught in the traditional way, will have also the same written tests by the end of each lecture, so that it would be possible to compare results of both groups by the end of the experiment. Finally, results of the three progress tests are submitted to further analysis and interpretation before drawing any conclusions.

#### **B.IV.4 The Post-test**

Finishing with the progress tests, the experimental design requires the administration of a post-test. The post-test enables the submission of the hypothesis to a statistical test. This test is expected to ensure that the sampling procedure and the data collected from and about the subjects using the necessary tools were enough to obtain reliable results, and prove that any observed difference in the experimental group is due to the independent variable and not to chance or extraneous variables.

The post-test took the form of a written task where the four dimensions of intercultural communicative competence were tested separately via different questions. And to prove the validity of the gain scores from the pre-test and post-test, the t-test is applied. Such test enables us conclude that a true difference exists in the means of the two groups and is due to the treatment in the course of the experiment, so that the null-hypothesis can be rejected. If difference between means could have occurred only one time out of one hundred or at large five times out of one hundred level of significance, then difference was due to the independent variable (Turney & Robb, 1971).

## **Conclusion**

As stated earlier in the chapter, conducting research should conform to some regularity specific to science and scientific research; otherwise any attempt at reaching an objective interpretation of facts would be difficult. This is not to make of the researchers' task a terrifying mission, but only to state in objective terms the basic requirements of any scientific research. Therefore, we find it of a crucial importance to clarify through this section the researcher methodology used throughout the work.

We have clarified the reasons behind utilizing the experimental method and the descriptive method, the procedures followed in choosing the sample, the tools used in collecting the necessary data and the different procedures adopted in analysing and interpreting the obtained results. Yet, most importantly is to put this into practice, since only such a step can gain research its true meaning and significant role.

## **Chapter Four**

### **C. The Students' Questionnaire**

#### **Introduction**

To investigate the credibility of the basic assumption that introducing literary texts in the course of culture would improve students' understanding of the target culture and ultimately develop their intercultural competence in EFL learning, an attitude questionnaire was administered to a sample population from second year students. The questionnaire aims at collecting necessary data from students before starting the experiment. The data concerned their attitudes towards culture courses, and their opinions about reading in general and reading literature in particular. Information obtained from the questionnaire will make a useful reference to the planning of the reading sessions, as far as the choice of the texts and the kind of tasks and activities to be designed around the readings are concerned.

#### **C.I.1 Description of the Questionnaire**

The questionnaire is a twenty-seven item questionnaire divided into three distinct sections. Each section aims at obtaining specific data related to one aspect of the subject under investigation. Section one is devoted to collect background information about the sample. These include sex and age. Section two; however, aims at getting students' opinions and views about learning a foreign language, namely English, and how it relates to culture learning. The information obtained from this section will be of immense help, as it will help in identifying students' awareness about the problem under investigation. It will also reveal a lot about students' attitudes towards culture, culture teaching and culture courses. The last section goes deep into the issue by trying to get important facts related to the teaching of culture and the possibility to integrate literature and literary texts in the course of culture.

## **C.I.2 Administration of the Questionnaire**

The Questionnaire was administrated to a sample from the population of second year LMD students at the Department of English, Batna 2 University. The population of second year is composed of fifteen groups, each group comprises, at least, sixty students. Thus, it seems difficult to work with the whole population. But, in research, it is always possible to work with a sample from the total population; as far as the sample is representative and the findings can be generalized later on the whole population. However, to make of the two previous conditions possible, the adequate sampling technique must be used to select the sample.

There are different sampling techniques, each goes with the type of the research and the objectives sought by the researcher. And as this part of the investigation aims at collecting qualitative data using the questionnaire as a basic tool, we opted for random sampling as the most reliable sampling technique. Random sampling will enable us to generalize the findings of this investigation on the remaining population. It allows also for the same chance of being part of the investigation. So, from the total population of 885, the questionnaire was administrated to a sample of 177 students, therefore making the tenth of the whole population.

Being ourselves responsible on administrating the questionnaire, the respondents were given enough time to fill in the questionnaire and to hand it on soon after. They were also provided with clarification of any item which seemed difficult or not clear enough. Therefore, we avoided piloting the questionnaire and were able to save both time and money.

### C.I.3 Discussion of Results

#### Section 1: Students' Background Information

##### Item 1: Gender

**Table 5: Students' Gender**

|               |     |         |
|---------------|-----|---------|
| <b>Male</b>   | 38  | 21.46 % |
| <b>Female</b> | 139 | 78.53 % |

##### Item 2: Age

**Table 6: Students' Age**

| <b>Age</b> | <b>N</b> | <b>Percentage</b> |
|------------|----------|-------------------|
| 20         | 50       | 28.40%            |
| 21         | 80       | 45.45%            |
| 22         | 24       | 13.63%            |
| 23         | 8        | 4.54%             |
| 24         | 8        | 4.54%             |
| 25         | 2        | 1.13%             |
| 30         | 2        | 1.13%             |
| 36         | 2        | 1.13%             |

The results indicate clearly that the female sex over populates the male sex. It is a situation that characterizes the Department of English for many years ago. So, there is no newness, and this fact can be attributed to the desire among girls to study foreign languages more than boys who may have more inclinations toward scientific fields of study.

Homogeneity; however, is to be observed in age with an average age of 21 among 45% of the total population. The remaining students have the following ages 20, 23, 24, 25,



30 and 36 respectively. The obtained results are important, as they are indicators of the homogeneity of the sample, in terms of gender and age.

## **Section Two: Language Learning and Intercultural competence.**

### **Item 3**

#### **Q3: According to you, culture means:**

- a-** Society's literature, art, history and geography.
- b-** Society's traditions, beliefs, values, attitudes, ways of thinking and behaving.
- c-** Both of the above.
- d-** Other meanings. Please, specify.

**Table 7: Students' Understanding of Culture**

| <b>Option</b> | <b>N</b> | <b>Percentage</b> |
|---------------|----------|-------------------|
| <b>a</b>      | 08       | 04.54 %           |
| <b>b</b>      | 44       | 25%               |
| <b>c</b>      | 124      | 70.45 %           |
| <b>d</b>      | 00       | 00 %              |

Having the majority represented by 70% of the sample choosing the second meaning given to culture, signifies a lot. Second year students attempted at identifying the nature of the concept, although it is one of the most difficult concepts researchers admitted their incapacity to limit the scope of its meaning. So, for them, it is not only Big C, but also small c. And this may also mean that literature has been implicitly identified as a component of culture. This fact will facilitate later the integration of literary texts in the course of culture. Next and with a rate of 25%, we have the category of learners who believe that culture is society's traditions beliefs, attitudes, and values. So, the unseen part of the ice berg, which has become the most dominant understanding of the concept, did not escape students' attention and many opted for

this kind of culture when defining the concept. And, this is a positive indicator of students' awareness of the meaning of such important concepts and how they link to the learning of English as a foreign language. However, and with a rate of 4%, we have students who still consider culture to be Big C. Though it is a small percentage, but it should not be overlooked, as it reflects some truth about the way culture was looked at in the past and even today in being a mere narration to history or analysis to great masterpieces in literature. These facts made of language and culture separate entities entailing a separate instruction for each.

#### **Item 4**

#### **Q4: Is culture related to language?**

**Table 8: Language and Culture Relationship**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 166        | 10        |
| <b>Percentage</b>   | 94.31 %    | 05.68 %   |

In this question, students' answers translate an awareness, shared by the overwhelming majority, of the intricate link that exists between "Culture" and "Language". This fact makes it impossible to consider one while neglecting the other. The remaining 5% of students who don't believe that language and culture are interrelated have their reasons. May be, it is the nature of the syllabus which seems to put more weight on courses that aim at teaching the language , such as grammar, writing, phonetics. Courses intended to the teach culture, however, are not accorded the same attention.

#### **Item 5**

To check the results obtained from the previous question and see if the respondents were telling some truth or making guesses only, students were further questioned about the possibility to learn language without culture.

**Q5: Is it possible to learn language without culture?****Table 9: The Possibility to Learn Language without Culture**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 42         | 134       |
| <b>Percentage</b>   | 23.86 %    | 76.13 %   |

As it is clearly seen from Table 9, again the majority of respondents denied the possibility to learn language without culture. And although, a small number of students represented by 23% believe in the opposite, this view can't be marginalized or regarded negatively as it reflects one of the most dominant views in foreign language teaching and learning, where language acquisition was regarded to be a mere linguistic competence to be achieved in the language. Communicative competence and later intercultural competence were not given the same importance in language teaching.

**Item 6****Q6: Which of the following is more important in/when learning a foreign language?****Table 10: The Most Important Aspect in Learning a Language?**

| <b>Response</b>     | <b>Grammar/Syntax<br/>Phonetics</b> | <b>History/ Lit/<br/>Art</b> | <b>Attitude/ Beliefs/<br/>Thoughts</b> |
|---------------------|-------------------------------------|------------------------------|--|
| <b>Participants</b> | 90                                  | 40                           | 42                                     |
| <b>Percentage</b>   | 53.40%                              | 22.72%                       | 23.86%                                 |

To discover students' priorities when learning a foreign language, they have been asked to choose among a set of language elements the ones they consider more important in learning the language. The obtained results indicate that the majority of students see in grammar, syntax and phonetics very important elements making any language, thus; they should be the primary focus, when learning the target language before one attempts to learn something else. In second and third positions, we have also students who believe that culture,

either big culture or small culture, are important to learn. And this view is represented by nearly the same proportion of respondents. Understanding the motivation behind these different preferences will be clarified in the next question.

### **Item 7**

#### **Q7: Justify your answer.**

Students who chose 'A' their reasons are as follows:

**1**→There is a common agreement among students as to the reasons behind their assumption with regard to what is more important in learning a language. Most share the belief that one should master the grammar, syntax and phonetics of the language in the first place, before one attempts to learn other things, such as culture either in its big or small form. According to them acquiring the linguistic competence of the language is a pre-requisite, for further acquisition of other elements of the language.

**2** →A second major reason given by many students is the benefit they reap from learning grammar rules, phonetics and correct syntactic structures. These, according to them, will give them the necessary language forms that will equip them with correct structures necessary for oral and written productions.

**3** → A third motive behind the necessity to learn language forms is to be able to produce correct utterances needed for further communication.

One has to consider these different views and take them into consideration, as they have solid foundation in theory. Many researchers believe that to develop intercultural communicative competence, one has first to possess some linguistic competence in the language. This truth will certainly influence the decisions to be taken before starting the experiment. In other words, the choice of texts has to take into account students' linguistic capacities, if one hopes to reach a certain cultural understanding, which will help them later develop their intercultural competence.

Students who see in Big C and small c very important to learn; have their reasons too, which can be summed up in the following:

1→The views of the students, who chose Big C and Small C, were not clear and they were unable to identify their true reasons, for example some said that it's important to know the history of the language before studying it, or that it is crucial to have some background knowledge of the specific culture.

2→ One view, however; seems to make sense, as it has a big relevance with what is said in theory. Effective communication in the language requires a certain cultural knowledge and competence. Another argument, which sounds convincing, is the one that links correctness of written and spoken language to some knowledge in the people's way of thinking, believing and behaving.

#### Item 8

**Q8: Are you given any courses containing a specific cultural content?**

**Table 11: Language Courses and Cultural Content**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 159        | 17        |
| <b>Percentage</b>   | 90.34 %    | 9.65 %    |

This question aims at checking students' awareness of the nature of the courses covered in the syllabus of 2<sup>nd</sup> year. The results, as clearly presented in table 11, indicate that most respondents acknowledge the existence of a course in culture. A minority, however; represented by 9% denied having any kind of instruction in culture. This denial of the existence of courses in culture can be attributed to their ignorance of what culture is and how cultural content looks like, or to their unwill to answer the next question.

**Item 9****Q9: Name these courses.**

To check the answers obtained from question 9, the students' who acknowledged the existence of courses devoted to the teaching of culture, were further questioned about the names of these courses and the results were as follows:

- CCL standing for Culture and Civilization of Language.
- Literature.
- SHS standing for Social Human Science.
- Tudors' history, trade unions, the industrial revolution.

The respondents succeeded largely in knowing, which course among the different courses they receive is/are intended to teach the target culture. Another course, which is believed to be a course in culture, is literature. Although, it sounds to be a wrong guess, but in reality, it reflects an important fact which proves the tight link that exists between culture and literature. Therefore, the fear of introducing the new treatment based on the use of literature in the course of culture is being reduced.

The remaining suggestions, which resemble titles to some courses, seem not to deserve attention, but in fact are a reflection to some truth regarding the content covered in this course.

**Item 10****Q10: Do you like these courses?**

**Table 12: Students' Likes and Dislikes of Culture Courses**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 80         | 96        |
| <b>Percentage</b>   | 45.45 %    | 54.54 %   |

In an attempt to discover learners' attitudes towards these courses, they have been asked whether they like them or they don't. The results demonstrate a slight difference

between the likes and the dislikes. Those who have shown a negative attitude toward these courses are representing 54% of the total sample; whereas, those who were more positive are making only 45%. Despite the slight difference, having more students less interested in the course, leads us to look for the reasons, before starting the experiment, so that we become aware of them and get prepared to any outcome that may result from this negative attitude.

### **Item 11**

#### **Q11: If your answer is yes, say why?**

In order to discover the motive/s behind the positive attitude of the remaining students, space was allowed to say more about the reasons behind their attitude. Thus, we obtained the following arguments:

1. These courses help us in understanding native speakers.
2. They provide important information about the target culture, which is necessary for future interaction with the people from this culture.
3. Teachers of these courses are good teachers.
4. These courses contain important information about the people who speak English, the way they live and how they developed throughout history.
5. These courses cover a lot of aspects of the target culture, such as history, literature, religion, traditions.

### **Item 12:**

#### **Q12: If your answer is no, is it because?**

- a- Their content is not important.
- b- Their content is not interesting.
- c- Their content is difficult.
- d- You can learn English without these courses in culture.

**Table 13: Reasons behind Students' Dislike of Courses in Culture**

| <b>Response</b>     | <b>a</b> | <b>b</b> | <b>C</b> | <b>D</b> |
|---------------------|----------|----------|----------|----------|
| <b>Participants</b> | 28       | 12       | 48       | 08       |
| <b>Percentage</b>   | 29.16 %  | 12.5 %   | 50 %     | 8.33 %   |

Various reasons are behind the dislike, which was openly expressed by 96 students, but it seems clear that the major reason expressed by 50% of the respondents lies in the difficulty of the content of this course, something which resulted in its rejection. Thus, a careful selection of course content, which should meet students' level, is required; otherwise, the course will be looked at negatively.

A second major reason for 25% of students is the belief that learning English successfully does not require the learning of some cultural content. This belief, in fact, can be a reflection to some old views regarding language learning which considered successful language learning synonymous to a successful acquisition of the linguistic aspects of the language, such as grammar and syntax.

Another reason is the boring content of these courses. Again, this factor should not be neglected or less considered when deciding for the course content. Answering learners' needs and interests should be a priority for the teachers and course designer.

Other reasons representing the views of the remaining 8% of the sample can be summarized in the following points:

- These courses are not really depicting the target culture. They are just courses in the very early history.
- The courses are not presented in a satisfactory way.

So, one can conclude that course content and teaching method/s and may decide for the whole learning outcomes.



### Section Three: Reading, Literature and Culture Teaching

After gathering important information which concerned students' attitudes towards culture and culture teaching, in this third section, focus will shift to another element of similar importance. Thus, in this part of the survey, we will discover students' attitudes towards reading, literature, the teacher of culture and the teaching methods to culture.

#### Item 13

**Q13: Has the teacher of culture helped you learn some cultural content?**

**Table 14: The Teacher of Culture and Culture Teaching**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 106        | 70        |
| <b>Percentage</b>   | 60.22 %    | 39.77%    |

In the first question, students were questioned about their teacher of culture, and to what extent he/she was able to teach them culture. And as figures in Table 14 demonstrate, the majority represented by of 60% recognized their teacher'/(s) capacity to transmit cultural knowledge to them; while 39% believed differently and complained from their teacher'/(s) incapacity to do so. The obtained results should lead us towards discovering the source of such beliefs, so that we can avoid drawing simplistic and subjective conclusions about teachers' capacity to teach the target culture.

#### Item 14

To unveil some truth about the reasons that drove some students believe that their teacher/s is/are incapable of teaching culture; they have been asked the following.

**Q14: If your answer is no, is it because?**

- a-** The teacher does not belong to the target culture.
- b-** His knowledge about the target culture is limited.
- c-** The teacher is not using the appropriate way/s to teach that culture.

d- Other reasons.

**Table 15: Reasons behind Teacher's Incapacity to Teach Culture**

| <b>Response</b>     | <b>a</b> | <b>b</b> | <b>C</b> | <b>D</b> |
|---------------------|----------|----------|----------|----------|
| <b>Participants</b> | 16       | 06       | 26       | 22       |
| <b>Percentage</b>   | 22.85 %  | 8.57 %   | 37.14%   | 31.42 %  |

From Table 15 one can see that about 26 of the respondents attribute the teacher's/(s) incapacity to teach culture to the teaching method/s. Thus, adopting the appropriate way/s and teach culture or any other aspect of language may decide largely for the learning outcomes. Therefore, it is not only the content that should matter, but also how to make this content of access to learners.

On the other hand, 31% of students identified other reasons, which can be summarized in the following points: First, the nature of content which seems to be responsible on the difficulty they have with the course. Being irrelevant sometimes and history-specific at other times, culture courses tend to lose their significance in foreign language classrooms. Add to this is the teacher who, according to them, tend to forget about their learning abilities, which are not equal. And this is an important fact that warns both teachers and educators, to take into consideration students' level before any decisions related to course content and teaching method are taken.

Having the teacher at the center of the issue, a considerable number of students believe that not belonging to the target culture may be the cause to the teacher's incapacity to transmit a certain cultural content to them. And, while the opposite can't be proved, there was a lot of debate about this issue, and the common view denied the condition of being a native speaker to be able to teach culture to EFL learners successfully. But, if non- native teachers' knowledge in the target culture is limited, they may not be able to teach effectively the target culture to their students, a fact stated by 8% of the respondents.

**Item 15****Q15: If your answer is yes, explain how?**

In this question, the participants who responded positively to the role of the teacher in transmitting cultural knowledge were further asked to clarify better their views and explain why they evaluated their teacher(s)'s performance as being successful, thus their answers were as follows:

- He/she gives a lot of information about the target culture.
- He/she explains the course in easy and nice ways, which allows and enables them imagine things and live them.
- He/she makes them feel that, by the end of each course, there is something new to be learned.
- He/she has unlimited knowledge about the target culture.
- He/she uses the new technologies, such as the internet.

Observing how students justified their positive attitudes towards their teacher's role in teaching culture, one can easily realize that two major factors helped in shaping them, and these were: teaching methods and prior knowledge about the target culture. Many have shown satisfaction, when the information is simplified to them and presented in attractive ways. This, according to many students, has facilitated the assimilation of knowledge in non-threatening environments. Therefore, there will always be a positive response to what is given to them. Knowing these facts warns teachers to think of their teaching strategies that should meet their students' needs and respond to the conditions dictated by different teaching contexts.

**Item 16****Q16: Are you given any reading material in the course of culture?****Table 16: Reading in the Course of Culture**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 122        | 54        |
| <b>Percentage</b>   | 69.31%     | 30.68%    |

Putting the assumption that providing students with a specific kind of reading material in the course of culture would help in acquiring better cultural knowledge and developing students' intercultural competence, prompts us to obtain some facts about reading in general and reading literature in particular. Therefore, we started this inquiry by asking the participants, if they have been provided with any reading material in the course of culture. Figures in Table 16 demonstrate that 69% of the students did not deny that they are constantly given some reading materials in this course, while about 30% denied this.

**Item 17**

Being provided with reading materials does not necessarily mean, reading them, thus we decided to check this truth by asking the same students, if they read what they are given or they don't.

**Q17: Do you read them?****Table 17: Students' Reading of the Selected Readings**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 94         | 28        |
| <b>Percentage</b>   | 77.04%     | 22.95%    |

The obtained results indicate that 77% of the participants are taking seriously these reading materials, while 22% are not. In both cases, it is important to know why are they being taken into consideration by some and neglected by others.

### Item 18

**Q18: if your answer is yes, is it because:**

- a- You like reading ?
- b- You understand better when you read something related to the course of culture?
- c- You are obliged to read either by the teacher or by an exam requirement?
- d- Other reasons ?

**Table 18. Reasons behind Students' Positive Attitudes towards Reading**

| <b>Response</b>     | <b>a</b> | <b>b</b> | <b>C</b> | <b>D</b> |
|---------------------|----------|----------|----------|----------|
| <b>Participants</b> | 16       | 40       | 38       | 00       |
| <b>Percentage</b>   | 17.02 %  | 42.55 %  | 40.42 %  | 00 %     |

In response to this question, we discovered that students read what they are given because of either external motives or internal ones. To have a good understanding of the course content, or because of some compulsory classroom activities or test requirement, seem to be the driving force that pushes many to read. Reading out of some external forces may lose the activity its enjoyment, and turn it into an obligatory task, which has to be accomplished willingly or unwillingly. Thus, the enjoyment of the reading activity has been limited to only 17% of the total number of the reading population. One can simply conclude that reading, which is believed to be the cheapest and easiest way to the target culture, is not really that enjoyable activity, even to those who read. What is behind this attitude is not yet clear, and attempts to have more facts about it will be in the next question.

**Item 19****Q19: if your answer is no, is it because:**

- a- You do not like reading?
- b- The selected readings do not satisfy your taste in reading?
- c- The selected readings contain difficult language?
- d- The selected readings contain unfamiliar meanings?

**Table 19: Reasons behind Students' Negative Attitudes towards Reading**

| <b>Response</b>     | <b>a</b> | <b>b</b> | <b>C</b> | <b>D</b> |
|---------------------|----------|----------|----------|----------|
| <b>Participants</b> | 04       | 10       | 06       | 08       |
| <b>Percentage</b>   | 14.28%   | 35.71 %  | 21.42 %  | 28.57 %  |

Figures in Table 19 show clearly to the reader that the reasons behind students' negative attitudes towards reading vary from one to another. For some, it is a matter of taste. So, not meeting students' taste in a reading, plus the unfamiliar meanings embedded in texts are the main reasons that forced them to simply fear and avoid reading. For others, it is difficulty of language which makes an obstacle to them. And for some other, they don't read because they don't like reading in itself. Although the number of students who hold negative attitudes towards reading is limited, but still attempting to change this negative attitude and try to find the adequate remedies to it should be a priority in this research. Therefore, we believe that an appropriate selection of the reading material, which takes into account students' tastes, needs and levels, is necessary if one hopes to making of reading a useful strategy to enhance students' understanding of the target culture and develop their intercultural communicative competence in learning English as a foreign language.

**Item 20****Q20: When you are reading, do you think you:**

- a- Are learning things related to language?

- b-** Learning things about the target culture?
- c-** Both of the above ?
- d-** None of the above ?

**Table 20: Reading and the Type of the Acquired Knowledge**

| <b>Response</b>     | <b>a</b> | <b>b</b> | <b>C</b> | <b>D</b> |
|---------------------|----------|----------|----------|----------|
| <b>Participants</b> | 28       | 08       | 58       | 00       |
| <b>Percentage</b>   | 29.78%   | 8.51 %   | 61.70 %  | 00 %     |

The majority of 58 represented by 61% students confessed that when they are reading, they realize that they are learning things that relate to both, language and culture. And this is encouraging if there is truth in it, as it reflects the reading capacities of the students who are aware of the kind of the acquired knowledge, thus the risk of introducing challenging reading materials in the course of culture can be taken with less fear and hesitation.

28 respondents, however; have simply stated that what they learn from reading is basically language- specific. These students believe that the linguistic side of the language is what matters for them, as it is expected to enable them acquire the necessary language forms and structures needed for communication. Thus, they tend to ignore the fact that language is loaded with meanings, which are culturally determined, and having access to those meanings determines largely their future use for successful communication in the target language.

### **Item 21**

**Q21: Does literature make part of the reading selection?**

**Table 21: The Inclusion of Literature in the Readings**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 26         | 96        |
| <b>Percentage</b>   | 21.31%     | 78.68%    |

When students were further asked, if literatures makes part of the different readings, nearly 80% of the students stated in clear terms that there is not any kind of literature in what they are given. This fact will be of a great help to us, as we are trying a new treatment based on literature, and our subjects have no previous experience with literary texts. So, we shall work with students who are neutral toward literature.

### Item 22

#### Q22: What kind of literary texts do you prefer to read?

- a- Narratives (short stories or novels)?
- b- Poems?
- c- Plays?
- d- Essays in politics, economy, etc?
- e- Other types?

To discover the kind of literary texts that satisfy students' tastes in reading, the participants were asked about the type they prefer most, and the results were as follows:

**Table 22: The Preferred Type of Literary Texts to Students**

| Response     | A       | B      | C      | D      | E      |
|--------------|---------|--------|--------|--------|--------|
| Participants | 126     | 22     | 10     | 16     | 06     |
| Percentage   | 71.59 % | 12.5 % | 5.68 % | 6.81 % | 3.40 % |

The results show that the majority of 126 out of the total number of 176 of respondents have a preference towards narratives, either short stories or novels. Attraction towards narratives is not surprising, as this literary genre has the characteristic of being a reflection to real life and a mirror to all that pertains to humanity. So, one can be taken to the world of fiction and share characters their daily life and experiences. Therefore, this kind of literary texts should be considered, when making the selection for the experiment. Poetry seems to be



interesting too to 12% of the total percentage. Though not easy to read and understand, the language of poetry is deep and conveying. It transcends all cultural boundaries and reflects common human issues and experiences. Plays and essays are not the preferred type to many and only few respondents opted for them. Having diversity in reading tastes is a positive point and it should be explored by trying to cover the maximum of types and satisfy all tastes, but also try to make students adapt their tastes to all types.

### Item 23

**Q23: Do you think that what you read is:**

- a) A Representation of the Author only?
- b) A reflection to the author's culture?
- c) A mere work of art?
- d) All of the above?

Whether students are aware of the true nature and significance of what they read in English or not, remains unclear. Because having this kind of awareness would certainly alter many of their negative attitudes towards literature and give them the necessary motivation to read and discover the other, as long as other ways are not accessible to all. And in response to this question, the results were as follows:

**Table 23: Students' Awareness of the Significance of Literature**

| <b>Response</b>     | <b>A</b> | <b>B</b> | <b>C</b> | <b>D</b> |
|---------------------|----------|----------|----------|----------|
| <b>Participants</b> | 16       | 48       | 26       | 86       |
| <b>Percentage</b>   | 09.09%   | 27.27 %  | 14.77 %  | 48.86 %  |

The majority of respondents consider that any literary work is not only a work of art, but also an identity card to its author, and to the culture he belongs to. These results are positive as they can be indicators to students' future behavior with the texts, which they will be given during the experiment. In a second position, we have those students who consider

any written work a mirror to the culture of its author only. And this is also a good answer, as any work of art is not only a representation of the author only, but of his/her culture.

#### **Item 24**

**Q24: When you discover new ideas or new ways of behavior in what you read, do you accept them?**

**Table 24: Reading Literature and Students' Acceptance of Cultural Differences**

| <b>Response</b>     | <b>Yes</b> | <b>No</b> |
|---------------------|------------|-----------|
| <b>Participants</b> | 114        | 62        |
| <b>Percentage</b>   | 64.77 %    | 35.22 %   |

Tolerating and accepting new ways of thinking and behaving is the view shared by the majority of participants. Only a small percentage of 35% stated the opposite. Responses to this question will help in achieving a primary objective in this work. Tolerance towards other cultures allows the development of intercultural communicative competence and an effective learning of the foreign language. But, in order to have a deeper understanding of why it is possible for some to accept new ideas and new ways of behavior, while it is not possible for others, participants were asked to justify their views.

#### **Item 25**

**Q25: Justify your answer.**

The students who have shown readiness to accept and tolerate ideas and ways of behavior pertaining to the target culture justified their attitude as follows.

- 1) Each society has its specific culture which entails specific traditions, ways of behaving and thinking. Therefore, it deserves to be respected.
- 2) Accepting difference stems from the desire to know and discover the other culture only. It is a matter that does not transcend the borders of knowing the other, and it does not mean to be or behave like him.

3) Discovering the other culture should be a responsible act that results in a responsible behavior of accepting what can be accepted in the norms of native culture, and rejecting what deserves to be rejected.

4) Reading is a task that requires from readers an open mind and spirit.

All these arguments are demonstrating are reflecting an important awareness and a mature thinking from students, who did not show any radical or extremist thinking towards the other culture. Most have recognized the fact that being different does not mean exclusion, but respect and acceptance. Yet, knowing the opinion of the supporters of difference is not enough. We should also try to discover why 35% of participants are not ready to tolerate things which are different from their native cultures.

Those who hold the opposing view justified their position using the following arguments:

- 1) The target culture may influence easily those who have weak souls and hearts.
- 2) Not every piece of literature is good to read.
- 3) It is not possible to know everything about the target culture from reading only. Unless one lives in it, one cannot accept everything from the language used in literature.
- 4) They are so different to be accepted. They allow strange behavior like allowing homosexuality or killing for a trivial reason, and giving freedom to everything. One of the students said: *“For them, to err is human”*.
- 5) Some of their beliefs go against Islamic beliefs and religion.

From these views, one can deduce how it is difficult to try to play on someone's religious beliefs. Religion is one of the most dangerous zones one has to avoid. Many students have explicitly stated that their religious beliefs do not allow reading things that go against them (it seems easy for many to get influenced by what they read). Other students, who were in the same direction, believe that in some readings they discover strange thinking and

behaving, which is justified by theories about human nature and freedom. Consequently, one has to bear all these opinions in mind, when making any text selection. Because, even if this group is not making the majority, still it has to be respected. The ultimate goal from introducing literary texts is to try to change such kind of thinking by promoting a zone of interculturality, and this is feasible only if all are prompted to understand differences between cultures and accept them. Acceptance should not mean to them behaving in a native-like manner.

### **Item 26**

**Q26: Is it easy or difficult for you to live in a different culture?**

**Table 25: Students' Readiness to Live in a Different Culture**

| <b>Response</b>     | <b>Easy</b> | <b>Difficult</b> |
|---------------------|-------------|------------------|
| <b>Participants</b> | 50          | 126              |
| <b>Percentage</b>   | 28.40%      | 71.59%           |

To check the degree of honesty in students' answers to the previous question, and see whether they have shown readiness to accept and respect the other, who is different from them, because they are truly convinced, or they have reacted that way to satisfy the researcher's quest for such kind of response, the same students were led through another question to provide the same information, but through a different question. So, they have been asked if it is possible for them to imagine themselves in a different culture. The results as shown in Table 24 indicate the difficulty to do so, by the majority of participants. This is in comparison with 28% who stated the opposite. Living in the target culture is not a threat, since discovering the other from the readings only, does not entail a direct contact.

**Item 27****Q27: Justify your answer.**

In this question we will try to discover the source of fear and the source of ease. Thus, the students who responded negatively came with the following arguments:

- 1) Getting along a new culture and new people is not that easy, and may result in losing one's native culture.
- 2) Living with other people who are different in thinking and behaving means adapting to their culture which is a difficult process.
- 3) The sense of belonging obliges to protect one's origins and defend them against any change or influence coming from foreign culture. Examples of such utterances is the following:

“I can't live in a place, I'm not belong to”, (this is a student response without modifications).

“Nothing can be compared with home and family”

- 4) Differences are many, and it is possible to tolerate some differences, but not all.
- 5) Ignoring a lot about the way they think and behave makes it difficult to live with them. Especially when it comes to religious matters. Being Muslim and living in a non-Muslim culture is not always possible.
- 6) Changing one's culture is a difficult process. “Acculturation”. Some have said:

*“I don't think I can manage to live with things I'm not used to”*

- 7) Fearing the consequences of being in a new culture. One said:” to be and to live in a different culture is difficult, that means to restart your life from the beginning with new actions and new results”.
- 8) Getting used to a new culture requires too much time.

From these views, one can clearly see that losing one's identity, religion and family at the expense of a different culture seems to be the most common fears that prevent most from even thinking of being in another culture. Therefore, responsibility to change such beliefs and raise the necessary awareness among learners of English is a difficult one. Students must be made aware that one can keep with his/her native culture, while at the same time coexist with different people from a different culture.

The participants, who did not show such kind of fears, have also their views, which can be summarized in the following points:

- 1) It is necessary to discover new things in life as it is always changing, even our native culture is changing and we have to get adapted to the changes.
- 2) All that is needed is to learn the way they think and behave and to interact with them in their daily life.
- 3) Adapting oneself to the new culture necessitates time only.
- 4) Curiosity is enough to make me have to desire to discover and live other experiences and this is possible if one interacts with other cultures and try to make cultural exchange. "*We learn from them and they learn from us*" as one said.
- 5) Adaptation depends on the personality of the person.

## **Conclusion**

Information obtained from the questionnaire demonstrated that many students are not ignorant about the true substance of culture and the objectives sought of culture teaching. And this is an important fact, as it helps in determining the kind of students on whom the treatment will be tried. Also, having this kind of awareness will certainly give shape to a positive environment, where the researcher can work without fearing a rejection of what will be introduced during the experiment, and which is expected to foster students' intercultural communicative competence.

The majority of students did not deny the tight link that exists between culture and language, although their expectations from the culture course were linguistic in the first place. Culture teaching, which aims at developing a different kind of competence, ICC should become also a target for them.

Results have also shown a desire among many students to have audio visual aids in learning culture, something that reflects the role that the new technologies are playing in the teaching of foreign languages. This, however; never denies the appeal that the printed word has among many students who recognized the significant role that such kind of authentic material has in teaching language and culture.

Despite the fact that many have recognized that they have been provided with different readings in the course of culture, many have confessed that they rarely take them seriously. The reasons varied from one student to another, but the most common ones turned around text selection, where many criteria related to it are not taken into consideration.

Most students have shown preference towards fiction. Being close to human issues, enjoyable to read, easy to understand and rich with authentic language use, are according to many students the prime features, which make of narratives (novels or short stories) their preferred type of readings. This truth, however, should not mean that other literary genres are to be marginalized when a selection it to be made. On the contrary, reading tastes must be familiarized with the different literary genres.

Students' attitudes towards the target culture, which seems to be negative, need to be changed. Their fears from losing their culture and be caught in strange ways of thinking and behaving should be altered and students must understand that knowing the other who is different from them never means becoming like him. Understanding and acceptance should make part of the objectives sought from culture teaching

## **Chapter Five**

### **C.II. Teachers' Questionnaire**

#### **Introduction**

In the students' questionnaire, the main objective was to conduct a survey that would provide necessary data for the experimental design. These concerned mainly their attitudes towards the course of culture, the teacher of culture and culture itself. However, students' opinions and views are part of the issue, teachers make a second important part and to get a clearer image, we need to discover their attitudes, views and opinions of a different which are of immediate concern with the issue under investigation. Teachers' feedback will certainly remove some ambiguities in the students' views, and be proof to deny or to ascertain some facts stated earlier by students or teachers' themselves.

#### **C.II.1 Description of the Questionnaire**

The questionnaire is a twenty-seven item questionnaire divided into three main sections. Each section targets specific data necessary for the present work. In section one, teachers' background will be provided to the reader, and it includes their gender, age and teaching experience. Information obtained from this section will shed light on important facts to be used later for the interpretation of results.

Section two, however, targets specific details that relate to culture and culture teaching. Answers to the different questions in this section will provide important facts about learners, about course content and teaching objectives.

Finally, the last section targets the heart of the issue which is the teaching of culture using literature. Information obtained from this section will certainly reveal a lot before starting the experiment. The contributions of teachers is of immense importance as it will serve the researcher clarify and add to what he already knows, and help in taking decisions before starting the experimental study.



## **C.II.2 Administration of the Questionnaire**

The questionnaire is administrated to a sample population of teachers of English at the Department of English, Batna 2 University. The total population of teachers is 108, but this investigation will be conducted on a sample only, not because the number of teachers is too large to the extent of making the study impossible, but because the objectives of the investigation require a specific selection from the total population.

Since our purpose is to show, describe and determine some facts about culture and the teaching of culture, the questionnaire will be directed to teachers of culture courses. Different names are given to courses in culture but, basically CCL or “Culture and Civilization of Language” in addition to Studies of Texts in Civilization the two main courses students at the department of English receive under the new LMD system. Students have instruction in these courses for the three years of license “L”. The total number of teachers of culture is twelve, a small number compared to the total number of teachers. Therefore, the investigation will be conducted with them all.

Most of the questionnaires were handed to the concerned population, but some have been emailed. Getting back their feedback was not difficult, as the majority has shown cooperation and has responded to the questionnaire in a short time. Therefore, they enabled us to collect the necessary data for analysis and interpretation.

## **C.II.3 Discussion of Results**

### **Section One: Teachers’ Background Information.**

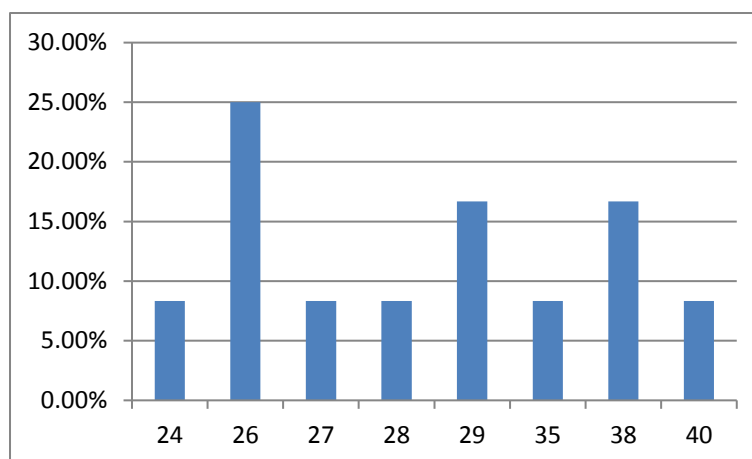
**Item 1: Gender****Table 26: Teachers' Gender**

| <b>Option</b> | <b>Percentage</b> |
|---------------|-------------------|
| Female        | 83.33 %           |
| Male          | 16.67 %           |

It seems clear that the female teachers make the majority in the sample of the study, Male teachers, whose role in teaching English to the students of English at the Department of English cannot be underestimated, had been dominated by the female gender. And this is not specific to our department, or university or even our country, where education is considered the best job for a woman, and certainly, women proved to be competent like men not only in teaching, but in other domains as well. Many female teachers of English have excelled and proved very capable of teaching the language. Their potential plus their passion for the job and patience in doing the job made of them successful teachers.

**Item 2: Age****Table 27: Teachers' Age**

| <b>Age</b>        | 24    | 26  | 27    | 28    | 29     | 35    | 38     | 40    |
|-------------------|-------|-----|-------|-------|--------|-------|--------|-------|
| <b>Percentage</b> | 8.33% | 25% | 8.33% | 8.33% | 16.67% | 8.33% | 16.67% | 8.33% |



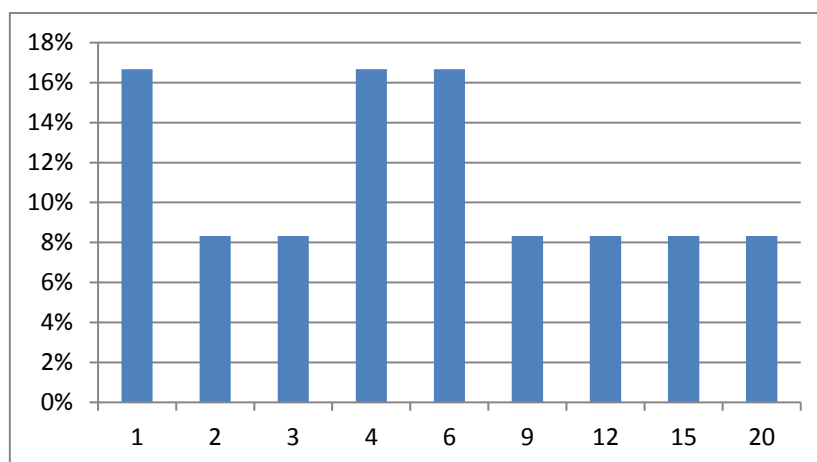
**Figure 4: Distribution of Teachers' Age**

Looking at the age of the participants, we can see diversity ranging from 24 to 40 years old will have significance in the present work. Having very young teachers indicates that age is no longer a determining factor of competence. It is rather the intellectual capacities of the individual that decides for his/her career. Teachers who start teaching at an early age have the necessary enthusiasm and physical capacities needed in hard jobs, such as teaching. Furthermore, we usually find young teachers with a constant desire to learn more about the profession and to achieve well in it. This; however, does not mean that older teachers lack the capacity or the will, but the more they grow older, the less they can give.

### Item 3: Teaching Experience

**Table 28: Teachers' Teaching Experience**

| Year/s     | 1      | 2     | 3     | 4      | 6      | 9     | 12    | 15    | 20    |
|------------|--------|-------|-------|--------|--------|-------|-------|-------|-------|
| Percentage | 16.67% | 8.33% | 8.33% | 16.67% | 16.67% | 8.33% | 8.33% | 8.33% | 8.33% |



**Figure 5: Distribution of Teaching Years**

The aim from asking this question is to see if the teaching experience of our respondents will help them in observing and evaluating their teaching, and, therefore; taking the necessary decisions when necessary or not. The varying ages of the respondents combined with varying length of their teaching experience, which ranged from one year, the shortest experience, to twenty years, the longest teaching experience. And it is usually taken for granted that the more experienced the teacher is, the better his teaching will be. Yet, this cannot be a general rule. Sometimes, it is possible to find less experienced teachers with remarkable potential for teaching, as it is also possible to find experienced teachers with a fixed vision of things, refusing to adapt or update their teaching to the requirements of the never-ending changing teaching circumstances. Moreover, we usually find teachers who have a limited experience in teaching ready to listen, understand, and then react positively to what is required from them. So, we will try to discover how the teaching of culture is seen by both the experienced and the less experienced teachers, and if it is experience that decides in taking the necessary measures and most adequate decisions.

**Item 4**

**Q. 4 Have you ever been abroad for a special training or a touristic journey?**

**Table 29: Teachers' Contact with the Target Language and Culture**

| <b>Option</b> | <b>Percentage</b> |
|---------------|-------------------|
| Yes           | 50 %              |
| No            | 50 %              |

Learning a foreign language is not an easy process. It requires a lot of practice and a continuous contact with the language. This contact can be direct in the native context of the language, or indirect through other mediums in the non-native contexts. And certainly, the advantage of being in direct touch with the language in its natural context would facilitate a lot of difficulties and eliminate a number of ambiguities that are usually encountered during the learning process. So, this question aims at discovering the impact of both formal and informal learning of the target language on shaping teachers' perceptions and views regarding the best ways to transmit the language to foreign language learners. Moreover, answers to this question will provide important data about how teachers look at culture and culture teaching, taking into consideration their experience with the target language and target culture.

**Item 5**

**Q 5: If your answer is "Yes", where have you been, and how much time you spent there?**

**Table 30: Teachers' Contact with the Target Language and Culture**

| <b>The Country</b> | <b>Length of the Training</b> |
|--------------------|-------------------------------|
| The U.S.A          | 3 weeks                       |
| England            | 20 days                       |
| England            | 20 days                       |
| China              | 4 years                       |
| Canada             | 2 weeks                       |
| Paris              | 10 days                       |

One can see clearly from the respondents' answers that from six teachers who were abroad for a period of time, only three had opportunity to be in the native context of the target

language. So, two have been in England the same period of time (20 days), and only one had a visit to the USA for nearly the same period (21 days). The other three teachers have been either in Canada, Paris or China. In these three countries, English is not the native language of the people. It is only a foreign or a second language.

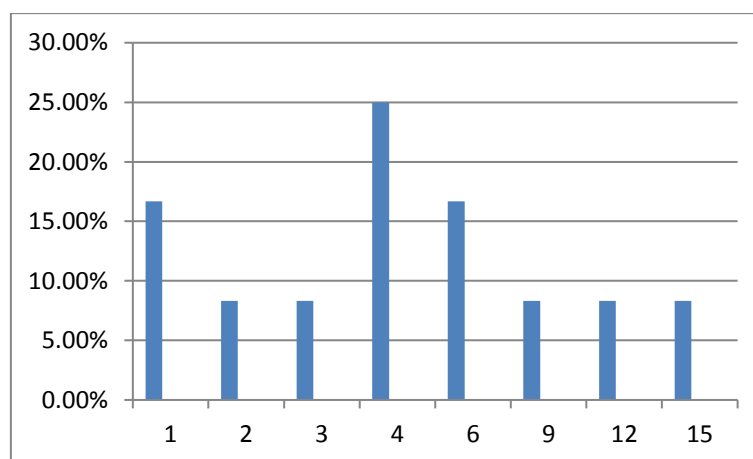
## Section Two: Language Learning and Intercultural Competence

### Item 6

**Q.6: For how many years you have been teaching Civilization courses?**

**Table 31: Teaching Years of Civilization Courses**

| Years of teaching civilization courses | 1      | 2     | 3     | 4   | 6      | 9     | 12    | 15    |
|--|--------|-------|-------|-----|--------|-------|-------|-------|
| Percentage                             | 16.67% | 8.33% | 8.33% | 25% | 16.67% | 8.33% | 8.33% | 8.33% |



**Figure 6: Teachers' Experience in Culture Teaching**

In response to this question, one can see that the majority of teachers have some experience in teaching civilization/culture courses that extends from one year to fifteen years. The teaching experience in culture courses may clarify many facts to be covered later in the investigation. For instance, a novice teacher won't perceive things and practice teaching in the same manner like an experienced teacher. Difference here, does not stand for good or bad quality teaching, but rather for the most adequate teaching strategies to be adopted and which are largely determined by the requirements of the changing teaching situations. So, when it

comes to the teaching of culture, it is important to know if experience in teaching civilization/culture courses can be a determining factor in teaching practices or not. And if the more experienced teachers and the less experienced ones have the same readiness to adapt their teaching to the needs of their learners, to the demands of the teaching situation and to the novelties and new practices in this domain.

### **Item 7**

**Q. 7 Is it possible to teach the target language without teaching the target culture?**

**Table 32: Teachers' Views about the Link between Language and Culture**

| <b>Option</b> | <b>Percentage</b> |
|---------------|-------------------|
| Yes           | 16.67 %           |
| No            | 83.33 %           |

The majority of respondents represented by 83% believe in the impossibility of teaching the target language by drawing borders with its culture. So, this view reinforces students' views regarding the tight link that exists between language and culture. These views from both teachers and students are positive indicators in the present work, since any attempt to teach culture via the medium of language, whatever is the kind of language to be utilized in this respect, won't be regarded negatively. The remaining 16% of teachers; however, hold different views and are convinced that the teaching of language can be pursued without the inclusion of culture in the process.

### **Item 8**

**Q .8 Is a course in civilization similar to a course in culture?**

Most know that courses in culture are among the new courses that have been integrated in the curriculum of the new LMD system. These courses are given different labels like CCL and ETC and they have been introduced to replace courses which existed in the decaying classical system like American Civilization and British Civilization. So, to see if

teachers who taught civilization courses for many years, and then found themselves teaching a course which seems similar but different at the same time from a course in civilization, have updated their teaching practices and content, or simply continued with the old practices. And in the same manner, we will try to discover if novice teachers are working with a new content and new teaching practices, or they are just following the path of their predecessors.

**Table 33: Teachers' Differentiation between Culture and Civilization**

| Option | Percentage |
|--------|------------|
| Yes    | 83.33 %    |
| No     | 16.67 %    |

From the above table, one can easily observe that the majority of respondents represented by 83% believe that a course in civilization is not similar to a course in culture. Only 16% think that no difference can be made between the two courses.

#### **Item 9**

##### **Q.9. If your answer is “No”, how are they different?**

To understand better the differences between a course in culture and a course in civilization, the participants were asked to show the dissimilarity that exists between the two courses and their answers were as follows:

- Civilization is broader and culture is only part of it. When teaching civilization, history, politics, religion and geography, economy and culture can be referred to.
- Civilization could never exist without culture, whereas culture could perpetuate without civilization.
- The teaching of culture can be done without referring to history. Whereas teaching civilization is broader.



- Civilization is considered to be a big culture; therefore, its scope is not confined within the walls of culture only. But, it includes diverse areas like history, fine arts, economics and politics.
- Culture is considered part of civilization.
- Teaching civilization is limited to a specific type of culture which is “Informative culture”, whereas teaching courses in culture includes teaching “behavioral culture”.

From the ten teachers who stated clearly that a course in culture cannot be similar to a course in civilization, only six of them clarified their views. The remaining four respondents did not come with any explanation. So, it is either due to their incapacity to explain in clear terms the difference, although they know it exists, or simply they did not want to write more.

From the different explanations provided, many were in common. There was agreement that civilization is a broader concept and culture is only part of it. Therefore, the teaching of civilization might include the element of culture; however, the teaching of culture does not necessarily mean referring to all that constitutes civilization. Moreover, in one of the arguments, the respondent added an important detail about what constitutes culture, by identifying the element of behavioral patterns. Therefore, distinguishing indirectly Big C and considering it to be equivalent to civilization and Small C, which is according to them, culture only.

All these views are a reflection of the teachers’ awareness about the complexity of the issue and the difficulty of the task that is awaiting them. Knowing that the two terms are not equal, means also recognizing implicitly the teaching content and methodology will also be different.

**Item 10****Q. 10 Are students interested in this course?**

With regard to students' attitudes towards the course of culture, it was discovered earlier from the students' questionnaire, that more than half of the students stated in clear terms their dislike of the course. These negative attitudes would have been certainly observed or felt by teachers. That's why we asked the same question to verify the truth in the students' answer.

**Table 34: Teachers' Opinion about Students' Interest in the Course of Culture**

| <b>Option</b> | <b>Percentage</b> |
|---------------|-------------------|
| Yes           | 33.33 %           |
| No            | 66.67 %           |

So, in fact, what was stated earlier by students about their dislike of the course is confirmed by 66% of teachers, who did not hide the bitter truth of the negative attitudes that learners of English have towards the course. Yet, one should, at least, try to discover some of the reasons lying behind this fact. Therefore, the same participants were further questioned about the possible factors behind this attitude.

**Item 11****Q11. If the answer is "no", is it because they see the course?****Table 35: Teachers' Explanation of Students' Negative Attitudes**

| <b>Option</b>   | <b>Percentage</b> |
|-----------------|-------------------|
| Not important   | 25 %              |
| Not interesting | 25 %              |
| Difficult       | 25 %              |
| Other reasons   | 25 %              |

In an attempt to identify some of the possible factors that helped in shaping students' negative attitudes toward courses in culture, teachers have been asked to identify among a set of suggested reasons the most likely reason(s), and the results as presented in table 10 demonstrate that there is no agreement on one common reason.

Therefore, not having interest in the course, because it makes no significance or importance to the students is according to 50% of respondents, the major cause that resulted in the negative feelings towards this course. Difficulty of the course content is also according to 12% of teachers another strong reason. And this fact should not be minimized or not considered seriously, as learning is a step by step process, where a match must be established between the level of the learner and the degree of difficulty of the taught content. Difficulty of content can be met differently by different types of learners. So, it can be challenging to some learners, who may find in it the stimulus to achieve successfully, other learners may find it challenging to the point of deciding to give up.

The remaining 37% of participants consider other reasons to be behind the situation, and these were as follows:

- The course requires the students to be active and involved in many activities such as reading, researching...etc.
- Some students consider the course difficult to assimilate and master for exams.
- The majority of students consider the concepts of the civilization course difficult to understand. In addition, they are always complaining about the nature of the course content, which purely resolves around historical facts. (Perhaps that difficulty faced by students stems from the difficulty of understanding history itself).

From these view, we conclude that teachers attribute the negative attitudes of students to the students themselves who are showing no active behavior or desire to learn or try to cope with the course's content, either it be easy or difficult. Also, not being able to perceive the

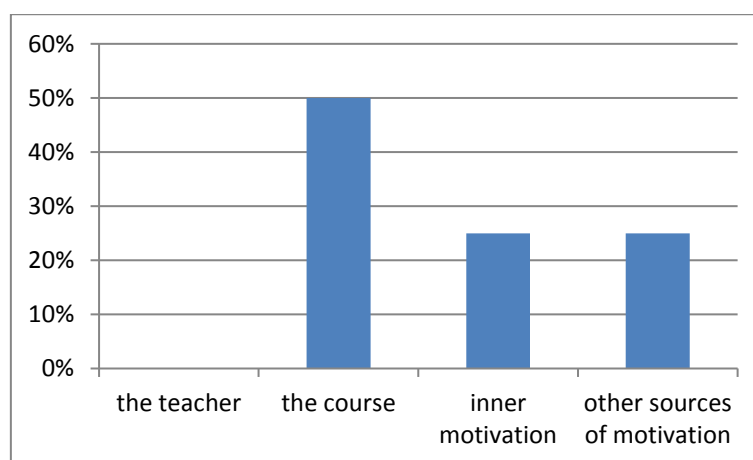
significance in the course, which should be far from any assessment requirement, adds to the difficulty in assimilating its content. Moreover, the nature of the course's content poses another obstacle to the students. The focus on pure historical details may detach the course from the objectives for which it had been designed.

### Item 12

**Q 12. If your answer is “yes”, what do you think the source of their motivation is/are?**

**Table 36: Teachers' Explanation of Students' Positive Attitudes**

| Option                      | Percentage |
|-----------------------------|------------|
| The teacher                 | 00 %       |
| The course                  | 50 %       |
| Inner motivation            | 25 %       |
| Other sources of motivation | 25%        |



**Figure 7: Sources of Students' Positive Attitudes**

Teachers, who have shown different and more optimistic views about learners' interest in the course, link it to the course content in the first place. And this confirms what was already stated by the first group of teachers who believe that nature of the course content plays a major role in drawing an unattractive image about it, especially when the main content turns around history only. Therefore, deciding about the course's content is an important step

to take before further steps are to be taken. Content should meet the course objectives and learners' needs and interests. And failure to do so will have negative consequences on future learning outcomes.

Inner motivation is according to 25% of respondents the source of interest in the course. This motivation works like an inner force that drives many towards success. So, realizing self-satisfaction from acquiring knowledge is enough, and this category of learners is generally not in need to external forces to push them to learn. Yet, certainly this inner motivation is reinforced by other factors that exist outside the learner. According to one of the respondents; learners are interested in being successful when communicating in English and prepared for future career needs, such as a job requirement. Another teacher sees in the media an influential factor that makes students curious to know and learn about others' civilizations and cultures.

### Item 13

#### Q. 13 In teaching culture, are you dealing with a specific cultural content?

Course content, according to many teachers is very important in determining learners' attitudes towards a course in culture. So, through this question we aim at knowing what teachers are exactly focusing on when teaching culture, and if they have a specific content to focus on. The answers were as follows:

**Table 37: Teachers' Choice of Culture Course Content**

| Option | %       |
|--------|---------|
| Yes    | 58.33 % |
| No     | 41.67 % |

58% of the respondents denied working according to a specific cultural content, while about 41% affirmed to follow a specific course content whose major lines are to be identified in the next question.

**Item 14****Q. 14 Can you briefly identify the major axes of the course content?**

Course content centers on the following axes:

- Location, population, history, education, system of justice, government, economy, housing, special occasions, attitudes, values, behaviors, and patterns of identity.
- American customs and traditions, American etiquettes, American attitudes and beliefs.
- The history of the UK (the different dynasties, the religious life) the composition of the 4 countries.
- A historical and a political introduction to American and British civilization. In addition to social and cultural topics.
- Behavioral culture as well as achievemental culture (a term used by one of the teachers and which may stand for Big culture).

A combination of both Big Culture and Small culture is to be observed in most of the content dealt with by these teachers. Yet, no agreement is to be found on which civilization and culture to teach. So, for some it is the culture of the United Kingdom, and for others it is the United States, but still for others it is the civilization and culture of both the UK and the US. Moreover, still a category of teachers sees in history a basic element that enables students know better any country and its people. Therefore, diversity is to be observed in the content of a course in culture. Whether this has been the outcome of the different visions of the course and objectives remains unclear for the time being and further details are needed.

**Item 15**

**Q. 15 When you teach about the target culture, do you try to show the differences between the students' native culture and the target culture?**

**Table 38: Teachers' Role in Showing the Difference between Native and Target Cultures**

| Option | Percentage |
|--------|------------|
| Yes    | 75 %       |
| No     | 25 %       |

Teachers who are not agreeing on the same cultural content to teach to their students, because of their different views about culture and also about the objectives sought from the teaching of culture, need to be questioned about the main strategy they follow when they teach a certain cultural content. Do they try to show from time to time to their students' differences between their native culture and the target culture, or their focus is simply the target culture? Obtaining facts from this inquiry is of immense importance, as it would help in knowing whether teachers of culture are targeting clear and specific objectives from their teaching or not.

The obtained results demonstrated that the majority of respondents represented by 75% are trying to teach the target culture with a constant reference to the native culture. This teaching strategy is necessary as it makes students aware of cultural differences between their native culture and the target culture and make these differences acceptable to them, as they may not understand or tolerate a different kind of behavior or a way of thinking which is different from theirs and unacceptable in their native culture. The remaining 25% of teachers who are teaching culture without drawing learners' attention to the similarities and differences that exist between their native culture and the target culture may have their reasons. So, it is either out of conviction or out of ignorance. Being convinced that teaching the target culture

does not need to be done from the perspective of the learners' native culture, teachers' main objective is to present a certain cultural knowledge about the target culture which won't affect the learning of the foreign language, a belief which dominated EFL teaching and learning theories for a long time. Learning a foreign language was always considered to be a mere linguistic competence to be acquired in the language. Not knowing the benefits to be reaped from teaching culture can be behind this negative attitude. Hence, it seems to be a shared responsibility of educational authorities to raise both teachers and learners' necessary awareness and make them respond positively to this dual perspective of the target culture, which helps largely in shaping future learners who are capable of seeing and valuing themselves and the other in this large world inhabited by different peoples and cultures.

#### **Item 16**

#### **Q. 16 Why is it important to show the cultural differences between the learners' native culture and the target culture?**

Trying to understand the pedagogical claim behind the teaching practice of the majority of teachers, who are not saving efforts in teaching culture with a constant reference to both the learners' native culture and the taught culture made us curious to ask about the reasons, thus we have been given the following arguments:

- Being aware of one's own culture is a fundamental step towards recognizing the necessity of preserving a culture which is considered as the stepping stone of one's heritage.
- It is important to avoid cultural shock or in other terms "betrayal linguistic"
- It is important for a better understanding. Also, we are not only forming students academically, but on the personal level too. They have to learn how to tolerate and respect others.
- Understanding culture is essential for the mastery of a language. Understanding the language makes it easier (possible) to understand the culture.



- To raise their intercultural awareness. This latter tremendously help learners develop their intercultural communicative competence.
- Knowing about other cultures makes students think critically about their own.
- It's for their knowledge. It's enjoyable for all people to see different customs, habits, and codes of behavior.
- As a non-native learner of a language, he/she must be exposed to both cultures and learn the differences between them, in order to keep his/her own and take the positive side of the other culture to create an effective citizen for the society.
- A language is part of culture, and to speak a language is also to know its culture, so they should be aware of the differences between their own culture and the other.
- They don't live alone in this world.
- They can integrate easily in the target culture and they can communicate with fewer handicaps.

Analyzing the different views of our respondents towards the integrality of showing the differences between the learners' native culture and the target culture, three major ideas define and unite all the arguments. First, according to many teachers, the simple fact that language and culture make one entity and that learning a language necessarily means learning culture, obliges instructors to make learners of the foreign language aware of their native culture and target culture to be able to develop a certain understanding that enables them to communicate effectively in the language and develop their intercultural communicative competence. Second, the academic formation of students should not be the only objective sought from teaching the language, it should be rather the preparation of citizens who are conscious of their existence in a large world inhabited by different peoples from different cultures, and this requires from them acceptance, respect and tolerance of and towards the other. And this, according to the third dominant view, should be the outcome of being aware

of one's native culture, and be ready to preserve it without the fear of appreciating the other culture.

### **Item 17**

**Q. 17 List some of the major objective you target by the end of each course, unit, or chapter?**

Some of the objectives that are targeted by teachers when teaching culture are the following:

- Improve the cultural awareness of students by comparing their native cultures and other cultures.
- Mastery of the course content by gaining an insightful understanding of the overall knowledge through developing critical skills.
- The development of language skills (writing, reading, speaking and listening).
- Making learners aware of all the tangible elements of the taught culture.
- Preparing learners to inquire into cultural elements.
- Enabling learners to construct an authentic cultural knowledge.
- Enable learners to get rid of stereotypes and prejudices.
- Learners will be able to reflect their own culture through the target culture.
- Learners will be aware of their own culture and the foreign culture.
- Learners will discover and examine all the beliefs that underlie particular behaviors generated by a particular social group.
- Learners will develop positive attitudes towards culture differences (accept, respect and appreciate).
- Learners will be ready to integrate positive qualities from other cultures into their own culture.
- Learners will flexibly mediate in an intercultural context.

- Expect learners to understand the what, how and why of the English culture.
- Enable learners analyze and debate some major concepts such as society, culture, political systems, philosophy, etc.
- Learn the positive side of the target civilization, and deal with such civilization with critical eyes and do not accept everything.
- Gain some historical literacy and be able to use what they learnt to debate and analyze.
- Know about a specific period in the history of the specific culture, and try to find a link between the previous knowledge and the new one.
- Look into the main cultural, social, religious and political changes that shaped the history of Britain.

Inquiring about teachers' objectives from teaching different cultural content has ultimately shed light on an important fact, which will be of a great advantage when executing later the experimental design. Having the majority of teachers sharing the belief that the teaching of culture transcends all immediate short-term goals enhances the efforts pursued through this study and which converge largely with the ones of the most concerned category of teachers. Therefore, if there are any fruits to be reaped from this research, it will be of much use and value for both teachers and educators.

Observing carefully the objectives set by teachers of culture, we detected a tangible awareness among many teachers who have shown, through the different objectives they aim at achieving, a critical vision towards culture and culture teaching. So, while few participants linked course objectives to immediate results that can be observed in the overall grasp of the course and the ability to use the acquired knowledge for further analysis and interpretation of facts, the majority seem to target long term goals. Improving students' cultural awareness by making them aware of their native culture and the target culture and helping them see the differences and accept them is a major goal for this category of teachers. Not only this, but

being able to get rid of stereotypes and prejudices and develop positive attitudes based on understanding the underlying facts behind some kind of behaviors and beliefs specific to the target culture, is also an important objective to be attained from culture teaching.

### **Section 3: Reading Literature and Intercultural Competence**

#### **Item 18**

**Q.18 Is it possible for non-native speakers to teach a certain cultural content of the target culture to learners of English as easily and effectively as native speakers would do?**

**Table 39: Teachers' Capacity to Teach the Target Culture**

| <b>Option</b> | <b>Percentage</b> |
|---------------|-------------------|
| Yes           | 66.67 %           |
| No            | 33.33 %           |

When we Inquired about teachers' beliefs in their capacity to teach culture in a manner that would translate their desire to reach specific goals and do what native speakers are able to do, teachers' replies gave us the impression that hopes are easy to be pronounced than to be realized. Having the majority of respondents denying their capacity to teach culture effectively like native speakers is a pessimistic view, unless it is justified. Only 33% of teachers hold a different opinion and believe that they do not lack the qualities that enable both native speakers and non-native speakers to teach culture.

#### **Item 18**

**Q. 19 If your answer in No, can you say why it is not possible.**

As it is stated earlier, having the majority of respondents holding very optimistic views about what should be attained from the teaching of culture, but having also the majority denying to a certain degree their capacity to fulfill this mission like native speakers needs to

be justified. Therefore, the same respondents were further asked to justify this pessimistic attitude and their arguments were as follows:

- Culture is very complicated to be taught easily by non-native speakers.
- There are some cultural aspects that we don't know as non-native speakers (there is a need to be immersed in the host country).
- Non-native speakers' communicative competence remains in its infancy compared to that of native speakers. Thus, there is a pressing need to develop non-native speakers' intercultural competence, so that an effective and successful FL teaching and learning takes place.
- A non-native teacher could never explain the patterns that structure the foreign culture as could its adherents, unless he is well trained.
- Since most of the schools do not agree about what is actually meant by culture, it makes it very difficult for non-native teachers to teach culture.
- It can be possible, but it is not easy. A teacher through reading, watching and if possible, travelling can master the task.
- It is possible to teach a foreign culture, but only to a certain degree. The teacher cannot know everything about the target culture.

If observe carefully the different arguments, we can feel the fear which exists among those teachers and which justifies their negative views about their capacity to teach the target culture. This fear originates from the conviction that not knowing the other and ignoring a lot of details about it, results in not being also able to say much about it. So, according to many, non-native teachers are in need to develop the needed intercultural competence, which is supposed to equip them with necessary competences they look to.

Moreover, they added that the mission is not totally impossible, but certainly it is difficult. And there are a variety of ways and means that may facilitate the task for them. For

instance, being immersed in the target culture via direct contact or other mediums, such the new technologies like internet, television is according to them capable of bridging the gap between their native culture and the target culture.

### Item 20

**Q.20 In addition to lecturing, are you using any other teaching material?**

**Table 40: Teachers' Use of Extra Teaching Materials**

| Option | Percentage |
|--------|------------|
| Yes    | 83.33 %    |
| No     | 16.67 %    |

Since the teaching of culture seems to be a hard task for many teachers, and as many have advocated the use of a variety of means and ways to facilitate, we shall discover if there is a match between what they consider necessary for successful culture teaching, and what is implemented in real teaching contexts. So, our subjects have been asked whether they are using other teaching materials in addition to the traditional lecturing method or not. And as figures clearly indicate, about 83% have positively admitted their use of extra teaching materials, while only 16% have denied their reliance on any other means than lecturing. And these results are good indicators of the efforts done by most teachers and which are the outcome of the felt responsibility and the common awareness of the difficulty of the task, but also of the possibility of making it possible.

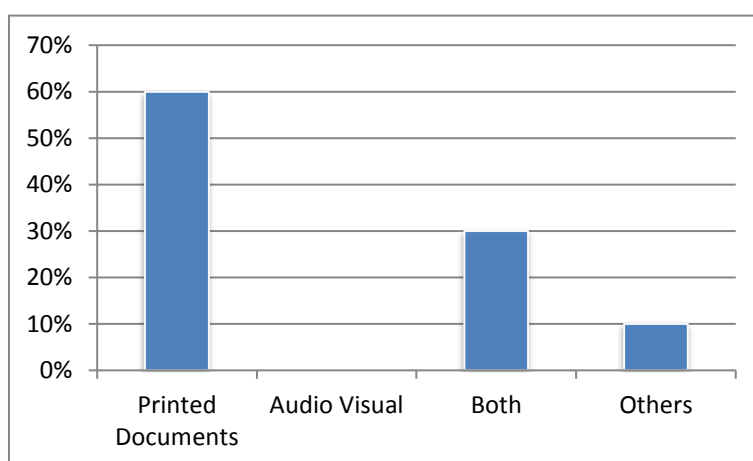
### Item 21

**Q.21 What kind of teaching material/s do you generally use?**

To have a clearer idea about the type of the employed teaching material/s, the same 83% of respondents have been further questioned to identify its nature, and the results are clearly presented in the table below.

**Table 41: The kind of Teaching Materials**

| Option            | Percentage |
|-------------------|------------|
| Printed Documents | 60 %       |
| Audio Visual      | 00 %       |
| Both              | 30 %       |
| Others            | 10 %       |

**Figure 8: The Utilized Teaching Materials**

Printed material taking the form of a variety of texts is the mostly used teaching material as figures indicate in table 41. So, 60% of teachers stated clearly the integration of some reading material in their teaching of culture, while 30 % of respondents are making use of both, audio-visuals and texts. However, none is using only audio-visual in his/her teaching of culture. These results prove that reading is still having importance in the teaching/learning of foreign languages. So, while many may think that reading has become an old teaching tradition in our classes and that it has been replaced by other sophisticated ways and means of teaching, reality tells a different truth. Many teachers and many students as well find in the printed word a unique experience and an enjoyable activity that permits to discover the other in easy and effective ways. However, one cannot deny the role that all kinds of modern media is having in today's classrooms. Today's students, who are addicted to the new technologies,

forced educators and teachers to take seriously the changing teaching circumstances and the new needs and interests of these learners. So, there is a continuous integration of these new technologies in our classes, but using them at a large or a small scale depends always on the availability of means. And because facts in our universities are showing a considerable lack in the availability of the needed sources, one can't hope to easily make of this kind of material the only and best way to teach culture, since other cheaper routes exist.

### Item 22

#### **Q. 22: Do you find your students interested to read in the target language?**

In the previous question we observed a big interest among teachers in the use of reading in teaching culture, but are we going to find the same with students, who are at the issue, interested also in this activity. To get an answer, participants were asked to tell us about their students' attitudes towards reading and the obtained results are presented in the table below.

**Table 42: Teachers' Opinion about Students Attitudes towards Reading**

| <b>Option</b> | <b>Percentage</b> |
|---------------|-------------------|
| Yes           | 75 %              |
| No            | 25 %              |

Unfortunately, the motivation that teachers have towards reading seem to be absent or not enough among students. According to 75% of teachers, students of English are not interested to read in English. Only 25% deny this fact, whether reading is not that appreciated activity, because of the nature of the task itself, or because of other facts, needs clarification. So, to remove all ambiguities that turn around the real reasons behind the negative attitude towards reading, teachers were asked to identify the most likely possible reasons.

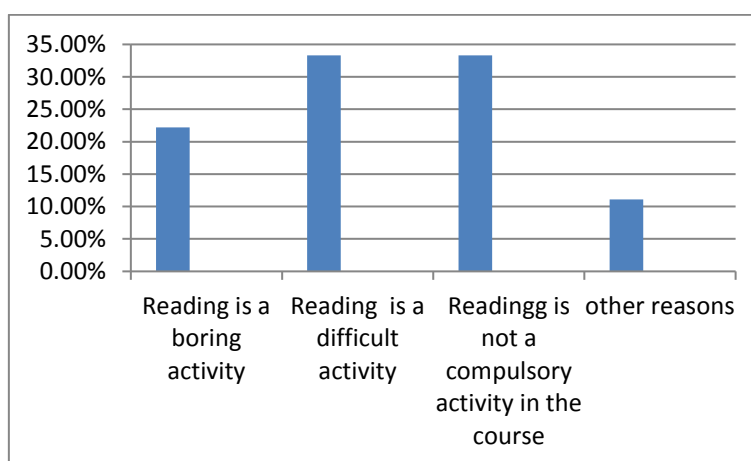


**Item 23**

**Q. 23 Are students demotivated to read because they think that**

**Table 43 . Sources of Students' Demotivation to Read**

| Options | Percentage |
|---------|------------|
| A       | 22.22 %    |
| B       | 33.33 %    |
| C       | 33.33 %    |
| D       | 11.11 %    |



**Figure 9: Reasons behind Students' Demotivation to Read**

The obtained results demonstrate the main reasons lying behind learners' demotivation to read. And these are, according to an equal percentage of respondents, the difficulty of the activity to many students, in addition to the absence of the necessary authority that makes of reading a compulsory rather than a voluntary task. Having difficulties with reading can drive many students abandon this activity easily. Difficulty can be at the level of language, meaning, or both. Yet, whatever is the difficulty met in the text, the outcome remains negative. Therefore, teachers should pay attention to all these factors when giving reading assignments to their students. Coping with learners' level is necessary. Reading should remain

a challenging task, but up to the readers' reading capacities. It must not turn into a defeating task.

Moreover, students may react negatively towards reading, if they find the same attitude shown in teachers' behavior towards reading. In other words, not finding the necessary pushing force to read in class, students will underestimate reading and will never take the task seriously, as far as there are no future outcomes to be feared (like failure in exams).

In a third position, there are also some teachers who believe that students may not have the necessary desire to read as reading may look a boring activity. This fact is true to a large extent. Turning into a dull task is the outcome to many factors. Among them is the absence of an inner drive among learners who were not programmed to read at an early age in their native language or in any other language. Moreover, the book is no more that valuable product or precious item to buy and protect. Tablets, mobiles, laptops have conquered today's students' hearts and minds. And even when there is reading, it's from the screen and not from the page.

#### **Item 24**

##### **Q. 24 What kind of texts makes part in your selection of the reading materials?**

Whether students are motivated to read or not, teachers are making use of different reading materials in the course of culture. But what kind of texts they are using is what shall be discovered from this question.

The list of the kind of the most often used texts included the following:

- Classics and short stories.
- Extracts taken from novels, articles, journals and newspapers.
- Books that explain the foreign culture elements for non-natives.

From the above list, one can see how literature is making the dominant part in the teachers' selection. Belonging to fiction like novels and short stories, or non-fiction like newspaper articles, both are part of that selection. And this is a positive point to the present research, as the main assumption is built around the use of literature as a basic tool and medium to teach culture and improve learners' intercultural competence. Yet, we should also look for the reasons that led many teachers have not thought or simply have chosen not to integrate literary texts in their teaching of civilization courses.

### **Item 25**

#### **Q.25 What are the reasons that may not help when using literature in the course of culture?**

Teachers, who still hold fears when using literature, justified this attitude with the following arguments:

- The desired literary texts are not always available.
- The time allocated to the course is not sufficient for any additional activities, taking into consideration the voluminous content to be covered.
- Students' level requires less pressure. Literary texts are risky to them, they can demotivate them.
- Students are supposed to take a course in literature throughout their academic formation; hence, there is a possibility to feel a certain kind of sameness between civilization and literature courses and this may, consequently arouse a sensation of boredom.
- It is a matter of priority. The teacher has a syllabus with objectives and a program to follow.
- There is fear to mix things, and we want to go straight to the point to learn directly civilization, and not deduce results from literary texts.

The arguments given by our respondents can be classified into two categories. Some of them are sound and convincing, while others are unconvincing. For instance, saying that deducing things from such texts instead of having them said clearly and explicitly can be a waste of time is not pedagogical. The aim from using these texts is not to keep students wondering about the significance of things. It is rather supporting the course with authentic material to consolidate the acquisition of facts. So, it's not deducing the course content from the text; it is rather making of the text a reference to the course.

Another teacher has shown his fear from having another course in literature instead of having a course in culture. This fear has no real stand as far as the objective from using literary texts in the course of culture is not to study literary theory, literary genres, or literary analysis. The use of literature is justified by its authenticity as a teaching material, and its use in the course of culture has the ultimate objective of making it a mirror to the society and to the culture of the target language.

The remaining arguments are rather more objective. Teachers who complained from the constraints of time are not totally wrong. Working within a fixed frame time that does not transcend ninety minutes per week is not enough. And we ourselves have already thought about this; thus, we have decided to extend the course to two sessions of ninety minutes each, in order to guarantee the best conditions for the experiment. In fact using literary texts in the course of culture requires more time, if we aim at making them a useful material that targets the development of learners' intercultural competence.

Furthermore, the fear expressed by one of the subjects regarding the use of literary texts with students who may not cope with them because of their limited capacities, should disappear once they know the criteria one should refer to before making any selection. Students' level, needs and interests are among the basic things teachers should take into

consideration when making any text selection. So, if the text meets the students' linguistic capacities and their interests, certainly demotivation is the last thing one can expect.

At last, teachers who said that they do not feel free in choosing what to teach, as long as they are limited by a specific program designed along clear objectives, should be flexible in trying to adjust the content already decided by educational authorities. Thus, they should have the capacity to take important decisions to modify the course content to fit the teaching context and to fulfill the needs of their students, and of what they consider important for them to teach.

### Item 26

**Q. 26 Do you think that students are aware of the fact that literature can be a mirror to the target culture?**

Teachers who are making use of literature in the course of culture are further questioned about students' awareness of the role of literature in being a vehicle to the target culture without posing threats to change or alter learners' deeply held beliefs or thoughts. And results of this inquiry are presented by figures in the table below.

**Table 44: Students' Beliefs about Authenticity of Literature**

| Option | Percentage |
|--------|------------|
| Yes    | 66.67 %    |
| No     | 33.33 %    |

The majority represented by 66% of participants think that their students are conscious enough about the role of literature in portraying the target culture. This impression has certainly resulted from the feedback of students who are responding positively to literature in class and even outside class. The remaining 33% believe that their students have no awareness, and they have drawn this conclusion from the negative reaction of their students to literature. Not coping with the teachers' use of literature is not necessarily a passive attitude

towards the utilized material itself, but to other factors that can be related to the choice of the kind of literature used in the course, or to the way it has been used. Since literature can be a bridge to the target culture, if it is chosen and used properly for that ultimate end, otherwise it will turn into a material similar to other materials used in teaching the target language.

### **Item 27**

#### **Q.27 Do you suggest any possible and effective ways and strategies to teach culture?**

To conclude this questionnaire, participants were asked to contribute with their valuable views about some possible strategies to teach the course of culture. Although the focus in this research was on a specific strategy based on the integration of literary texts in the course of culture, and which aims at fostering learners' intercultural competence, other strategies and tools can also be employed to target the same objective. So, through this question we shall discover what escaped attention and consider other possibilities which will certainly back further research aiming at the realization of similar objectives. The totality of suggestions are as follows:

- It is necessary for the teacher to attract the students' attention through the use of audio-visual aids.
- Teaching culture in EFL contexts requires the implementation of the effective strategies and techniques. Thus, it tends to be a challenging task for teachers who are non-native speakers, because they still remain unfamiliar with the minutiae of others' language and culture. It would be beneficial when opting for practical teaching techniques to push today's learners known to be "digital natives" to experience cultural learning with pleasure. Being exposed to a bunch of authentic materials, for instance, helps extensively in raising students' cultural awareness.

- Intercultural awareness should be highly focalized for Cultural-Based Language Teaching in EFL contexts through the approach of content-based instruction and through organized materials.
- The inclusion of audio-visuals aids give students the opportunity to listen to native speakers and see them. This will help them memorize better than when listening for ninety minutes to a boring teacher.
- The integration of DCTs, Role Play, Games, Reading books.
- Always trying to link cultural and historical concepts and events to our modern times and day to day life.
- Trips are very beneficial but they would cost a lot, thus providing students with extra-curricular activities, like watching some documentaries and guided reading, to synthesize the content can be very effective.
- Organizing programs such as DVC “Digital Video Conference” between Batna 2University and Washington University students where the main objective was to introduce EFL speakers to the target language culture through exchanging sessions.
- Make the course of culture more interesting by constantly linking remote past events to nowadays life. Students should feel themselves part of that history and not just learners or observers. Use visual and audio-visual tools can help a lot (movies, pictures), because it makes of history something more concrete. They can also see the cultural differences between their own culture and the other cultures.
- The use of maps and images, documentaries and movies is highly required.

With the exception of one teacher who did not come with any suggestion as to the best ways which can be employed in the teaching of culture courses, the remaining teachers found the opportunity to offer a variety of possible ways for an effective teaching of the course. And looking at their suggestions, we find a common agreement among teachers on the role that

audio-visual aids have in making learning easy, enjoyable and effective. Documentaries and movies are examples of authentic materials that exist, and which are of easy access to both teachers and learners. Books and any other printed material are of the same value, although they tend to be mentioned by one teacher only. However, one should not feel pessimistic about this fact, as we attempt to prove that even with digital learners, reading and the printed may prove very effective in teaching the target culture.

## **Conclusion**

After analyzing the respondents' answers to the questionnaire, we arrived at the following. First, there is a common awareness among teachers regarding the true nature of the concept of culture and culture teaching. Most have recognized the difficulty of deciding about a content that would fit the teaching goals and the learners' needs. Knowing that a course in culture is not of much attraction to our students, and that many factors like content, the teaching method and learners themselves, renders the task of much complexity.

There is also agreement on the importance of course content in deciding about learners' attitudes towards the course and about the learning outcomes. Yet, there is no agreement on what to teach exactly in this course. Should the focus be on the Big C, the Small C or both? Here diversity characterizes the major lines of the designed curriculum. Following a certain program in culture or civilization depends largely on the objectives set by teachers. So, while for some it is the overall grasp of the course content which should be targeted first, for others it is rather the development of students' intercultural competence which should be the main objective to reach. Making students aware of the differences between their native culture and the target culture, accept these differences and tolerate them would ultimately help in developing the communicative capacities of learners.

Holding this optimistic vision of the goals to be reached from culture teaching contradicts with the pessimistic feelings expressed by many teachers towards their capacity in



teaching culture effectively like native teachers. According to them, they are in need to develop their intercultural competence through special training programs and frequent and direct contact with the target culture.

Also, in an attempt to cope with some of the difficulties encountered while teaching the course, the majority of teachers are making use of different teaching aids, among which, reading materials are always present. Yet, it seems that literary texts are of little attraction to them, because of the challenges they may create in a class of culture and not of literature. Therefore, we will take into consideration all these views and opinions when designing the experiment and while executing it, with the hope that any negative outcomes could be avoided and the best decisions to be taken.

## **Chapter Six**

### **C. III. The Experimental Design**

#### **Introduction**

To see the effect of culture-based literary texts on students' intercultural competence requires a careful implementation in real teaching. And this certainly requires the adoption of an accurate experimental design. The researcher conducting the experiment has to pay a special attention to the design, since different variables may interfere and lead to undesirable outcomes. Therefore, a detailed description and explanation of the different steps followed along the experiment will be provided to the reader in this chapter.

#### **C. III.1. The Experimental Design Procedures**

Key elements and several aspects are taken into consideration to ensure the best conditions for the experiment. These are mainly the choice of texts and classroom management techniques.

##### **C. III.1.1 Selection of Texts**

The selection proved to be no easy task, as it has to meet our research goals. Different criteria determined the choice of texts and they are as follows:

- a)** The chosen themes correlate with the content of second year program in “Culture and Civilization of language” or “CCL”. And they turn around three main topics: British identity, British attitudes and British politics.
- b)** The texts represent different literary genres such poetry, fiction and a variety of prose types like essays, newspaper articles, diaries and pamphlets. Thus, we tried to meet different tastes of different readers.

- c) The reading sessions are scheduled during the mornings and after the official course in CCL. The time allocated for the sessions did not exceed 90 minutes, to avoid having demotivated students by the end of the course.
- d) To cope with students' level and avoid spending much time in words' identification, a glossary is included with each text.
- e) The selected texts are expected to be a mirror to the British culture, including facts about British attitudes, beliefs, values, traditions and ways of thinking and behaving. These texts are as follows: a poem by Robert Burns on love, another poem by Alexander Pope on nature, an adapted text from "Watching The English" by Kate Fox, a newspaper article on "marriage and family life" from "The Telegraph", another article on the changing roles of men and women by Laverne H. Bardy, an extract from the novel "Sons and Lovers" by D.H. Lawrence, and another extract from the fictional diary "Yes, Prime Minister", an adapted extract from the pamphlet of "Common Sense" by Thomas Paine, and finally an extract from "The comparative Guide to US/UK government and politics" by Duncan Watts.

### **C. III.1.2 Classroom Management**

To guarantee the well conduct of the experiment, several conditions of a good classroom management are respected.

→ The tasks planned with each course are the same with the two groups. The only difference is the inclusion of specific reading material with the experimental group.

→ The reading sessions are carefully planned and the activities developed around the reading are as follows:

- a) **Pre-reading Activities:** they are intended to create a warm up, where students' guesses and predictions about the topic are discovered.
- b) **While reading Activities:** they are a means to check students' understanding and grasp of texts' meanings.

**c) Post-reading Activities:** they aim at analyzing and interpreting facts. Students through this activity will be able to construct meaning and discuss it with each other.

The pre-reading, while reading and post-reading activities will serve to gather data about students' cultural awareness.

**d)** The activities assigned to the students at this stage, will be a stimulus to their creativity and to the development of their ideas. These activities took the form of written tasks where, after finishing with the reading activities, they have to answer a question or work according to specific instructions related to the task. The sum of written tasks is nine; thus, equaling the number of texts. The pre-test and post-test are to be excluded, as they will function differently in the experiment. Moreover, each written activity targets one aspect of intercultural competence for evaluation and assessment. Excluding cultural awareness from written assessment, the remaining components of intercultural competence which will be evaluated at this stage are: knowledge, attitudes and skills. The sum of results obtained from the oral and written task will make the necessary data for the progress tests.

→ The number of progress tests is three. In each test, three different written tasks are planned.

**e) The Lecturing Sessions**

Both groups will have lectures in the traditional way and they have proceeded in the following manner:

→ A warm-up is created at the beginning of each lecture to engage students in a discussion that prepares them for the topic of the course.

→ The warm-up is followed by an explanation of the course content.

→ Asking questions is allowed during and at the end of each lecture to check students' grasp and reactions to facts and meanings.

→ To obtain reliable results from the experiment, the control group will have the same written activities by the end of each lecture.

**f) Planning the sessions:**

→ The experimental courses took place at the department of English, Batna 2 University during the academic year 2016-2017. They were planned in a non-examination period to avoid having students stressed and taken by revision.

→ The sessions were also scheduled in the mornings to have students fresh and ready to take part in the different activities organized around the readings.

→ Each full course is allocated three hours divided into two intervals. The first is devoted to the usual official course, while the second to the experimental course.

→ The students are allowed a break between the two sessions to keep them motivated.

→ The students are also informed about the objectives sought from the experiment and are kindly requested to take part in it, as the benefits won't be limited to the research itself, but anything reaped will be extended to them in the first place.

### **C. III.1.3 The Experimental Design Results**

#### **C. III. 1.3.1 Results of the pre-test**

Before starting the experiment, it is of crucial importance to know the initial level of students' intercultural competence. And this has been realized through a test that aims at assessing the four components of intercultural competence as proposed in Byram's Model to intercultural competence. Yet, the adopted model has been adapted to fit the actual teaching context and to meet the researcher's objective

### C. III.1.3.2 Scores of the Pre-test

**Table 45: Scores of the Pre-test test for the Experimental Group**

| N  | Scores | N          | Scores |
|----|--------|------------|--------|
| 1  | 1      | 24         | 4      |
| 2  | 2      | 25         | 3      |
| 3  | 2      | 26         | 4      |
| 4  | 1      | 27         | 3      |
| 5  | 3      | 28         | 3      |
| 6  | 3      | 29         | 3      |
| 7  | 2      | 30         | 3      |
| 8  | 2      | 31         | 2      |
| 9  | 1      | 32         | 2      |
| 10 | 3      | 33         | 1      |
| 11 | 2      | 34         | 4      |
| 12 | 2      | 35         | 3      |
| 13 | 2      | 36         | 3      |
| 14 | 3      | 37         | 2      |
| 15 | 1      | 38         | 4      |
| 16 | 3      | 39         | 1      |
| 17 | 3      | 40         | 2      |
| 18 | 3      | 41         | 3      |
| 19 | 2      | 42         | 2      |
| 20 | 3      | 43         | 3      |
| 21 | 1      | 44         | 1      |
| 22 | 2      | 45         | 3      |
|    |        | $\sum X_e$ | 108    |
|    |        | $X_e$      | 2.4    |

**N:** Number of subjects

**X:** The average scores

$\sum X$ : The sum of scores

**Table 46: .Scores of the Pre-test for the Control Group**

| N  | Scores | N          | Scores      |
|----|--------|------------|-------------|
| 1  | 1      | 24         | 2           |
| 2  | 1      | 25         | 2           |
| 3  | 2      | 26         | 1           |
| 4  | 2      | 27         | 3           |
| 5  | 1      | 28         | 2           |
| 6  | 3      | 29         | 2           |
| 7  | 2      | 30         | 4           |
| 8  | 3      | 31         | 1           |
| 9  | 1      | 32         | 3           |
| 10 | 3      | 33         | 2           |
| 11 | 2      | 34         | 2           |
| 12 | 2      | 35         | 3           |
| 13 | 4      | 36         | 1           |
| 14 | 1      | 37         | 3           |
| 15 | 3      | 38         | 4           |
| 16 | 2      | 39         | 2           |
| 17 | 2      | 40         | 3           |
| 18 | 2      | 41         | 1           |
| 19 | 4      | 42         | 2           |
| 20 | 1      | 43         | 3           |
| 21 | 3      | 44         | 3           |
| 22 | 3      | 45         | 1           |
|    |        | $\sum X_c$ | <b>100</b>  |
|    |        | $X_c$      | <b>2.22</b> |

**N:** Number of subjects

**X:** The average of scores

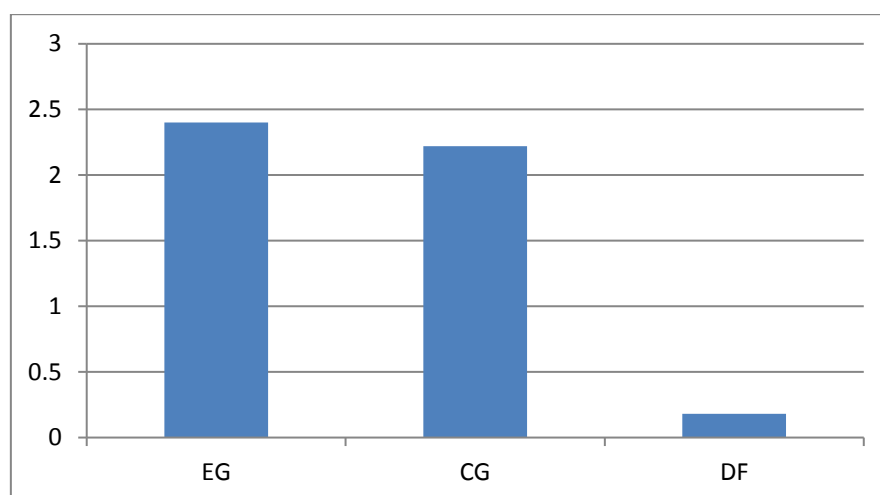
$\sum X$ : The sum of scores

Although both groups have shown an acceptable level in acquiring facts, their interpretation capacities were relatively weak and their attitudes were culturally influenced.

The table below shows that the two groups are relatively similar, and the tiny difference of 0.18 gives credit to random sampling used in the pre-test, post-test control group design

**Table 47: .Means of Scores in the Pre-test of the EG and CG.**

| <b>Group</b>                   | <b>Pre-test</b> |
|--------------------------------|-----------------|
| <b>EG</b>                      | 2.4             |
| <b>CG</b>                      | 2.22            |
| <b>Difference in the means</b> | 0.18            |



**Figure 10: Pre-test Results**



### **C.III.1.3.3 Results of Progress Test N°1**

For three weeks, students from the two groups had instruction in the first unit in the syllabus of culture and civilization of language (CCL). The syllabus contains three main units and each unit includes three main axes, which tackle different aspects of the main unit. The two groups had their courses in the traditional manner by being provided with the necessary explanation of facts and discussion of important issues related to the course. However, and in contrast with the control group, the experimental group started having its first experimental course.

The texts chosen for these experimental sessions, in addition to their literary aspects, are good depictions of the British culture. They are expected to provide learners with specific cultural input that is needed in developing students' intercultural competence. The scores obtained from assessing the four components of intercultural competence made the results of the 1<sup>st</sup> progress text.

As stated earlier in this chapter, participants from the two groups will undergo two forms of evaluation: one will take the form of an oral evaluation, while the second will be accomplished in a written form. In the three first written tasks, the students were asked the following:

- To write a poem on love.
- To write an imaginary conversation with a native speaker taking into consideration the weather speak rules.
- To identify from a set of statements the customs which are similar to or different from their native culture and explain the difference in a brief note.

A detailed explanation of the courses' objectives, the material used, the procedures followed, and the tasks assigned are presented below.

## **Second Year LMD**

### **Culture and Civilization of Language**

#### **Week Two**

#### **Course One: Attitudes in Britain/ The British Attitudes toward Privacy and Sex.**

#### **The Experimental Group**

#### **1/ Objectives**

- ▶ Debate the issue of the British attitudes towards privacy and sex in the British society.
- ▶ Compare the visions of both the native culture and the target culture towards this issue.
- ▶ Explore the theme through an extract from the novel of **Sons and Lovers by D. H. Lawrence**

#### **Lawrence**

#### **2/ Materials**

- ▶ A typed text of Love AT First Sight by **D. H. Lawrence**.
- ▶ A typed biography of the author.

#### **3/ Procedures**

#### **3/1 Pre-reading Activities (15 mn)**

To create a warm-up

- ▶ The students were asked about the British attitudes towards the concept of privacy.
- ▶ They were asked the same but from their native culture perspective.

#### **3/2 While- reading activities (20 mn)**

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently.
- ▶ They discuss the general meaning of the text by answering the following questions:

What is noteworthy about the portrayal of Walter Morel?

— Which words and phrases indicate that Walter and Gertrude are irresistibly attracted to each other?

— What influence has family background on each of the two protagonists?

**03/3 Post- reading (20 mn)**

— Suggest another title to the text and justify your proposition.

**3/4 Follow-up Activities (35 mn)**

► The students were asked to write a continuation of the dialogue just started between the couple.

► **This activity aims at knowing students' attitudes towards sex and privacy using the text a reference to the target culture.**

**Second Year LMD****Culture and Civilization of Language****Week Three****Course Two: Identity in Britain/ How English people identify themselves through the Weather Speak Rules****The Experimental Group****1/ Objectives**

- ▶ Debate the issue of weather as a determining factor in English identity.
- ▶ Explore the theme through an adopted text from the famous book “Watching the English” by the anthropologist Kate fox.
- ▶ Give students the opportunity to discover the British obsession with the weather.

**2/ Materials**

- ▶ An adapted Extract from Watching the English by Kate fox.
- ▶ A typed biography of the author.

**3/ Procedures****3/1 Pre-reading Activities (15 mn)**

To create a warm-up

- ▶ The students were asked to give their different views about English obsession with the weather.
- ▶ They were asked if the topic applies to their native culture.
- ▶ They were asked to think of similar topics having the same importance in their native culture as the weather has in Britain.

**3/2 While- reading activities (20 mn)**

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently.
- ▶ Then they listen to the teacher’s reading.
- ▶ They discuss the general meaning of the text by answering the following questions:

- What is the text talking about?
- Why are the British obsessed by the subject of weather?
- Underline in the text structures that support your answer.
- What are the weather- speak rules?

### **3/3 Post- reading (20 mn)**

- Can you think of similar speak-rules that may exist in your culture?

### **3/4 Follow-up Activities (35 mn)**

- ▶ The students were asked to answer in a written form the following question:

Imagine a situation where you have met an English man/ woman and you had a talk with him or her. Write down the conversation.

- ▶ **This problem-solving activity aims at knowing How students can manage to find what to say and how to say it as far as weather speak-rules are concerned.**

## Second Year LMD

### Culture and Civilization of Language

#### Week Four

### Course Three: Identity in Britain/ How English look at the Notion of Family in Defining their Identity

#### The Experimental Group

#### 1/ Objectives

- ▶ Debate the issue of family life in Britain.
- ▶ Compare relationships between men and women in the UK with relationships between men and women in the students' culture.
- ▶ Explore the theme through an article from **the “Telegraph” Newspaper**.
- ▶ Give students the opportunity to discover the British perception of the issue and enable them see the difference/s with their native culture.

#### 2/ Materials

- ▶ An article from the **“Telegraph” Newspaper** entitled **Marriage no longer the foundation stone of family life.**

#### 3/ Procedures

##### 3/1 Pre-reading Activities (15 mn)

To create a warm-up

- ▶ The students were asked if they know about family life in Britain.
- ▶ They were asked the same but as far as their native culture is concerned.
- ▶ They were asked if they have any idea about relationships between men and women in Britain and how marriage is regarded by the British society.
- ▶ They were asked whether they are sympathetic or against the followed pattern of life in Britain.
- ▶ They were asked if something similar starts to take place in their society, will they accept it or not.

**3/2 While- reading activities (20 mn)**

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently. ▶ Then they listen to the teacher's reading
- ▶ They discuss the general meaning of the text by answering the following questions:
  - What is the text talking about? And How the British look at marriage?
  - Was there a difference between past and present behaviors as far marriage is concerned?
  - Why the British are following this pattern of behavior?
  - Are there any pessimistic views regarding any positive changes in the future?

**3/3 Post- reading (20 mn)**

- Is your society a sane society with a strongly tight family relationship?

**3/4 Follow-up Activities (35 mn)**

- ▶ The students were asked to read some statements giving information about the relationships between men and women in the UK and the US. Then they were asked if these customs are the same (S) or different (D) in your culture? Then, they were asked to tick the appropriate box. If a custom is different, they were asked to write brief notes explaining the difference.
- ▶ **This activity aims at knowing students' cultural knowledge about this particular issue.**

**Table 48: Scores of Progress Test N°1 for the Experimental Group**

| N  | Cultural Awareness | Knowledge | Attitudes | Skills | N          | Cultural Awareness | Knowledge | Attitudes | Skills |
|----|--------------------|-----------|-----------|--------|------------|--------------------|-----------|-----------|--------|
| 1  | 1                  | 2         | 1         | 1      | 24         | 5                  | 3         | 2         | 1      |
| 2  | 2                  | 2         | 2         | 2      | 25         | 2                  | 2         | 1         | 3      |
| 3  | 1                  | 1         | 2         | 2      | 26         | 3                  | 2         | 3         | 2      |
| 4  | 3                  | 3         | 1         | 3      | 27         | 1                  | 3         | 1         | 2      |
| 5  | 2                  | 3         | 3         | 3      | 28         | 2                  | 5         | 3         | 4      |
| 6  | 1                  | 2         | 3         | 1      | 29         | 4                  | 1         | 4         | 4      |
| 7  | 4                  | 1         | 1         | 3      | 30         | 4                  | 3         | 1         | 3      |
| 8  | 3                  | 4         | 2         | 3      | 31         | 3                  | 2         | 2         | 5      |
| 9  | 1                  | 3         | 4         | 2      | 32         | 1                  | 2         | 3         | 3      |
| 10 | 4                  | 2         | 1         | 2      | 33         | 5                  | 4         | 4         | 5      |
| 11 | 3                  | 2         | 3         | 4      | 34         | 2                  | 2         | 1         | 3      |
| 12 | 1                  | 1         | 2         | 4      | 35         | 4                  | 1         | 2         | 1      |
| 13 | 2                  | 4         | 4         | 1      | 36         | 5                  | 3         | 3         | 2      |
| 14 | 2                  | 2         | 1         | 3      | 37         | 2                  | 4         | 5         | 4      |
| 15 | 4                  | 4         | 4         | 3      | 38         | 3                  | 2         | 1         | 3      |
| 16 | 3                  | 3         | 2         | 5      | 39         | 1                  | 3         | 2         | 1      |
| 17 | 3                  | 2         | 2         | 3      | 40         | 4                  | 1         | 5         | 4      |
| 18 | 2                  | 1         | 1         | 4      | 41         | 2                  | 3         | 2         | 4      |
| 19 | 1                  | 3         | 3         | 1      | 42         | 5                  | 2         | 1         | 2      |
| 20 | 2                  | 2         | 2         | 4      | 43         | 1                  | 2         | 1         | 3      |
| 21 | 4                  | 2         | 2         | 2      | 44         | 3                  | 1         | 3         | 5      |
| 22 | 3                  | 3         | 1         | 2      | 45         | 4                  | 2         | 2         | 3      |
| 23 | 2                  | 1         | 3         | 3      | $\sum X_e$ | 120                | 110       | 102       | 128    |
|    |                    |           |           |        | $X_e$      | 2.66               | 2.44      | 2.26      | 2.84   |



**Table 49: Scores of Progress Test N°1 for the Control Group**

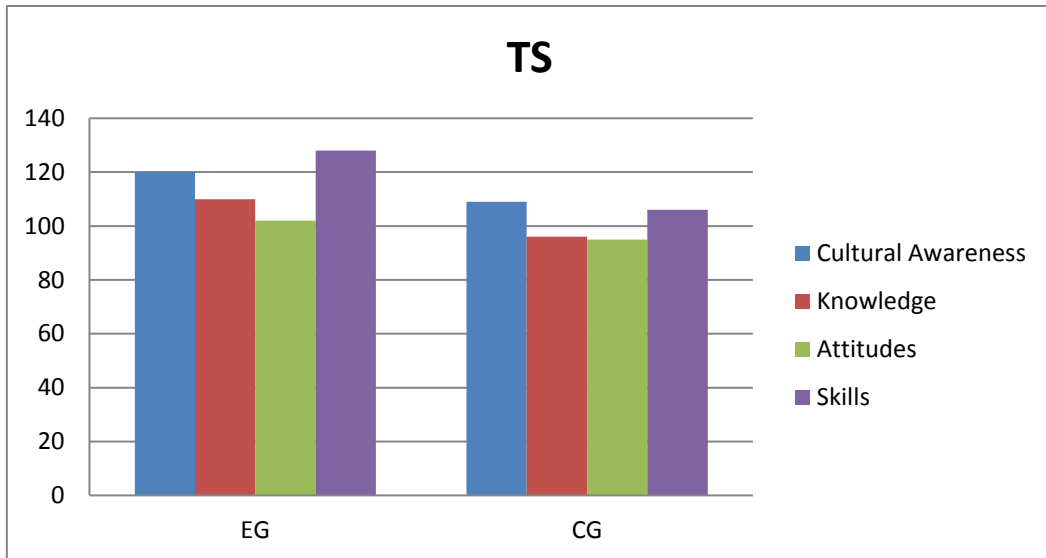
| N  | Cultural Awareness | Knowledge | Attitudes | Skills | N          | Cultural Awareness | Knowledge   | Attitudes   | Skills      |
|----|--------------------|-----------|-----------|--------|------------|--------------------|-------------|-------------|-------------|
| 1  | 1                  | 2         | 1         | 1      | 24         | 3                  | 2           | 2           | 2           |
| 2  | 2                  | 2         | 1         | 1      | 25         | 2                  | 1           | 1           | 1           |
| 3  | 3                  | 1         | 1         | 1      | 26         | 1                  | 3           | 1           | 2           |
| 4  | 1                  | 3         | 1         | 2      | 27         | 3                  | 2           | 3           | 3           |
| 5  | 4                  | 4         | 2         | 2      | 28         | 2                  | 1           | 1           | 1           |
| 6  | 2                  | 2         | 1         | 2      | 29         | 1                  | 1           | 1           | 1           |
| 7  | 3                  | 1         | 2         | 2      | 30         | 3                  | 2           | 2           | 2           |
| 8  | 1                  | 3         | 2         | 2      | 31         | 3                  | 3           | 3           | 3           |
| 9  | 4                  | 5         | 1         | 3      | 32         | 3                  | 2           | 2           | 2           |
| 10 | 2                  | 1         | 1         | 1      | 33         | 1                  | 3           | 3           | 3           |
| 11 | 3                  | 2         | 1         | 1      | 34         | 1                  | 1           | 1           | 2           |
| 12 | 1                  | 1         | 1         | 3      | 35         | 4                  | 4           | 4           | 3           |
| 13 | 5                  | 3         | 3         | 2      | 36         | 2                  | 2           | 4           | 3           |
| 14 | 2                  | 2         | 1         | 3      | 37         | 3                  | 4           | 4           | 4           |
| 15 | 4                  | 5         | 3         | 3      | 38         | 1                  | 4           | 5           | 4           |
| 16 | 2                  | 1         | 1         | 1      | 39         | 1                  | 3           | 3           | 3           |
| 17 | 1                  | 3         | 2         | 2      | 40         | 3                  | 3           | 2           | 3           |
| 18 | 3                  | 2         | 2         | 2      | 41         | 5                  | 4           | 3           | 4           |
| 19 | 5                  | 3         | 3         | 3      | 42         | 1                  | 4           | 5           | 5           |
| 20 | 2                  | 2         | 2         | 2      | 43         | 2                  | 1           | 1           | 2           |
| 21 | 2                  | 1         | 1         | 2      | 44         | 3                  | 2           | 4           | 5           |
| 22 | 1                  | 1         | 1         | 1      | 45         | 1                  | 3           | 2           | 4           |
| 23 | 3                  | 3         | 2         | 2      | $\sum X_c$ | <b>109</b>         | <b>96</b>   | <b>95</b>   | <b>106</b>  |
|    |                    |           |           |        | $X_c$      | <b>2.42</b>        | <b>2.13</b> | <b>2.11</b> | <b>2.35</b> |

As clearly presented in Table 48, the scores achieved by the experimental group indicate some progress to be observed mainly at the level of their knowledge and skills. Participants have shown good knowledge in terms of what is accepted and allowed in their native culture and what is not. Also, they proved to be skillful in imagining situations with native speakers, where they exchanged speech and thoughts which were largely acceptable in terms of cultural appropriateness. However, their attitudes proved to be largely negative towards the concept of love.

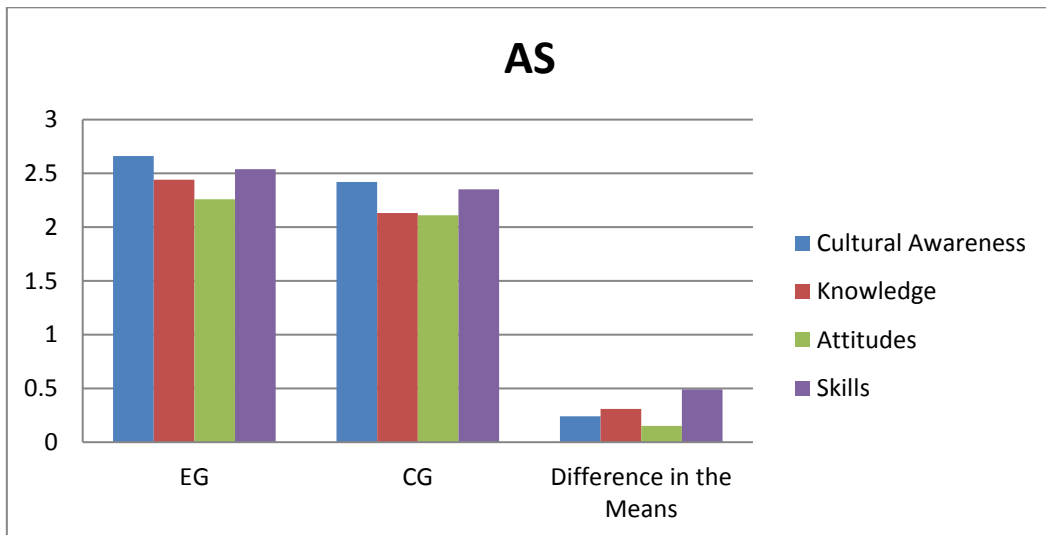
Love was not that tolerated topic for discussion and many preferred to talk about it from the non-dangerous zone of parental love. Moreover, not being able to see the differences in opinions and accept them, led many times to some verbal conflicts between the students. Compared with the experimental group, the control groups' results remain far from satisfactory. For instance, they were unable to produce culturally appropriate conversations with native speakers. Also, their attitudes towards love were not really distinct from the experimental group. A better illustration of the differences in scores and means of the two groups in this first progress test are presented in figures in the tables below.

**Table 50: Students' Scores in Progress Test N°1**

| Component                      | Cultural Awareness |      | Knowledge |      | Attitudes |      | Skills |      |
|--------------------------------|--------------------|------|-----------|------|-----------|------|--------|------|
|                                | TS                 | AS   | TS        | AS   | TS        | AS   | TS     | AS   |
| <b>EG</b>                      | 120                | 2.66 | 110       | 2.44 | 102       | 2.26 | 128    | 2.84 |
| <b>CG</b>                      | 109                | 2.42 | 96        | 2.13 | 95        | 2.11 | 106    | 2.35 |
| <b>Difference in the Means</b> |                    | 0.24 |           | 0.31 |           | 0.15 |        | 0.49 |



**Figure 11: Students' Scores in Progress Test N°1 (TS)**



**Figure 12: Students' Scores in Progress Test N°1 (AS)**

Despite the differences in the scores and means between the two groups, and where better results are achieved by the experimental group, it sounds subjective at this stage to draw any conclusions regarding the link that may exist between the treatment and the positive outcomes.

### **C.III.1.3.4 Results of Progress Test N°2**

As in the first Progress Test, participants from the two groups had been taught in the second unit for the same extended period. Three main axes have been chosen to talk about British attitudes towards a variety of issues. Privacy and sex, life in the country side, and gender roles were the chosen themes. The selection was purposeful, as we intend to present some facts about the target culture in a way that may provoke the students' attitudes, knowledge, skills and cultural awareness positively or negatively.

Three written assignments were given to both groups. In the first assignment, they have been given a poem to Alexander Pope, and were asked to interpret it, but in prose. While in second, they have been asked to imagine the continuity of a dialogue started by the main characters in the novel "Sons and Lovers". And, in the last assignment, the task was to identify men's and women's roles in both the target culture and native culture.

Details about the course and the different tasks are provided below.

**Second Year LMD****Culture and Civilization of Language****Week Five****Course Four: Attitudes in Britain/The British Love of the Countryside****The Experimental Group****1/ Objectives**

- ▶ Debate the issue of the British attitudes towards nature and especially the countryside.
- ▶ Compare the visions of both the native culture and the target culture towards the countryside.
- ▶ Explore the theme through a poem “**The Quiet Life**” by **Alexander Pope**.

**2/ Materials**

- ▶ A typed poem of “**The Quiet Life**” by **Alexander Pope**.

**3/ Procedures****3/1 Pre-reading Activities (15 mn)**

To create a warm-up

- ▶ The students were asked about the British attitudes towards nature and the countryside.
- ▶ They were asked the same question but as far as their native culture is concerned.

**3/2 While- reading activities (20 mn)**

- ▶ The students were provided with the poem.
- ▶ They were asked to read the poem silently.
- ▶ Then some students were asked to read loudly the poem.
- ▶ They discuss the general meaning of the poem by answering the following questions:

What is the theme explored in the poem?

- How did the author look at the countryside?
- Pick up any details that illustrate your answer?

**3/3 Post- reading (20 mn)**

—Do you think the countryside has the same value for other countries and more particularly for your country?

### **3/4 Follow-up Activities (35 mn)**

► The students were asked to rewrite the poem in prose relying on their understanding and interpretation of the poem.

► **This activity aims at knowing students' ability to reword the target's culture meanings on the basis of what they have understood and can express in terms of the foreign language.**

## Second Year LMD

### Culture and Civilization of Language

#### Week Six

#### Course Five: Attitudes in Britain/The British Attitudes toward Privacy and Sex.

#### The Experimental Group

#### 1/ Objectives

- ▶ Debate the issue of the British attitudes towards privacy and sex in the British society.
- ▶ Compare the visions of both the native culture and the target culture towards this issue.
- ▶ Explore the theme through an extract from the novel of **Sons and Lovers by D. H. Lawrence**

#### Lawrence

#### 2/Materials

- ▶ A typed text of Love AT First Sight by **D. H. Lawrence**.
- ▶ A typed biography of the author.

#### 3/Procedures

#### 3/1 Pre-reading Activities (15 mn)

To create a warm-up

- ▶ The students were asked about the British attitudes towards the concept of privacy.
- ▶ They were asked the same but from their native culture perspective.

#### 3/2 While- reading activities (20 mn)

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently.
- ▶ They discuss the general meaning of the text by answering the following questions:

What is noteworthy about the portrayal of Walter Morel?

— Which words and phrases indicate that Walter and Gertrude are irresistibly attracted to each other?

— What influence has family background on each of the two protagonists?

**03/3 Post- reading (20 mn)**

— Suggest another title to the text and justify your proposition.

**3/4 Follow-up Activities (35 mn)**

► The students were asked to write a continuation of the dialogue just started between the couple.

► **This activity aims at knowing students' attitudes towards sex and privacy using the text a reference to the target culture.**



## Second Year LMD

### Culture and Civilization of Language

#### Week Six:

#### Seven Course

### Attitudes in Britain/The British Attitudes towards Gender Roles in the British Society

#### The Experimental Group

#### 1/ Objectives

- ▶ Debate the issue of the British attitudes towards the role of both men and women in society.
- ▶ Compare the visions of both native culture and the target culture towards this issue.
- ▶ Explore the theme through an extract from **Men and Women: Their Changing Roles** by **Laverne H. Bardy**.

#### 2/ Materials

- ▶ A typed text of **Men and Women: Their Changing Roles** by **Laverne H. Bardy**.
- ▶ A typed biography of the author.

#### 3/ Procedures

##### **3/1 Pre-reading Activities (15 mn)**

To create a warm-up

- ▶ The students were asked if they have any idea about how the British regards men's and women's roles in society.
- ▶ They were asked the same question but from the perspective of their native culture.

##### **3/2 While- reading activities (20 mn)**

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently.
- ▶ They discuss the general meaning of the text by answering the following questions:
  - What roles were naturally assigned to men and women?
  - Have these roles changed with time?

- Do you like these differences in roles?
- Were things made better for both sexes through time?

**03/3 Post- reading (20 mn)**

- Do you think it's possible to achieve equality between the two sexes and get rid of the old stereotypical image of what men and women should do in society?

**3/4 Follow-up Activities (35 mn)**

- ▶ The students were asked to fill in two tables with information about gender roles in both cultures “the native culture and the target culture”.
- ▶ **This activity aims at knowing students' prior knowledge about gender roles in both cultures.**

**Table 51: Scores of Progress Test N°2 for the Experimental Group**

| N  | Cultural Awareness | Knowledge | Attitudes | Skills | N          | Cultural Awareness | Knowledge | Attitudes | Skills |
|----|--------------------|-----------|-----------|--------|------------|--------------------|-----------|-----------|--------|
| 1  | 2                  | 2         | 1         | 1      | 24         | 5                  | 5         | 5         | 4      |
| 2  | 2                  | 1         | 1         | 1      | 25         | 3                  | 3         | 3         | 2      |
| 3  | 1                  | 2         | 1         | 1      | 26         | 2                  | 1         | 2         | 3      |
| 4  | 3                  | 2         | 2         | 2      | 27         | 4                  | 4         | 3         | 5      |
| 5  | 3                  | 2         | 1         | 1      | 28         | 3                  | 4         | 3         | 3      |
| 6  | 2                  | 2         | 2         | 2      | 29         | 3                  | 3         | 3         | 3      |
| 7  | 4                  | 3         | 3         | 2      | 30         | 1                  | 2         | 1         | 3      |
| 8  | 1                  | 1         | 1         | 1      | 31         | 3                  | 4         | 3         | 3      |
| 9  | 4                  | 3         | 2         | 3      | 32         | 4                  | 4         | 4         | 4      |
| 10 | 3                  | 2         | 1         | 2      | 33         | 3                  | 3         | 2         | 3      |
| 11 | 4                  | 3         | 3         | 3      | 34         | 4                  | 4         | 5         | 5      |
| 12 | 2                  | 2         | 2         | 2      | 35         | 5                  | 5         | 4         | 4      |
| 13 | 3                  | 3         | 3         | 3      | 36         | 1                  | 1         | 1         | 5      |
| 14 | 1                  | 2         | 1         | 1      | 37         | 4                  | 4         | 3         | 3      |
| 15 | 4                  | 3         | 2         | 2      | 38         | 2                  | 3         | 1         | 4      |
| 16 | 5                  | 4         | 3         | 3      | 39         | 5                  | 5         | 4         | 5      |
| 17 | 2                  | 2         | 1         | 2      | 40         | 3                  | 4         | 3         | 3      |
| 18 | 5                  | 4         | 4         | 4      | 41         | 4                  | 5         | 5         | 5      |
| 19 | 3                  | 3         | 2         | 2      | 42         | 1                  | 3         | 2         | 5      |
| 20 | 1                  | 2         | 1         | 1      | 43         | 3                  | 4         | 5         | 5      |
| 21 | 4                  | 3         | 3         | 4      | 44         | 4                  | 4         | 4         | 5      |
| 22 | 3                  | 3         | 4         | 5      | 45         | 2                  | 4         | 4         | 4      |
| 23 | 2                  | 2         | 1         | 3      | $\sum X_e$ | 133                | 135       | 119       | 137    |
|    |                    |           |           |        | $X_e$      | 2.95               | 3         | 2.64      | 3.04   |

**Table 52: Scores of Progress Test N°2 for the Control Group**

| N  | Cultural Awareness | Knowledge | Attitudes | Skills | N          | Cultural Awareness | Knowledge | Attitudes | Skills |
|----|--------------------|-----------|-----------|--------|------------|--------------------|-----------|-----------|--------|
| 1  | 2                  | 1         | 2         | 2      | 24         | 2                  | 1         | 1         | 1      |
| 2  | 1                  | 2         | 1         | 1      | 25         | 3                  | 3         | 2         | 2      |
| 3  | 3                  | 3         | 2         | 1      | 26         | 1                  | 1         | 1         | 1      |
| 4  | 2                  | 1         | 1         | 1      | 27         | 2                  | 2         | 1         | 1      |
| 5  | 1                  | 1         | 2         | 2      | 28         | 2                  | 2         | 2         | 2      |
| 6  | 4                  | 3         | 3         | 2      | 29         | 3                  | 4         | 3         | 3      |
| 7  | 2                  | 2         | 2         | 2      | 30         | 4                  | 4         | 4         | 4      |
| 8  | 2                  | 2         | 1         | 1      | 31         | 1                  | 1         | 1         | 1      |
| 9  | 1                  | 1         | 1         | 1      | 32         | 4                  | 5         | 4         | 4      |
| 10 | 4                  | 3         | 3         | 2      | 33         | 5                  | 4         | 5         | 5      |
| 11 | 3                  | 2         | 1         | 1      | 34         | 2                  | 3         | 2         | 1      |
| 12 | 4                  | 3         | 3         | 2      | 35         | 2                  | 4         | 5         | 5      |
| 13 | 2                  | 2         | 2         | 3      | 36         | 3                  | 4         | 5         | 4      |
| 14 | 2                  | 2         | 1         | 1      | 37         | 4                  | 5         | 4         | 4      |
| 15 | 4                  | 3         | 3         | 3      | 38         | 4                  | 5         | 4         | 3      |
| 16 | 3                  | 3         | 2         | 2      | 39         | 1                  | 2         | 1         | 1      |
| 17 | 1                  | 2         | 1         | 1      | 40         | 5                  | 3         | 3         | 5      |
| 18 | 5                  | 4         | 4         | 4      | 41         | 2                  | 2         | 2         | 2      |
| 19 | 2                  | 3         | 2         | 2      | 42         | 3                  | 2         | 2         | 2      |
| 20 | 4                  | 4         | 3         | 3      | 43         | 4                  | 2         | 2         | 4      |
| 21 | 5                  | 4         | 4         | 4      | 44         | 2                  | 1         | 2         | 2      |
| 22 | 1                  | 2         | 2         | 1      | 45         | 1                  | 3         | 3         | 3      |
| 23 | 4                  | 5         | 4         | 3      | $\sum X_c$ | 122                | 121       | 109       | 105    |
|    |                    |           |           |        | $X_c$      | 2.71               | 2.68      | 2.42      | 2.33   |

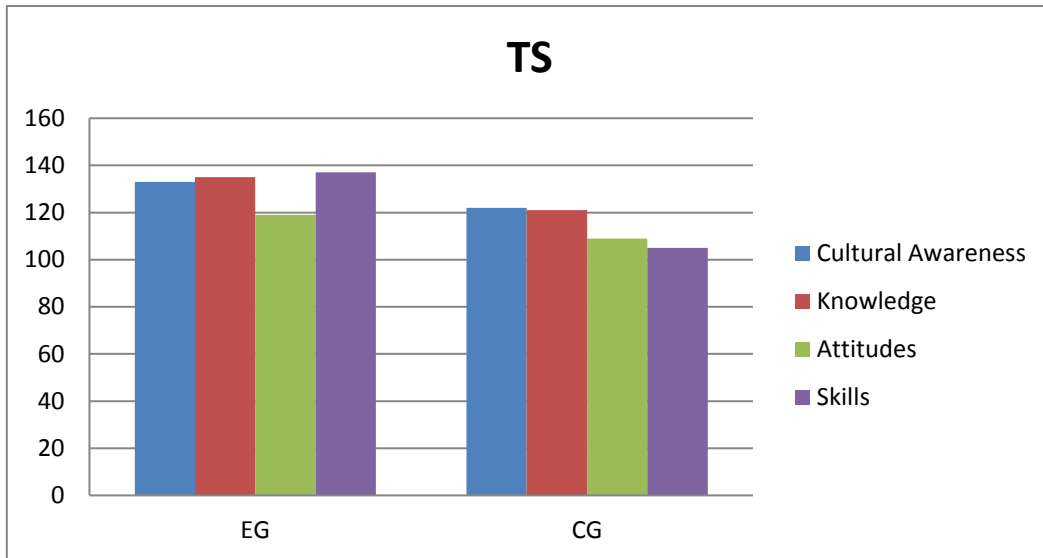
Tables (50) and (51) present clearly the data for the second progress test. Scores achieved by the experimental group indicate a remarkable progress if compared with the 1<sup>st</sup> progress test. The means of scores in the four areas of intercultural competence are above the average, marking 3 in knowledge.

What to observe at this stage is that participants started becoming familiar with the different types of texts; therefore, showing the desire to read more and to discover more about the target culture. The discussions which either proceeded or accompanied the texts had a major role in altering some negative attitudes of some students towards some facts pertinent to the target culture. Moreover, the texts provided a rich input that contributed largely in widening the scope of their cultural knowledge. Thus, they were discovering facts which they ignored before about the target culture. Progress is also to be observed at the level of the participants' skills, where they have shown capacity to interpret meanings from the target culture in the target language.

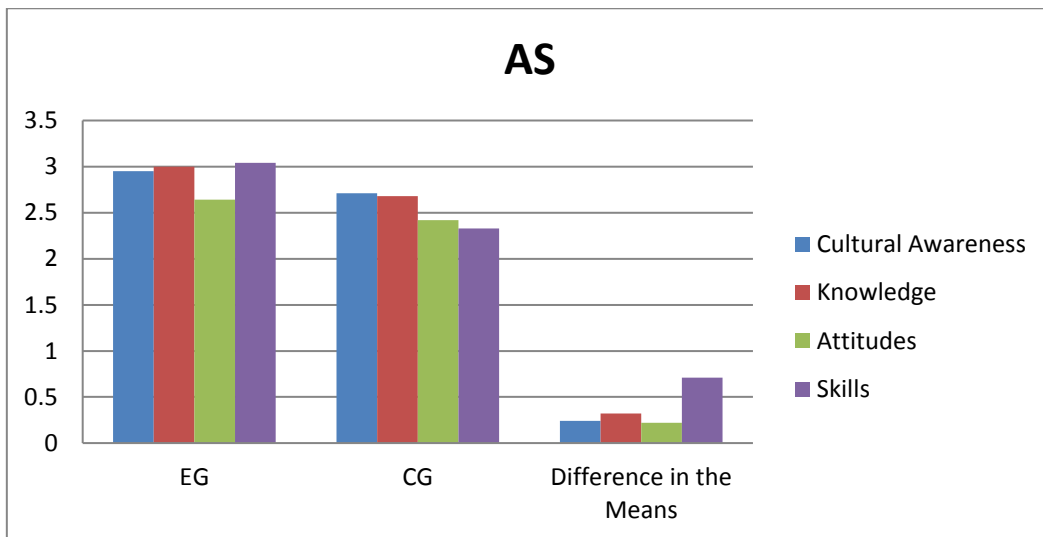
These optimistic facts about the experimental group do not hold true for the control group. So, despite the slight improvement achieved in some elements of intercultural competence, there are still weaknesses to be observed at the level of their attitudes, which sound to be determined by their previous knowledge and by what the surrounding environment is injecting them with. Differences in the scores of the two groups are better illustrated in the table below.

**Table.52. Students' Scores in Progress Test N°2**

| Component                      | Cultural Awareness |      | Knowledge |      | Attitudes |      | Skills |      |
|--------------------------------|--------------------|------|-----------|------|-----------|------|--------|------|
|                                | TS                 | AS   | TS        | AS   | TS        | AS   | TS     | AS   |
| <b>EG</b>                      | 133                | 2.95 | 135       | 3    | 119       | 2.64 | 137    | 3.04 |
| <b>CG</b>                      | 122                | 2.71 | 121       | 2.68 | 109       | 2.42 | 105    | 2.33 |
| <b>Difference in the Means</b> |                    | 0.24 |           | 0.32 |           | 0.22 |        | 0.71 |



**Figure 13: Students' Scores in Progress Test N°2 (TS)**



**Figure 14: Students' Scores in Progress Test N°2 (AS)**

The margin that marks the two groups' scores and which is in favor of the experimental group; goes in the direction of the main objectives sought from this investigation. Yet, it is still not the appropriate time to confirm anything this at this stage of the experiment.

### **C.III.1.3.5. Results of Progress Test N° 3**

Drawing any conclusions about the usefulness of literary texts in improving students' intercultural competence requires to be further confirmed. Therefore, students from the two groups have gone through another period of teaching, and which will be the third and the last for this experimental study.

The central theme of this last unit is politics in Britain. This choice seems to be challenging, as the majority of students stated clearly that they have little interest in the subject of politics. Yet, the risk was taken, and three aspects of the topic have been covered.

Courses in this unit have been planned and executed in the same manner of the two first units. Thus, in addition to lecturing, students from the experimental group have been introduced to three other texts, and were given three other written assignments. Each assignment included a specific task that aims at evaluating one component of intercultural competence. So, in the first assignment participants have been asked to identify the major qualifications for someone running for leadership. And in the second, they have been taken to the realm of imagination where they have become kings or queens holding the right to rule, and were asked if they would fight to protect this right and how they would govern their people. The last assignment; however, was a test to the students' capacities in constructing meaning from the text and thinking critically. So, after reading the text, they have to decide who is in a better position to rule, the Prime Minister in Britain or the President in the U.S.

Before presenting the final data obtained from the three tests, a detailed description of three courses along with the activities is provided below.

## **Second Year LMD**

### **Culture and Civilization of Language**

#### **Week Eight**

#### **Course Seven: Political Life in Britain/ The British Attitudes towards Politics**

#### **The Experimental Group**

##### **1/ Objectives**

- ▶ Debate the issue of the British attitudes towards politics and politicians.
- ▶ Debate the same issue but from the perspective of native culture.
- ▶ Explore the theme through an adapted extract from “**Yes, Prime Minister**”, by **Antony Jay & Jonathan Lynn**.

##### **2/ Materials**

- ▶ A typed extract from the fictional diary “**Yes, Prime Minister**”, by **Antony Jay & Jonathan Lynn**,
- ▶ A typed glossary of the difficult vocabulary.

##### **3/Procedures**

###### **3/1Pre-reading Activities (15 mn)**

To create a warm-up

- ▶ The students were asked if there exist any political satire programs on TV in their country?
- ▶ They were asked they like such programs? Why? /Why not?
- ▶ They were asked if such programs can be a reflection to reality.

###### **3/2 While- reading activities (20 mn)**

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently.
- ▶ They discuss the general meaning of the text by answering the following questions:
  1. Who claimed the office of Prime Minister?
  2. What did Jim Hacker knew about Duncan?
  3. Was Duncan willing to withdraw from running for Prime Minister?



4. Why did Duncan decide not to run for Prime Minister?
5. Did Jim Hacker confess that he intended to become Prime Minister?

**03/3 Post-reading (20 mn)**

**The students were asked the following question:**

Do you think that these programs can be an illustration of the public attitude towards politicians and politics?

**3/4 Follow-up Activities (35 mn)**

► The students were asked to answer the following question:

**“What are the qualifications for someone running for leadership?”**

► **This activity aims at knowing students’ prior knowledge about political life and politicians.**

**Second Year LMD****Culture and Civilization of Language****Week Nine****Course Eight: Political Life in Britain/ The British Attitudes towards the Monarchy****The Experimental Group****1/ Objectives**

- ▶ Debate the issue of the British attitudes to the Monarchy.
- ▶ Explore the theme through an adapted extract from the Political Pamphlet of Common Sense by Thomas Paine

**2/Materials**

- ▶ An adapted extract from the Pamphlet “Common Sense” by Thomas Paine
- ▶ A typed biography of the author.

**3/ Procedures****3/1Pre-reading Activities (15 mn)**

To create a warm-up

- ▶ The students were asked about the kind of government they have in their country.
- ▶ They were asked if they like such a system of government.
- ▶ They were asked to compare it with the system that exists in the United Kingdom.
- ▶ they were asked about their views regarding the monarchical system in Britain and they are not against having one in the native context.

**3/2While- reading activities (20 mn)**

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently.
- ▶ They discuss the general meaning of the text by answering the following questions:

1. Is there any kind of discrimination between mankind according to the law of nature?
2. What was the evil of the monarchy according to Thomas Paine?

3. What are the consequences of having a monarchy and hereditary successions?

**03/3 Post- reading (20 mn)**

7. Is it possible for Britain to abolish the monarchy in the future and replace it by a Republic?

**3/4 Follow-up Activities (35 mn)**

► the students were asked to answer the following question:

**1- Imagine that one day you discovered that the blood of a king runs in your body, would you fight to get that right? And if you succeed in getting that right, how would you rule your country and people?**

► **This activity aims at knowing students' attitudes towards the Monarchy.**

**Second Year LMD****Culture and Civilization of Language****Week Ten****Course Nine: Political Life in Britain/Prime Minister and President Compared****The Experimental Group****1/ Objectives**

- ▶ Debate the issue of the roles assigned to the prime minister as the chief executive power in Britain and compare it with the role of the president in the United States.
- ▶ Explore the theme through an adapted extract from the Comparative Guide US/UK Government and Politics by Duncan Watts.

**2/ Materials**

- ▶ An adapted extract from the Comparative Guide US/UK Government and Politics by Duncan Watts.

**3/ Procedures****3/1 Pre-reading Activities (15 mn)**

To create a warm-up

- ▶ The students were asked about the roles they know of both the prime minister and the president in their country.
- ▶ They were asked if the government in Britain have the same form of government.
- ▶ They were asked to compare the British system of government with that of the United States.

**3/2 While- reading activities (20 mn)**

- ▶ The students were provided with the text.
- ▶ They were asked to read the text silently.
- ▶ They discuss the general meaning of the text by answering the following questions:

1. What are the similarities between the functions of a prime minister and those of a president?

2. What are the differences?

**03/3 Post- reading (20 mn)**

1. Is the president holding more powers than the prime minister or vice versa?

**3/4 Follow-up Activities (35 mn)**

► the students were asked to answer the following question:

**Who according to you is in a better position to rule, the prime minister or the president?**

**Justify your answer?**

► **This activity aims at knowing students' capacity to construct meaning and think critically relying on their interpretation of meanings embodied in the text.**

**Table 53: Scores of Progress Test N°3 for the Experimental Group**

| N  | Cultural Awareness | Knowledge | Attitudes | Skills | N          | Cultural Awareness | Knowledge | Attitudes | Skills |
|----|--------------------|-----------|-----------|--------|------------|--------------------|-----------|-----------|--------|
| 1  | 2                  | 1         | 2         | 1      | 24         | 4                  | 3         | 2         | 4      |
| 2  | 3                  | 2         | 1         | 2      | 25         | 3                  | 4         | 3         | 3      |
| 3  | 3                  | 3         | 2         | 3      | 26         | 3                  | 3         | 2         | 2      |
| 4  | 1                  | 2         | 1         | 2      | 27         | 3                  | 4         | 3         | 3      |
| 5  | 4                  | 3         | 2         | 2      | 28         | 2                  | 3         | 3         | 3      |
| 6  | 2                  | 2         | 2         | 2      | 29         | 5                  | 4         | 3         | 4      |
| 7  | 4                  | 3         | 3         | 3      | 30         | 4                  | 5         | 5         | 4      |
| 8  | 3                  | 3         | 3         | 3      | 31         | 1                  | 1         | 1         | 1      |
| 9  | 5                  | 4         | 3         | 3      | 32         | 4                  | 3         | 3         | 3      |
| 10 | 1                  | 1         | 1         | 1      | 33         | 3                  | 4         | 4         | 4      |
| 11 | 3                  | 3         | 2         | 3      | 34         | 2                  | 2         | 4         | 4      |
| 12 | 4                  | 3         | 2         | 3      | 35         | 5                  | 5         | 5         | 5      |
| 13 | 4                  | 5         | 4         | 4      | 36         | 3                  | 3         | 4         | 4      |
| 14 | 2                  | 2         | 1         | 1      | 37         | 4                  | 3         | 4         | 5      |
| 15 | 3                  | 4         | 3         | 3      | 38         | 5                  | 4         | 4         | 4      |
| 16 | 3                  | 4         | 3         | 4      | 39         | 3                  | 5         | 4         | 5      |
| 17 | 4                  | 5         | 4         | 4      | 40         | 1                  | 2         | 3         | 3      |
| 18 | 5                  | 5         | 5         | 4      | 41         | 4                  | 4         | 5         | 5      |
| 19 | 3                  | 3         | 2         | 2      | 42         | 2                  | 3         | 3         | 3      |
| 20 | 2                  | 2         | 1         | 1      | 43         | 3                  | 4         | 5         | 5      |
| 21 | 5                  | 5         | 4         | 5      | 44         | 5                  | 5         | 5         | 5      |
| 22 | 5                  | 5         | 5         | 5      | 45         | 3                  | 4         | 4         | 4      |
| 23 | 3                  | 3         | 2         | 2      | $\sum X_e$ | 146                | 151       | 137       | 146    |
|    |                    |           |           |        | $X_e$      | 3.24               | 3.35      | 3.04      | 3.24   |

**Table 54: .Scores of Progress Test N°3 for the Control Group**

| N  | Cultural Awareness | Knowledge | Attitudes | Skills | N          | Cultural Awareness | Knowledge | Attitudes | Skills |
|----|--------------------|-----------|-----------|--------|------------|--------------------|-----------|-----------|--------|
| 1  | 1                  | 2         | 1         | 1      | 24         | 1                  | 1         | 1         | 1      |
| 2  | 2                  | 1         | 1         | 1      | 25         | 3                  | 4         | 3         | 3      |
| 3  | 3                  | 3         | 2         | 2      | 26         | 3                  | 3         | 3         | 4      |
| 4  | 1                  | 1         | 1         | 1      | 27         | 1                  | 1         | 2         | 2      |
| 5  | 2                  | 1         | 1         | 1      | 28         | 2                  | 2         | 2         | 2      |
| 6  | 2                  | 2         | 2         | 2      | 29         | 3                  | 4         | 4         | 3      |
| 7  | 3                  | 3         | 2         | 3      | 30         | 5                  | 5         | 4         | 4      |
| 8  | 4                  | 3         | 3         | 2      | 31         | 1                  | 1         | 2         | 2      |
| 9  | 3                  | 3         | 2         | 2      | 32         | 5                  | 5         | 4         | 4      |
| 10 | 1                  | 1         | 1         | 1      | 33         | 2                  | 2         | 2         | 3      |
| 11 | 4                  | 4         | 3         | 3      | 34         | 3                  | 5         | 5         | 5      |
| 12 | 2                  | 2         | 1         | 1      | 35         | 4                  | 4         | 4         | 3      |
| 13 | 3                  | 4         | 3         | 2      | 36         | 3                  | 4         | 4         | 4      |
| 14 | 2                  | 2         | 1         | 1      | 37         | 1                  | 2         | 2         | 3      |
| 15 | 4                  | 3         | 3         | 2      | 38         | 4                  | 5         | 5         | 5      |
| 16 | 3                  | 2         | 2         | 3      | 39         | 2                  | 2         | 2         | 3      |
| 17 | 3                  | 3         | 3         | 4      | 40         | 5                  | 4         | 4         | 5      |
| 18 | 1                  | 1         | 1         | 1      | 41         | 3                  | 3         | 5         | 5      |
| 19 | 4                  | 3         | 3         | 4      | 42         | 3                  | 4         | 4         | 3      |
| 20 | 2                  | 3         | 2         | 2      | 43         | 1                  | 1         | 1         | 2      |
| 21 | 5                  | 3         | 3         | 4      | 44         | 4                  | 4         | 4         | 4      |
| 22 | 2                  | 2         | 1         | 2      | 45         | 3                  | 3         | 5         | 4      |
| 23 | 3                  | 2         | 2         | 3      | $\sum X_c$ | 122                | 123       | 92        | 122    |
|    |                    |           |           |        | $X_c$      | 2.71               | 2.73      | 2.04      | 2.71   |

In the last phase of the experiment, remarkable changes are to be observed from the scores attained by the two groups, but especially by the experimental group. The fear that politics may not be that interesting topic, and therefore would lose the course the needed motivation disappeared when discussion started. Many students did not hesitate to honestly say what they think and believe about politics and politicians in both their native culture and the target culture. Their contributions to classroom discussions reflected a mature vision of facts, something which can't be easily deduced from their daily talk or behavior. Furthermore, they have shown a good capacity to assimilate facts presented in the texts and integrate them with the already existing knowledge. The outcome was an amalgam of knowledge that transcended the borders of their native culture.

Their attitudes, when compared with the 1<sup>st</sup> and 2<sup>nd</sup> progress tests, changed a lot. The task on attitudes stimulated their imagination and many demonstrated a positive attitude towards the monarchy after discovering some facts about it. Even those who were not totally against advocated a new system of monarchy which can be described as a democratic monarchy. Relative progress, however, is to be observed in their skills. Given the text and asked to evaluate the roles of both the President and the Prime Minister, many succeeded in distinguishing the two offices and making an evaluation of each.

Scores obtained by the control group are lower than the ones of the experimental group. The control's group basic goal from classroom discussions was in the first place, to understand the different details which will help to grasp the totality of events. Therefore, they relied heavily on the teachers' interpretation of facts, and many were passive to discover the significance in the underlying meanings of some facts. They were simply satisfied with what they have been provided with.

Moreover, they lacked the necessary linguistic and cultural knowledge to express their opinions or to interpret facts. Their native culture was constantly present in their different

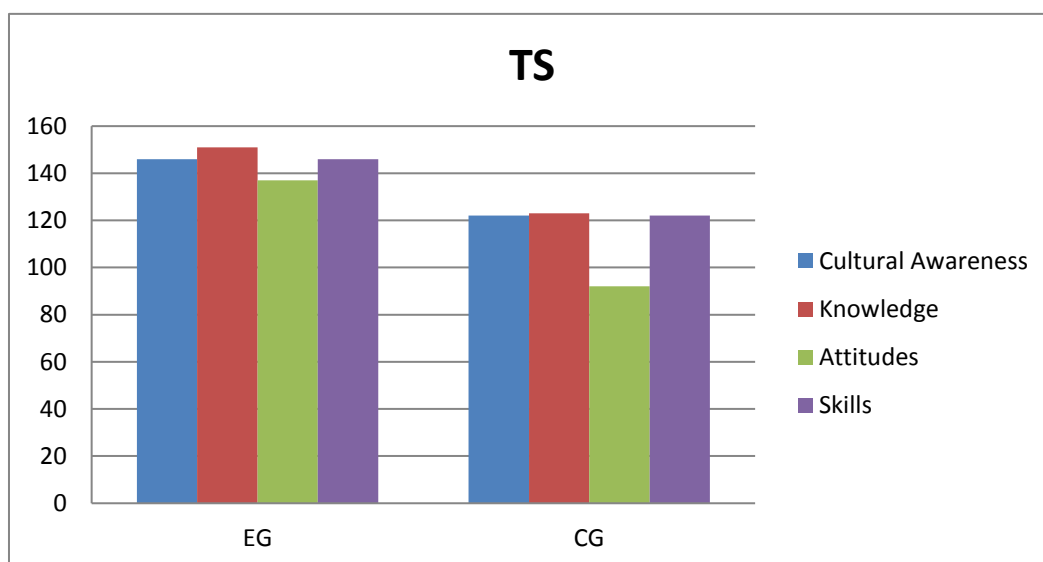


writings. There are few attempts, however, by some students who succeeded in using appropriate linguistic structures in suitable cultural contexts. Weaknesses observed among students from the control group can be the outcome of other preexisting problems, which do not have an immediate link with the course itself. Yet, the progress marked with the experimental group, after using the new treatment can be proof to the relative success of the new teaching strategy based on the integration of literary texts in teaching CCL.

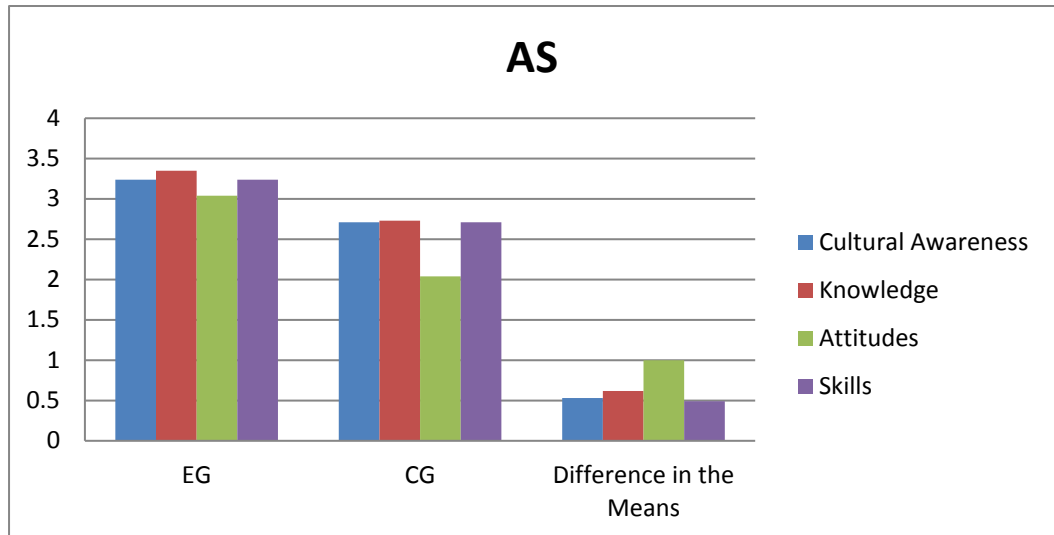
Figures provided in the table below show clearly the differences between the two groups.

**Table 55: Students' Scores in Progress Test N°3**

| Component                      | Cultural Awareness |      | Knowledge |      | Attitudes |      | Skills |      |
|--------------------------------|--------------------|------|-----------|------|-----------|------|--------|------|
|                                | TS                 | AS   | TS        | AS   | TS        | AS   | TS     | AS   |
| <b>EG</b>                      | 146                | 3.24 | 151       | 3.35 | 137       | 3.04 | 146    | 3.24 |
| <b>CG</b>                      | 122                | 2.71 | 123       | 2.73 | 92        | 2.04 | 122    | 2.71 |
| <b>The difference in Means</b> |                    | 0.53 |           | 0.62 |           | 1    |        | 0.53 |



**Figure 15: Students' Scores in Progress Test N°3 (TS)**



**Figure 16: Students' Scores in Progress Test N°3 (AS)**

### C.III.1.3.6 The Post-test

As stated earlier in this chapter, the experimental design adopted in this study requires the administration of a post-test by the end of the experiment. The post-test is a mean to test the hypothesis statistically and to conclude that any observed difference between the two groups, the experimental group and the control group, is due to the independent variable, and not to any other extraneous variables.

The post test took the same form of the pre-test. In other words, no reading material was included for the experimental group. The course, the last one in the academic year, was a general review of the major themes covered in the program. So, the revision was preceded by a discussion where students' cultural awareness was under security. Then, it was followed by a written task where they have to answer three different questions in three short paragraphs. Each question targets the evaluation of one of the three components of intercultural components. Results of the post test are presented in the tables below.

**Table 56: Scores of Post-test for the Experimental Group**

| <b>N</b> | <b>Scores</b> | <b>N</b>     | <b>Scores</b> |
|----------|---------------|--------------|---------------|
| 1        | 3             | 24           | 4             |
| 2        | 2             | 25           | 4             |
| 3        | 4             | 26           | 2             |
| 4        | 4             | 27           | 4             |
| 5        | 4             | 28           | 4             |
| 6        | 2             | 29           | 5             |
| 7        | 5             | 30           | 3             |
| 8        | 5             | 31           | 5             |
| 9        | 4             | 32           | 3             |
| 10       | 3             | 33           | 4             |
| 11       | 5             | 34           | 4             |
| 12       | 4             | 35           | 5             |
| 13       | 5             | 36           | 5             |
| 14       | 5             | 37           | 4             |
| 15       | 2             | 38           | 4             |
| 16       | 5             | 39           | 5             |
| 17       | 4             | 40           | 4             |
| 18       | 5             | 41           | 4             |
| 19       | 4             | 42           | 5             |
| 20       | 5             | 43           | 2             |
| 21       | 3             | 44           | 4             |
| 22       | 4             | 45           | 4             |
|          |               | $\Sigma X_e$ | 174           |
|          |               | $X_e$        | 3.86          |

**Table 57: Scores of Post -test for the Control Group**

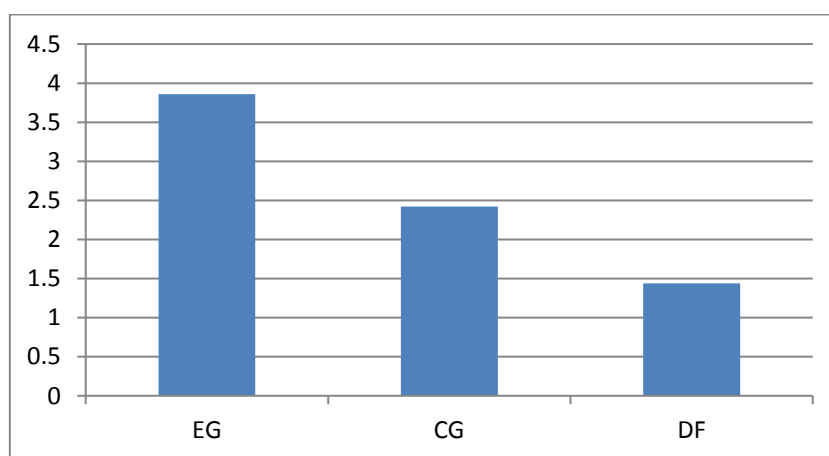
| <b>N</b> | <b>Scores</b> | <b>N</b>   | <b>Scores</b> |
|----------|---------------|------------|---------------|
| 1        | 1             | 24         | 2             |
| 2        | 2             | 25         | 1             |
| 3        | 2             | 26         | 4             |
| 4        | 2             | 27         | 1             |
| 5        | 3             | 28         | 3             |
| 6        | 3             | 29         | 3             |
| 7        | 3             | 30         | 2             |
| 8        | 1             | 31         | 2             |
| 9        | 4             | 32         | 3             |
| 10       | 2             | 33         | 3             |
| 11       | 4             | 34         | 3             |
| 12       | 2             | 35         | 4             |
| 13       | 2             | 36         | 1             |
| 14       | 3             | 37         | 2             |
| 15       | 1             | 38         | 4             |
| 16       | 3             | 39         | 2             |
| 17       | 4             | 40         | 3             |
| 18       | 2             | 41         | 3             |
| 19       | 2             | 42         | 5             |
| 20       | 1             | 43         | 2             |
| 21       | 3             | 44         | 2             |
| 22       | 3             | 45         | 3             |
|          |               | $\sum X_c$ | 109           |
|          |               | $X_c$      | 2.42          |

Scores achieved in the post test undoubtedly reveal a lot about the progress realized by the experimental group. The four elements of intercultural competence witnessed a continuing improvement which is reflected in the means of the scores, which have gone beyond the average.

Slight improvement is also to be observed with the control group, yet it did not reach the expected average. The experimental group, however, achieved better results and the difference in the scores of the means on the post test are clearly presented in the table below.

**Table 58: Means of Scores on the Post-test of the EG and CG.**

| Group                   | Post Test |
|-------------------------|-----------|
| EG                      | 3.86      |
| CG                      | 2.42      |
| Difference in the means | 1.44      |



**Figure 17: Post-test Results**

Difference in the means of the two groups is clear, yet drawing quick and easy conclusions in scientific research should be avoided and further analysis has to be made to prove the results obtained from the experimental study,. Thus, a statistical analysis is applied using the t-test. Such a test enables us to confirm or reject the previously set-hypothesis.

### The t-test

To reveal the effect of the independent variable on the dependent variable, the t-test must be applied. To calculate the t-value, we have this formula.

$$T_{N_1 + N_2 - 2} = \frac{(\bar{x}_1 - \bar{x}_2)\sqrt{(N_1 + N_2 - 2)(N_1 N_2)}}{\sqrt{(N_1 S_1^2 + N_2 S_2^2)(N_1 + N_2)}}$$

The result (with 5% error margin) must equal or exceed the t-tabulated value (calculated with the degrees of freedom) to confirm the effect of the independent variable on the dependent variable, and hence reject the null hypothesis. (Ho)

$X_x$  = Individual score.

$\bar{X}$  = Group mean

$X_x^2$  = squared score.

$N_x$  = Number of subjects.

$S_x$  = Sample variance → a virtual value assigned to the probable difference of the level among the subject.

The t-test is applied on the post test.

Calculating frequency distribution or how many subjects obtained the same score in the same task is an important statistic which must be obtained before further calculations are to be made. The following table will present clearly frequency distribution for the two groups.

**Table 59: Frequency Distribution of the CG and EG**

| C G            |        | EG             |        |
|----------------|--------|----------------|--------|
| X <sub>c</sub> | F      | X <sub>e</sub> | F      |
| 1              | 18     | 1              | /      |
| 2              | 14     | 2              | 15     |
| 3              | 09     | 3              | 15     |
| 4              | 04     | 4              | 18     |
| 5              | /      | 5              | 07     |
|                | N = 45 |                | N = 45 |

In addition to the frequency distribution, we need to calculate the mean and standard deviation.

**The mean:** The formula for the mean is the following

$$\bar{X} = \frac{\sum F_x}{N}$$

$\bar{X}$  = Mean

F<sub>x</sub> = Score Frequency

N = Number of scores

$\sum$  = The sum

**Table 60: Mean, Variance and Standard Deviation for the Control Group**

| X <sub>c</sub> | X <sup>2</sup> | F      | F X             | F X <sup>2</sup>   |
|----------------|----------------|--------|-----------------|--------------------|
| 1              | 1              | 18     | 18              | 18                 |
| 2              | 4              | 14     | 28              | 56                 |
| 3              | 9              | 09     | 27              | 81                 |
| 4              | 16             | 04     | 16              | 64                 |
|                |                | N = 45 | $\sum F X = 89$ | $\sum F X^2 = 219$ |

$$\bar{X} = \frac{81}{45} = 1,97$$

$$\bar{X}_c = 1,97$$

$$S_c^2 = \frac{\sqrt{\sum F x^2}}{N} - \bar{X}_c^2$$

$$Sc^2 = \frac{219}{45} - (1,97)^2$$

$$Sc^2 = 4.86 - 3.88$$

$$Sc^2 = 0.89$$

$$SD = \sqrt{0,98}$$

$$SDC = 0,98$$

So, for the control group.

→ The Mean →  $\bar{X}_c$  → 1.97

→ Variance →  $Sc^2$  → 0.98

→ Standard Deviation → SD → 0.98

**Table 61: Mean, Variance and Standard Deviation for the Experimental group**

| $X_e$ | $X^2$ | F                 | F X               | F $X^2$           |
|-------|-------|-------------------|-------------------|-------------------|
| 2     | 4     | 5                 | 10                | 52                |
| 3     | 9     | 15                | 45                | 135               |
| 4     | 16    | 18                | 54                | 224               |
| 5     | 25    | 07                | 35                | 200               |
|       |       | $N = \sum F = 45$ | $\sum FX_e = 144$ | $\sum FX^2 = 618$ |

$$1. \quad \text{Mean} = \frac{144}{45} = 3.2$$

$$\bar{X}_e = 3,2$$

$$2. \quad \text{Variance} = \frac{618}{45} - (3,2)^2$$

$$= 13.73 - 10.24$$

$$= 3.49$$

$$SE^2 = 3.49$$

3. Standard Deviation:

$$SD = \sqrt{3,49}$$

$$SD = 1.86$$



**Table 62/ Difference in the Means and Standard Deviation of the EG and CG**

|                   | Means       | Standard Deviation |
|-------------------|-------------|--------------------|
| <b>E.G</b>        | <b>3.2</b>  | <b>1.86</b>        |
| <b>C.G</b>        | <b>1.97</b> | <b>0.98</b>        |
| <b>Difference</b> | <b>1.23</b> | <b>0.88</b>        |

**The Degree of Freedom.**

$$df = (N_1 - 1) + (N_2 - 1)$$

$$df = (45-1) + (45-1)$$

$$df = 44 + 44$$

$$df = 88$$

$$t_{N_1 + N_2} = \frac{(\bar{X}_e - \bar{X}_c)\sqrt{(N_1 + N_2 - 2)N_1N_2}}{\sqrt{(N_1S_E^2 + N_2S_C^2)(N_1 + N_2)}}$$

$$t_{N_1 + N_2} = \frac{3.2 - 1.97\sqrt{(45 + 45 - 2)} \times 45 \times 45}{\sqrt{(45 \times 1.86^2 + 45 \times 0.98^2)(45 + 45)}}$$

$$t_{N_1 + N_2} = \frac{1.23\sqrt{88 \times 2025}}{\sqrt{(155.68 + 43.21) \times 90}} = \frac{1.23 \times 42213}{\sqrt{17900.1}} = \frac{519.22}{133.79} = 3.88$$

$$\rightarrow t = 3.88$$

The t-value is of 7.9. According to 88 degrees of freedom (where by  $df = N_1 + N_2 - 2$ ), according to 2 in the t-distribution table (see appendix) and 5% significance, we can affirm that the independent variable, because  $t = 3.88$  exceeds the critical t value  $t = 2$ . This means that the progress achieved by the experimental group is not accidental or due to extraneous factors than the independent variable.

**Conclusion**

To assume that using literary texts in the course of culture would improve students' understanding of the target culture and ultimately their intercultural communicative competence, an experimental designed has been framed towards that objective. Thus, we

worked with two groups, but only one group was taught using the literary texts, the other had been instructed in the traditional way. During the experiment, the students were exposed to a various texts, around which different activities had been framed. Taking the form of either written tasks, or oral discussions, these activities were designed with the ultimate objective of measuring the three dimensions of students' intercultural communicative competence or ICC

The obtained results from the pre-test indicated a relative similarity of the two groups, the control group and the experimental group. Then, by the end of the experiment, progress was observed especially with the EG, which showed better results. A more detailed account of their observed behavior during the whole experiment can be summed up in the following points:

Although both groups, EG and CG, were increasingly motivated to contribute to the discussions, which planned in each lecture. However, the way they proceeded and the results they yielded were better with the EG. It was apparent that supporting the courses with different texts provided a rich source and effective stimulus to discuss different ideas and talk about different things. So, while the CG was topic centered, where the main objective was to understand facts related to the course, the EG, however; viewed things from a larger horizon and wanted to go beyond the presented facts.

Moreover, students from the EG found a unique enjoyment in linking the abstract facts learned from the lectures with concrete images stemming from the target culture, and which were being reflected in the different literary texts they had in the reading sessions. Thus, interpreting meanings was better with the EG whose members, engaged in hot debates, which sometimes created conflicting situations between them. The students' views and opinions about the target culture seem to be determined by several factors. TV and the different mass media tend to play the largest part in that. And it became apparent that their sympathy and

objective views about the target culture could be gained only, if they have been convinced in an objective way, far from any kind of prejudices and stereotypes.

The CG, on the other hand, relied heavily on the teacher's interpretation of facts. And the students, with few exceptions, were passive to discover the deep meanings behind the presented facts, thus; they have been simply satisfied with what they have been provided with. Both groups found in the written task the opportunity to talk freely about their ideas. However, there was a relative stability in the results achieved by the CG. The students, through their productions, showed their lack of the necessary skill to express their different opinions and ideas about the topic under question. Their use of vocabulary was limited and they made a lot of structural mistakes and grammatical mistakes. Furthermore, the meanings conveyed through their written productions reflected superficial view of things. Thus, many preferred to retreat to the secure realm of the course, and stick to whatever was provided in it.

The EG, however, achieved better results and made serious attempts to write better. Most of the students reached the stage of being able to say more about the topic to be discussed. And they showed more readiness to say a lot about the people from the target culture. Many students from the EG were capable of using the new acquired vocabulary in an appropriate way. Interference of the native culture on their writing performance was there, but with more practice, it started to be neutralized and even avoided.

In each written task, where the different dimensions of ICC were assessed separately, it became apparent that the texts provided a rich source of knowledge about the target culture. Thus, they helped in changing many negative attitudes and stereotypes about the target culture. They were also a stimulus to discover students' awareness about the target people and the target culture. In short, students found the opportunity to say and act through their written productions.

## **Recommendations**

The results we have obtained from this study sustained the theoretical ground from which we have launched our investigation. Hypothesizing that using literary texts would help in improving learners' intercultural communicative competence proved to be a hard task, although the results were positive and convergent with the designed and desired objectives.

The different tools that have been employed throughout the study were effective in providing us with significant quantitative and qualitative data which served the goals we have targeted from the present research. Discussion and interpretation of the results served, not only in supporting the main hypotheses set in the work, but helped also in bringing to the surface some bitter and sweet realities about the teaching of culture at the Department of English, Batna2 University.

These realities are of immediate concern to both students and teachers, thus coming to know them proved to be very important. This importance is to be perceived in terms of future work and research to be carried on by us, or by other researchers who are concerned with similar issues. Because, what we attempted to realize in this study is very limited compared to the real intentions and wants. A lot of facts that have been met in the way made us realize that we need to have our own theories in teaching English as a foreign language. Because, what theories hold in terms of scientific knowledge can be true in the context where it had been framed and proved only. Other contexts are different, thus they require different statements and different treatments. So, not all that holds true for them, is also true for us. For example, when we started our investigation, we thought about all that seemed important for the good execution of the program set for the experiment. However, the same ideas kept haunting the mind. At each interval, we have been reminded that not all what theories state goes without questioning.

The hope to teach culture in our classrooms with the ultimate objective of obtaining a new type of learners who can communicate in the target language with a certain understanding of the target culture seems to be more feasible in theory than it is in practice. Our students tend to share many beliefs; many have shaped their behavior in an undesired manner. For example, there is a common tendency to treat learning a less urgent need than other needs. Exams and tests tend to be the only emergency where there is a call for an intensive learning program. For instance, during the experimental courses few students have been convinced of what we have been doing and it was hard to maintain positive attitudes among them. Thus, teachers should minimize the negative attitudes of learners and make them react positively. In other words, they should help learners build an objective view of things and have a logical reasoning, which would result in an objective view about themselves and about the target culture.

Furthermore, informal discussions with students indicated that many are to be blamed for this situation. Teachers are in the risk of losing the trust of their students. Not expecting any reward, nor fearing any real punishment to come from any authority, especially that of teachers is behind this lazy behavior. The *laissez faire* cannot help in shaping a disciplined behavior of individuals who can take responsibility of their own learning. Because they are the same people we expect them to read critically productions of the target culture and be able to extract meaning from them. This extracted meaning will help in perceiving one's values, beliefs and behaviors from a personal perspective and from the perspective of other cultures.

Thus, looking to a better society capable of coexisting in this big world is a process that should be started at a nuclear level. If we are unable to give a proper shape to individuals who can act properly in their native society, then all future perspectives should be delayed for a while. Teaching very mature people of what is appropriate in a specific culture seems to be

meaningless, when one discovers that the deeply held beliefs of these people are just calling for the opposite behavior.

Thus, there must be a shared common awareness on the part of not only students, but also teachers. Teachers should work to awaken the sleeping souls and believe that each student in the classroom is a person before being a learner. So, let's dig for the person, to find both the person and the learner. Our students do not lack the capacities that other students have in other parts of the world. However, what they don't have is the required behavior. Therefore, to change some of their behavior, there must be a change in their system of beliefs. Teachers of culture are in a better position than other teachers to pursue this goal successfully. The fact that they are working with a very rich content that defines better the target culture/s, should be exploited in a clever way. Through the content they teach, they can be selective choosing what seems to be of importance to our students. Therefore, teachers' role is try to build a certain content to teach taking into consideration what learners know about the target culture, and what they themselves bring to their learners in terms of knowledge. A meaningful content is expected to help learners reflect upon their experiences and be able to come with a certain understanding and evaluation of the material itself and the self, in a later stage.

The use of literary texts in the course of culture proved to have efficacy among students, who after feeling secure in the classroom, started talking about their opinions freely and without any fear or hesitation. Their expression of ideas was even clearer in their written productions. There was too much honesty in what they wrote. Thus, literature can have a big appeal among our students if used in nontraditional ways by teachers. Problems to communicate meaning may pose serious problems to learners of a foreign language, who may withdraw to the secure realm of the native culture, and avoid having breakdowns when speaking the target language. The fear of not being able to transmit meaning in an appropriate way has become a real handicap to our students. Thus, it is highly required from teachers to

help these learners overcome their fears; by allowing them to try their language and expose what they have as knowledge and ideas. And this is possible only when language is used and practiced in its context and when students are shown how native speakers use language in a variety of contexts.

Language is a way to live, exist and coexist. Culture is an integral part of language and by teaching language we are teaching culture at the same time. Studying culture is a way to know oneself and the other, thus if teacher fail in making learners understand and accept people holding different views of the world, they may end up rejecting or ignoring the new culture and, therefore; can be described as culture bound people.

Being one of the concerned people with this issue, we should make further steps towards a better work. This research is only a modest attempt and it remains open to extended work and more efforts of other researchers who are of immediate concern with the issue.

## General Conclusion

The world has been transformed into a small village inhabited by close neighbors from different races and cultures. Life patterns have been altered rapidly to make one's wish to knock at the door of even the farthest neighbor a matter of few seconds or at worse few hours. In such changing circumstances, studying foreign languages, especially English has become a necessity to survival in this globalized world. Yet, language acquisition has also been changed to transcend the borders of grammatical rules and linguistic structures. A new ingredient has been integrated and considered integral in the teaching of foreign languages. It is culture and cultural teaching which have identified the new trends and approaches to foreign language education.

Acquiring understanding of the target culture whose language is being taught has become a primary objective in the different teaching methodologies. Thus, culture was approached via language classes and courses have been designed to teach culture to different levels and in different educational institutions. University students are experiencing cultural learning through courses that have designed for this specific goal. Culture and civilization of language or what is labeled as CCL is an example of such course. The importance awarded to these courses besides the language courses seems to be less estimated by our students who are showing negative attitudes and behavior towards them. At best, they are regarded as a source to discover and know more about the target culture/s, and at worse, they are similar to other courses which demand from them learning by heart of the different facts they should remember in tests and exams.

These attitudes deprived the course from the basic goals for which it has been designed. Several elements contributed to this painful truth, but certainly many are to be blamed for this painful situation, yet it is not the adequate context to make a list of who is to



blame first and most, this will certainly bring no solution to the problem. Thus, the aim should rather center on deciding about the first moves towards finding some remedial strategies.

A primary objective in this work has been to show the status that culture and culture teaching has acquired in worldwide societies in general, and in western societies in particular. Culture is highly valued and considered by researchers and educationalists a major bridge to the target culture, thus there was a major focus on bringing this kind of awareness to our classrooms where students become sensitive to the issue of culture and culture learning in foreign language education, as it has become clear that acquiring any language must go hand in hand with the culture that defines the people who speak that language.

To realize such objectives different ways have been followed and a lot of strategies have been also developed. Reading, which is regarded one of the four skills that can be learned and developed in educational settings, has acquired different status in foreign language education. Reading is no more the decoding of speech; it is rather the decoding of culture. The printed word can offer an excellent and priceless journey to the thoughts and culture of the author and of the culture and society he/she belongs to.

However, reading, which once was a source of enjoyment and knowledge, turned nowadays into a dull activity. The book is no more the best company to our students, who read occasionally and their driving motive in that is fulfilling a course requirement. Thus, the opportunity to learn the English language has become limited to what their teachers provide them with in the classroom. This regress in the reading activity has led to a continuing regress in learners' achievement level as well. And their mastery of the oral and the written forms of language is reflecting their weak linguistic and cultural competences in the language.

Thus, it has become evident that reading should regain the status it deserves in our classrooms and students should be made conscious of the fact that reading is not an out of date activity, but one of the best ways that lead to other peoples' cultures in an easy and

enjoyable manner. Therefore, students must reconsider their negative attitudes towards reading, if they wish to learn the language successfully and without being in need to passports or trips, which will certainly cost them a lot.

The reading of authentic materials in English has been proved to fulfill the goals of language teaching and culture bridging. And attempt to specify the kind of authentic materials qualified literature than any other reading material. Literature and the literacy text proved to have a unique role in establishing the cultural bridges teachers and educators want to establish in the classroom. Yet this is possible only when the selected texts are making relevance with the course content and are related to meaningful and well structured activities.

Therefore, coming to know the significance of culture and culture teaching and of reading in general and reading literature in particular should prompt both teachers and students towards making the necessary changes. Armed with the will and the true desire to change, things can change for better in teaching culture in our foreign language classrooms.

## Bibliography

- Arab, S.A. Bridging The Gap, Language, Culture and Literature, An Integrated Course.  
The University Of Algiers.
- Baudoin, E.M., Bober, E.S., Clark, M.A., Dobson, B.K., & Silberstein, S.(1994). *Reader's Choice*. International Edition, Michigan University Press.
- Baştürkmen, H. (1990) Literature and the Intermediate Language Learner: A Sample Lesson with Hemingway's 'Cat in the Rain'. *English Teaching Forum*, 29, 18-20.
- Brown, H. D. (1987) *Principles of Language Learning and Teaching*. Englewood Cliffs New York. Prentice Hall, Inc.
- Byram, M. S. (1989) *Cultural Studies in Foreign Language Education, Multilingual Matters (series); 100*, Clevedon; Philadelphia Multilingual Matters.
- Byram, M. and Morgan, c. (1994). *Teaching- and- Learning Language- and- Culture Multilingual Matters (series); 100*. Clevedon ; Philadelphia Multilingual Matters.
- Byram, M. S. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, :Multilingual Matters.
- Byram,M & Gribkova, B, Starkey H.( 2002). *Developing the Intercultural Dimension in Language Teaching*. Council of Europe, Strasbourg.
- Carrel P, .L & Eisterhold, J.C.( 1983). Schema Theory and ESL Reading Pedagogy. *TESOL Quarterly*,17(4),553-573.
- Chahak S. M. & Basirizadeh. F. S. ( 2012). The Study of Culture on Foreign Language Teaching. *International Journal of Social Science and Humanity*, 2 (6) at <http://www.ijssh.org/papers/161-A10028.pdf>
- Choudhury, R. U. (2014). The Role of Culture in Teaching and Learning of English as a Foreign Language. *Express, International Journal of Multi Disciplinary Research*, 1( 4.), 1-20 at <http://express-journal.com>

- Collie, J. and Slater, S. (1987). *Literature in the Language Classroom*. Cambridge University Press.
- Fantini, A. E. (2008) Expanding the Goal of ESOL. *Essential Teacher* 5 (1)
- Fenner, A. B. (2001). *Dialogic Interaction with Literary Texts in Lower Secondary Classroom*. European center for modern Languages, Council of Europe Publishing.
- Frank, J. (2013). Raising Cultural Awareness in the English Language Classroom *English Teaching Forum* (4), 2-35 at [https://americanenglish.state.gov/files/ae/resource\\_files/51\\_4\\_2\\_frank.pdf](https://americanenglish.state.gov/files/ae/resource_files/51_4_2_frank.pdf)
- Genç B & Bada E. (2005). Culture in Language Learning and Teaching *The Reading Matrix* 5 (1), 73-84 at [http://www.readingmatrix.com/articles/genç\\_bada/article.pdf](http://www.readingmatrix.com/articles/genç_bada/article.pdf)
- Gonen, S.I. K. & Saglam, S. (2012) Teaching Culture in the FL Classroom: Teachers' Perspectives International. *Journal of Global Education*, 1(3), 26-46
- Guin, T. (1990). Language Skills Through Literature, *English Teaching Forum*, 29, 10-13.
- Johns, A. M. (1997). *Text, Role and Context, Developing Academic Literacies*. Cambridge University Press.
- Jenkins, S. (2008). Adopting an Intercultural Approach to Teaching English as an International Language. *Essential Teacher*, 5(4).
- Kramsch, C. (1993). *Context and Culture in Language Teaching*. Oxford University Press.
- Kramsch, C. (2012). Culture in Foreign Language Teaching. *Iranian Journal of Language Teaching Research*, 1(1), 57-78.
- Kun, Liu. (2013). The Culture Study in Foreign Language Education *International Review of Social Sciences and Humanities*, 6 (1), 196-204 at [www.irssh.com](http://www.irssh.com)
- Lazar, G. (1993). *Literature and Language Teaching*, Cambridge University Press.
- Long Fu, X. (2001). *Teaching English Cultural Background: Introducing Culture into the*

- Chinese Secondary School Classes*. University of Tempere.
- Lussier, D et al. (2007). *Guidelines for the Assessment of Intercultural Communicative Competence (ICC)*. European Centre for Modern Languages, Council of Europe
- Moeller, A J. & Nugent K. K. (2014) Building Intercultural Competence in the Language Classroom at [http://www.csctfl.org/documents/2014Report/Chapter\\_1\\_Moeller.pdf](http://www.csctfl.org/documents/2014Report/Chapter_1_Moeller.pdf)
- O'Driscoll, J.(2009). *Britain For Learners of English*. Oxford University Press.
- Paran, A. (2006). The Stories of Literature and Language Teaching. A. Paran, *Literature in language teaching and learning* (pp. 1-10). Alexandria, Va.: Teachers of English Speakers of Other Languages, Inc.
- Rivers, M. W. (1968). *Teaching Foreign Language Skills*. University of Chicago Press, Ltd London
- Stavik, M. O.( 2015). *Reading Literature in the EFL-classroom*. Department of Foreign Languages, University of Bergen. at <http://dspace.uib.no/bitstream/handle/1956/10555/138434768.pdf?sequence=1&isAllowed=y>
- Smith, F.( 1994). *Understanding Reading*. Hillsdale, New Jersey: Lawrence Erlbaum Associates.
- Narancic-Kovac, S. & Kaltenbacher, M. (2006). Promoting intercultural awareness through literature in foreign language teacher education. In A.-B. Fenner & D. Newby (eds.), *Coherence of principles, cohesion of competences: Exploring theories and designing materials for teacher education* (pp. 78–94). Strasbourg: Council of Europe Publishing.
- Thanasoulas, D. (2001). The Importance of Teaching Culture in Foreign Language Classroom. Online documents at URL [http://dicalpedagogy.icaap.org/content/issue3\\_3/7-thanasoulas.html](http://dicalpedagogy.icaap.org/content/issue3_3/7-thanasoulas.html).
- Tomalin, B& Stempleski, S.(1993). *Cultural Awareness*. Oxford University Press.

Tuman, M. C. (1998). *Language and Limits, Resisting Reform in English Studies*. State University of New York Press, Albany.

Tuman, M. C. (1998). *Language and Limits, Resisting Reform in English Studies*. State University of New York Press, Albany.

Tuttney, B.L. & Robb, G.P. (1971). *Research in Education*. The Dryden Press Inc, Hinsdale, Illinois.

Ur, P. (1996). *A Course in Language Teaching*. Cambridge University Press.

Wallace, C. (1992). *Reading*. Oxford University Press.

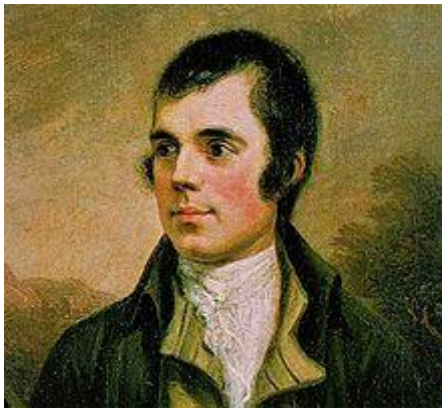
Zacharias, N. (2005) Developing Intercultural Competence through Literature. *Celt A Journal of English and language Teaching & Literature*, 5(1) at <http://journal.unika.ac.id/index.php/celt/article/view/143/147>

## Appendix 1 The Texts Used in the Experimental Courses

### Burns Supper

A Burns supper is a celebration of the life and poetry of the poet Robert Burns, author of many Scots poems. The suppers are normally held on or near the poet's birthday, 25 January, rarely also known as Robert Burns Day (or Robbie Burns Day<sup>[1]</sup> or Rabbie Burns Day) or more commonly Burns Night (Scots: *Burns Nicht*), although they may in principle be held at any time of the year.

Robert Burns (1759–1796)



#### History

The first supper was held *in memoriam* at Burns Cottage by Robert Burns' friends on 21 July 1801, the fifth anniversary of his death, and have been a regular occurrence ever since. The first still extant Burns club was founded in Greenock in 1801 by merchants born in Ayrshire, some of whom had known Burns. They held the first Burns supper on what they thought was his birthday, 29 January 1802, but in 1803 they discovered in Ayr parish records that his date of birth was 25 January 1759.<sup>[2]</sup> Since then, suppers have been held on or about 25 January.



Burns suppers may be formal or informal. Both typically include haggis (a traditional Scottish dish celebrated by Burns in *Address to a Haggis*), Scotch whisky, and the recitation of Burns's poetry. Formal dinners are hosted by organisations such as Burns clubs, the Freemasons, or St Andrews Societies and occasionally end with dancing when ladies are present. Formal suppers follow a standard format.

### Order of the supper

### Piping in the guests



A piper generally greets the guests, who gather and mix as at any informal party. At less formal gatherings traditional Scottish music is played.

### Host's welcoming speech

The host says a few words welcoming everyone to the supper and perhaps stating the reason for it. All of the guests are seated and grace is said, usually using the *Selkirk Grace*, a well-known thanksgiving said before meals, using the Scots language. Although attributed to Burns, the Selkirk Grace was already known in the 17th century, as the "Galloway Grace" or the "Covenanters' Grace". It came to be called the Selkirk Grace because Burns was said to have delivered it at a dinner given by the Earl of Selkirk.

### *The Selkirk Grace*

Some hae meat an

canna eat,

And some wad eat that want it;

But we hae meat, and we can eat,

And sae let the Lord be thankit.<sup>[3]</sup>



### Soup course

The supper starts with the soup course. Normally a Scottish soup such as Scotch broth, potato soup, cullen skink, or cock-a-leekie is served.

### The haggis

*"Piping" of the haggis*

*Everyone stands as the haggis is brought in. It is usually brought in by the cook on a large dish, generally while a piper plays bagpipes and leads the way to the host's table, where the haggis is laid down. They might play "A Man's A Man for A' That", "Robbie Burns Medley" or "The Star O' Robbie Burns".<sup>[5]</sup> The host, or perhaps a guest, then recites the Address to a Haggis*



A haggis

At the line *His knife see rustic Labour dicht* the speaker normally draws and sharpens a knife, and at the line *An' cut you up wi' ready slicht*, plunges it into the haggis and cuts it open from end to end. When done properly this "ceremony" is a highlight of the evening.



Haggis served with potatoes and turnips.

At the end of the poem, a whisky toast will be proposed to the haggis, then the company will sit down to the meal. The haggis is traditionally served with mashed potatoes (tatties) and mashed turnips (neeps).

### Other courses

A dessert course, cheese courses, coffee, etc., may also be part of the meal. The courses normally use traditional Scottish recipes. For instance, dessert may be cranachan or tipsy laird (whisky trifle), followed by oatcakes and cheese, all washed down with the "water of life" (uisge beatha) – Scotch whisky.

### Toasts

When the meal reaches the coffee stage various speeches and toasts are given. In order, the core speeches and toasts are as follows.

### Immortal memory

The main speaker gives a speech, remembering some aspect of Burns' life or poetry. This may be light-hearted or serious and may include the recitation of a poem or song by Burns. A toast to the Immortal Memory of Robert Burns then follows.<sup>[4]</sup>

### Address to the Lassies

This was originally a short speech given by a male guest in thanks to the women who had prepared the meal. However, nowadays it is much more wide-ranging and generally covers the male speaker's view on women. It is normally amusing but not offensive, particularly bearing in mind that it will be followed by a reply from the "lassies" concerned. The men drink a toast to the women's health.

### Reply to the Laddies

This is occasionally (and humorously) called the "Toast to the Laddies" and, like the previous toast, it is generally quite wide-ranging nowadays. A female guest will give her views on men and reply to any specific points raised by the previous speaker. Like the previous speech, this should be amusing, but not offensive. Quite often the speakers giving this toast and the previous one will collaborate so that the two toasts complement each other.

Works by Burns

After the speeches there may be singing of songs by Burns – Ae Fond Kiss, Parcel o' Rogues, A Man's a Man, etc. – and more poetry – To a Mouse, To a Louse, Tam o' Shanter, The Twa Dugs, Holy Willie's Prayer, etc. This may be done by the individual guests or by invited experts, and it goes on for as long as the guests wish and may include other works by poets influenced by Burns, particularly poets writing in Scots. Foreign guests can also be invited to sing or say works from their land.

Closing

Finally the host will call on one of the guests to give the vote of thanks, after which everyone is asked to stand, join hands, and sing Auld Lang Syne bringing the evening to an end.

My Luve is like a Red Red Rose

O my Luve's like a red, red rose,  
That's newly sprung in June:  
O my Luve's like the melodie,  
That's sweetly play'd in tune.

As fair art thou, my bonie lass,  
So deep in luve am I;  
And I will luve thee still, my dear,  
Till a' the seas gang dry.

Till a' the seas gang dry, my dear,  
And the rocks melt wi' the sun;  
And I will luve thee still, my dear,  
While the sands o' life shall run.

And fare-thee-weel, my only Luve!  
And fare-thee-weel, a while!  
And I will come again, my Luve,  
Tho' 'twere ten thousand mile!

## **Men and Women: Their Changing Roles**

**Laverne H. Bardy:** Author “Syndicated Humor Columnist, blogger”

Michael G. Conner, Clinical and Medical Psychologist, writes that men are built for physical confrontation, and their skulls are usually thicker than a woman's. This, of course, comes as no surprise to women. What I didn't know was men's skulls are thick because they are "attracted to reckless behavior," which explains their interest in slaying dragons, battling alligators, and any excuse for a slugfest. Dr. Conner says that "women have four times as many brain cells as men. While men rely on their left brain to solve one problem, one step at a time, women can more easily access both sides of their brain and focus on more than one problem at a time," which often drives men to distraction.

Throughout centuries men have protected and provided for their families. In caveman days they gathered firewood, invented tools, killed wild animals, and spent excessive time butting heads with dinosaurs; a sport well suited for thick skulls. The little women stayed home, created murals on cave walls, sported rabbit skin originals, prepared tasty bison recipes, gave birth on dirt floors, and did their best to stay one step ahead of diaper-free toddlers.

In the 1800s men left their families for months and drove cattle across long dangerous trails through mountains and valleys in harsh weather. Women stayed behind with the children. Their only responsibilities were to scrounge for food, and fight off wolves and Indians from the comfort of their homes.

In the early 1900s men did their best to cocoon women from the harsh realities of the world. They seemed to know, instinctively, that women were best suited for domestic work. But obstinate, unappreciative women bucked and defied men's good intentions and insisted on battling for equality.

Men are often guarded when meeting other men. They intuitively know how much is safe to divulge. They discuss generic topics such as sports, politics, and the hot chick at the end of the bar. They mention the world-wide cruise they're planning (even if they're not), and the new Benz they're thinking about buying (even though they're not).

A woman will usually jump in and lead with her mouth. Within five minutes of meeting another woman she'll offer the name and number of her plastic surgeon and her shrink. She'll reveal that her husband had an affair, her son has learning disabilities, and her teenage daughter is promiscuous. She'll delight in discussing anything and everything about sex.

Up until the late 1970s men's and women's roles were fairly well-defined. Men grappled with difficult undertakings such as wars, unemployment, taxes, and finding affordable World Series tickets. Women dealt with daily menu selections, Kermit and Cookie Monster, diaper changes, and perfecting faux smiles that hid their true feelings.

Recent years show the line between male and female roles is becoming blurred. Men are taking a more active part in homemaking and child rearing, and women are thriving in the business world. Source : [https://www.huffingtonpost.com/laverne-h-bardy/men-and-women-their-change\\_b\\_6018414.html](https://www.huffingtonpost.com/laverne-h-bardy/men-and-women-their-change_b_6018414.html)

### Love at First Sight

When she was twenty-three years old, she met, at a Christmas party, a young man from the Erewash Valley. Morel was then twenty-seven years old. He was well set-up, erect, and very smart. He had wavy black hair that shone again, and a vigorous black beard that had never been shaved. His cheeks were ruddy, and his red, moist mouth was noticeable because he laughed so often and so heartily. He had that rare thing, a rich, ringing laugh. Gertrude Coppard had watched him, fascinated. He was so full of colour and animation, his voice ran so easily into comic grotesque, he was so ready and so pleasant with everybody. Her own father had a rich fund of humour, but it was satiric. This man's was different: soft, non-intellectual, warm, a kind of gambolling.

She herself was opposite. She had a curious, receptive mind which found much pleasure and amusement in listening to other folk. She was clever in leading folk to talk. She loved ideas, and was considered very intellectual. What she liked most of all was an argument on religion or philosophy or politics with some educated man. This she did not often enjoy. So she always had people tell her about themselves, finding her pleasure so.

In her person she was rather small and delicate, with a large brow, and dropping bunches of brown silk curls. Her blue eyes were very straight, honest, and searching. She had the beautiful hands of the Coppards. Her dress was always subdued. She wore dark blue silk, with a peculiar silver chain of silver scallops. This, and a heavy brooch of twisted gold, was her only ornament. She was still perfectly intact, deeply religious, and full of beautiful candour. Walter Morel seemed melted away before her. She was to the miner that thing of mystery and fascination, a lady. When she spoke to him, it was with a southern pronunciation and a purity of English which thrilled him to hear.

She watched him. He danced well, as if it were natural and joyous in him to dance. His grandfather was a French refugee who had married an English barmaid—if it had been a marriage. Gertrude Coppard watched the young miner as he danced, a certain subtle exultation like glamour in his movement, and his face the flower of his body, ruddy, with tumbled black hair, and laughing alike whatever partner he bowed above. She thought him rather wonderful, never having met anyone like him. Her father was to her the type of all men. And George Coppard, proud in his bearing, handsome, and rather bitter; who preferred theology in reading, and who drew near in sympathy only to one man, the Apostle Paul; who was harsh in government, and in familiarity ironic; who ignored all sensuous pleasure—he was very different from the miner. Gertrude herself was rather contemptuous of dancing; she

had not the slightest inclination towards that accomplishment, and had never learned even a Roger de Coverley. She was puritan, like her father, high-minded, and really stern. Therefore the dusky, golden softness of this man's sensuous flame of life, that flowed off his flesh like the flame from a candle, not baffled and gripped into incandescence by thought and spirit as her life was, seemed to her something wonderful, beyond her. He came and bowed above her. A warmth radiated through her as if she had drunk wine. 'Now do come and have this one with me,' he said caressively. 'It's easy, you know. I'm pining to see you dance.' She had told him before she could not dance. She glanced at his humility and smiled. Her smile was very beautiful. It moved the man so that he forgot everything.

#### About the author

*Sons and Lovers* is highly autobiographical. Like Paul Morel, Lawrence was the younger son of a mining family. He and his mother, Lydia, were very close, and his father was violent. Lydia married beneath her and the marriage was unhappy. At sixteen Lawrence met a girl called Jessie Chambers, who was the model for Miriam. Like Paul, Lawrence worked in a surgical goods factory. He then trained to be a schoolteacher. Like Paul, Lawrence left home at twenty-three. His first novel, *The White Peacock*, was published in 1911; his mother died of cancer in 1910. With her death, the parallels end. Lawrence's health was bad and he had to give up teaching. In 1912 he met a German woman, Frieda Weekley, who left her husband and three children to live with him. He was unable to fight, due to ill health. After the war, Lawrence travelled constantly, all over the world. He wrote poetry, short stories, essays, travel books, as well as novels. The novelist's health was very poor and he was constantly in need of money; his relationship with Frieda was stormy. Yet he continued to pour out work at an astonishing rate. In 1925 Lawrence returned to England. He was dying of tuberculosis, yet he worked hard to produce his last novel, *Lady Chatterley's Lover*. It was privately printed in Italy in 1928. Lawrence died in the south of France at the age of forty-four.

Source: Bridging the Gap Text book

# The Telegraph

## Marriage 'no longer the foundation stone of family life'



By John Bingham, Social Affairs Editor

The belief that couples should ideally get married before starting a family has effectively collapsed within a generation, the British Social Attitudes survey, the longest running and most authoritative barometer of public opinion in the UK, shows.

Only a minority of people now view marriage as the starting point for bringing up children, with support for that view almost halving in less than 25 years. The wide-ranging study, which is in its 30th year, also revealed a dramatic shift in attitudes toward sex, politics, economics, and issues such as welfare and Britain's relationship with Europe since it first began in the early 1980s.

But some of the most dramatic changes are in the area of family and relationships, with views once classed as permissive now becoming the norm. Moral disapproval of matters such as sex outside marriage and homosexuality has fallen sharply since the Thatcher era, it shows.

That has been accompanied by profound decline in religious attachment, with only a minority of people in the UK now identifying themselves as Christians, despite the effects of immigration which has boosted Church attendance. But in some areas of family life traditional morality is more strongly held than ever, with disapproval of adultery higher now than a generation ago. The survey, conducted by NatCen, a social research group, and funded by government departments and charities, is based on detailed interviews with more than 3,000 people who were asked the same set of questions about life in Britain as the study has posed for three decades.

This year's report, which charts how opinions have changed in that time, finds evidence that people have become increasingly individualistic. While this is partly reflected in differing attitudes to issues such as the welfare state, it concludes that the biggest shift has been in moral matters. Having turned their back on traditional moral standards and religious



affiliation, people have become increasingly willing to “create their own moral codes” the report argues.

The proportion of the population which disapproves of sex outside marriage on moral grounds has more than halved since the early 1980s. Then 28 per cent said that sex between people who were not married was either “always” or “mostly” wrong, compared with only 12 per cent in the latest survey. The proportion who believes it is “not wrong at all” has risen to almost two thirds, an all-time high. When asked how whether or not people who want to have children “ought to get married” seven out of 10 people agreed in 1989. Last year only four out of 10 people agreed with the idea.

When responses from different age groups were compared, the study showed that younger people have a more relaxed attitude to marriage than older people. But even then, the gap between the oldest and youngest generations on the question of marriage is half what it was 30 years ago.

It comes after the 2011 census showed that the number of married people in Britain had dropped by almost 10 per cent in a decade despite large increase in the population. Nevertheless Harry Benson, of the Marriage Foundation think-tank, predicted that while people had “lost confidence” in marriage, it is likely to stage resurgence.

“What we’re seeing is a response to the doubling of family breakdown during the last thirty years,” he said.

“We value commitment and faithfulness ever more. But we have lost confidence in marriage.

“The tide will turn when we realize once more that marriage is the best way to achieve both.”

The study showed that in some areas of morality, attitudes have become less permissive rather than more. The latest survey found that 63 per cent of people think that adultery is “always wrong” compared with only 58 per cent in 1984. “These findings suggest that we will continue to see attitudes in this area become more liberal over time, as older generations die out, perhaps slowing at the point when the 1960s generation start to become the elder statesmen and women among Britain’s generations,” the study concludes.

But it adds: “It is also true that, despite growing tolerance over time, a considerable minority of the public remain very uncomfortable with less ‘traditional’ relationships. “Among the political parties, this poses a particular challenge for the Conservative Party in trying to balance their new social liberalism with the fact that their supporters are currently among the least liberal on these matters.”

Source : <http://www.telegraph.co.uk/news/uknews/10296611/Marriage-no-longer-the-foundation-stone-of-family-life.html>

### **Prime Minister and President Compared**

For years, it has been a regular part of discussion on the British and American systems of government to compare the two offices and to decide which is the more powerful, the Prime Minister or the President. So what are the similarities and differences of the two offices and which is the more powerful?

An obvious difference is that in Britain the ceremonial and political roles are separated, so that the monarch is the titular head of state while the Prime Minister is the chief executive or political head of the government. In America the roles are combined in one person, a consideration which imposes considerable demands on the incumbent, but means that he or she has many opportunities to appear on social occasions and attract favourable media coverage. The Prime Minister is relieved of certain time-consuming duties, such as receiving ambassadors and dignitaries from abroad, and there may be an advantage in separating the ceremonial and efficient roles, pomp from power. The holders of both offices have a similar responsibility for the overall surveillance and direction of the work of executive departments of government, and there are advantages of the Prime Minister over the President and vice versa.

The Prime Minister is part of a plural executive, and he or she and the Cabinet are collectively responsible to the House of Commons. He or she may, of course, have acquired a real ascendancy over colleagues, and the impact of Margaret Thatcher's tenure in office showed the extent of prime ministerial dominance. Yet the British Cabinet is bound to be concerned in most major decisions during the lifetime of a government. In the USA, the Cabinet is much less significant. Their Cabinet colleagues tend to be people drawn from the world of business, the ranks of academia or other professions, and return there once their term in office has expired; they have no personal following of their own in Congress or in the

country. Cabinet members in Britain have a greater political standing in their own right, and are less easily ignored.

A key factor in the comparison of Prime Minister and President is that the former is a more powerful party leader. He leads a disciplined party, whereas the President does not. This means that whereas the President can find difficulty in getting his proposals enacted into law, perhaps because of states rights, the views of Congress or the Supreme Court, the Prime Minister, given a reasonable majority, is likely to get most of his or her programme through. In as much as the reputation of a government may depend on what it can achieve, the Prime Minister has far more chance of implementing the proposals he or she wants. Margaret Thatcher could reform the health service along the lines she favoured, whereas a few years later Bill Clinton could not.

In the area of foreign policy, both people are generally in charge of the direction of the government's external relations. On their own or through the appropriate departments, they declare the tone of the nation's foreign policy. There are differences in their position, however, for the President must have any treaty approved by two-thirds of the Senate, and if the policy requires legislative back-up, he or she may have difficulty in getting this through the Congress. On the other hand, whereas the President may decide administration policy alone or in conjunction with the Secretary of State, a British Prime Minister is much more likely to put his or her policy before the Cabinet where views can be expressed. There may be individual opportunities for the Prime Minister to bypass the full Cabinet and take key decisions in a Cabinet Committee, but in most cases the Prime Minister appoints a Foreign Secretary with whom he or she is in agreement or on whom the Prime Minister feels his or her views can be imposed.

The Prime Minister is of course always liable to be defeated in the House, and therefore may not see out the term. The occupant of the White House has a guaranteed fixed term in office, unless he or she does something very wrong, as over Watergate.

Of course, there is a difference between comparing the two offices within their respective systems of government and comparing their power in terms of world leadership. In terms of global importance, the President possesses unsurpassed power. He is the leader of the more significant country in international terms, with enough nuclear capacity to wipe out civilization

Source : <http://cw.routledge.com/textbooks/9780415458528/ChapterOne.pdf>

### **The British Countryside**

Britishness as a cultural identity has become surrounded by doubts and misgivings in recent years, partly because in a multicultural society it has begun to seem exclusive (to some), and it has been aggressively appropriated by the far right. Yet it is clear, from many markers, that a sense of Britishness stubbornly persists in millions of people, and that a very prominent component of this is a feeling for the countryside.

The British feel for the countryside is particular. Here it is not regarded, as in other nations, as merely an alternative to, or escape from, the town (although that is part of it). The landscape is seen as special, even unique, in itself: ideally a small-scale, intimate and unthreatening mix of the farmed and the wild, which is pretty and charming rather than grandiose and magnificent. And this landscape brings in its train promises of an alternative life: for some people, simple closeness to the natural world; for others, that of self-sufficiency and the cultivation of the smallholding; and for not a few, let it be said, the chance of joining the rural squirearchy.

But whatever the motivation, this aspiration for green fields and the village has deep roots: for centuries our countryside and its life have been venerated, not to say idealized, and it is in poetry that this has principally taken place. By the end of the 19th century "nature poetry" was a major theme in English literature. All of which essentially propose the same thing: that the natural world and rural life in Britain have a special claim upon our souls.

The Quiet Life: Alexander Pope

Happy the man whose wish and care

A few paternal acres bound,

Content to breath his native air

In his own ground.

Whose herds with milk, whose fields with bread,

Whose flocks supply him with attire,

Whose trees in summer yield him shade,

In winter fire.

Blest who can unconcern'dly find

Hours, days and years slide soft away,

In health of body, peace of mind,

Quiet by day,

Sound sleep by night; study and ease,

Together mixt; sweet recreation;

And innocence, which most does please

With meditation.

Thus let me live, unseen, unknown,

Thus unlamented let me die,

Steal from the world, and not a stone

Tell where I lie.

#### Alexander Pope: A Brief Biography

Alexander Pope, an only child, was born in London, on May 21, 1688, the year of the Glorious revolution. His father, a linen-draper, was forty-two, his mother forty-six. Both were Roman Catholics, and his father, Alexander Sr., retired from business after his son's birth. Between 1696 and 1700 Pope was tutored at home by a priest, and then enrolled in two Catholic schools, but he was largely self-educated. A precocious child, he could read Latin, Greek, French and Italian while still very young, and (according to his own account of the matter) was already, at sixteen, writing the rather sophisticated verse later published as his "Pastorals.

In his early twenties he made frequent visits to London, and became acquainted with the literati there. In 1709 the "Pastorals," Pope's first published work, appeared in Tonson's *Poetical Miscellanies*. His "Essay on Criticism" was published anonymously in 1711. 1713

saw the publication of Pope's "Windsor Forest," a poem celebrating the Treaty of Utrecht, which had been negotiated by the Tories.

In 1717, his father died. With the money his *Iliad* had earned him, Pope was able, in 1718, to lease the villa of Twickenham on the Thames near Richmond, where he moved with his widowed mother. In 1725 he published his edition of Shakespeare's Works, and the first three volumes of his translation of *The Odyssey* also appeared. 1726 saw the appearance of the final three volumes of the same work. The first three epistles of *An Essay on Man* were published anonymously in 1733, the year Pope's mother died. The Fourth epistle of the *Essay on Man* appeared, also anonymously, in 1734.

In 1737 the artful Pope produced an "authorized" version of his letters, and, when his authorship of the *Essay on Man* was acknowledged, he came under vehement attack for the religious views he had expressed there. Pope's health, which had never been very good, was failing rapidly, and he died at Twickenham on May 30, 1744.

**Common Sense**

**“OF MONARCHY AND HEREDITARY SUCCESSION”**

**by Thomas Paine**

**TOM PAINE, 1737-1809,**

*Journalist, Patriot and Champion of the Common Man.*

TOM PAINE, SON OF A HUMBLE THETFORD STAYMAKER, WAS BORN NEAR THIS TOWN. FROM HIS TALENTED PEN CAME THE VOICE OF DEMOCRATIC ASPIRATION OF THE AMERICAN REPUBLIC; THROUGH SUCH SPLENDID WRITINGS AS "COMMON SENSE," "CRISIS," AND "THE AGE OF REASON." BURIED IN NEW YORK, THIS SIMPLE SON OF ENGLAND LIVES ON THROUGH THE IDEAS AND PRINCIPLES OF THE DEMOCRATIC WORLD FOR WHICH WE FIGHT TODAY. IN TRIBUTE TO HIS MEMORY AND TO THE EVERLASTING LOVE OF FREEDOM EMBODIED IN HIS WORKS, THIS PLAQUE IS GRATEFULLY DEDICATED THROUGH THE VOLUNTARY CONTRIBUTION OF SOLDIERS OF AN AMERICAN AIR FORCE GROUP.

Mankind being originally equals in the order of creation, the equality could only be destroyed by some subsequent circumstance: the distinctions of rich and poor may in a great measure be accounted for, and that without having recourse to the harsh ill-sounding names of oppression and avarice. But there is another and greater distinction for which no truly natural or religious reason can be assigned, and that is the distinction of men into **KINGS** and **SUBJECTS**. Male and female are the distinctions of nature, good and bad the distinctions of heaven; but how a race of men came into the world so exalted above the rest, and distinguished like some new species, is worth inquiring into, and whether they are the means of happiness or of misery to mankind.

In the early ages of the world, according to the scripture chronology there were no kings; the consequence of which was, there were no wars; it is the pride of kings which throws mankind into confusion.

To the evil of monarchy we have added that of hereditary succession; and as the first is a degradation and lessening of ourselves, so the second, claimed as a matter of right, is an insult and imposition on posterity. For all men being originally equals, no one by birth could have a right to set up his own family in perpetual preference to all others for ever, and though himself might deserve some decent degree of honors of his contemporaries, yet his descendants might be far too unworthy to inherit them.



Men who look upon themselves born to reign, and others to obey, soon grow insolent. Selected from the rest of mankind, their minds are early poisoned by importance; and the world they act in differs so materially from the world at large, that they have but little opportunity of knowing its true interests, and when they succeed to the government are frequently the most ignorant and unfit of any throughout the dominions.

In short, monarchy and succession have laid (not this or that kingdom only) but the world in blood and ashes. 'Tis a form of government which the word of God bears testimony against, and blood will attend it. If we inquire into the business of a king, we shall find that in some countries they may have none; and after sauntering away their lives without pleasure to themselves or advantage to the nation, withdraw from the scene, and leave their successors to tread the same idle round.

In England a king hath little more to do than to make war and give away places; which, in plain terms, is to impoverish the nation and set it together by the ears. A pretty business indeed for a man to be allowed eight hundred thousand sterling a year for, and worshipped into the bargain! Of more worth is one honest man to society, and in the sight of God, than all the crowned ruffians that ever lived.

### The killer Instinct



In this extract, from Yes, Prime Minister, the Prime Minister has just resigned. There are two candidates to be the new Prime Minister, Eric Jeffries and Duncan Short, both of them ministers in the present government. Another minister, Jim Hacker, also wants the job. He has recently learnt some scandalous information about events in the pasts of the other two candidates, so now he has the opportunity to make them withdraw. This is an extract from his diary.

*I told Duncan that some information had come my way. Serious information. To do with his personal financial operations. I referred to the collapse of Continental and General.*

*He argued that there was nothing improper about that. I replied that technically there wasn't, but if you looked at it in conjunction with a similar case at Offshore Securities ... I indicated that, if he stayed in the running for PM[, I would be obliged to share my knowledge with senior members of the party, the Fraud Squad, and so forth. The Americans would also have to know. And Her Majesty...*

*He panicked. 'Hang on! Financial matters can be misinterpreted.'*

*I sipped my drink and waited. It didn't take long. He said that he didn't really want Number Ten at all. He felt that the Foreign Office was a much better job in many ways. 'But I won't support Eric!' he insisted body.*

*'How would it be if you transferred all your support to someone else?' I suggested.*

*Duncan looked blank. 'Who?'*

*'Someone who recognized your qualities. Someone who'd want you to stay on as Foreign Secretary. Someone who would be discreet about Continental and General. Someone you trust.'*

*Gradually, I saw it dawning upon him. 'Do you mean—you? 'he asked.*

*I pretended surprise. 'Me? I have absolutely no ambitions in that direction.'*

*'You do mean you,' he observed quietly. He knows the code.*

*I told Eric what I knew. He went pale. 'But you said you were going to help me get elected Prime Minister.'*

*I pointed out that my offer to help him was before my knowledge of the shady lady from Argentina. And others. 'Look, Eric, as party Chair-man I have my duty. It would be a disaster for the party if you were PM and it came out. I mean, I wouldn't care to explain your private life to Her Majesty, would you?'*

*'I'll withdraw,' he muttered.*

*I told him reassuringly that I would say no more about it. To anyone.*

*He thanked me nastily and snarled that he supposed that bloody Duncan would now get Number Ten.*

*'Not if I can help it,' I told him.*

*'Who then?'*

*I raised my glass to him, smiled and said, 'Cheers.'*

*The penny dropped 3. So did his lower jaw. 'You don't mean — you?'*

*Again I put on my surprised face. 'Me?' I said innocently. 'Our chil-dren are approaching the age when Annie and I are thinking of spending much more time with each other.'*

*He understood perfectly. 'You do mean you.'*

Adapted from *Yes, Prime Minister* by Antony Jay & Jonathan Lynn,

1 PM is short for 'Prime Minister'

2 Number Ten Downing Street is where the Prime Minister lives

3 Eric finally understood (that Hacker intended to be PM)

## CONVERSATION CODES

**Kate Fox is a social anthropologist, co-director of the Social Issues Research Centre (SIRC) and a Fellow of the Institute for Cultural Research. She has written several books, including *Watching the English: The Hidden Rules of English Behaviour*.**

### THE WEATHER

Any discussion of English conversation, like any English conversation, must begin with The Weather. And in this spirit of observing traditional protocol, I shall, like every other writer on Englishness, quote Dr Johnson's famous comment that 'When two Englishmen meet, their first talk is of the weather', and point out that this observation is as accurate now as it was over two hundred years ago. This, however, is the point at which most commentators either stop, or try, and fail, to come up with a convincing explanation for the English 'obsession' with the weather. They fail because their premise is mistaken: they assume that our conversations about the weather are conversations about the weather. In other words, they assume that we talk about the weather because we have a keen (indeed pathological) interest in the subject. Most of them then try to figure out what it is about the English weather that is so fascinating.

The English fixation with the weather is nothing to do with histrionics – like the English countryside; it is, for the most part, dramatically undramatic. The interest is less in the phenomena themselves, but in *uncertainty* . . . one of the few things you can say about England with absolute certainty is that it has a *lot* of weather. It may not include tropical cyclones but life at the edge of an ocean and the edge of a continent means you can never be entirely sure what you're going to get. English weather-speak is a form of code, evolved to help us overcome our natural reserve and actually talk to each other. Everyone knows, for example, that 'Nice day, isn't it?', 'Ooh, isn't it cold?', 'Still raining, eh?' and other variations on the theme are not requests for meteorological data: they are ritual greetings, conversation-starters or default 'fillers'.

### THE RULES OF ENGLISH WEATHER-SPEAK

#### The Reciprocity Rule

Jeremy Paxman cannot understand why a 'middle-aged blonde' he encounters outside the Met Office in Bracknell says 'Ooh, isn't it cold?', and he puts this irrational behaviour down to a distinctively English 'capacity for infinite surprise at the weather'. In fact, 'Ooh,

isn't it cold?' – like 'Nice day, isn't it?' and all the others – is English code for 'I'd like to talk to you – will you talk to me?', or, if you like, simply another way of saying 'hello'. The hapless female was just trying to strike up a conversation with Mr Paxman. Not necessarily a long conversation – just a mutual acknowledgement, an exchange of greetings. Under the rules of weather-speak, all he was required to say was 'Mm, yes, isn't it?' or some other equally meaningless ritual response, which is code for 'Yes, I'll talk to you/greet you'. By failing to respond at all, Paxman committed a minor breach of etiquette, effectively conveying the rather discourteous message 'No, I will not exchange greetings with you'. (This was not a serious transgression, however, as the rules of privacy and reserves override those of sociability: talking to strangers is never compulsory.).

### The Context Rule

A principal rule concerns the contexts in which weather-speak can be used. Other writers have claimed that the English talk about the weather all the time, that it is a national obsession or fixation, but this is sloppy observation: in fact, there are three quite specific contexts in which weather-speak is prescribed. Weather speak can be used as a simple greeting as an ice-breaker leading to conversation on other matters as a 'default', 'filler' or 'displacement' subject, when conversation on other matters falters, and there is an awkward or uncomfortable lull.

Admittedly, this rule does allow for rather a lot of weather-speak – hence the impression that we talk of little else. A typical English conversation may well start with a weather-speak greeting, progress to a bit more weather-speak ice-breaking, and then 'default' to weather-speak at regular intervals. It is easy to see why many foreigners, and even many English commentators, have assumed that we must be obsessed with the subject.

I am not claiming that we have no interest in the weather itself. The choice of weather as a code to perform these vital social functions is not entirely arbitrary, and in this sense, Jeremy Paxman is right: the changeable and unpredictable nature of the English weather makes it a particularly suitable facilitator of social interaction. If the weather were not so variable, we might have to find another medium for our social messages.

### The Agreement Rule

The English have clearly chosen a highly appropriate aspect of our own familiar natural world as a social facilitator: the capricious and erratic nature of our weather ensures that there is always something new to comment on, be surprised by, speculate about, moan about, or, perhaps most importantly, *agree* about. Which brings us to another important rule

of English weather-speak: always agree. This rule was noted by the Hungarian humorist George Mikes, who wrote that in England ‘You must never contradict anybody when discussing the weather’. We have already established that weather-speak greetings or openers such as ‘Cold, isn’t it?’ must be reciprocated, but etiquette also requires that the response express agreement, as in ‘Yes, isn’t it?’ or ‘Mmm, very cold’. Failure to agree in this manner is a serious breach of etiquette.

#### The Weather-as-family Rule

While we may spend much of our time moaning about our weather, foreigners are not allowed to criticize it. In this respect, we treat the English weather like a member of our family: one can complain about the behavior of one’s own children or parents, but any hint of censure from an outsider is unacceptable and very bad manners. Although we are aware of the relatively unromantic nature of the English weather – the lack of extreme temperatures, monsoons, tempests, tornadoes and blizzards – we become extremely touchy and defensive at any suggestion that our weather is therefore inferior or uninteresting. The worst possible weather-speak offence is one mainly committed by foreigners, particularly Americans, and that is to belittle the English weather. When the summer temperature reaches the high twenties, and we moan, ‘Phew, isn’t it *hot?*’, we do not take kindly to visiting Americans or Australians laughing and scoffing and saying ‘Call *this* hot? This is *nothing*. You should come to Texas if you wanna see *hot!*’ Indeed, the weather may be one of the few things about which the English are still unselfconsciously and unashamedly patriotic.

#### WEATHER-SPEAK RULES AND ENGLISHNESS

The rules of English weather-speak tell us quite a lot about Englishness. Already, before we even begin to examine the minutiae of other English conversation codes and rules of behavior in other aspects of English life, these rules provide a number of hints and clues about the ‘grammar’ of Englishness.

In the reciprocity and context rules, we see clear signs of reserve and social inhibition, but also the ingenious use of ‘facilitators’ to overcome these handicaps. The agreement rule and its exceptions provide hints about the importance of politeness and avoidance of conflict (as well as the approval of conflict in specific social contexts)– and the precedence of etiquette over logic. In the variations to the agreement rule,. The moderation rule reveals a dislike and disapproval of extremes, and the weather-as-family rule exposes a perhaps surprising patriotism, along with a quirky appreciation of understated charm. There seems also to be an undercurrent of humor in all this, a reluctance to take things too seriously.

Clearly, further evidence will be required to determine whether these are among the ‘defining characteristics of Englishness’ that we set out to identify, but at least we can start to see how an understanding of Englishness might emerge from detailed research on our unwritten rules.

## Appendix 2

### Questionnaire for Students

Dear students, you are kindly invited to answer a set of questions. They are part of a research gathering material to get the degree of Doctorate in Language and Civilization. The main concern of the thesis is to see the impact of including certain reading material in literature on a better cultural understanding and a better learning of English as a foreign language. Your cooperation is necessary and helpful. Your answers would be kept anonymous.

---

Please answer with a tick in the appropriate box or with a short answer wherever necessary.

---

#### Section one: Student Background Information.

1- **Gender** Male

Female.

2- **Age** ... Old.

#### Section Two: Culture and Language

##### 3- According to you “culture” is:

e- Society’s literature, art, history and geography.

f- Society’s traditions, beliefs, values, attitudes, ways of thinking and behaving.

g- Both of the above.

h- Other meanings. Please specify.

.....

##### 4- Is culture related to language?

a- Yes.

b- No.



**5- Is it possible to learn language without culture?**

a- Yes.

b- No.

**6- Which of the following is more important in/when learning a foreign language?**

a- The grammar, syntax, and phonetics of English.

b- The history, literature, and art of the people speaking the English.

c- The way people speaking the English language behave, think and believe.

**7- Justify your answer.**

.....

.....

.....

**8- Are you given any courses containing a specific cultural content?**

a- Yes.

b- No.

**9-Name these courses:**

.....

**10- Do you like these courses?**

a- Yes.

b- No.

**11- If your answer is yes, say why?**

.....

.....

**12-If your answer is no, is it because?**

a-Their content is not important.

b-Their content is not interesting

c- Their content is difficult.

d- You can learn English without these courses in culture.

e- Other reasons:

.....  
.....

**Section Three: Reading, Literature and Culture Teaching**

13- Has the teacher of culture helped you learn some cultural content?

a- Yes.

b- No

**14- If your answer is no, is it because:**

a-The teacher does not belong to the target culture.

b-His knowledge about the target culture is limited.

c-The teacher is not using the appropriate way/s to teach that culture.

d- Other reasons please specify:

.....  
.....

**15 –If your answer is yes, explain.**

.....  
.....

**16- Are you given any reading material in the course of culture?**

a- Yes.

b-  No.

**17-** Do you read them?

a- Yes.

b- No.

**18-** If your answer is yes, is it because:

a You like reading.

b. You understand better when you read something related to the course of culture.

c. You are obliged to read either by the teacher or by an exam requirement.

d. Other reasons, specify:

.....

.....

**19-** If your answer is no, is it because:

a. You do not like reading.

b. The selected readings do not satisfy your taste in reading.

c. The selected readings contain difficult language.

d. The selected readings contain unfamiliar meanings.

**20-** When you are read, do you think you are:

e- Learning things related to language?

f- Learning things about the target culture?

g- Both of the above.

h- None of the above.

**21-** Does literature make part of the reading selection?

a- Yes.

b- No.

**22-** What kind of literary texts do you prefer to read:

a. Narratives (short stories or novels)?

- b. Poems?
- c Plays?
- d.Essays in politics, economy, etc?
- e.Other types?

**23- Do you think that what you read is:**

- e) A Representation of the Author only?
- f) A reflection to the author's culture?
- g) A mere work of art?
- h) All of the above?

**24-When you discover new ideas or new ways of behavior in what you read, do you accept them?**

- a- Yes.
- b- No.

**25-Justify your answer.**

.....

.....

**26- Is it easy for you to live in a different culture?**

- a- Yes.
- b- No.

**27- Justify your answer.**

.....

.....

.....

**Thank you for your cooperation**

### Appendix 3

#### Questionnaire for Teachers

Dear teachers, you are kindly invited to answer a set of questions. They are part of a research gathering material to get the degree of Doctorate in Language and Civilization. The main concern of the thesis is to see the impact of including certain reading material in literature on a better cultural understanding and a better learning of English as a foreign language. Your cooperation is necessary and helpful. Your answers would be kept anonymous

Please answer with a tick in the appropriate box or with a short answer wherever necessary.

#### Section one: Teachers' Background Information

1. Sex: Male

Female.

2- Age ... Old.

3- Teaching Experience: .....Years.

4- Have you ever been abroad for a special training or a touristic journey?

a- YES.

b- NO.

5- Q 5: If your answer is "Yes", where have you been, and how much time you spent there?

.....

#### Section Two: Language Learning and Intercultural Competence.

6- For how many years you have been teaching Civilization Courses?

..... Years.

7- Is it possible to teach the target language without teaching the target culture?

YES.

NO.

8- Is a course in civilization similar to a course in culture?

YES.

NO.

**9- If your answer is “No”, how are they different?**

.....

.....

.....

**10- Are students interested in this course?**

YES.

NO.

**11: If the answer is “no”, is it because they see the course?**

a- Not important?

b- Not interesting?

c- Difficult?

d- Other reasons?

**Please,**

**specify** .....

.....

**12- If your answer is “yes”, what do you think the source of their motivation is/are?**

a- The teacher

b- The course

c- Inner motivation

d- Other sources of motivation

**13- In teaching culture, are you dealing with a specific cultural content?**

c- YES.

d- NO.

**14- If your answer is “a”, can you briefly identify the major axes of the course content?**

.....

.....

**Section Three: Reading Literature and Intercultural Competence:**

**15-When you teach about the target culture, do you try to show the differences between the students’ native culture and the target culture?**

a- YES.

b- NO.

**16- Why is it important to show the cultural differences between the learners' native culture and the target culture?**

.....  
.....

**17- List some of the major objective you target by the end of each course, unit, or chapter?**

.....  
.....

**18- Is it possible for non-native speakers to teach a certain cultural content of the target culture to learners of English as easily and effectively as native speakers would do?**

a- YES.

b- NO.

**Q. 19: If your answer in No, can you say why it is not possible.**

.....  
.....

**Q.20: In addition to lecturing, are you using any other teaching material?**

a- YES.

b- NO.

**Q.21. What kind of teaching material/s do you generally use?**

.....  
.....

**Q. 22. Do you find your students interested to read in the target language?**

a- YES.

b- NO.

**Q.23. Are students demotivated to read because they think:**

a Reading is a difficult activity.

c- Reading is a boring activity.

**d-** Reading is not a compulsory activity.

**e-** Other reasons.

**Q.24. What kind of texts makes part in your selection of the reading materials?.**

.....  
.....

**Q.25. What are the reasons that may not help when using literature in the course of culture?**

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

**Q.26. Do you think that students are aware of the fact that literature can be a mirror to the target culture?**

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

**Q.27. Do you suggest any possible and effective ways and strategies to teach culture**

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



## Appendix 4

The t- value distribution**t Table**

| cum. prob | $t_{.50}$               | $t_{.75}$   | $t_{.80}$   | $t_{.85}$   | $t_{.90}$   | $t_{.95}$   | $t_{.975}$   | $t_{.99}$   | $t_{.995}$   | $t_{.999}$   | $t_{.9995}$   |
|-----------|-------------------------|-------------|-------------|-------------|-------------|-------------|--------------|-------------|--------------|--------------|---------------|
| one-tail  | <b>0.50</b>             | <b>0.25</b> | <b>0.20</b> | <b>0.15</b> | <b>0.10</b> | <b>0.05</b> | <b>0.025</b> | <b>0.01</b> | <b>0.005</b> | <b>0.001</b> | <b>0.0005</b> |
| two-tails | <b>1.00</b>             | <b>0.50</b> | <b>0.40</b> | <b>0.30</b> | <b>0.20</b> | <b>0.10</b> | <b>0.05</b>  | <b>0.02</b> | <b>0.01</b>  | <b>0.002</b> | <b>0.001</b>  |
| df        |                         |             |             |             |             |             |              |             |              |              |               |
| 1         | 0.000                   | 1.000       | 1.376       | 1.963       | 3.078       | 6.314       | 12.71        | 31.82       | 63.66        | 318.31       | 636.62        |
| 2         | 0.000                   | 0.816       | 1.061       | 1.386       | 1.886       | 2.920       | 4.303        | 6.965       | 9.925        | 22.327       | 31.599        |
| 3         | 0.000                   | 0.765       | 0.978       | 1.250       | 1.638       | 2.353       | 3.182        | 4.541       | 5.841        | 10.215       | 12.924        |
| 4         | 0.000                   | 0.741       | 0.941       | 1.190       | 1.533       | 2.132       | 2.776        | 3.747       | 4.604        | 7.173        | 8.610         |
| 5         | 0.000                   | 0.727       | 0.920       | 1.156       | 1.476       | 2.015       | 2.571        | 3.365       | 4.032        | 5.893        | 6.869         |
| 6         | 0.000                   | 0.718       | 0.906       | 1.134       | 1.440       | 1.943       | 2.447        | 3.143       | 3.707        | 5.208        | 5.959         |
| 7         | 0.000                   | 0.711       | 0.896       | 1.119       | 1.415       | 1.895       | 2.365        | 2.998       | 3.499        | 4.785        | 5.408         |
| 8         | 0.000                   | 0.706       | 0.889       | 1.108       | 1.397       | 1.860       | 2.306        | 2.896       | 3.355        | 4.501        | 5.041         |
| 9         | 0.000                   | 0.703       | 0.883       | 1.100       | 1.383       | 1.833       | 2.262        | 2.821       | 3.250        | 4.297        | 4.781         |
| 10        | 0.000                   | 0.700       | 0.879       | 1.093       | 1.372       | 1.812       | 2.228        | 2.764       | 3.169        | 4.144        | 4.587         |
| 11        | 0.000                   | 0.697       | 0.876       | 1.088       | 1.363       | 1.796       | 2.201        | 2.718       | 3.106        | 4.025        | 4.437         |
| 12        | 0.000                   | 0.695       | 0.873       | 1.083       | 1.356       | 1.782       | 2.179        | 2.681       | 3.055        | 3.930        | 4.318         |
| 13        | 0.000                   | 0.694       | 0.870       | 1.079       | 1.350       | 1.771       | 2.160        | 2.650       | 3.012        | 3.852        | 4.221         |
| 14        | 0.000                   | 0.692       | 0.868       | 1.076       | 1.345       | 1.761       | 2.145        | 2.624       | 2.977        | 3.787        | 4.140         |
| 15        | 0.000                   | 0.691       | 0.866       | 1.074       | 1.341       | 1.753       | 2.131        | 2.602       | 2.947        | 3.733        | 4.073         |
| 16        | 0.000                   | 0.690       | 0.865       | 1.071       | 1.337       | 1.746       | 2.120        | 2.583       | 2.921        | 3.686        | 4.015         |
| 17        | 0.000                   | 0.689       | 0.863       | 1.069       | 1.333       | 1.740       | 2.110        | 2.567       | 2.898        | 3.646        | 3.965         |
| 18        | 0.000                   | 0.688       | 0.862       | 1.067       | 1.330       | 1.734       | 2.101        | 2.552       | 2.878        | 3.610        | 3.922         |
| 19        | 0.000                   | 0.688       | 0.861       | 1.066       | 1.328       | 1.729       | 2.093        | 2.539       | 2.861        | 3.579        | 3.883         |
| 20        | 0.000                   | 0.687       | 0.860       | 1.064       | 1.325       | 1.725       | 2.086        | 2.528       | 2.845        | 3.552        | 3.850         |
| 21        | 0.000                   | 0.686       | 0.859       | 1.063       | 1.323       | 1.721       | 2.080        | 2.518       | 2.831        | 3.527        | 3.819         |
| 22        | 0.000                   | 0.686       | 0.858       | 1.061       | 1.321       | 1.717       | 2.074        | 2.508       | 2.819        | 3.505        | 3.792         |
| 23        | 0.000                   | 0.685       | 0.858       | 1.060       | 1.319       | 1.714       | 2.069        | 2.500       | 2.807        | 3.485        | 3.768         |
| 24        | 0.000                   | 0.685       | 0.857       | 1.059       | 1.318       | 1.711       | 2.064        | 2.492       | 2.797        | 3.467        | 3.745         |
| 25        | 0.000                   | 0.684       | 0.856       | 1.058       | 1.316       | 1.708       | 2.060        | 2.485       | 2.787        | 3.450        | 3.725         |
| 26        | 0.000                   | 0.684       | 0.856       | 1.058       | 1.315       | 1.706       | 2.056        | 2.479       | 2.779        | 3.435        | 3.707         |
| 27        | 0.000                   | 0.684       | 0.855       | 1.057       | 1.314       | 1.703       | 2.052        | 2.473       | 2.771        | 3.421        | 3.690         |
| 28        | 0.000                   | 0.683       | 0.855       | 1.056       | 1.313       | 1.701       | 2.048        | 2.467       | 2.763        | 3.408        | 3.674         |
| 29        | 0.000                   | 0.683       | 0.854       | 1.055       | 1.311       | 1.699       | 2.045        | 2.462       | 2.756        | 3.396        | 3.659         |
| 30        | 0.000                   | 0.683       | 0.854       | 1.055       | 1.310       | 1.697       | 2.042        | 2.457       | 2.750        | 3.385        | 3.646         |
| 40        | 0.000                   | 0.681       | 0.851       | 1.050       | 1.303       | 1.684       | 2.021        | 2.423       | 2.704        | 3.307        | 3.551         |
| 60        | 0.000                   | 0.679       | 0.848       | 1.045       | 1.296       | 1.671       | 2.000        | 2.390       | 2.660        | 3.232        | 3.460         |
| 80        | 0.000                   | 0.678       | 0.846       | 1.043       | 1.292       | 1.664       | 1.990        | 2.374       | 2.639        | 3.195        | 3.416         |
| 100       | 0.000                   | 0.677       | 0.845       | 1.042       | 1.290       | 1.660       | 1.984        | 2.364       | 2.626        | 3.174        | 3.390         |
| 1000      | 0.000                   | 0.675       | 0.842       | 1.037       | 1.282       | 1.646       | 1.962        | 2.330       | 2.581        | 3.098        | 3.300         |
| <b>Z</b>  | 0.000                   | 0.674       | 0.842       | 1.036       | 1.282       | 1.645       | 1.960        | 2.326       | 2.576        | 3.090        | 3.291         |
|           | 0%                      | 50%         | 60%         | 70%         | 80%         | 90%         | 95%          | 98%         | 99%          | 99.8%        | 99.9%         |
|           | <b>Confidence Level</b> |             |             |             |             |             |              |             |              |              |               |

Source: <http://www.sjsu.edu/faculty/gerstman/StatPrimer/t-table.pdf>

## ملخص

جاء هذا البحث محاولة لتبيين العناية التي يوليها الباحثون و التربويين لتدريس الثقافة في الجزائر خلال العقود الأخيرة, و لتسليط الضوء على واقع تدريس الثقافة على مستوى معهد اللغة الانجليزية بجامعة باتنة, فعلى ما يبدو أن ما يبذل من جهد من اجل تحقيق بعض الأهداف المرسومة لم يؤت ثماره. فدروس الثقافة في اغلب الأحيان تؤخذ على أنها دروس في الأدب أو التاريخ. كما أنها تلاقى بسلوك سلبي من جانب الطلبة الذين مازالوا على قناعة بان تعلم اللغة الانجليزية يمكن تحقيقه بنجاح من دون تلك الدروس. و ما زاد الأمر تعقيدا للتربويين و الباحثين هو غياب الوعي لديهم بأنه من اجل تعلم ناجح للغة, عليهم أن يولوا تعلم الثقافة نفس الأهمية التي يولونها لتعلم اللغة. و من اجل توضيح أحسن للوضع و محاولة لاقتراح بعض الحلول, قمنا بوضع فرضية أن إدماج النصوص الأدبية في تدريس الثقافة, بإمكانه إحداث تغييرات في سلوكيات و تصرفات الطلبة. و هذا من خلال تطوير قدراتهم على التواصل بين الثقافات. و من اجل بلوغ هذا الهدف, قمنا بإتباع منهجين في البحث: المنهج التجريبي و المنهج الوصفي. كل من المنهجين يعتمد على جمع المعلومات الكمية و النوعية الأساسية للبحث و ذلك من خلال توظيف عدة وسائل. فلقد تم توجيه استبيانين لعينتين مختلفتين. واحد لطلبة السنة الثانية, و آخر لأساتذة الثقافة بمعهد اللغة الانجليزية بجامعة باتنة<sup>2</sup>. كما تم القيام بتجربة مع عينة من طلبة السنة الثانية بمعهد اللغة الانجليزية و لقد أفضت النتائج إلى انه على الرغم من الاهتمام القليل الذي يوليه طلبة اللغة الانجليزية كلغة أجنبية لدروس الثقافة, فلقد تم إثبات أن إدماج النصوص الأدبية في درس الثقافة كإستراتيجية مغايرة للتدريس أدى إلى تحسن في تعلم اللغة وفي قدرات الطلبة على التواصل بين الثقافات.