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**The Use of the Culture Triangle to Enhance Cultural Awareness in Teaching
English as a Foreign Language
The Case of First-Year Students of English at Barika University Center**

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Doctorate in Applied Linguistics

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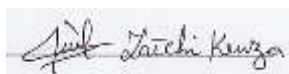
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Dedication

This work is dedicated to:

My parents and all my family members for their endless support,

My husband and my little princess Maya for their unconditional love!

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Abstract

Teaching the English language with its culture has been an issue of debate since it is related to promoting an intercultural speaker in this multicultural world. Indeed, achieving this goal requires cultural knowledge, attitudes, and awareness to take place in the classroom with the use of appropriate approaches, models, and strategies. Previous studies that are based on traditional instructions indicate that there is a missing part in the cultural materials used in the classroom. The factors mentioned above bring about serious cultural issues such as stereotypes, prejudice, and even the lack of cultural awareness. For this reason, this study investigates the effect of exposure to culture through the culture triangle model on students' cultural awareness. In this research, a census is divided into two groups. Each group receives a different treatment: A culture triangle model (3Ps) is used with the experimental group, and a thematic approach is used with the control group. Data are compiled from pre and post-questionnaires to reveal the students' attitudes towards various culture-related items, from pre and post-tests to detect the effect of this model on students' level of cultural awareness. The results from the questionnaires and the tests indicate that this model developed positive cognitive, affective, and behavioral attitudes. Moreover, the culture triangle model enhanced students' cultural awareness. It is recommended that the curriculum necessitate reinvigoration in order to cope with 21st-century skills. Therefore, the Civilization and Culture of Language module needs to comply with the same cultural elements that the nature of the culture triangle model offers.

Keywords: cultural knowledge, cultural awareness, culture triangle model, students' attitudes.

List of ABBREVIATIONS

3Ps: Products, practices, and perspectives

4Cs: Content, Communication, Cognition, Culture

5Cs: Communication, Cultures, Connections, Comparaisons, Communities

ALA: The Association for Language Awareness

CA: Cultural Awareness

CLIL: Content and Language Integrated Learning

EFL: English as a Foreign Language

ELL: English Language Learning

FLL: Foreign Language Learning

ICC: Intercultural Communicative Competence

ISS: Intercultural Sensitivity Scale

LMD: Licence- Master- Doctorate

NSFL: The National Standards of Foreign Language

TEFL: Teaching English as a Foreign Language

UNESCO: The United Nations Educational, Cultural and Scientific Organization

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General Introduction to the Study

Overview

This work attempts to spot the lights on a deep-seated concern currently facing EFL learners: preparing them to understand, perceive, and be aware of the target culture from different angles compared to their own culture so that they behave positively towards cultural differences and develop a sense of harmony and acceptance of diversified cultures, mainly British culture. The experimental design aims at measuring students' cultural awareness when relying on the 3 Ps Model (The National Standards of Foreign Language, 2006) through pre and post-tests during ten weeks experiment.

This chapter includes a broad field of the research topic and will slowly move on to a specific area that is the background of the study. Next, it will trace the problem statement; after that, it will continue to the objectives and research questions. Then, it will go to the significance of the research. After that, it will present the operational definitions of the variables. Finally, the scope of the study will be elaborated. This chapter deals with other concepts, such as the aims, limitations, literature review, and delimitations.

1.1. Background of the Study

In the era of globalization and technology dominance, people worldwide are no longer hard to reach. Hence, mastering the world's lingua franca, the English language, became necessary to communicate with other societies belonging to different cultures. Besides, Phillipson (1992) confirms that English nowadays, to a much prominent degree, is a language in which the destiny of many nations is chosen; furthermore, it was and still being taught all over the world whether as a second or foreign language. Consequently, English became a global language.

Majumdar and Saad (2005) pinpoint that English could be holding an additional charge from the government. It is not because of its nature as a 'tool for international communication'

like most people would think, but because it is considered a way to stay up to date with present-day innovative mechanical and logical research.

In this respect, teaching English as a foreign language has become very important in higher education. What cannot be neglected is the inevitable relationship between language teaching and culture because simply any language functions as a tool for expressing needs and communicating ideas and a bearer of culture. Despite a long history in investigating language learning and culture in the curriculum, Byram, Morgan, and colleagues (1994) assert that experimental research has demonstrated the instructive capability of language and culture-educating is not being accomplished. Likewise, individuals obtain some information next to feeble knowledge of the target culture during language classes.

Since many researchers (Whorf, 1956; Lucy, 1992; Byram, 1991; Kramsch & Widdowson, 1998) come to the conclusion that language supremely exemplifies the qualities and the implications of a culture, and it alludes to ancient cultural rarities. It is highly mentioned that the primary purpose behind teaching a language lies in knowing how to get the way into the best ideas, literature, and culture of a foreign nation. For that reason, Jespersen (1904) describes learning a new language in a broader sense as delving into that nation's spirit. At the same time, Krasner (1999) strengthens that “linguistic competence alone is not enough for learners of a language to be competent in that language” (p. 4).

That is to say, both linguistic and cultural dimensions of English as a foreign language must accompany each other in the process of teaching. Wang (2008) confirmed it using a simple statement: “Foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers” (p. 4). Accordingly, it is just as crucial for both teachers and learners to be acquainted not only with linguistic knowledge but also the cultural knowledge of the target culture.

Despite the debate between researchers and practitioners to admit the relationship between language and culture in the EFL classroom, there was an attention transfer from the concept of culture towards developing socio-cultural competence. Indeed, Canale and Swain (1980) introduce it in the communicative competence model claiming its significance in language and culture teaching.

As in many other disciplines, any phenomenon is defined, classified, compared to another one, and categorized to make a decision on how the research will be working on that phenomenon and the point of view the former is studied, described, and investigated. Since the early 1980s, increased attention has been paid to the notion of 'Culture' as more than a fifth skill, mainly in language teaching and learning, through the works of Kramsch (1993) and Byram (1997). The focus has shifted to other related concepts, such as cultural or Intercultural competence, cross-cultural education, acculturation, and cultural or intercultural awareness, among others.

In our case, the notion of 'Cultural Awareness' is traced back to Kramsch (1993), whose work presents the idea that raising cultural awareness and implanting social and cultural aspects into foreign language teaching can positively affect language learners. Álvarez Valencia and Bonilla Medina (2009) place this awareness within specific traits, asserting that:

Awareness has to do with the acknowledgment, tolerance and acceptance of that diversity and the ability to reflect and evaluate it critically. It will let the individual explore, question, examine and strengthen his/ her cultural identity rather than undermining the importance of his language, culture and so on in front of another culture. Moreover, an individual will be open-minded to read other cultures and speakers of other languages in order to make sense of their diversity and particular identities (p. 19).

As a matter of fact, the study of Frank Tang (2015) shows an interesting opinion on why most teachers think that teaching cultural awareness is essential in foreign language instruction. This study also reveals that only a few teachers teach perspectives. The reason behind such hesitation is their fear of covering sensitive topics, social stereotypes, and bias towards the culture being learned. Not to forget the feeling that they are not adequately educated in teaching culture.

Furthermore, the works of Jorstad (1981), Crawford-Lange and Lange (1984), Seelye (1994), Byram (1989), Kramersch (1993) have contributed to the creation of culture learning models to be applied in foreign language teaching. The fundamental purpose is creating awareness of the target culture among EFL learners because Tomlinson and Masuhara (2004) put it in a more straightforward expression: teaching culture is teaching cultural awareness. Additionally, two critical questions need to be answered; the first one is what non-native learners need to be exposed to in the target culture (i.e., what features or components lead to cultural awareness). The second one is how to develop a culturally aware classroom (i.e. what technique would help learners be mindful of the target culture).

As a language learner myself, a researcher, and a teacher, what I have learned during my years of study in middle and high schools and also college has a relationship to culture exploring into its history, while other aspects of target culture are completely overlooked: its products, ideas, and behaviors. Such awareness is highly needed to eliminate doubts, which result from the deficiency in cultural competence. In this matter, Wang (2008) adds a simple objective: “when making students aware of the important traits in the target culture, they realize that there are no such things as superior and inferior and there are differences among people of distinctive cultures” (p. 4). As for my experience as a middle or secondary school student, textbooks were not sufficient to present the target culture properly, and only a few items were introduced accompanying the ones of the source culture.

Over the past few years, the importance of cultural awareness as a core element in different domains has arisen. It is about understanding other cultures, accepting people who belong to different ethnic groups. It is positive to know how others think, believe, understand, and receive. To illustrate, Tomlinson (2001) notes that “cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people’s cultures, and a positive interest in how cultures both connect and differ” (cited in Tomlinson & Masuhara, 2004, p. 3).

To date, the use of the concept of Cultural Awareness in education and English language teaching has also changed. Research has not only put a focal point on finding models to incorporate culture in language teaching, but also to find many sources, which serve first students to become aware of the target culture, and second teachers to focus their students’ attention on the crucial role of language and culture in developing a sense of global harmony and peace.

In the domain of sociolinguistics, in particular, culture-based models and approaches arose from research initiatives by educational linguists who attempted to integrate culture into teaching foreign languages. As a later development, cultural studies make it possible to create a culturally based classroom where students accept differences and similarities among cultures. In a recent survey, developing EFL learners’ cultural awareness in the classroom can urge students to break the impediments of intercommunication and discover the way of life of the target language, and thusly guarantee an advanced instruction impact. Hence, expanding students’ acquaintance of social distinctions and improving their cultural awareness is one of the points of the present language learning and teaching (Liu, 2016).

In recent years, many considerations across the research community have come to the forefront. This is partly due to the changes that occur in language teaching, which are related to culture, and the attempt to develop culturally aware EFL learners. According to the literature,

most researchers do not recognize or have not received guidance that allows them to work from and/or include the perspective of culture. While digging deeper for a complete understanding, it became evident that the literature on the subject is sparse.

1.2.Statement of the Problem

Apart from what is mentioned above and linked to what has been stated earlier in the introduction, it is of essential to indicate that learning English as a foreign language requires more than learning the four skills. It means learners should bear in mind what the language embodies, expresses, and symbolizes, i.e., culture. EFL students do not appreciate the fact that language and culture are interrelated in an inseparable way. Instead of putting the finger only on the linguistic knowledge, including the cultural knowledge may lead to a significant improvement in the student's abilities. Another observation to take into consideration is that teachers find it challenging to introduce culture without following a model or collection of techniques that help them guarantee a certain level of awareness.

This work represents an attempt to investigate the cause-effect relationship between two variables, cultural awareness (Dependent Variable) and The 3 Ps Model (Independent variable). In an appropriate format, the issue that has been addressed in this thesis is based on the pilot study, which has proven that EFL students of Barika University Center lack cultural awareness, and this is mainly due to the following results:

- 1- The absence of a suitable model to be used in the classroom, thus not exposing them to sufficient cultural aspects of the British culture.
- 2- Students' refusal of accepting another way of thinking or processing.
- 3- Lack of materials or maybe a failure in implementing appropriate teaching techniques.
- 4- Introducing only the surface culture.

1.3. Research Questions

This research project is primarily motivated by a practical problem, EFL learners' deficiency to be culturally aware first and culturally competent at last in EFL classroom, and the attempt to investigate the effectiveness of a possible pedagogical solution to such problem. The researcher proposes the three (3) Ps Model and then justifies it with reference to previous studies to be applied and experimented to heighten the students' awareness of the British culture. From these perspectives, the central question to investigate arose:

What is the effectiveness of the 3Ps model in developing students' cultural awareness compared with traditional instruction, in the case of first-year students from the English Department of Barika University Center?

Furthermore, this thesis will address and examine other sub-questions:

1. Do students behave differently when being exposed to cultural products, behaviours, and ideas of the target language?
2. What is the effect of the 3Ps model on students' cognitive, affective and conative attitudes compared to traditional instruction?
3. Does the usage of the 3Ps model have an impact on learners' acceptance of cultural differences?
4. What type of attitudes have the students developed during the use of the 3Ps model?
5. Is there a significant relationship between students' attitudes and their cultural awareness after using the 3Ps model?
6. Can this model help EFL students develop their cultural knowledge of the target language and culture?

7. Can cultural awareness be effectively taught to EFL learners? And how does the 3Ps Model work and be structured and organized to enhance EFL learners' cultural awareness?

To pursue answers to these inquiries, this thesis will survey significant research, break down different settings and procedures and try to figure out what kind of approach is most appropriate to the necessities and conditions of the present EFL Algerian students. Overall, a few thoughts will be proposed in order to add sufficient knowledge into the nature and attainability of a diversely fitting teaching method.

As defined by Kerlinger, "A hypothesis is a conjectural statement, a tentative proposition, about the relation between two or more phenomena or variables" (1973, p. 12), and the hypothesis presented should be consistent with both the research problem and questions and it should also be testable. In light of the research questions which are presented above, it is hypothesized that the 3 Ps Model may have a positive impact on raising cultural awareness of EFL students, and this awareness would lead students to be culturally competent later on. It is also hypothesized that the **3Ps Model** may play an essential role and effect in enhancing EFL learners' cultural awareness. This awareness can help students eliminate misunderstanding British behaviours, products, and ideas.

1.4.The Objectives of the Study

This study addresses a fundamental issue presently facing EFL learners: lack of cultural awareness to reach an understanding, acceptance, and awareness of products, ideas, and behaviours of the target language or culture. Primarily, the present work is meant to contribute to the development of EFL students' cultural awareness, in the same time, to evaluate the 3 Ps Model and cultural products, ideas and behaviours in the learning process. Also, to survey the

possibility of producing a classroom that is interactively aware of target culture via the 3 Ps Model.

The objectives behind this study are to, first, highlight the importance of incorporating cultural knowledge in EFL classroom. Second, teaching students to accept and appreciate cultural differences as a creative problem-solving opportunity. Third, teach students cultural aspects without giving the idea that one's culture is better than the target culture and vice versa; and finally, to increase students' awareness of the elements of culture when learning English as a foreign language.

Thus, this thesis aims to create an opportunity for the EFL students through developing cultural education, not only from a theoretical perspective but also from a practical one. Once a research project was introduced, it was then integrated into the EFL classroom, thus reducing prejudice towards different ethnic groups and cultures, whether at the university level or worldwide. During the research, information related to the British culture have been gathered from reliable sources, such as the British Council, to achieve the aims of this work. In another way, this work is an attempt to help the students have a good sense of the existence of different cultures, especially the one related to the language they are learning, and become keen and reflective observers of cultural products, behaviours, and ideas of the target culture. Another critical issue to be considered by teachers is to acknowledge and respect learners' individuality and freedom of choice and their systems of values and beliefs. What is important to be emphasized in this study also is the importance of developing students' cultural awareness. CA is instilled within them so that they can figure out cultural respect for another world. The advancement in technology, the accelerating globalization of today's world, and the worldwide use of English for communication can serve as a significant motivating factor for both students to learn and for teachers to help their students develop cultural awareness of English language norms in the EFL context.

That is to say, this study does not only supplant but also supports the importance of exposing EFL students to the target culture. Our work is based on the idea that it could be a positive start to have broad knowledge and awareness to achieve competence.

1.5. Significance of the Study

This work provides an inspiring opportunity to advance students' knowledge of the target culture. Therefore, it makes a significant contribution to research on teaching English as a foreign language using its cultural dimension along with the linguistic one instead of dealing only with a small theoretical part of it. Indeed, this study offers a guide to supply an instructive understanding of numerous components of culture that shifts the focus from one facet of culture, which is history, to other elements. That is to say, this project aims to contribute to this growing area of research by exploring another side of culture that might be a starting point for an attempt to change some negative perceptions towards culture in language teaching.

This study has been motivated by factors at various levels, including changes in tertiary education, the quality of teaching at secondary schools, des-motivation of learners, idealism expected by teachers, lack of pre-service training for teachers, the confusion between what students need and what they are learning, as well as the treatment of different ethnic groups as a disadvantage and not as a path for creativity and critical thinking, the ignorance of how important the cultural dimension is in the curriculum. Moreover, the debate on the changes in higher education is still ongoing. Some of these changes include the materials to be used in the EFL classroom, the models to be adopted, technology that plays a crucial role in our students' lives, and the inclusion of both sides of the target culture, little *c* culture, and big *C* culture, also known as the surface and the deep cultures.

In other words, it is widely reported that students lack both the abilities and virtues to engage completely in academic activities in the classroom. As a result, the main objective, being an intercultural speaker, is not fulfilled. It is mainly due to the inadequacy of the teaching

system, large class sizes, contradictory prospects and treaties, and the diversity of cultural backgrounds that form the learners at the university level.

1.6.Methodology Design

Following specific methodological steps is another fundamental issue that researchers should not consider a simple task, as Bell (2014) emphasizes that “the approach adopted and the methods of data collection selected will depend on the nature of the inquiry and the type of the information required” (p. 8).

To start with, the sample for this experimental study, which is the whole population in our case, is composed of two groups of first-year students; an experimental group (n=20) and a control group (n=20). The sample varied in gender, age, and bachelor's field. Their ages ranged between 18 and 22 when tested, and they had studied English for about seven years on average. The control and the experimental groups were divided randomly according to the list given by the administration office.

Next, the research steps are presented in the following points:

1. Many cultural products, perspectives, and practices related to British culture will be introduced.
2. The pre-test and post-test to investigate the progress in students' level of cultural awareness before and after using the 3 Ps Model will be handed to the participants (See Appendix 1 and 2).
3. The pre and post-questionnaires to explore the students' attitudes towards the target culture will be given to the participants (See Appendix 3).

It was important to keep an eye on these procedures:

1. The researcher explains the detailed instructions to the subjects before the study takes place.

2. Students are given the pre-test.
3. The lessons are delivered using the 3 Ps Model in the classroom of the experimental group. Each time the course presents a cultural product, perspective, or practice. As for the classroom of the control group, the researcher uses a traditional method holding the content planned by the head of the department.
4. The group is assigned to pass the post-test that is nearly the same as the pre-test.
5. The participants are given a questionnaire about their attitudes towards British cultural concepts before and after using the 3Ps Model.
6. The two groups answer the pre and post-questionnaires about their attitudes towards the target culture's cultural products, practices, and perspectives.
7. The data is gathered and analysed using SPSS software and Excel.

1.7. Definitions of Terms

- ***Cultural awareness:***

Although many studies have been devoted to the issue of cultural awareness in language learning and teaching contexts, it was tackled from different concepts in each study.

Cultural awareness is a fundamental tool to improve intercultural communicative competence. It helps EFL learners develop a deep understanding of cross-cultural variations with specific attitudes (willingness and acceptance for cultural differences). It has an essential role in developing foreign language learning.

- ***The 3 Ps Model:***

Also known as the Culture Triangle, that is proposed by the National Standards of Foreign Language. It is composed of three main elements: products, perspectives, and practices. Each element consists of sub-elements.

1.8.The Scope and Limitations

1. The population: Our work population is limited to the students of the English department at Barika University Center.
2. The lessons introduced and the teaching method: Lessons that present a cultural component from British culture taught via the 3 Ps Model.
3. The consumed time during the experiment.
4. The analysis of the findings cannot be generalized to all EFL students in the Algerian universities.
5. This study only covers using the 3 Ps Model to raise students' cultural awareness of the target culture, which involves cultural products, perspectives, and practices. The focus is on the end product that is being aware of the target culture.

1.9. Organization of the Study

In chapter one, an in-depth background of the study is presented. This chapter includes sections that identify the problem statement, the purpose, the significance of the study, and operational definitions. A brief overview of the research methodology, instrumentation, and population sample will be simplified. Finally, the discussion of limitations and delimitations is introduced. In chapter two, the related literature is reviewed. This chapter is intended to discuss prominent issues in raising students' cultural awareness of the target language. In addition, commonly used terms in language and culture teaching will be addressed; various views on culture teaching in the classroom will be explored. Additionally, models and techniques for

teaching cultural products, perspectives, and practices and raising their importance among the students will be introduced. In chapter three, the methodology design will be described in detail. Chapter four is devoted to presenting the data along with the analysis and discussion. Finally, the implications and recommendations reached based on this thesis will be displayed in Chapter five.

Conclusion

To state it briefly, our work attempts to develop successful intercultural speakers or learners who will be future workers in a multicultural world. Thus, the researcher proposes the 3Ps model and seeks to investigate its applicability in English language teaching and examine its effect on EFL students' cultural awareness and attitudes.

In this chapter, the researcher outlines the critical points in this research. First, the background of the study is meant to introduce the literature related to our topic of research and identify some gaps of previous research that contribute to guiding our case. Second, the statement of the problem emphasizes the problem that has been addressed through this study. Third, the research questions make the focus of the study explicit and guided by involving specific methodological procedures to answer these research questions. Fourth, the study's objectives describe the expectations that the researcher draws at the beginning of her work and summarize the previously expected goals. Fifth, the significance of the study highlights the extent to which cultural awareness is crucial in the EFL classroom, along with positive attitudes towards English language and culture learning. Sixth, the methodology design briefly introduces the steps that need to be followed in order to carry out an experimental study that reveals the effect of the 3Ps model on EFL students' cultural awareness and attitudes and presents the acceptance or refusal of the research hypotheses. Next, the operational definitions guide the researcher and other future researchers to understand the exact use of the terms

‘cultural awareness’ and ‘the 3Ps model’ in this work precisely. In addition, scope and limitations aim to present the features that influence our methodological procedures and the obtained results and define the area or parameters to which extent both cultural awareness and the 3Ps model are explored through our study. Finally, the organization of the study sheds light on a briefly detailed description of the five chapters of this thesis. In the next chapter, the literature will be reviewed, focusing on the terms that are involved in the study.

**Review of the Related
Literature**

Introduction

This section is principally addressed to introduce the theory and previous research that provide an insight into the components of cultural competence, the concept of cultural awareness in education, particularly in the EFL classroom. Additionally, it offers support for the importance of increasing cultural awareness among EFL learners at the university level; It also sheds light on what approaches, methods, or models can be used in order to enhance learners' cultural awareness.

A large and growing body of literature has investigated the interrelationship between two inseparable concepts, language and culture; however, things have gone much deeper than it seems to have. Culture differs from one domain to another, mainly related to the following key disciplines: sociolinguistics, sociology and anthropology. Lawton (2012, p. 10) insists on regarding culture as “a key concept in anthropology and sociology.” In anthropology, it examines societies through time. In sociology, it delves into social patterns and interactions, whereas in sociolinguistics, it scrutinizes how social factors play a vivacious role in studying any language. On another side, and linked to the learning process, culture is seen as a vital part of language teaching; if one fails, the second will be a flaw. Furthermore, language cannot be taught only in relation to grammar, phonology, and lexis, since Tang (1999) considers language a synonym to culture, and vice versa; however, the study of this relationship has developed to encompass students' competencies.

Since the beginning of time, students have always had to aim for a certain level of fluency when learning English as a second or foreign language. Just like anything else. however, things tend to evolve with technology. With the progress made in the teaching area, teachers cannot escape the cultural dimension of language teaching and learning. Large volumes of published studies have described the role of culture in language teaching (Byram & Morgan, 1994; Kramsch, 1996; Seelye, 1997; Byram & Fleming, 1998; Cortazzi & Jin,

1999; Hinkel, 1999, among others). Nevertheless, foreign language classrooms and materials repeatedly disregarded the conclusions and fundamental data about the target language culture that would enable undergraduate students to achieve social comprehension and linguistic progress (Turkan & Çelik, 2007). These findings call teachers to “raise awareness of cultural elements in order to uncover the unique values and beliefs that explain why people behave differently” (Frank, 2013, p. 4) since EFL learners may be unable to know adequate social information of the target language, which may conceivably lead them to encounter miscommunication or misconception (Thu, 2010) deplorably. Additionally, Tomalin considers the teaching of culture in ELT to include the following concepts:

1. Cultural knowledge: things like family, hospitality, patriotism or fairness.
2. Cultural behaviour: The little c, as Tomalin and Stempleski (1993) described, is the knowledge of daily routines and behavior.
3. Cultural skills: The development of intercultural sensitivity and awareness, using the English language as the medium of interaction.

Furthermore, Kramersch (1993) assures that learners cannot be competent when learning foreign languages unless they are aware of their cultures. Moreover, she draws attention to cultural awareness as “an educational objective in itself, separate from language,” then explains how “cultural awareness must then be viewed both as enabling language proficiency and as being the outcome of reflection on language proficiency” (p. 8).

Although the role of culture in language classroom gained a broad appeal internationally (Atkinson, 1999; Blatchford, 1986; Brown, 1986; Brown and Eisterhold, 2004; Brooks, 1986; Damen, 1987; Morgan and Cain, 2000; Tang, 1999; Tang, 2006; Valdes, 1986), it resulted in numerous questions such as when and how should culture be taught? Why is it preferable to learn about the target culture? Which culture to teach and how can it be incorporated in terms of fostering learners’ cultural awareness? (Farnia & Suleiman, 2009).

2.1. Key Concepts Definitions

Before starting any discussion related to this work, the following is an in-depth analysis of the terms related to the thesis: language awareness, cultural awareness, competence, knowledge, acculturation, enculturation, sensitivity, empathy, diversity, and its significance and use in the EFL classroom.

2.1.1. Language Awareness

Although this concept is widely recognized as a synonym to the knowledge of language in second language acquisition, it has been represented in a broader field of language teaching and learning. The Association for Language Awareness describes it as an “explicit knowledge about language, and conscious perception and sensitivity in language learning, language teaching and language use” (n.d.). To add, Donmall (1985) claims that language awareness (LA) is “a person’s sensitivity to and conscious perception of the nature of language and its role in human life” (p. 7). From another point of view, Komorowska’s definition demonstrates a new way of understanding the term as “the ability to verbalise and communicate one’s own understanding to others” (2014, p. 7). Therefore, LA is identical to reflectivity, sensitivity, and the ability to explore in the context of language learning. According to Harvey (1988), reaching a common understanding of this concept differs from a linguist to a teacher. He describes how “the academic linguist being ‘aware’ might imply a positive neutrality and an appreciation of the flexibility of English in its increasing role as an international language” (p. 23). Again he emphasizes that it is “concerned with fostering communicative ability, increasing people’s knowledge and sensitivity about how language is used in a variety of contexts and environments, and raising levels of positive, informed tolerance” (p. 24).

Therefore, LA itself is not separated from culture; in other words, the language awareness curriculum aims at raising students’ awareness of the social nature of language that

is among the aspects of culture. On the basis of the evidence currently available, it seems fair to bring into light the specific materials for LA in correlation to ELT. Strevens (1986, cited in Harvey 1988, p. 27-28) points out the importance of developing the following topics in the EFL classroom: English literature, creative writing, grammar, vocabulary, norms and standards, literature in English written in Asia, Africa, Caribbean, regional languages of Britain linked to history and cultural activities, modern languages, classical languages, and community languages. To explain further, Risager (2007) introduces Byram's model that strains the demand of promoting language awareness as well as cultural awareness and cultural experience. The model divides foreign language teaching into four fields as follows:

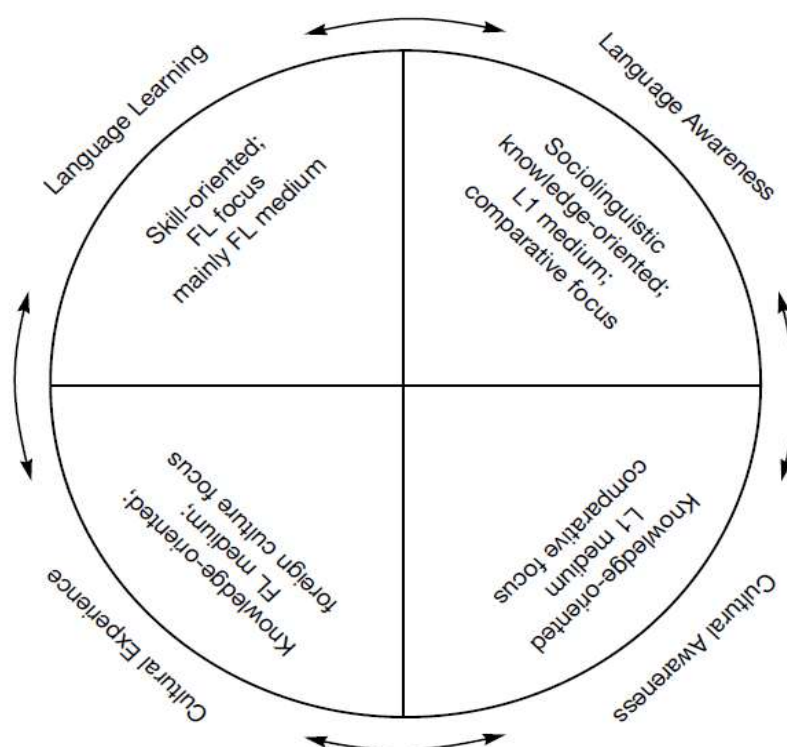


Figure 2.1. The Language and Teaching Process (Byram, 1991, p. 20)

Based on Byram's model and from his study, Kern (2003) calls for a curriculum that leads to "exploring cultures as perceptual systems and using texts to heighten students' awareness of how we construct meaning" (p. 48). Furstenberg (2003) gives a similar idea

explaining his point of view: when reading a sentence or a text, it can be perceived by many readers differently, and this is due to their cultural backgrounds and level of awareness. Simply, deciphering a text varies from a reader to another since each reader owns a different capacity and vision to unlock its fundamental meanings. However, it may be troublesome to skim and scan between the cultural lines. Another researcher confirms the same idea; Risager (2007) also believes that: “Language and culture learning and teaching is, after all, not concerned with codes, but with tools for the production and interchange of meaning” (p. 238).

On LA implementation in the classroom, Harvey (1988) prescribes a key success wherein developing language awareness, FLL, literacy, and communicative ability will be affected positively. On the other hand, the learner will be developing an existing knowledge concerned with language. Putting it into practice, it resulted in many activities to heighten the LA:

- Play and invent word games; linguistic jokes; puzzles; humour.
Includes Scrabble, Lexicon, codes and ciphers, crosswords, anagrams, acrostics, rebus, etc.
- Investigate languages, in the community (starting with the school)
- Borrowings: start a collection of foreign words recently borrowed into English, and English words borrowed into other languages (Strevens, 1986. Cited in Harvey, 1988, p. 28).

As a rebuttal to this point, an intercultural approach to support LA and language learning and teaching can take place under five main features: Investigating language as a whole, teaching students to analyse their discussions, involving them in investigations, developing learning skills among students, and guaranteeing their autonomy and effect on the cognitive and affective levels (Svalberg, 2007).

2.1.2. Cultural Awareness

Before defining the term, Byram (1991) first introduced the model for foreign language teaching. He considered cultural awareness to be the movement from being a mono-cultural to an intercultural speaker or learner. This speaker caters to a wide range of traits, more suitably related to the foreign language learner or the non-native learner who will shift from being competent towards being aware or skillful to cope with new cultural experiences. It is widely accepted that such awareness remains culturally conditioned. That is to say, Pulverness (2003) insists that cultural awareness comprises “elements such as forms of address, the expression of politeness, discourse conventions and situational constraints on conversational behaviours” and the lack of being aware of these elements is often “responsible for pragmatic failure” (p. 431).

Consequently, teachers are supposed to prepare the learners through mingling the cultural dimension in their EFL classroom, without doubt, using the appropriate materials. To explain, teachers should be acquainted with the principles of cultural knowledge, which encourages students to absorb cultural differences positively and make use of it. It is well known that culture is ubiquitous; accordingly, it is impossible to teach all of it, so it would be more appropriate to be selective in choosing the cultural knowledge that has a more significant impact on communication.

Another research by Cortazzi and Jin (1999) point out that cultural awareness means becoming aware of members of another cultural group, including their behaviour, expectations, perspectives, and values (Cited in Thu, 2010, p.7). To be more precise, cultural awareness has been presented as the awareness of the target language culture (Thuy Nguyen, 2017).

Furthermore, Risager (2007) focuses on “Choosing central target-language countries: Great Britain/ the USA, Germany, France” (p. 203), then carries on explaining: EFL learners should have a deep look into both, social and cultural side of the target language; to know

where the intersexual chain has evolved; also in what settings the language has turned out to be institutionalized.

From another point of view, Rew, Becker, Cookston, Khosropour, and Martinez (2003) put it differently: “When individuals are conscious that people are different from one another, partly because of their cultural backgrounds, they are culturally aware” (p. 250).

Turkan & Çelik (2007) assert that having EFL students go through “the lifestyle and standards of the target language community” would “enrich their cultural understanding and to help them build an international awareness and socio-cultural competence” (p. 21).

Like any concept, although different, CA consists of four stages according to Kuang (2007): Moving from a **parochial stage**, which is characterized by only one way of seeing things, thinking, and solving problems, towards a **participatory stage** where the learner will enlarge his/her vision gaining many ways. The stages are well explained in the figure below.

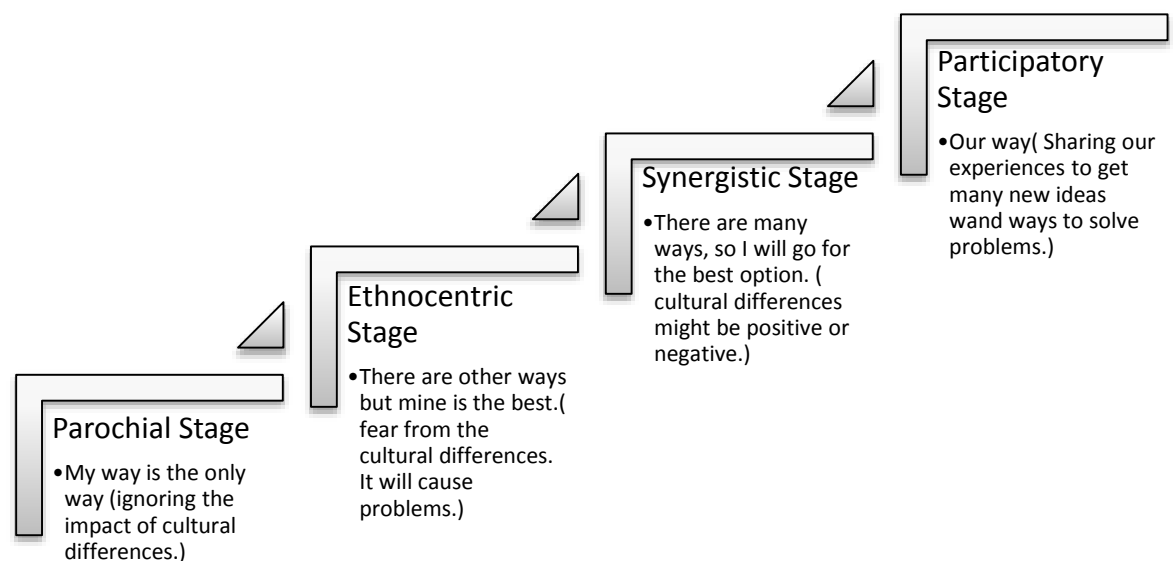


Figure 2.2. The Four Stages of CA by Kuang (2007, p. 76)

According to Kuang (2007), teachers must use different methods, more suitably, activities to fully equip the students with the necessary knowledge that would broaden their

minds of how much diversified the world and communities can be. To fulfil this objective, teachers can use mass media, songs, mini-dramas, role-playing, pictures, tables depending on the situation to show the cultural differences without any prejudice. Each of us is different on his own, and this matter should be respected and not ignored or mocked.

In another view of the CA process, Jackson (2011) presents it as a development that takes place whenever the individual examines cultural experiences, biases, and prejudices attempting to be aware of how someone feel and see across cultures. She reinforces the idea of not only tolerating the differences but also appreciating the existence of diversity. From her point of view, it is essential to focus on the dialogue instead of the debate since it develops the individual and society.

Other interculturalists like Stevens(1971), Freire(1970), and Curle(1972) present CA as a bedrock to experience exchanges, involving the term consciousness as an equivalent to the concept and calling future researchers to search the concept and its role. It seemed for the concept to get involved with three elements: cognition, which can be examined as knowledge; skill, which can see through the knowledge; and attitude, which guides the learner's knowledge with the most appropriate skill. More precisely, awareness is connected to the learner who in return is creatively related to the surroundings. Clearly, other questions arise in the learner's mind: What is it like to be aware? Why should I be aware? How can I be aware? If the learner is able to get the right answer to these questions, no doubt the learner will not miss an opportunity to enrich the self in the service of the other.

2.1.3. Communicative Competence

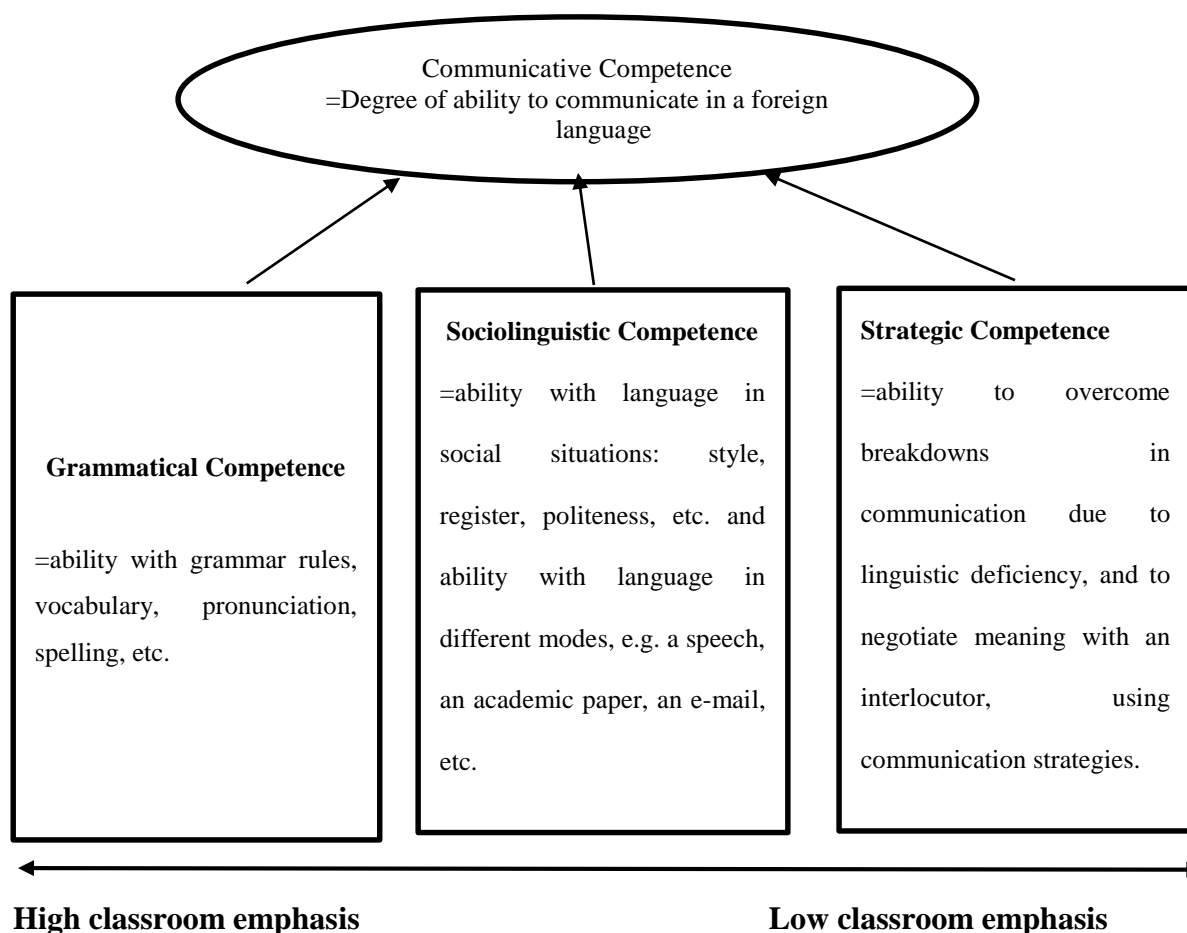
Chomsky's notion of competence is a starting point to many other concepts and researches. Hymes (1972) criticizes Chomsky's failure to cover the linguistic dimension needed for communicative purposes and neglect other aspects; therefore, a social aspect

emerged next to the linguistic one. Hereinafter, Hymes (1972, as cited in Peterwagner, 2005) introduces the concept of communicative competence, which refers to the ability of using knowledge appropriately. He argues:

To account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values and motivations concerning language, its features and uses, and integral with competence for, and attitudes toward, the interrelation of language with the other code of communicative conduct (Cited in Peterwagner, 2005, p. 10).

Canale and Swain (1986) carry on what Hymes started, creating the communicative competence model (See Figure 2.3) that comprises four dimensions: grammatical, discourse, sociolinguistic, and strategic competencies (Cummins, 2000).

Canale and Swain developed this framework for bringing tests to assess language proficiency; the same need led Bachman and Palmer (1996), for language testing purposes, to think through language capacity within an interactional structure of language use.



**Figure 2.3. Canale and Swain's (1980) Model of communicative competence
(Cited in Dörnyei & Thurrell, 1991, p.17)**

Plentiful studies have provided various views and models of communicative competence. Van Ek (1986) himself considers that communicative competence involves more than a linguistic competence but a sociolinguistic and a pragmatic one as well. To enhance pragmatic competence, cultural awareness is required, where Cenoz (2007) believes that "Awareness raising is of course the first crucial step for the acquisition of pragmatic competence" (p. 137). Sercu (2000) concludes, "In foreign language teaching, like at other levels of education, the need is felt to re-evaluate curricula with a view to better equipping people with the knowledge, skills and behaviours required for life in tomorrow's multicultural society" (p. 13).

Another understanding of the concept has been introduced by Byram (1989) who does not only provide a framework but he also “makes a strong case for any approach to include not only actively enhancing cultural awareness but also incorporating some form of cultural experience” (Hurst, 2014, p. 57). In this matter, Byram (1989, p. 145) pinpoints that:

Learners need to be prepared for experience of the daily rhythm of the foreign culture, of the behaviours which are different and those which are the same but have a different significance. Such phenomena are verbal and non-verbal, and learners need both the skills of accuracy and fluency in the language and the awareness of the cultural significance of their utterances (cited in Hurst, 2014, p. 57).

Widdowson's ideas (1978) are by all accounts affected by Hymes (1974) on viewing language learning going beyond grammar rules. The more the ability to communicate, the more competent. He pinpoints that it is essential to figure out how to make and grasp sentences as semantic units. Yet, it is too important to effectively use these units to accomplish informative purposes. Considering this, Widdowson (1978) unequivocally recommended the education of linguistic skills alongside communicative abilities. To make the discussion clear, Widdowson (1978) distinguishes four aspects, two perspectives of performance: ‘*use and usage*’, and two parts of meaning: ‘*value and significance*.’ ‘*Use*’ proves the linguistic ability to approach a contextually appropriate communication, which is ‘*usage*’—moving to the ‘*value*’ is given to ‘*significance*’ and construct “*meaning*” for a conversation or speech act. Thus, acquiring linguistic ability involves its use. He also confirms teaching grammar based on semantic concepts and encourages students to learn a practical mastery of language for the natural communicative use of language.

Consequently, Widdowson (1978) rejects the idea that performance will take care of itself once competence is acquired. Instead, he insisted on developing communicative abilities at the same time as linguistic skills. From another angle that is relevant to the studies about communicative competence, cultural awareness has a significant impact on communicative competence, as Byram (1989) views its role in the EFL classroom.

2.1.4. Cultural Competence

All concepts seem to be close to each other, artfully interrelated, yet different. Cultural competence is related to gaining knowledge with appropriate behaviours and a controlled emotion towards that cultural knowledge. Like any other skill, learners go through a particular process to manage building it. To accomplish that, they need a competent facilitator who is “skill set, mind-set, and heart set” (Bennett, 2012, p.13), although so demanding, not impossible. As a matter of fact, Paige (1993) tries to set the abilities that a facilitator should have:

- 1- Understanding his/her role as a guide.
- 2- Good communication behavior towards other cultures’ practices.
- 3- Controlling multicultural groups.
- 4- ‘Code shift’ from his native communication style to the target communication style.
- 5- Expressing a willingness to analyse, understand a cultural product, practice or perspective.
- 6- Getting rid of marginal decisions about the others.
- 7- Choosing the proper interpretation for intercultural situations.
- 8- Identifying the right sensitive questions to be discussed.
- 9- Preserving the group’s identity, putting in mind the risks that might happen.

10- Being culturally aware while motivating students to learn protecting their values.

11- Delivering information, knowledge in various methods, specific strategies (will be explained in section 2 of this thesis).

Due to its significance in the EFL classroom, cultural competence remains a crucial issue in many studies, especially when dealing with developing students' intercultural awareness and competence in the EFL context. The process to build students' cultural competence is the same as the process to ride a bicycle. Hence learners need knowledge, skills, enthusiasm to learn, and time for guided practice (Gregersen-Hermans and Pusch, 2012). In fact, cultural competence is, defined by culture, the knowledge of another system that regulates behaviour along with the skills and how capable a learner is whenever dealing, whether by interpretation or interaction, with that knowledge.

To add more, cultural competence is intertwined with valuing diversity. Accepting diversity is a key to acquiring culture, accepting, and tolerating differences (Bowman, 2010). Therefore, it represents a crucial step towards a competent speaker who develops cultural humility and avoids misunderstanding or miscommunication.

2.1.5. Cultural Knowledge

As for the concept of cultural knowledge, it is among the components in Byram's model of intercultural competence (look at the table below), as described in Risager's book (2007). Intercultural competence is correlated to knowledge, skills, and attitudes. In his model, Byram (1997) introduces the objectives of each factor. First on the list are the attitudes; students need to be curious, ready, interested, and willing to understand others to build knowledge and develop skills, adapt to another culture or interpret things from a different angle. This way, students can develop positive attitudes (empathy, sensitivity, and openness). Second, the knowledge that Byram introduces in his model tends to accomplish other objectives. Only

when knowing the other students can suppress misunderstandings. Simply, delving into the nations' culture, such as the history between their culture and students' culture, would develop the term of cultural diversity explained in this section. Scanning and skimming a nation's memory helps get a clearer vision of its events, traditions, and rituals. Exploring their geographical space _ to see the way they perceive themselves also, how others perceive them. Understanding their society, social life and interactions will influence students' attitudes when they interact with each other. When students get to know and understand the other, they will finally become synergistic and start developing many skills—mainly interpreting documents from different cultures, skipping the phase of misunderstanding, and mediating whenever conflicts occur.

	Skills Interpret and relate (savoir comprendre)	
Knowledge Of self and other; Of interaction Individual and societal (savoirs)	Education Political education Critical cultural awareness (savoir s'engager)	Attitudes Relativizing other Valuing other (savoir etre)
	Skills discover and/ or interact (savoir comprendre/ faire)	

Table 2.1. Five-Factor Model (Byram, 1997, p. 34)

According to Tomlinson and Masuhara (2004), as cited in Saniei's paper (2012), cultural knowledge is about all information with the following characteristics: external, static, articulated, stereotypical, and reduced. They deliver this information in the form of facts, generalizations, examples, and statistics.

2.1.6. Enculturation versus Acculturation

When dealing with culture in second or foreign language teaching, it is crucial to distinguish between these terms. Damen (1987) clearly delineated enculturation and acculturation as follows:

Enculturation builds a sense of cultural or social identity, a network of values and beliefs, patterned ways of living, and, for the most part, ethnocentrism, or belief in the power and the rightness of native ways. Acculturation, on the other hand, involves the process of pulling out the world view or ethos of the first culture, learning new ways of meeting old problems, and shedding ethnocentric evaluations (p. 140).

From another point of view, Alptekin (2002) believes that “learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers” (p. 58). For further comprehension, acculturation is “a process of becoming a part of a certain system and therefore an element of the ultimate and inalienable Intercultural Communicative Competence (ICC), which students should acquire through the process of learning a foreign language” (Fay, 2017, p. 4). This image draws the importance of the process of becoming intercultural speakers, but there is another image to analyze; it is the psychological side of acculturation where students go through a wide range of changes in their lives depending on the cultural context. This fact leads acculturation into an expanding field of study that addresses individuals and groups, families, and societies depending on the posed questions and gaps. Among these gaps is the ambiguity towards the process of acculturation, although several theories describe it. Sam (2006) nominates Gordon’s seven stages process as the most explicit. One criticism of this process is that it recognizes acculturation as assimilation and may falsify facts and results. More

likely to be accepted is Barry's framework (1990), as stated by Sam (2006, p. 19), "the acculturation process proceeds according to the degree to which the individual simultaneously participates in the cultural life of the new society and maintains his or her original cultural identity." Still, it is important to notice the factors related to acculturation as a process: culture and the cultural context.

In the light of the above, it turns out why it is radical to make culture a vital part of teaching the target language. It is evident that cultural awareness cannot appear without presenting the student to knowledge about the way of life of the target culture on the grounds that these inconsistencies are ground-breaking hindrances to developing cultural understanding. Most importantly, a definitive objective of foreign language learning must be accomplishing intercultural communicative competence and raising cultural awareness.

2.1.7. Intercultural Communicative Competence (ICC)

Intercultural communicative competence (ICC) cannot be related to one definition because the history of its emergence involves many aspects. The fact remains that Byram introduced this term in his model of the five '*savoirs*'; for instance, it is interpreted as the capacity to watch others behaviour without judgment or negative feedback, to draw correlations between the culture you grow up with and the target one, which is gradually different. Moreover, it is the ability to cooperate with representatives from different societies regardless of contrasts. In a similar vein, Fantini and Tirmizi (2006) defined the ICC as a "complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (p. 11).

ICC aimed to develop relationships in a way that minimizes distortion, guarantees effective communication, and attains cooperation with others. ICC holds a complex objective that brings a clear vision of the multicultural world but can be described with specific traits: tolerance, respect, openness, suspending stereotypes and prejudice, curiosity. These traits are

supposed to exist in an intercultural speaker for successful communication. The real question here for us, teachers, can we teach our students to own such traits? And How can we do that? How long will it take?

ICC comprises five dimensions, according to Byram's model (1997), but only some of the dimensions are customarily present in the traditional classroom. (See the model in the figure below). The first key to developing this proficiency, I mean the ICC, is to grapple with languages far from yours and see how you would create such talents and move out from the struggle and boundaries between cultures held by languages. Let us keep it straight to the point; it is a very long path where a student travels from a mono-cultural speaker to an intercultural speaker. ICC develops, has traits and dimensions. The moment the process starts, it will be ongoing. During that, students or language learners will be experiencing deterioration in exploring new challenges and experiences. A case that most learners or mono-cultural people face is the doubt and fear of losing their mother culture when adopting some aspects of the target one, also known as a state of anomie. Thus, facilitators should control this fear and show them that the objective is to have the traits that are mentioned above.

After understanding the nature of ICC, its traits and dimensions, the next point to be discussed is the activities and the assessment of the ICC. Teachers might use plenty of activities from different resources. Below is a list of some valuable resources:

- 1- Activities for Intercultural Learning
- 2- Fifty Cultural and Intercultural Activities.
- 3- Cross-Cultural Training Methods.
- 4- The Experiential Learning Cycle.

As it had mentioned before, some of the dimensions that belong to the traditional classroom are easy to assess since they are quantitative, unlike the other dimensions (skills, awareness, and attitudes). The assessment of all dimensions must be more innovative than the

traditional one, even if various and challenging but applicable. In this case, various types of evaluation might take place (staff, peer, and self-evaluations). The assessment process consists of using an instrument, but there are plenty of suitable ones instead of one. Its use depends on the situation, when, where and with whom the tool can be used. The following are some of the instruments that were developed for different purposes:

- 1- LPSLA (Language Proficiency Scale for Language Attainment) (1982).
- 2- The CCAI (Cross-Cultural Adaptability Inventory) (1992).
- 3- The YOGA form (Your Objectives, Guidelines, and Assessment) (1995).
- 4- The AIC (The assessment of Intercultural Competence) (1993, 2000).
- 5- The MAKSS (The Multicultural Awareness Knowledge Skill Survey) (1991).
- 6- The MPQ (The Multicultural Personality Questionnaire) (2002).

No objective can be fulfilled without challenges that arise in front of the researcher or the learner. Developing ICC is a similar case for both but not impossible since it offers a chance to cross borders in their world: A struggle but comes with a new insight and landscape. A great challenge would be intertwined with the content that would serve as a tool to reach ICC. The content in the EFL classroom should subsume cultural representatives describing a certain community or society. Big *C* and little *c* can bestow the whole way of how people live. Kramsch supports this point of view, claiming that: “Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication it is bound up with culture in multiple and complex ways” (1998, p. 3). Tomalin (2008, as cited in Farnia and Suleiman, 2009, p. 243) asserts that:

Teaching of culture in ELT should include cultural knowledge (knowledge of culture's institution, the big *C*), cultural values (the 'psyche' of the country, what people think is important), cultural

behaviour (knowledge of daily routines and behaviour, the little c), and cultural skills (the development of intercultural sensitivity and awareness, using English language as the medium of interaction.).

After having reviewed intercultural communicative competence, another term, which has been used by some scholars (Sinicrope, Norris, and Watanabe, 2007) as a synonym to ICC will be described and explored attentively below.

2.1.8. Intercultural Sensitivity and Empathy

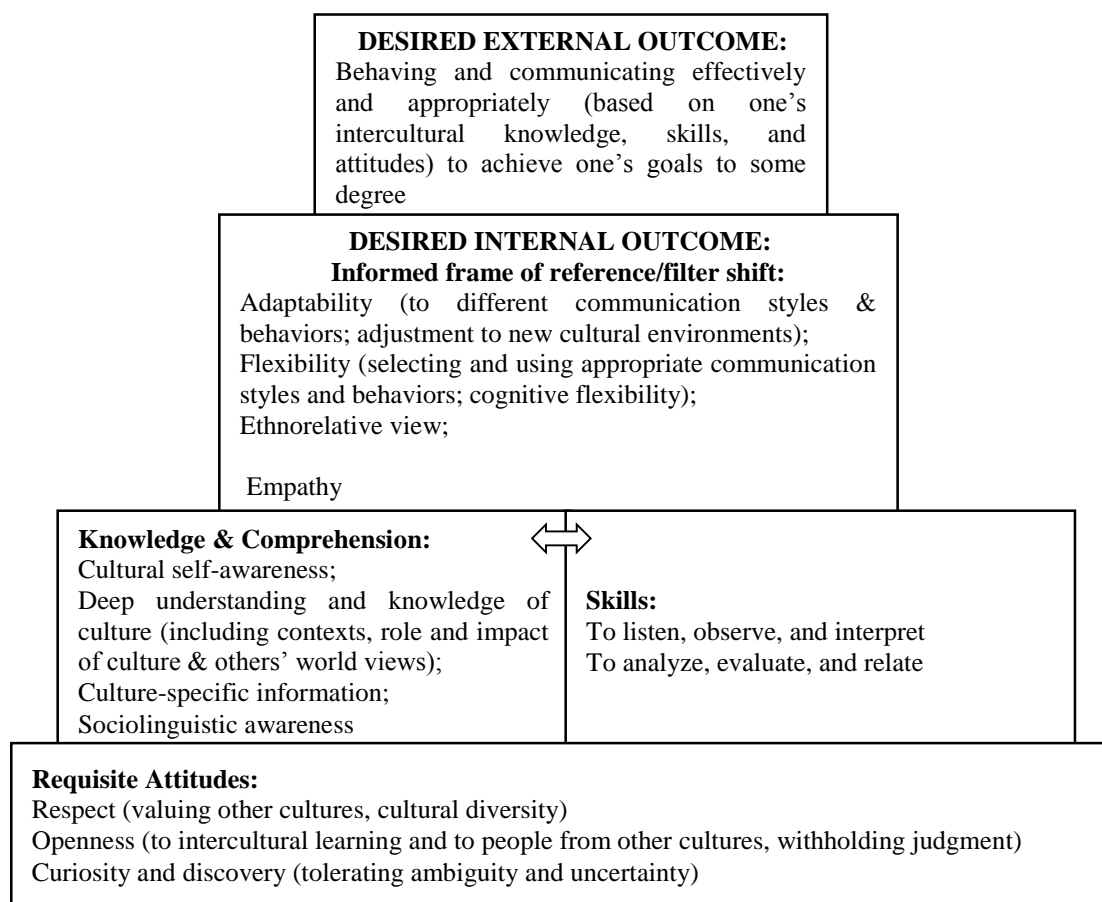
In Canale and Swain's model (1986) (Figure 2.3), the linguistic abilities that students need to develop in the classroom has been mentioned. Among these abilities, there is the sociolinguistic competence that refers to the linguistic use in different sociocultural situations affecting the language that students or representatives of different cultures use. This ability is represented "through its sensitivity to social conventions(rules of politeness, norms governing relations between generations, sexes, classes and social groups, linguistic codification of certain fundamental rituals in the functioning of a community)"(Council of Europe, 2001, p. 13). As far as this ability is known, it requires developing inter-or cultural awareness, sensitivity, and empathy. To explain further, Intercultural sensitivity is another concept that opens a new research agenda. It emerges from the notion of culture and reflects its effect on people's beliefs and social attitudes.

Interestingly, Romanowski (2017) states that intercultural sensitivity is an "ability to understand similarities and differences of other cultures, which embraces people's emotional desire to acknowledge, appreciate and accept cultural difference" (p. 67). Its main goal in the classroom is to create a space where students work with peers developing social contact, empathy, and the skill of adjusting behavior following different ways of communication. This would get the learners prepared for intercultural and multicultural atmospheres (Mak and Shaw,

2015). Scholars describe this term as confusing since it was used as a synonym for many cultural concepts such as intercultural communicative competence, intercultural awareness, and intercultural adroitness (Su, 2018).

Researchers need to identify the meaning of each term even if they are closely related. Chen and Starosta (2000) present a clear explanation in their research trying to develop and validate the intercultural sensitivity scale (ISS). They confine sensitivity with the affective feature of the ICC, awareness with the cognitive feature, and adroitness with the behavioral feature. With the three features of ICC developed among students, they can become intercultural communicators. Chen and Starosta (2000) underline specific sub-features to turn on intercultural sensitivity: confidence, self-control, tolerance, empathy, taking part in communication and eliminating prejudice. Their study came up with the ISS which was based on the previously mentioned sub-features, and it was validated in their paper and used in other studies (Perry and Southwell, 2011; Deardorff, 2004).

Other instruments are designed for the same purpose, assessing the components of intercultural communicative competence, such as the instruments in the ICC section from this chapter. One of the keys to intercultural sensitivity is empathy, which reflects a positive attitude towards cultural differences and one factor that leads to sensitivity. Deardorff (2004) shows this relationship in her model of ICC (Figure 2.4).



- *Move from personal level (attitude) to interpersonal/interactive level (outcomes)*
- *Degree of intercultural competence depends on acquired degree of underlying elements*

Figure 2.4. Model of intercultural competence (Deardorff, 2004, p.196)

Through her study, she puts on a focus on attitudes as a crucial starting point highlighting specific characteristics that learners need to improve so they can promote ICC with its dimensions (knowledge, skills, and attitudes). In this model, there is a focus on both external and internal outcomes, which improve each other but within the involvement of openness, empathy, and other positive attitudes to accomplish the esteemed goals.

Empathy seems to be a straightforward attitude to develop in the EFL classroom; however, Stewart and Bennett (1991) delve deeper into the term and define it as an “ability to temporarily set aside one’s perception of the world and assume an alternative perspective” (p. 152). They prove the existence of differences even between the self and the others, exhibiting

their role in communicating and socializing. What's more is the link between empathy, knowledge, awareness skills, and their effectiveness in using generalizations skipping the stereotyping phase.

Another understanding of intercultural empathy comes from Trevisani (2005) as an ability to perceive the world. It distinguishes four different levels: Behavioural empathy is concerned with understanding others' behaviours and the reason behind it. Emotional empathy is about feeling how others felt in different cultural contexts. Relational empathy expresses understanding the value of relationships and belongingness. Cognitive empathy demonstrates the identification of the mental structures that are based on oneself or have a cultural basis. Furthermore, Trevisani (2005) implies the same levels of empathy on self-awareness:

- Emotional self-awareness: How do I feel in specific situations?
- Relational self-awareness: who and what makes me feel happy or sad?
- Cognitive self-awareness: what values and attitudes make me feel this way?
- Behavioural self-awareness: How do I behave in each situation?

2.1.9. Cultural Diversity

The researcher came across this term when started reviewing the literature. First, cultural diversity has a link with differences. Still, these differences are unspecified, whether they are labels or attributions, mainly due to having a long history of research to define culture. If practitioners, at some point, determined what culture is, it would probably be at a national level representing homogeneous people. As for heterogeneity, it would serve as the source upon which people identify differences and discern subcultures and/or cultures. Inescapably, differences exist among students and it seems an opportunity to manage this situation in the classroom through using it to steer the process of cultural learning and generate a multicultural society. According to UNESCO (2009, p.4), cultural diversity is regarded as "the capacity to maintain the dynamic of change in all of us, whether individuals or groups". One may interpret

this definition into the fact that differences are not only between cultures but also at smaller units of culture such as language, dialect, age, personality, ethnic group, and others.

The existence of such differences needs coexistence among people, and it can be achieved when teachers raise students' level of knowledge and understanding (Stewart and Bennett, 1991). What grabbed our attention is the result of diversity. It does not necessarily opt for disagreements, generalizations, and ends with conflicts and stereotyping; instead, teachers can boost their students' readiness to be open to their peers and others through acquiring the cultural differences and exposing them to different cultural contexts. In her study, Deardorff (2004) did not neglect the value of cultural diversity; instead, she mentions it among the characteristics of a culturally competent learner. Bowman (2010) supports her point of view with results he obtained in his work. He attempted to prove the effect of diversity on students' cognitive development and explain how diversity has different outcomes depending on its categories. He emphasizes classroom diversity's outcomes on how students think (the cognitive skills, not the behaviour).

On the other hand, Cultural diversity affects teachers and Yuen (2010) conducted an empirical study on teachers using Hammer and Bennett's Intercultural Development Inventory (2001) as a psychometric instrument. This study came up with the result that most teachers were operating in the beginning stage, which is characterised by ethnocentrism. He concluded that the need of an appropriate pedagogy to sharpen teachers' intercultural knowledge, skills and attitudes; otherwise, great challenges and encounters, mainly cultural, might get their way into the teaching-learning process.

2.2. Challenges and Barriers

Many cultural strands in language teaching have been presented; however, in front of the implications and empirical studies to implement a language-culture content to promote intercultural speakers, there come challenges that teachers and their students may face. The

lack of awareness, knowledge, sensitivity, empathy and other positive attitudes towards others may negatively affect students' identities and cause learners to lose the real aim of experiencing diversity, which is discovering the other and not acting like the other or misunderstanding the other. The difficulty in implementing language and culture content appeared trivial compared to problems that might occur due to the lack of awareness.

The key success in effective language teaching is to prepare the students for a successful dialogue between cultures. It is not an easy task since teachers need to be equipped with the know-how to lead their students towards interculturality and control the risk of identity loss, prejudice, stereotypes, ethnocentrism, among others. Furthermore, UNESCO (2009, p. 41) approves that the knowledge of cultural exchanges should “include the resources employed by societies and individuals to build dialogue, even in situations of tension. Observing these as conventions is an important step towards overcoming cultural stereotypes on the path to intercultural dialogue”.

That is to say, knowledge is not enough, and if students are working on themselves to be intercultural speakers, they must embrace diversity, value their identity, and acknowledge others. Moreover, this section considers in detail different cultural encounters within EFL teaching.

2.2.1. What if not Culturally Aware?

There is a growing acknowledgement of the need for cultural awareness since it is a component of intercultural competence (knowledge, awareness, and skills). Lacking CA means incomplete ICC, cultural knowledge cannot stand on its own and grant a successful communication between cultures, and cultural skills cannot be developed. Therefore, teachers can be stipulated to focus on CA equal to knowledge and skills in the EFL classroom.

According to Zhu (2011), the lack of CA hinders educators' objective of raising intercultural empathy, and the following factors may affect promoting intercultural sensitivity, empathy, and ICC:

- The ignorance of the target culture, the absence of contact with individuals of that culture.
- Disregarding the contrasts between cultures.
- The distinctions in individuals' examples of reasoning and their negative exchange of cultural practices and perspectives of the others.
- Learners' unpredictable use of their social traditions to interpret the other cultures.

Amongst ideas on culture teaching and its objectives, considerable attention has been paid to the strands that practitioners aim for. EFL teachers have emphasized the value of engagement in cultures; in addition, they put a line that only by presenting language in its cultural context can the language teaching process be a success. The twenty-first century, a period that sees the growth of information and communication technologies, should not lead us to think that these networks facilitate the acquisition of cultural knowledge and underestimate the persistence of negative attitudes. UNESCO (2009) affirms that: "Intercultural dialogue is necessary as a permanent corrective to the diversity of our cultural allegiances" (p. 41). To avoid such misinterpretations, misunderstandings, and stereotypes among cultures, learners are preferably taught about other cultures, wherein Byram (1997) stresses out that:

Their understanding that another language is not simply an encoding of their own language and meanings- will be a significant contribution to their readiness to take a different perspective and to expect that speakers

of other languages will have different conceptualisations of (parts of) their shared reality. (p. 85)

Surprisingly, attitudes are no longer a simple one since even the positive attitudes seem to be criticized. Byram (1997, p. 34) believes that the “Attitudes which are the pre-condition for successful intercultural interaction need to be not simply positive, since even positive prejudice can hinder mutual understanding”. Although confusing, teachers can mainly focus on developing unambiguously to interrupt scepticism from taking part in the EFL classroom, getting learners ready to investigate cultural ideas and behaviours from the perspective of the others with whom one is communicating.

2.2.2. Stereotyping and Prejudice

The second main challenge the EFL classroom has is the stereotypes that most people develop and interchange with each other. Practitioners of different fields “doubted if it would be feasible to teach cultural competence without perpetuation of cultural stereotypes” (Mak and Shaw, 2015, p. 184). Stewart and Bennett anticipate:

As more knowledge of relevant cultural differences is acquired, generalizations can become more specific, hypotheses more particular, and communication difficulties more predictable. However, if Americans (and others) seek sure answers that will eliminate all ambiguity from communication, the result is likely to be stereotyping. (1991, p. 169)

UNESCO (2009) shares the same thought and expects that “Cultures belonging to different traditions are particularly prone to mutual stereotyping”. It defines stereotyping as “a way of demarcating one group from an alien ‘other’ and implicitly asserting its superiority. Stereotypes carry with them the danger that dialogue may stop short at difference and that

difference may engender intolerance” (p. 41). Then, cultural differences can mislead learners to lose their humanity and tolerance. Interestingly, stereotypes take place in the daily live transformed through telling jokes and anecdotes, pictures and songs. Yet, there is a doubt of the existence of a hidden intention or offense.

Another understanding of the term comes from Zhu (2011, p. 117), who conceptualizes stereotypes as the “outgrowth of cultural interaction and misperception. They are individuals' "naive" perceptions of particular groups that are shaped by their personal value system through their cognitive schemata.” Whether positive or negative, these generalizations specify the enrolment in explicit social groups and permit people to subjectively figure out a plenitude of information. Then, Zhu (2011) differentiates stereotype and prejudice, affirming the second as “a premature judgment or a negative attitude towards a person or group of people which is not based on objective facts” (p. 118), coupling it with three traits: reason, justice, and tolerance.

Across research, stereotypes have proven to have an impact on students’ academic performance. In their paper, Owens and Massey (2011) demonstrate the theoretical stereotype threat on achievement through experimental and survey-based support. They found that social humiliation negatively affects students’ performance providing a model (Figure 2.5), which presents two pathways of externalizing and/or internalizing the effects of stereotypes.

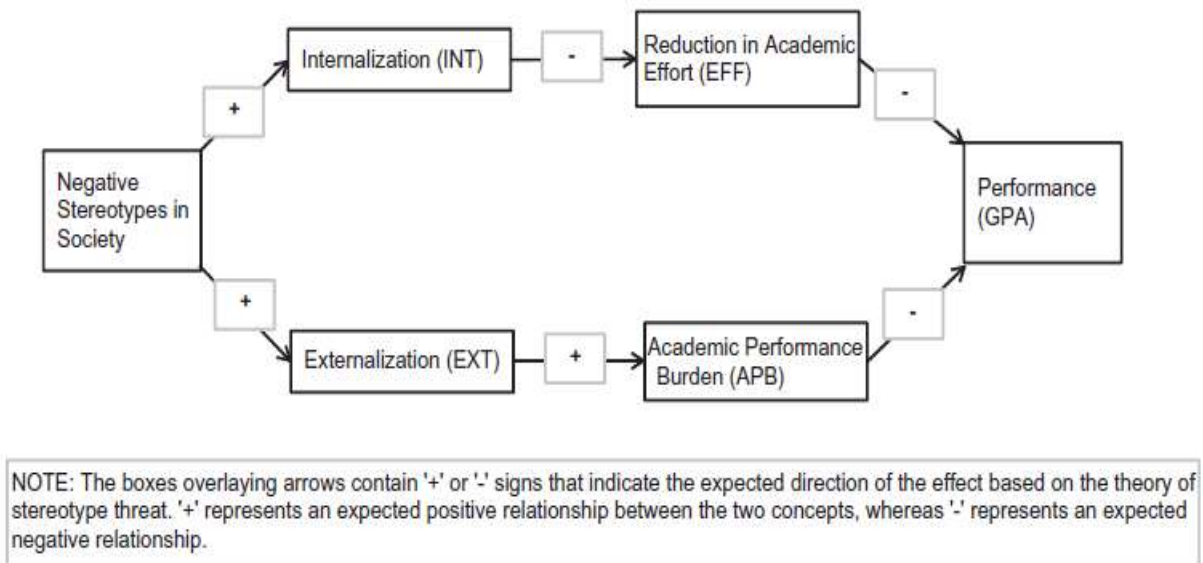


Figure 2.5. Conceptual model of stereotype threat with expected direction of relationships between concepts (Owens and Massey, 2011, p. 151)

The effect of stereotypes also includes the psychological side. Shirase (2017) reveals how stereotypes affect self-efficacy, classroom environment resulting in academic stress, anxiety, self-doubt, undermining the sense of belongingness, dissociation and disengagement. Thus, it is postulated that teachers, for multicultural educational purposes, should get ready to ensure that stereotyping and prejudice, and/or discrimination between learners must be controlled through creating an inspiring comprehensive setting of relationships.

2.2.3. Risking Identity and/or Constructing a New One

Researchers (Nieto, 2002; Andreatta and Ferraro, 2013) agree on the relationship between language and identity. While Nieto (2002, p. 112) considers language “an important symbol of cultural identity”, Andreatta and Ferraro (2013, p. 128) stress the significance of language as “an essential component of individual and group identity”. Furthermore, they define culture as a set of elements to describe ethnic groups sharing specific traits, to conclude cultural identity: “People who share ethnicity, therefore, claim a certain cultural group identity for themselves and are defined by others as having that identity. Ethnic feelings and associated

behaviors may vary in intensity within ethnic groups and countries over time” (Andreatta and Ferraro, 2013, p. 51).

It seems that the concept of identity goes beyond the expected since acquiring identity through language teaching turns to be the proper start of the process. Andreatta and Ferraro affirm, “Language plays an important symbolic role in the development of national and ethnic identities” (2013, p. 128). Not surprising how the development of identity differs from a person to another. In fact, “Each individual exposed to this multiplicity of potential identities lives or manages it differently. Some affirm their right to dispense with old identities and choose new ones as a distinct phase in a process of identity construction” (UNESCO, 2009, p. 21).

Other studies address identity and learning from different landscapes (Gu, 2010; Zacharias, 2010; Gao, Jia and Zhou, 2015; Teng, 2019). Gu’s longitudinal study (2010) focuses on exploring the changes that occur when students study EFL for four years. He affirms that EFL learners construct their identities at different stages of ELL; however, their motivation to learn EFL is higher. As for Zacharias (2010), she believes that non-native speakers, as an example, embody a varied collection of identities; yet, they are ‘non- native speakers. It is mainly due to the lack of classroom techniques that may accommodate EFL learners’ wide array of identities and point out the difficulty of finding a linguistic and pedagogical formula to consider students’ identities in the classroom. Gómez Lobatón (2012) takes a further step in research to identify the multiple identities students develop in the EFL classroom. Her study yields the triangle factors that impact learners’ process of building individual and social identities.

Recent longitudinal research conducted by Gao, Jia and Zhou (2015) focuses on addressing seven categories of identity changes (positive and negative self-confidence, subtractive, additive, productive, split, and zero change) across five Chinese universities. The results show that positive self-confidence is the most conspicuous throughout the four years;

subtractive change begins low yet experiences a consistent rise. Additive, productive, and split changes increase only in the fourth year. Zero change has not taken a place in the students' pathway, and inner conflicts in the formative procedure are additionally found.

The latest research in 2019, conducted by Teng, uses the model of investment (Darvin and Norton, 2015, as cited in Teng, 2019) to explain how learner's identity is formed in different ways. Teng (2019) also makes use of his book (Teng, 2018) to strengthen his theoretical framework with empirical studies. He assumes that EFL learner's identity is:

a complex process, influenced by at least five factors: asymmetric power relationship between teachers and students; cognitive awareness (awareness of a cognitive framework concerning goals, beliefs); learners' situated institution system and "hidden" conventional practices; learners' internal emerging sense of professional agency; and learners' willingness to invest in language learning. (Teng, 2018, p. x)

To sum up, additional studies to understand the key tenets of identity development process more completely in the EFL classroom, identify the pedagogical formula that affects identity and clarify the role of the factors that may delay the process is required.

2.2.4. Culture Shock

If someone goes to a place where culture is a new experience, it means that the person is not familiar with that setting. Many questions arise: who are those people? How to interact with them? How should I react in certain situations? Am I supposed to do anything in my way or their way? Which way is the right one? Does it mean that I have to follow specific rules? It may get serious if misunderstandings take place. Andreatta and Ferraro (2013, p.36) describe this situation using 'culture shock': "the uncertainty one experiences when trying to operate in an unfamiliar culture often leads to culture shock, a form of psychological distress that can

result in depression, overeating, or irritability”. In simple words, the psychological state of being in a culture shock is the confusion created when someone attempts to find the right tune facing differences in living standards. Lewis (2006) designates artfully how “our precious values and unshakeable core beliefs take a battering when we venture abroad” (p. 19). In his book introduction, he suggests that “A working knowledge of the basic traits of other cultures (as well as our own) will minimize unpleasant surprises (culture shock), give us insights in advance, and enable us to interact successfully with nationalities with whom we previously had difficulty” (p. xvi).

The figure below shows the various ways the convictions take, as indicated by way of life that the individual attempt to cope with. One cannot know about others’ qualities by just taking a gander and concluding from how someone dresses. It is just when stating or accomplishing something that can increase further knowledge into what is most important.

Students can accomplish a decent comprehension of the others if they understand that their ‘social displays’ are shading their perspective on them. What path may lead students to comprehend the others? They have to analyze the cultural products, perspectives and practices, then apprehend that they may look abnormal for the others, and understand the abstract idea of our ethnic or national qualities. Indeed, human beings make presumptions based on the abstract view and, much more terrible, suspicions about others' suppositions. Andreatta and Ferraro (2013, p.36) affirm, “When culture shock sets in, everything seems to be wrong. One may become irritated over minor inconveniences and view things critically and negatively”. As a matter of fact, the negative effects of culture shock may diminish, but it cannot be gone entirely because it relies on how fast the learner accepts the new cultural framework.

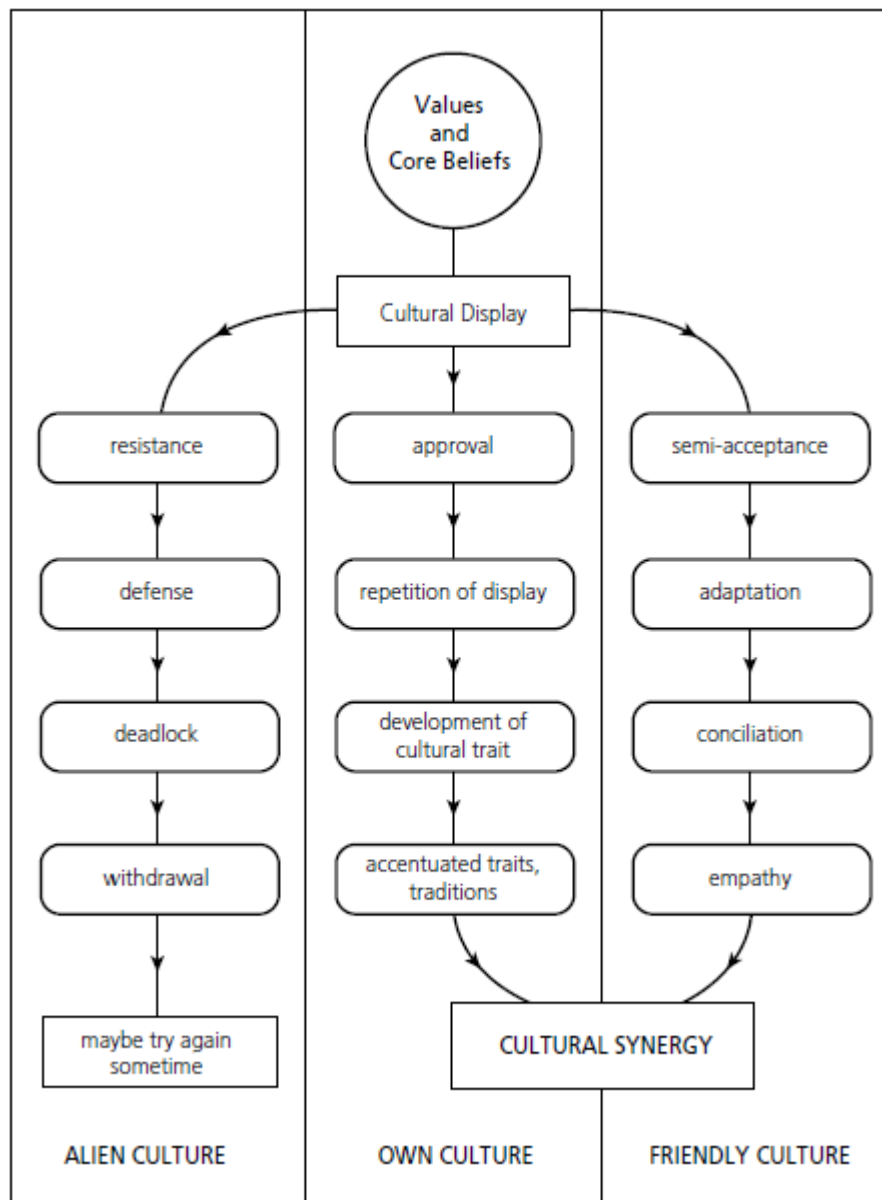


Figure 2.6. Paths for Core Beliefs (Lewis, 2006, p. 20)

In other words, a more comprehensive description can be found concerning the dimensions of culture shock:

- A sense of confusion over expected role behavior.
- A sense of surprise, even disgust, after encountering some of the features of the new culture.
- A sense of loss of the old familiar surroundings (friends, possessions, and routines).

- A sense of loss of self-esteem because the inability to function in the new culture results in an imperfect meeting of professional objectives.
- A feeling of impotence at having little or no control over the environment.
- A strong sense of doubt when old values (which had always been held as absolute) are brought into question. (Ferraro and Briody, 2016, pp. 3-4)

Specific symptoms show on the person suspected to have a culture shock. Mainly, I have relied on Ferraro and Briody (2016) to set the 21st symptoms in the following table:

- Nostalgia	- Stereotyping of host nationals
- Boredom	- Hostility toward have nationals
- Withdrawal (keeping a distance from the host nationals; sleeping more than the usual)	- Loss of capacity to work viably
- Obsessive eating	- Unexplainable sobbing hysteria
- Uncontrollable drinking	- Physical and psychosomatic sicknesses
- Irritability	- Feelings of disconnection
- Exaggerated tidiness	- Weight troubles
- Marital pressure	- Feelings of defencelessness
- Family strain and struggle	- Tenseness and peevishness
- Chauvinistic abundances	- Loss of certainty
	- Fear of the most noticeably terrible occurring.

Table 2.2. The symptoms of Culture Shock (Source: The researcher herself)

These symptoms go hand in hand in a particular process, as presented by Brown and Eisterhold (2004, cited in Thu, 2010); the five-stages U-shape curve. In the honeymoon stage, the distinctions detected in the new culture are energizing and appealing. Second, the disintegration stage is a time of dissatisfaction and vulnerability when the new culture seems overpowering, and the newcomer's reaction is regularly melancholy or withdrawal. As for the reintegration stage, culture has all the earmarks of being an issue where the newcomer acts in a protective and not responsive way. Next, in the autonomy stage, the newcomer formulates a point of view on the way of life, adjusts an objective opinion, which may be generally positive. As a final point, a few people achieve the interdependence stage when they receive another way of life as a bicultural or multicultural individual.

Based on these views of culture shock, Krasner (1999) claims how teaching linguistic cultural features is complex, challenging and “Failure to teach some aspects of culture could result in miscommunication, misinterpretation, and a major culture shock on the part of the students” (p. 87). For this reason, teaching culture in the EFL classroom is crucial since it serves in “raising students’ awareness about the new culture. Acceptance, understanding, and empathy lead to real cultural and linguistic proficiency” (Krasner, 1999, p. 87).

2.2.5. Ethnocentrism

Ethnocentrism is one of the most frequently studied aspects of intercultural and cross-cultural education. Jandt (2007) reveals that ethnocentrism is indeed a barrier that confronts those who seek successful intercultural education; however, there are ways teachers can protect their learners from stereotypes, prejudice, and misunderstanding that they can form through ethnocentrism. But first, it is important to explore the eye-catching term starting with Stewart and Bennett (1991, p. 161) who describe the moment “When one's own culture is considered central to all reality, the values, assumptions, and behavioral norms of that culture may be

elevated to the position of absolute truth” as being ethnocentric. To give a simple definition of the term, the researcher illustrates using this example:

Both the American and the Indian are evaluating each other’s behavior based on the standards of their own cultural assumptions and practices. This way of responding to culturally different behavior is known as ethnocentrism: the belief that one’s own culture is superior to all others. In other words, it means viewing the rest of the world through the narrow lens of one’s own cultural perspectives. (Andreatta and Ferraro, 2013, p. 18)

There are a few ramifications based on this illustration. To begin with, ethnocentric convictions about one's way of life shape a social feeling of personality, which is thin and protective. Second, ethnocentrism ordinarily includes the impression of individuals from different societies as far as generalizations. Third, the dynamic of ethnocentrism is with the end goal that relative decisions are made between one's way of life and different societies under the presumption that one's own is ordinary and regular. As an outcome, most of the ethnocentric decisions include harmful correlations that recognize one's way of life while debasing those of others. Lamentably, this prompts the uncritical end that how people experience their lives is actually the same as how individuals from different societies experience theirs.

In addition, ethnocentrism turns to have a low level and a high level according to Jandt (2007, p. 75): “A less extreme form of ethnocentrism can be labeled cultural nearsightedness, or taking one’s own culture for granted and neglecting other cultures”. As for the high-level, ‘extreme ethnocentrism’, he persists on its negative effects and how it “leads to a rejection of the richness and knowledge of other cultures. It impedes communication and blocks the exchange of ideas and skills among people” (Jandt, 2007, p. 76).

With these costs, practitioners work on reducing and eliminating ethnocentrism since cultural learning in the EFL classroom aims to elevate our acquaintance, knowledge, understanding and awareness of different societies, like our own, highly expecting that we will be less averse to others' way of life. It is an evident reality that it is a challenging task for EFL learners to escape ethnocentrism. Teachers should bring solidarity and harmony when they teach cultural aspects that differ from theirs. It is a natural behaviour if students see their qualities and perspectives as regular and suitable, but at the same time, they are not supposed to feel ashamed of being ethnocentric; nonetheless, it is an impediment to cultural harmony and empathy. Andreatta and Ferraro (2013) explain that:

Although we cannot eliminate ethnocentrism totally, we can reduce it.

By becoming aware of our own ethnocentrism, we can temporarily set aside our own value judgments long enough to learn how other cultures operate and what they consider to be natural (p. 19).

For the same purpose, eliminating or reducing ethnocentrism, Abu-Lughod (2016, p. 88) calls for "a relativism that says it's their culture and it's not my business to judge or interfere, only to try to understand. Cultural relativism is certainly an improvement on ethnocentrism". Simply, this is a preparatory step for the intention of promoting cultural awareness and ICC among university students; nevertheless, teachers should remember that many students might not collaborate regarding this issue, in light of the fact that they are still excessively engaged with their social development, individual matters, impetuous beliefs, life goals and worries. Intercultural instructions are intended for all, yet should consider the individuals who are not interested and rushing. It ought to be suggested by including effective and genuine strategies and resources in light of the experience and activity of the EFL learners themselves.

2.3. Language, Culture, and Attitudes

Over the years, in an attempt to broaden students' understanding of language and culture, there was more than one model to simplify the various components of culture and the facets of language and their effects on the development of students' identities. There was an immense fear of losing ones' identity (values, traditions, beliefs, among other) since students process new information differently that makes their attitudes and tolerance or openness abilities differ. In this section, cultural components are seen as arising from different models. The researcher will be developing the idea of how deeply language, culture, identity and attitude are rooted in language teaching.

2.3.1. Language and Culture from a Linguistic Perspective

Language, for instance, holds socially constructed frames that determine the way we operate with each other. While it is easy to see the units below the level of the text, it is less obvious but no less significant at higher levels. Andrews (2011, p. 6) claims that: "a meta-level of understanding is necessary in order to make sense of the level below". Only when this goal is reached our minds can be set up for an elevated level of reasoning to control the power of language without discarding the smaller units, which also possess some power over the language. What is particularly significant for the argument here is that language teaching and learning has developed over the last 40 years by analysing the interface between the text and the context. Andrews (2011) concluded that: "Rules are hopelessly limited (and much of language is not rule-governed, though it might be norm-oriented), syntaxes hard to define and structures as much in the eye of the beholder as inherent in the language" (p. 74). With respect to this idea and the educational objective, Widdowson (2003) considers teachers and linguists as the reference to define, describe, and determine the content of language courses creating a space where the linguistic description emerges with reality explaining how learners make use of their abstract linguistic knowledge to serve communication. He, then, states one fact:

The language that people actually produce as observable behaviour presupposes a vast knowledge of language as unexploited potential. If learners of a language are to become capable in a language, they clearly cannot just learn the patterns of what actually occurs as behaviour, but must also have a knowledge of the back-up linguistic resource that this behaviour presupposes (p. 177)

There has been a concurrent relationship between language and culture, but it does not resolve the difficulty of implementing the two-related terms appropriately in the EFL classroom. In this case, English as a lingua franca comes into being along with its cultura-franca only when its learners are ready to step out from a status of a mono-cultural and turn to a multi-cultural student. Byram (1991, p. 18) supports the fact that Language, as a sociocultural phenomenon, is integrated in reality and shapes culture and is shaped by culture in itself. For this reason, language teachers need to be aware of how culture is encoded in everyday expressions to help their students not only comprehend the internal structure of the language they are learning, but also deliver this picture of language where it transmits a collection of past, present and future metaphors of culture.

As a matter of fact, there is more to be gained in theoretical clarity about culture, language, and learning. To begin with, culture is defined using three verbs: what people have, think, and do. To understand these verbs in this context, we have to answer what, why, and how because the answers will reveal the three main elements of culture. Andreatta and Ferraro (2013) clarify: “Everything that people have refers to material possessions; everything that people think refers to the things they carry around in their heads, such as ideas, values, and attitudes; and everything that people do refers to behavior patterns” (p. 34).

Given these theoretical viewpoints, understanding the target culture opens a window for learners to look at different perspectives, habits, ideas, values, and attitudes. Keller (1991,

p. 120) believes that “pupils might give up, generalise, modify or differentiate stereotypes, find others confirmed or gain new ones”. So, it would be short-sighted to assume that ethnocentrism cannot positively affect learners; on the contrary, they will avoid false generalizations after exploring a new culture.

Thus, it makes sense to study the language as a cultural construction and develop high communication skills with the aid of a curriculum design model. It would result in developing EFL learners as social players who try to use their communication skills to improve the ability to understand and communicate with others who own different cultural backgrounds.

When researchers move beyond learning the English language, which implies learning its culture, they begin to figure out the need to delve into its components. Indeed, there seems to be some supporting evidence that trying to understand culture resulted in exploring its diversified aspects. It is generally agreed that culture is a kaleidoscope of vocabulary, so it is impossible to learn all of it as part of language objectives. For instance, Han (2020) explains that

When one needs to understand culture, it is feasible to start from other related concepts such as a priori and a posteriori knowledge, and notions of common culture and universality. Thus, to clarify the meaning of culture, a mind map of how ‘culture’ relates to, overlaps and interrelates to and with associated concepts would be useful (p. 3).

Aside from the theoretical contribution of culture, its methodological influence will be presented. The findings from Lessard-Clouston (1996) and Ghavamnia (2020) studies yielded one result from different samples and countries (China and Iran) that is the extent to which including culture in ELT is important yet challenging in matters of content, method, and techniques. Lessard-Clouston (1996) reflects upon the need for fusing culture into the Chinese EFL classrooms. Through the findings, he proposes much more to accomplish concerning

culture to be integrated into EFL programs. Additionally, he defends his standpoint through the respondents' perspectives on culture in EFL teaching, the recommendations for EFL culture learning, and a dispute of various issues related to the topic.

Much has been gathered from these perspectives on culture uncovering the requirement for more examination into this boggling part of EFL instruction in China. Switching to Iran, Ghavamnia (2020) examines EFL teachers' views on culture teaching and ICC development by exploring societies inside the classroom. She reveals that the results are in accordance with the previous one since culture has not yet found its place in the curriculum. Henceforth, materials and strategies of cultural teaching need further examination to come up with options to fuse culture and promote ICC in the EFL class.

Undeniably, Mao (2009) considers teaching culture a vital element in the ELT and stresses revamping the curriculum to incorporate intercultural awareness and ICC instead of testing only cultural knowledge. In the meantime, teachers ought to create an intense awareness of their culture and the one of the English-speaking nations, so they would have the option to introduce themselves as they assist their students with framing an inspirational demeanour when colliding other cultures.

Nault (2006) argues that practitioners and researchers need to reconsider the way wherein culture is instructed to EFL students. He also contends that they should rethink the goals of culture teaching to cope with students' diversified needs and select comprehensive instructing materials to advance real semantic/cultural awareness.

Further studies of Luk (2012) and Nguyen, Harvey and Grant (2016) have contributed to TEFL and culture. Luk (2012) reported how the participant teachers express their uncertainty toward the objective from teaching cultural elements since it is "positioned as a lead-in or addendum to a curriculum in which linguistic aspects are the core business" (p.260). Moreover, participants questioned whether its goal is "the acquisition of exam-oriented skills, the

development of critical thinking and intercultural awareness, or simply to arouse students' interest in learning English" (p.260). Whereas Nguyen, Harvey and Grant (2016) in their study yield the minor role that culture play and how culture-related activities are limited according to the participants (the Vietnamese EFL teachers) who even proclaim the most apparent barriers that face them when they try to amalgamate culture learning. Among these barriers, Nguyen, Harvey and Grant (2016, p. 174) consider "students' low level of language proficiency, the demands of university examinations, time constraints versus heavy workload of language to be covered and teachers' perceptions of their own limited cultural knowledge".

To sum up, most researchers support the idea of identifying what aspects of culture and according to what definition, method, and materials teachers have to represent culture in the classroom.

2.3.2. The Iceberg Analogy

The ultimate goal from education is the "transmission of the values and accumulated knowledge of a society", which help students and "guide them in learning a culture, molding their behaviour in the ways of adulthood, and directing them toward their eventual role in society" (Mahapatra, 2004, p. 15). To teach culture, as mentioned above, one needs to set its layers ahead of presenting it to the students. In 1976, Edward T. Hall offered the 'Iceberg Analogy' model that guides learners to discover the elements of culture. These elements can be used to recognize the differences across cultures.

For instance, Jedynek (2011) describes it claiming that: "the most popular explanation of the notion of culture is this with a comparison of culture to an iceberg only the tip of which is visible (language, food, appearance, etc.) whereas a very large part of the iceberg is difficult to see or grasp (communication style, beliefs, values, attitudes, perceptions, etc.)" (p. 65), whereas Rader (2018) uses the words 'simple' and 'effective' to comment on this model. She clarifies for the reader how the tip, which lies in the sea's surface level, represents the apparent

cultural aspects while what is below the surface holds the hidden and deep side of culture. Rader (2018) tries to draw our attention to one model among many other cultural icebergs that different researchers drew to that of James Penstone (Figure 2.10). From her point of view, a clear vision of culture showed up and the fact that culture cannot be observed from a distance until scrutinized.

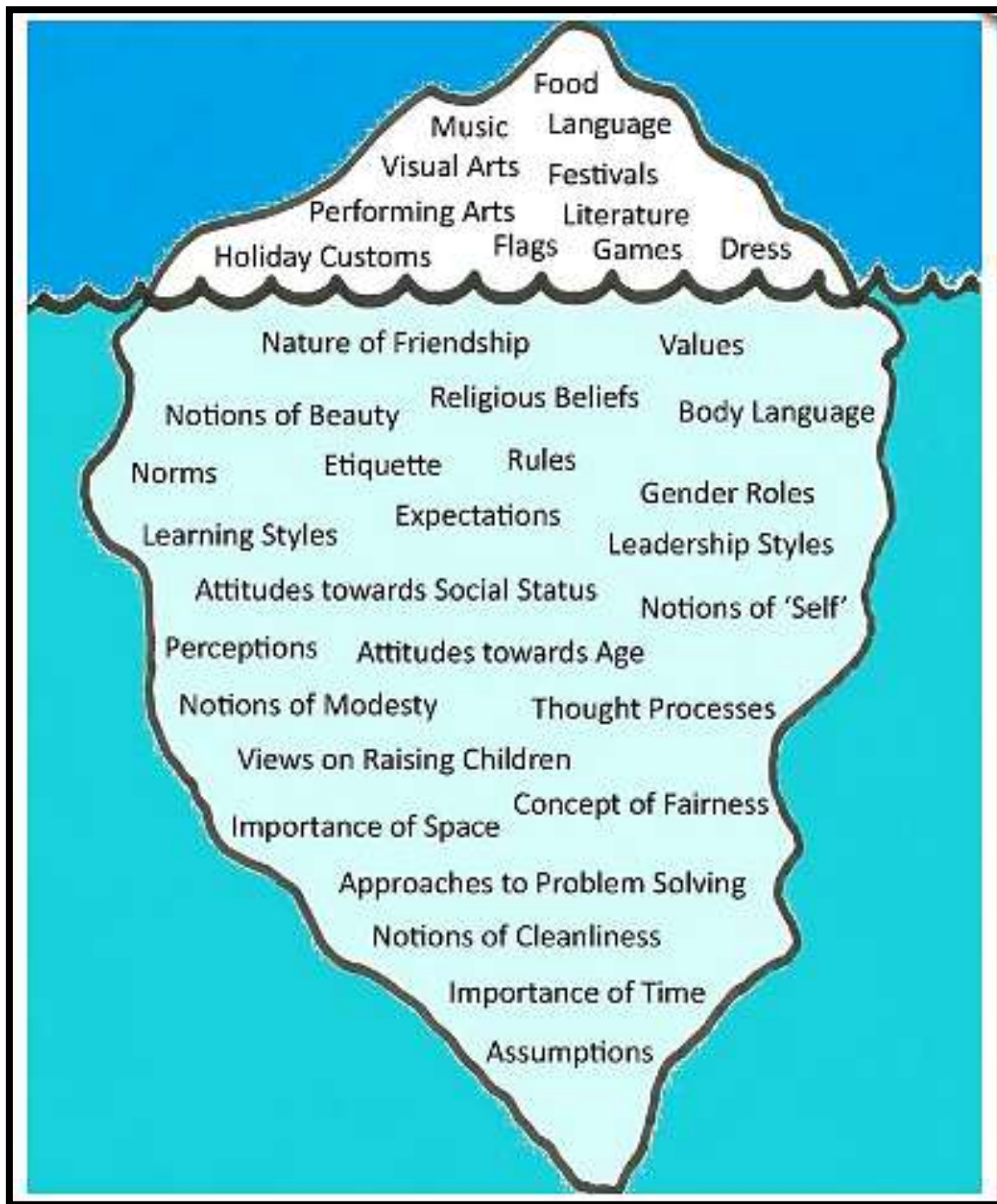


Figure 2.7. The cultural Iceberg (Penstone, 2011, p. 1)

Indeed, scrutinizing culture can open a wide range of aspects that we, ourselves, did not notice or knew that it exists when delving into the diversified reactions that result from distinct colourful cultures. Penstone (2011, p. 1) himself expresses how “only a smaller proportion of cultural aspects are more ‘visible’ and therefore more obvious than many other facets of culture which, while far less tangible and visible, are just as essential to our understanding of how cultures work”. He then reveals how the ‘sub-surface’ elements affect the ‘tip’ elements, moving the iceberg's relevance to intercultural education in motivating learners to explore the visible and invisible provided by the risks that may take place if “intercultural understanding do not go deep enough”.

2.3.3. Small c culture Versus Big C Culture

The numerous definitions of culture in the EFL classroom went through different classifications. When comparing the iceberg analogy to the ‘Small c’-‘ Big c’ cultures, it can be done as follows: the iceberg's tip is similar to the big c culture, whereas the part below the sea is the little c culture. Although there might be a slight difference between the different classifications, there is still a common point: the attempt to integrate the cultural aspects in the EFL context, hoping that it may affect students’ intercultural communication and education. For instance, Sercu (2000) sees the two terms as ‘socio-cultural phenomena’; moreover, “both can be perceived as products of past or present societies, as reproductions of some parts of those societies” (p. 28). He also claims that

‘Small c’ culture is commonly understood as referring to phenomena of everyday life, popular cultural products and human behaviour, ‘big c’ culture is a more elitist concept. ‘Big c’ culture is conceived as manifesting itself in ideas, values, history, institutions, literature, philosophy and artistic products. (Sercu, 2000, p. 28)

In our study, according to Dinh (2014), ‘Big C culture’ is a synonym for ‘cultural products’, whereas ‘little c culture’ represents ‘cultural practices and perspectives’. He then summarizes the difference between both terms in the table below (Table 2.3).

Speaking of its implementation, a kaleidoscope of Big C-Small c is taking a secondary part in TEFL. Unfortunately, this kaleidoscope seems to need some refinements. Tomalin and Stempleski (1993) explain how Big C culture “has benefited from a clearly identified curriculum of topics to be covered, and textbooks which deal with them” (p. 7). In the same time, they explain how “the culturally-influenced behaviours which constitute ‘little c’ culture have tended to be treated in an anecdotal, peripheral or supplementary way, depending on the interest and awareness of teachers and students” (p. 7).

ASPECT OF CULTURE		
BIG C	Products	Entertainment
		Food
		Merchandise
		Print
		Travel
		Literary works
Small c	Practices	Customs
		Daily life
		Society
	Perspectives	Inspiration
		Myth
		World view
		Values & beliefs
	Persons	

Table 2.3. Big C culture and Small c culture (Dinh, 2014, p. 149)

As for the study of Herron, Dubreil, Cole, and Corrie (2000), an investigation of the effectiveness of videos, which includes Big C and small c cultures to promote cultural awareness, it evinces that students retain more cultural information after using video materials

that comprised a mixture of little c and big C. However, Hien (2019) has taken heed of the point that a combination of big c and little c cultural knowledge in the EFL classroom may hamper the teachers in fulfilling the objective of developing learners' pragmatic competence. In the critics of this model, Sercu (2000, p. 40) concludes that "Foreign language teaching can no longer be conceived as only teaching structures and functions, as teaching for communicative competence, contextualized in small c culture or preparing for learning Big C culture". Instead, he calls for 'critical-autonomous learning' that shifts from cultural knowledge towards the other skills in Byram's model (1997).

2.3.4. Surface Culture Versus Deep Culture

All terms that divide the cultural elements into categories sound close to reach a specific differentiation. When observing the tip of the cultural iceberg, it stands for the cultural products, or the big C culture, or as Shaules (2007) presents as 'surface culture'. The same idea implies on the part beyond the tip of the iceberg analogy, the cultural perspectives and practices, the little c culture or what Shaules (2007) call 'Deep culture'. He simply refers to the deep culture as a must towards ICC that guarantees the creation of a thriving interactive environment. Later, he announces that the term 'deep culture' has a relationship to the challenges that have been mentioned in section 2 from this work (challenges and barriers), such as culture shock, diversity, and sensitivity. To explore further the two terms, Židová (2019) assimilates the deep and surface cultures to Hall's iceberg analogy in the figure below. She states that the "facets of culture play an important role, because only one-third of it is visible while two-thirds are hidden under the iceberg, therefore are more difficult to uncover at first sight" (p.308). She simply believes that the practical part of this theory needs more investigation along with the use of critical thinking skills while discovering surface, sub-surface, and deep cultural aspects.

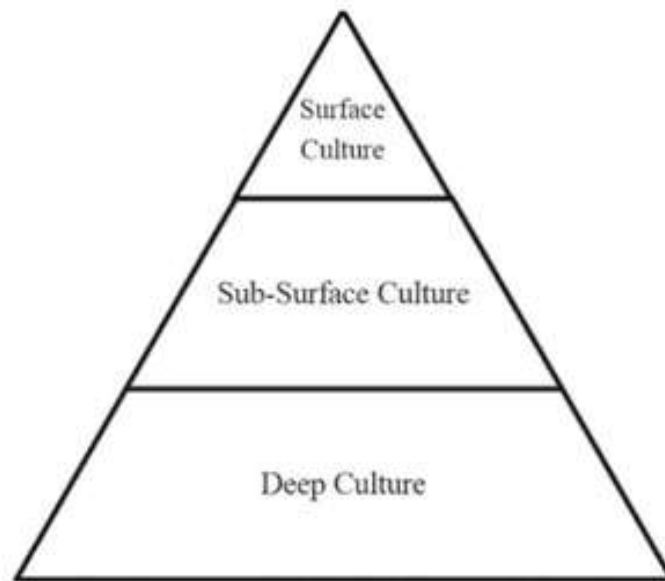


Figure 2.8. The structure of culture (Židová, 2019, p. 308)

The researchers, Mesa-Hoyos, Rico-Troncoso, Murcia Yaya, and Hernández Perdomo (2019, p. 100), clarify that “deep culture considers invisible meanings that reflect a region, a subculture, or an individual’s lifestyle, beliefs, and values”. They describe the deep culture using ‘hidden’, ‘multifaceted’, and ‘unconventional’; however, the surface culture, according to them, “refers to those unchangeable and easily observable cultural elements that are considered to represent a nation” and this cultural aspect is often what causes misunderstanding.

To wrap up this section, culture is a kaleidoscope that each researcher can shape using his own point of view. It depends on the field of research as well as the used tools to explore its various facets and layers that may have a specific impact on the language being learnt, which is in our study the English as a foreign language. Studying language accompanied by culture results in developing students’ attitudes that will be displayed in the next point.

2.3.5. Attitudes and Culture Learning

It is widely believed that learning languages requires the development of skills; nevertheless, it is necessary for the teachers and the students to have certain attitudes towards

acquiring new knowledge through developing these skills, which implies persistently evaluating our strategies with a receptiveness to change and an attitude of willingness. We can turn out to be increasingly skilled in our fields with an eagerness to develop. Typically, being confident towards learning and developing a set of attitudes goes beyond merely learning a language. For that reason, we have first to keep in mind that the target culture does not separate itself from the learning process.

To understand attitude, Ajzen (2005) describes it as “a disposition to respond favourably or unfavourably to an object, person, institution, or event” (p. 3), which “predisposes cognitive, affective, and conative responses to the object, responses whose evaluative tone is consistent with the overall attitude” (p. 22). Furthermore, McGroarty (1995, p. 5) uses the three components (cognitive, affective, and conative), which include, according to her “beliefs, emotional reactions, and behavioral tendencies related to the object of the attitude” to link attitude to “a person's values and beliefs and promotes or discourages the choices made in all realms of activity, whether academic or informal”.

In language teaching and learning, Dörnyei and Ushioda (2011) consider that “motivation to learn the language of the other community to be a primary force responsible for enhancing or hindering intercultural communication” (p. 40). They use Gardner’s key concepts of motivation to reveal the relationship between motivation, attitude, and language learning. According to Gardner (1985, as cited in Dörnyei and Ushioda, 2011, p. 41), “motivation comprises three components: motivational intensity or effort, desire to learn the language, attitudes towards learning the language”. These components are interrelated and the ‘truly motivated’ learner is supposed to display the three components since motivation is embroiled in language learning through exposing perspectives towards target language speakers and their way of life. In addition, Dörnyei and Ushioda (2011) exhibit the truth of how “someone’s

attitude towards a target influences the overall pattern of the person's responses to the target" (p. 256).

Moreover, Gardner and Lambert (1972, p. 134, as cited in Bartram, 2010, p. 71) detect the effect of students' attitudes on the progress of the learning process. They clarify the fact that "if the student's attitude is highly ethnocentric and hostile, we have seen that no progress to speak of will be made in acquiring any aspects of the language". The Council of Europe pinpoints the attitudes that are likely to be developed among students to serve in a successful communication, by stressing out their importance not only in 'communicative acts', but also in learning ability, and the 'intercultural personality'. The students' attitudes include "openness towards, and interest in, new experiences, other persons, ideas, peoples, societies and cultures; willingness to relativise ones' cultural viewpoint and cultural value-system; willingness and ability to distance oneself from conventional attitudes to cultural difference" (Council of Europe, 2001, p. 105).

The next logical point to present is the 'language attitudes' that Crystal (1992, p. 215, as cited in Heinzmann, 2013, p. 45) refers to as "the feelings people have about their own language or the language (s) of others". The researcher can deduce that language attitudes affect students' motivational behaviour, which in return influences their achievement, and that the students' attitudes differ from those developed as a result of language learning process in general, to the target language in itself, to those affected by those who hold the language being learnt and its culture.

Heinzmann (2013) demonstrates how colourful language attitudes can be where she mentions attitudes to 'language groups', 'specific languages', 'language variations and varieties', last but not least, to language learning. Based on these researches, Dörnyei and Ushioda (2011) advise teachers to "contribute actively to generating positive student attitudes towards learning the subject matter even if the general motivational conditions described above

are in place”. Again, they provide teachers and practitioners the following strategies to achieve their objectives in culture and language learning:

- enhancing the learners’ language-related values and attitudes;
- increasing the learners’ expectancy of success;
- increasing the learners’ ‘goal-orientedness’;
- making the teaching materials relevant for the learners;
- creating realistic learner beliefs. (Dörnyei and Ushioda, 2011, p. 113)

The view that learning modern foreign languages affects learners’ attitudes echoes in many studies, such as what Bartram (2010) mentions in his book, where he covers students’ attitudes towards learning German, French and English in three different contexts. Another study conducted by González Cruz and Vera Cazorla (2008) reports the participants’ attitudes towards British and American varieties of English. They recommend that teachers should find strategies to minimize students’ points of view on making cultures superior and others inferior; instead, they work on maximizing the reaffirmation of diverse cultures.

Aside from students’ attitudes, Xiao (2007) also covers teachers’ attitudes and students’ preferences concerning language-learning activities. The study reveals that students were, in matter of fact, interested in culture learning; however, they “complained about the way the culture course was taught” (p. 176). The results of Xiao’s paper (2007) bring “the very important issues of curriculum design and innovation in teaching methodology as well as training for the further improvement of the teachers’ own cross-cultural competence” (p. 176).

Surprisingly, Jabeen and Shah (2011), in turn, indicate in their results the negative attitudes that Pakistani participants have towards the target culture, mainly to their religious beliefs and their preference to have Islamic cultural materials in the EFL classroom instead of the target one. Their study contradicts Kahraman (2016) who first admits the ‘undeniable relationship between language and culture’ as well as the interference of cultural aspects in

teaching. Kahraman (2016) indicates that Turkish teachers and students show “a high preference for developing positive attitude and tolerance towards target culture” (p. 6); moreover, students express their willingness to explore cultural practices and perspectives in language courses.

Following this line of studies, It becomes clear that students’ attitudes towards cultural learning depend on the language material, strategies, and the teachers’ training to meet students’ needs and willingness to learn new cultures and accept cultural diversities that exist all over the world. To sum up, this section reveals the complications related to language learning, culture learning, and the attitudes that teachers and students develop during the learning-teaching process. Thus, the following section addresses the language and culture models and strategies that play a vital role in developing students’ attitudes and achievement.

2.4. Mapping Intercultural Education in the EFL Classroom

There are plenty of issues related to learning a foreign language, beyond grammar or linguistics; learners tend to have problems that must be investigated. A significant number of the learners’ values, behaviours, and beliefs they had obtained throughout everyday life and thought to be regular and typical, are faced by various elucidations: The qualities and convictions that are supposed to be universal, are observed to diverge from one country to another. It is more than and not quite the same as an augmentation of experience into new social statuses in a similar society since it challenges the major underestimated standards procured from and throughout everyday life.

To account for such issues, Brown (2007) arranges some guidelines for teachers to use. Concerning learner’s cultural identity that one sees as a heap of feelings, teachers should rehearse intercultural sensitivity and empathy as they identify their learners’ cultural and social issues including tolerance, receptiveness to new thoughts and mindsets, and students’ behaviours towards their own culture. Next to that, teachers should indicate the cultural

connotations of English and those of their students' mother tongues. Also, using the classroom as a space to present other cultures equally with regard to the source culture and their students' feelings, which originated from their cultural schemata. Finally, when cultural contrasts occur, teachers should assist their students with escalating and rejoicing variety. Particularly in English as a foreign language setting where learners in a similar class may speak to a wide range of societies, instructors should endeavour to make their classroom a model of receptiveness, resilience, and regard. When cultural differences emerge, teachers should help their students to appreciate and celebrate diversity. Especially in English as a foreign language context where students in the same class may represent many different cultural identities, teachers should try to make their classroom a model of openness, tolerance, and respect.

Thus, Corbett (2003) opens a space for the intercultural approach to lead students and teachers step out from the communicative approach, which is thought to bridge the information gaps to develop their linguistic knowledge, and skills 'naturally'. He describes the language course that considers culture as a focus stating that it "broadens its scope from focus on improving the four skills of reading, writing, listening and speaking, in order to help learners acquire cultural skills, such as strategies for the systemic observation of behavioural patterns". That is to say, "one key goal of an intercultural approach remains language development and improvement; however, this goal is wedded to the equally important aim of intercultural understanding and mediation" (Corbett, 2003, p. 2).

2.4.1. The Intercultural Approach and Techniques in the EFL Classroom

The next logical point to explore is the intercultural approach that varies across disciplines such as anthropology, ethnography, linguistics, cultural studies, genre analysis, sociolinguistics, and so on. To begin with, the intercultural approach faces difficulty with the curriculum, which is supposed to contain "a whole set of cultural values, tribal religion, myths,

philosophy, history, rituals, and other knowledge” (Mahapatra, 2004, p. 17). The difficulty remains in these four issues:

(a) the vastness of the culture concept; (b) the problem of goal determination and the lack of accessible information; (c) questions of syllabus design and the difficulty of according an appropriate place to culture in a predominantly language-oriented approach; (d) questions of teaching procedures and the difficulty of handling substantive subject-matter in a mainly skill-oriented programme. (Stern, 1992, p. 207, as cited in Corbett, 2003, p. 19)

However, this approach offers an advancement in learning languages and vows to make students aware of cultural diversity by contrasting one culture to another; thus, it empowers the learner to investigate their own and other cultures. Along these lines, the student becomes an equipped intercultural speaker of another code and a ‘mediator’ between different ethnic groups and societies or what Corbett (2003) calls ‘a cultural diplomat’.

Indeed, intercultural education aims at training students develop the ability to view cultural differences; nevertheless, students need first to understand their own culture and become ‘intraculturals’ that Harbon and Moloney (2015, p. 20) explain as ‘understanding self through the other’ and admit it ‘in the model of intercultural language notions’. Clearly, the proficiency that teachers are trying to reach through making intercultural speakers and diplomats in the EFL classroom differs from the native-like proficiency, the objective from intercultural approach; instead, is ICC and “the valuable skills of observation, explanation and mediation” (Corbett, 2003, p. 4).

Unfortunately, through decades culture has been marginalized due to the complications that teachers fell in and the training they need to fully equip EFL learners with target culture

through the process of acculturation. Corbett (2003, p. 30) tries to move culture into the centre using the intercultural approach where he designates culture in the communicative curriculum approving that “cultural topics are interesting and motivating”; “acculturation is important”; cultural awareness is significant. Furthermore, “intercultural language education should cast a critically reflective eye on its own workings”, and intercultural knowledge along with skills must be redefined and centred in the curriculum. It is undoubtedly true that intercultural education is based on students’ willingness to acculturate; yet, EFL teachers need to use certain activities and strategies in order to help their students gather, investigate, reflect and analyze the target culture.

To this point, culture turns out to be a focal point in the EFL classroom and language courses, and there has consistently been a scope of activities, which can be used in culture teaching and learning. Before explaining culture capsules, clusters and cultural assimilators, I would refer to Rivers’ description (2018) that these techniques such as role-playing devices hasten the ELT process.

First, ‘culture capsule’ is an intercultural technique Marczak (2013, p. 97) sees as “a description of one aspect of life in which two specific cultures differ from each other” and it “out to be illustrated through visual aids in order to provoke response and incite discussion”. Culture capsule contains a concise portrayal of some part of the EFL culture (such as food and rituals) fused with those of the students’ local culture allowing the students to point the differences, understand themselves and others. Claydon, Knight and Rado (2012, p. 155) clarify that EFL learners or teachers can present culture capsules ‘in the form of a skit’ giving the ‘demonstration of how to prepare a Greek salad’ and a set of questions such as ‘what role do olives play in the Greek diet?’

Second, a culture cluster denotes a collection of culture capsules that are presented by the teacher who acts as a storyteller to guide the EFL learners. Rivers (2018, p. 329) explains how “the distinctive behavior of a speaker of the language in a specific situation is analyzed into component parts about which the students are informed in several culture capsules”, then she illustrates: “students may learn about different types of shops, about bargaining, and about ways in which one completes a purchase or declines to buy. These isolated pieces of knowledge are then integrated into the acting out of a shopping incident”.

The third technique is culture assimilators, which cover the adjustment process to another culture. Risager (2007, p. 42) describes its suitability for ‘self-study’, and “it comprises a description, in normally written text, of an intercultural encounter that creates confusion or animosity between the parties involved”. Later on, the learner “has to choose between four apparently plausible explanations of why the difficulty arose, and is finally told what the correct answer is”. Therefore, cultural assimilators give EFL learners understandable cultural information promoted after a discussion in the classroom and raise students’ positive attitudes. Kohler (2015) believes that culture assimilator concentrates on understanding settings and social standards, whereas cultural awareness captures valuable information about language and culture and sentiments of empathy and mindfulness.

The fourth one is mini-dramas that Claydon, Knight, and Rado (2012) link with ‘self-confrontation’ learning process and how it “demonstrates to the student the type of cross-cultural misunderstanding that can occur and shows how he himself can be misled by his own culture bias” (p. 154). Mini drama requires a ‘non-judgmental atmosphere’ where episodes (between three to five) portray a particular point of cultural misunderstanding. Each time the students or the teacher found a clue during the discussion, the miscommunication would be investigated and solved in the final episode. According to Moore (1996), the previous teaching strategies (culture capsules, culture assimilators, culture clusters, and mini-dramas) are “ways

of encouraging critical thinking, and cross-cultural analyses” (p. 270). Her study reveals how teachers teach culture, the techniques they use, the cultural objectives they aim to reach, and some difficulties they face. The results from the study concerning teaching techniques are as follows:

(a) Students read the notes in the textbooks (54%); (b) students got information from authentic material (48%); (c) lectures were used to present information (46%); (d) students are assigned projects on specific topics (41%); and (e) students were exposed to the food of the culture, to songs, dances, and celebrations (41%). Only 23% of the teachers used native informants as sources of information. 24% used culture clusters, 23% used mini-dramas, 18% used culture capsules, and 4% culture assimilators. (Moore, 1996, p. 275)

In fact, many other techniques can be summarized to some extent. ‘Micrologue’ is a technique that provokes cultural discussion through reading and analysing a cultural text. ‘Celebrating festivals’ is considered students’ favourite activity although time-consuming, it brings students’ energy to a high level. They have to prepare for a festival as if it is taking place in their country while the truth is that it is supposed to be held in the countries of the target language. ‘Kinetics and body language’ and ‘gestures’ express the activities through which students will be able to understand non-verbal communication.

To sum up, teachers tend to use teaching techniques and strategies that focus mainly on cultural outcomes. As an illustration, Fleming (2003) investigates learning by using drama as an essential tool in cultural education. He encapsulates various manners by which drama is an example that can improve cultural and intercultural awareness. The significance of language and communication is profoundly bound up with the particular settings of people’s actions and cooperation. The main objective of intercultural instruction is to empower students to capture

the cultural element of their and the target's everyday life. To this end, Moore (1996) interrelates the teaching techniques with two types of goals:

“The first, Type A, include techniques which focus purely on the products and practice of the culture. The second, Type B, include techniques which attempt to allow for discussions relationship between the products, practices and perspectives of the perspectives of the people. (Moore, 1996, p. 271)

Using the previously mentioned techniques can disentangle the multifaceted nature of regular day-to-day activities, including language, making the space and conditions for students, as active learners, whose ambition is to become intercultural speakers, who encounter and ponder intercultural experiences.

2.4.2. Introducing the Cultural Triangle (Products, Practices and Perspectives)

This part provides a theoretical view and description for the ‘3 Ps model’ which is also called the ‘Culture Triangle’. It presents and develops the three components that constitute the culture triangle. These are the notions of products, practices and perspectives as described by the national standards of foreign language teaching. Furthermore, researchers in the field of applied linguistics and TEFL have suggested different activities and approaches to foster learners’ cultural awareness through using diversified models. Based on these suggestions, researchers have devised the following model to present and practise the cultural aspects of the target culture and subsequently aid students in fostering their cultural knowledge, awareness and skills. The model consists of three main components: products, practices and perspectives (Figure 2.9).

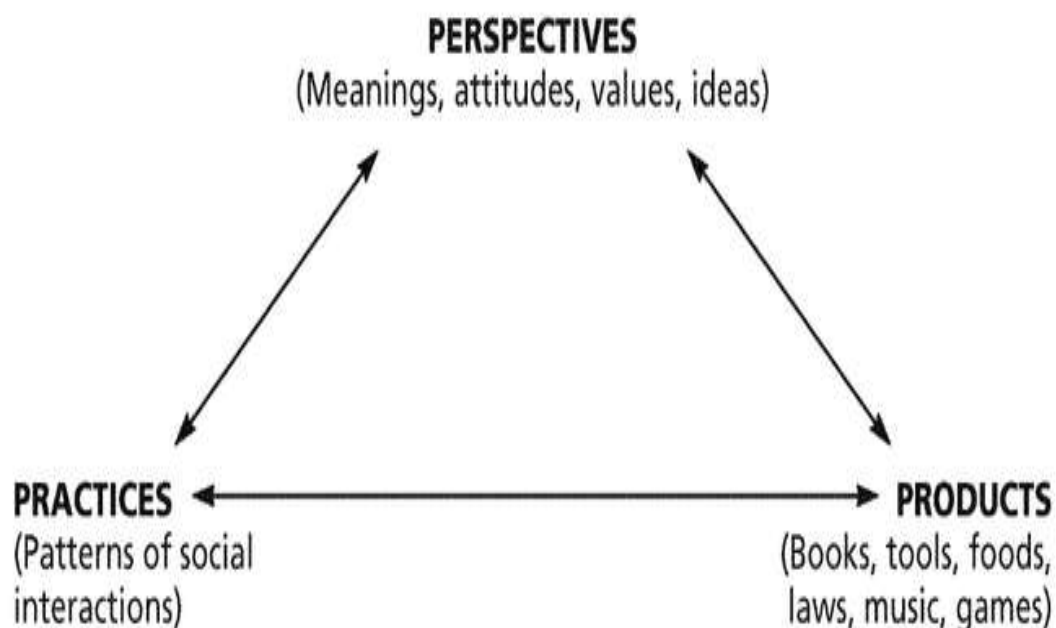


Figure 2.9. The cultural paradigm (National Standards, 1996, as cited in Phillips, 2003, p. 165)

Kubota (2012, p. 93) explains each term in her study, “Cultural perspectives refer to cultural meanings, attitudes, values, and ideas, whereas cultural practices index patterns of behaviour in social interactions that are accepted in the target society”. Later, she identifies the cultural products with two types ‘tangible (e.g., books, tools, foods, paintings)’ and ‘intangible (e.g., oral narratives, dances, rituals, educational systems)’.

These elements draw in our mind how culture has many facets that should be fully integrated into the classroom to ease cultural understanding and intercultural education. Kubota (2012) uses the example from the National Standards in Foreign Language Education Project (1999) document to demonstrate the relationship between the 3Ps. In some Asian cultures, “An emphasis on social hierarchy as a cultural perspective is linked to the cultural practice of exchanging and handling business cards as well as the use of certain language register as a cultural product” (p. 94). Even Moore (1996, p. 271) exemplifies the 3Ps in the situation of eating a taco or crepes answering specific questions to understand the 3Ps and its application:

“what ingredients go into the making of tacos and crepes; how do the people obtain the products; what cooking utensils are used; how are the products served”.

Another point of view is Cutshall’s (2012, p. 34), who admits the difficulty of incorporating the cultural framework and considers it a challenge in culture instructing. She assumes that “Teaching about products and practices seems to be the easier”, and reflects on “perspectives remaining as the sticking point. Some teachers may not be sure how to include this piece or if their students will have the language skills to handle it”. Holmes (2014) supports this view outlining three key challenges:

How to develop learners’ intercultural communication and competence to enable them to manage intercultural encounters; how to build learners’ identities so they can understand and know themselves in order to better know and understand others; and how to develop intercultural citizens who are able to take action against social injustice, inequality and misinterpretation in contexts of intercultural engagement. (Holmes, 2014, p. 77)

When it comes to the language classroom, Blaz (2017, p. 54) gives detail about the three Ps: “The practices category is familiar territory: social behaviors such as greetings; holidays”; “Products are the easiest to understand, because most teachers and texts concentrate on this”; and “Perspectives lessons, therefore, are potentially difficult”. The fact that ‘Perspectives’ is a key in both standards makes sense since it is at the top of the culture triangle that have been presented in Figure 2.9. However, teachers may face some difficulties, especially with perspectives that are challenging in developing stereotypes.

The Culture Triangle tends to be an applicable and effective in the foreign language classroom. It is considered an excellent pedagogical tool to enhance learners’ understanding of

the target culture since it offers the possibility for repeated broadcasts that can be of great use in uncovering layers of British culture. Moreover, the impending of this model is that it reveals the hidden side of culture or deep culture as described in the cultural iceberg, or both small c culture and big C culture. In this way, language teachers can include the cultural aspects that best serve the teaching objectives first and can be integrated into their curriculum. In this respect, many researchers have already tried to develop activities to be introduced in the classroom in order to raise EFL learners' awareness of a comprehensive series of cultural aspects, such as products, behaviours, and ideas of the country where the language is spoken.

To find keys for the challenges that Holmes (2014) mentioned above, the cultural framework has turned into a new focus instead of teaching learners separate cultural products, practices and perspectives. This new focus is helping the learner in finding the interrelationship between the three items. This fact has led to the emergence of two important notions, which has led to creating 'Cultures' goal' among other precisely four standards. Therefore, our task as teachers turns to be achieving goals that influence students' ICC.

Speaking of 'Cultures' goal', it is related to the notion of 'five Cs goals' and consists of five as the term suggests. Through *Cultures* as a goal, students will be able to differentiate cultures, gain knowledge of their and others' culture, and the cultural misinterpretations is more likely going to diminish. However, this goal intersects with the other four goals that will be explored below.

Meanwhile, Klee, Melin and Soneson (2016, p. 136) recap the five goals' suitability for intercultural education. "With focus on the three modes of Communication, the three Ps (Products, Practices, and Perspectives) of Cultures, the critical thinking inherent in Comparaison", "the Connections to academic disciplinary content, and the push toward lifelong learning inherent in the Communities standard". The *Cultures*' goal has two standards

that Shrum and Glisan (2010, p. 155) quote from the national standards of foreign language education (2006): “Students demonstrate an understanding of the relationship between the practices and perspectives of the cultures studied; Students demonstrate an understanding of the relationship between the products and perspectives of the cultures studied”.

2.4.3. The Five (5) Cs as Goals of Intercultural Teaching

There is a need to help those teachers whose main objective is to improve learners’ competence and consider the necessity to enlarge the knowledge included in the textbooks with real-world materials and cultivate students’ awareness of the socio-pragmatic rules of the target language. This fact brings five goals for learning English as a foreign language that lead students’ path towards being successful speakers, known as the ‘five Cs’ (Communication, Cultures, Connections Comparisons, Communities) (Figure 2.10).

STANDARDS FOR FOREIGN LANGUAGE LEARNING	
<p>COMMUNICATION Communicate in Languages Other Than English</p> <p>Standard 1.1: Students engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions.</p> <p>Standard 1.2: Students understand and interpret written and spoken language on a variety of topics.</p> <p>Standard 1.3: Students present information, concepts, and ideas to an audience of listeners or readers on a variety of topics.</p> <p>CULTURES Gain Knowledge and Understanding of Other Cultures</p> <p>Standard 2.1: Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied.</p> <p>Standard 2.2: Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied.</p> <p>CONNECTIONS Connect with Other Disciplines and Acquire Information</p> <p>Standard 3.1: Students reinforce and further their knowledge of other disciplines through the foreign language.</p>	<p>Standard 3.2: Students acquire information and recognize the distinctive viewpoints that are only available through the foreign language and its cultures.</p> <p>COMPARISONS Develop Insight into the Nature of Language and Culture</p> <p>Standard 4.1: Students demonstrate understanding of the nature of language through comparisons of the language studied and their own.</p> <p>Standard 4.2: Students demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.</p> <p>COMMUNITIES Participate in Multilingual Communities at Home and Around the World</p> <p>Standard 5.1: Students use the language both within and beyond the school setting.</p> <p>Standard 5.2: Students show evidence of becoming life-long learners by using the language for personal enjoyment and enrichment.</p>

Figure 2.10. The Five C's (Standards for Foreign Language Learning in the 21st Century, 1999, as cited in Shrum and Glisan, 2010, p. 53)

Ennis (2015, p. 26) presents the Five C's as "a major impetus for incorporating cultural content in the foreign language curriculum" that is "not overtly prescriptive and the actual curricula and methods were to be developed at the grass roots level". More importantly, Ennis (2015) reviews that "the Five C's allow for the use of English to teach cultural content". Whereas Blaz (2017) delves into bringing these five goals into practical planning using five steps: setting the goals, planning the activities, complementing to integrate more standards, listing the available resources, and finally evaluating the outcomes of implementing these goals.

The first goal, Communication, is subdivided into three standards of interaction: interpersonal where learners converse in a culturally based atmosphere; interpretive that develops students' skills of interpretation across cultures; and presentational where students gain the skill of presenting and discussing written or spoken cultural ideas (Oskoz, 2010). The second goal, Cultures, has been explained above with its two standards. The third goal, Connections, refers to the benefits students gain when interacting with different disciplines and attaining new information and points of view. The fourth goal, Comparisons, is concerned with developing insight into the language and its culture; in addition, the student exhibits comprehension of the interrelationship between language and culture. The last fifth goal, communities, is concerned with participating in multicultural contexts by using language inside and outside the EFL classroom to enrich themselves.

The targeted goal of EFL students is typically accomplishing one or two goals from the five Cs, which in turn are identified with one another and cannot be isolated from one another. These five goals are not rules in the educational program; instead, they give an assessment plan of what to be accomplished by the learners. Accomplishing one goal means that the student can somehow use the language in verbal or non-verbal *communication*. This can be achieved by developing an understanding of the *cultures* that belong to the language being learnt. This would guarantee comprehending *connections* to the inaccessible knowledge in students' mother language; only then, students will be able to make *comparisons* between information from their and others' languages. This ability opens students' insights towards multicultural *communities* at an international level.

To wrap up, teaching languages is like playing on the sensitive strings of a violin. To master a language is similar to mastering a musical piece. Students and teachers should deal with this issue carefully in order to control the outcomes following certain objectives such as

being able to detect meanings of cultural connotations, knowing how to react towards different situations using the acquired knowledge, being open towards diversity, knowing when to acculturate, and so on.

2.4.4. CLIL in the EFL Context

In the quest to develop helpful language learning strategies suitable for learners' goals and encounters in reality, the content-based approach has been at the bleeding edge in the advancement of fundamental aptitudes. Considering that the world has become intercultural, language errands ought to mirror this by building up the abilities required for exploring and understanding these new settings. The CLIL method, which stands for 'Content and Language Integrated Learning', has gained the interest of many researchers whose aim is to reach the previous objective. CLIL is a well-known method of teaching across Europe. It "integrates the teaching of content from the curriculum with the teaching of a non-native language" (Bentley, 2010, p. 5). It turns practitioners' focus from obtaining some aspects of language to concentrating on the content that aids them in increasing intercultural skills using the 4 C's (content, cognition, culture and communication). CLIL opens its doors for a space of intercultural mindfulness, information and capabilities.

Coyle, Hood and Marsh (2010, p. 39) answer the role of culture in CLIL: "If we follow the idea that culture determines the way we interpret the world, and that we use language to express this interpretation, then CLIL opens an intercultural door, where learners can have experiences which they could not have had in a monolingual setting". This intercultural space requires cultural awareness, which according to them "may focus on knowledge about different cultures". Thus, CLIL aims to:

- Introduce learners to new concepts through studying the curriculum in a non-native language

- Improve learners' production of the language of curricular subjects
- Improve learners' performance in both curricular subjects and the target language
- Increase learners' confidence in the target language and the L1
- Provide material which develop thinking skills from the start
- Encourage stronger links with values of community and citizenship
- Make the curricular subject the main focus of classroom materials.

(Bentley, 2010, p. 6)

It is important to note that CLIL is based on four connected principles (4 Cs). First, *content* that reflects “the progression in new knowledge, skills and understanding” (Coyle et al., 2010, p. 53), which teachers can construct through various subject matters, in addition, Bentley (2010) insists that “in all CLIL contexts, we need to analyse content for its language demands and to present content in an understandable way” (p. 7). Second, *communication* is encouraged through students' interaction orally and in written form as well, in this way, the target language is integrated using different skills. Coyle et al., (2010) claim that *communication* goes beyond grammar but does not neglect its importance in language learning. Indeed, “by using the language for learning content, communication becomes meaningful because language is a tool for communication, not an end in itself” (Pérez-Vidal, 2009, as cited in Bentley, 2010, p. 7).

It seems that CLIL focuses on three types of languages: ‘language of learning (language required to learn the primary concepts of the content)’, ‘language for learning (language required to engage in classroom activities or related tasks)’, and ‘language through learning (language that was not planned beforehand but emerges during the lesson)’ (Coyle, 2007, cited

in Yamano, 2019, p. 96). As for the third principle, *cognition*, it can be simply link it with developing the students' cognitive skills through interaction or communication. CLIL challenges students to engage or interact using thinking skills, helping them promote critical thinking using the target language. Consequently, "CLIL teachers should take care to achieve a sufficient balance in terms of cognitively and linguistically demanding tasks when they plan CLIL units or lessons" (Yamano, 2019, p. 97). The last principle, *culture*, is mostly considered crucial in CLIL since it helps learners show interest in diversified issues, understand their and others' culture, promote cultural awareness and citizenship, understand culture and its value in life, and expand relationships inside and outside the classroom. Here, Coyle et al., (2010, p. 54) recap *culture* with specific terms such as "self and other awareness, identity, citizenship, and progression towards pluricultural understanding".

To encapsulate the four principles, Coyle (2006) believes that CLIL is effective only

Through progression in knowledge, skills and understanding of the content, engagement in associated cognitive processing, interaction in the communicative context, developing appropriate language knowledge and skills as well as acquiring a deepening intercultural awareness through the positioning of self and 'otherness'. (Cited in Gusser, 2019, p. 4)

To put it in another way, the cultural effect of CLIL can be reached through implementing it using the four principles, and it is indeed a chance for cultural education. The next section is devoted to reviewing previous empirical studies that are relevant to our study.

2.5.Previous Studies (Van Den Hoven, Vrbová, Reinmann, Aşni and Çelik,...)

This section aims to bridge the gap between theories that have been presented in the previous section and empirical studies that are relevant to our research on a worldwide level.

That is to say, this section is devoted to showing results from five empirical studies conducted at the level of different global universities.

To begin with, Van Den Hoven (2003) launched a project that reviews the process of becoming culturally aware in the Korean context dealing with the issues that may face culture teaching in Korea at the turn of the millennium. She used the ‘reflections and realizations’ of an ‘expatriate EFL teacher’ based in Seoul, which has helped address these concerns. In her paper, Van Den Hoven mirrors the “culture bumps” in the teaching context and how the individual makes cultural adjustments inside and outside the classroom. She also searches primary theoretical framework that positively affects the design of culture courses at the level of the Korean university. Finally, She evaluates and develops assessment rubrics for the curriculum that she has implemented in her classroom.

The study of Vrbová (2006) deals with promoting cultural awareness at a different level but in the same context, which is foreign language teaching. For that reason, she defined and brought into her study a description of specific terms, such as culture and intercultural awareness and insists on integrating ‘culture learning into the language learning process. She listed the objectives of culture teaching relying on Bloom’s taxonomy of teaching goals and further dealt with its process along with the guidelines, materials and techniques that help teachers reach their destination in developing language learners. Her empirical study is based on two studies to detect the cultural awareness process in the school situated in the Czech Republic. The first one delves into examining the cultural content of textbooks using a content-analysis method. While the second study focuses on the materials and techniques that can be of use in language teaching through using a questionnaire delivered to the pupils to explore the actual use of textbook in their points of view and figure out their attitudes towards target culture. The results from her study reveals the unadequacy of the textbooks to meet the needed

criteria that aim for developing cultural awareness. In the same time, she reports that these textbooks are commonly used in English language teaching.

Thirdly, Reimann (2010) opens a window to the theories of linguistic relativity and Sapir-Whorf hypothesis to admit the relationship between language and culture as a base to his study and shows the switch he made in his work, developing CA and ICC as vital elements in language acquisition. He believes that awareness is required more than just academic achievement, but developing understanding, awareness, and value diversity make intercultural citizens worldwide. In a technology-based world, most students will have an opportunity to cross-cultural borders in different fields. Simply, that means ICC, intercultural awareness, sensitivity and empathy become vital in language learning. Teachers ought to look for ways to develop what Reimann (2010) calls meta-skills, which guide learners to acquire languages and intercultural skills. In his study, he answers questions such as “what other skills do learners require?” What problems that people may have when engaging with new cultures? How can teachers promote meta-skills in this context? “What is the role of the teacher in facilitating cultural awareness?” Apart from these questions raised in his dissertation, he analyses diversified methods to decide upon which culturally appropriate pedagogy is more suitable for today’s demanding world.

Aşni and Çelik (2015) recap culture as a key in understanding societies. Language is one way to successful interaction, but it seems to be incomplete without cultural backup. They certainly agree with Reimann (2010) asking teachers to focus on the cultural approach in ELT. According to Aşni and Çelik (2015), culture is a facilitating factor in raising CA among learners, whereas literature is a resource of culture. They assume that literature will help students understand a culture, learn its language, and this result will guarantee that students will skip future misinterpretations or misunderstandings. They admit that these objectives are time and effort-consuming but can be exercised sufficiently with different literary texts. From

their results, literature effectively raises cultural awareness and motivates students; thus, they recommended their ministry to integrate literature-based lessons to solve some language learning problems in Turkey.

Abdulkareim's work (2018) is similar to Aşni and Çelik's study (2015). They both value literature in language and culture teaching. He considers Language a fundamental part of culture, which creates the objective of language learning. The appropriate teaching method is the integration of literary texts, and the focal point of his investigation is to locate literature in understanding socio-cultural elements. Abdulkareim (2018) tends to examine the role of literature in expanding EFL students' social mindfulness or cultural awareness, and additionally, explores the significance of literature in building up the connection between language and culture. He, by all means, urges students to scrutinize their narratives and the others in order to be progressively equipped with high thinking skills and cultural competencies. Using a descriptive method, he delivered a questionnaire to 30 teachers. The data analysis brought the idea that understanding culture is central in understanding the language of that culture. The study also reflected on literature not only as a genuine material through which EFL learners can comprehend the utilization of language, but also as a powerful tool for managing diversity, cultural competence and awareness. This may include students' adaptability and ability to examine and treat all individuals appropriately, even if they are culturally different. Literature empowers students' critical thinking with understanding new information. Abdulkareim (2018) suggested that EFL instructors should utilize literature as an apparatus for acquainting new societies and cultures since it offers numerous advantages in EFL teaching by uncovering the way of life of the target culture. EFL teachers should strengthen their techniques when teaching literature, and the syllabus designers must be well acquainted with cultural elements so as to achieve educational goals.

Conclusion

This chapter included the arguments of researchers in describing cultural awareness, deconstructed its two interrelated notions of cultural and meaning of awareness, and discussed the necessity of focusing on cultural awareness, taking into consideration cultural competence as an objective of EFL teaching.

Furthermore, the researcher has presented an overview of the existing techniques to promote learners' cultural awareness, concluding that ELT materials should consider cultural awareness as a goal in the teaching process through delivering a kaleidoscope of related terms such as ICC, intercultural sensitivity, among others. The notion of identity, language, culture, and their effect on attitudes and achievement have been discussed.

More specifically, chapter 2 focuses on how culture teaching and language learning intersect from various perspectives reviewing that with broader issues related to culture teaching that has been proven to raise in different contexts. Besides, building cultural awareness and capturing techniques or methods such as the three Ps model brings a collection of tools and activities to foster the process equipped with understanding core concepts relevant to the topic.

In summary, intercultural education aims to teach languages and promote various competencies, thereby focusing on learners as future intercultural communicators. Our purpose from this chapter is to provide researchers with a theoretical framework, which views learners as speakers who tolerate differences, value diversity, cherish openness towards cultures, and captures teachers as facilitators of the learning process. Aside from the theoretical framework, the researcher also describes some pedagogical implications from previous research that serve as a desk reference for those who seek research in this field.

Research Method and Design

Introduction

This chapter discusses the methodology the researcher utilized to conduct her experiment. It is divided into the following sections: the context of the research, the participants, the procedure, the instruments, and ends up with some concluding remarks.

The underlying epistemology of this research posed various requirements for research methodology. For the sake of providing an adequate answer to the questions mentioned previously, at a theoretical ground, it will be essential to manufacture a solid academic base combining and extending ideas. Additionally, at a practical level, it is also essential to decipher this framework in the design and implementation of the “culture triangle” in the EFL classroom by integrating all hypothetical thoughts that will serve to test the hypotheses drawn by the researcher and answer the posed questions. For that reason, this study was carried out to inspect the effect of the three (3) Ps model on raising students’ cultural awareness, understanding and sensitivity towards the cultural aspects of Britain as a target language for EFL learners registered at Barika University Center.

As for the questions, firstly, the main research question is about the cause-effect relationship between the culture triangle and its effect on the subjects’ cultural awareness. Furthermore, this thesis addresses and examines these sub-questions:

1. Do students behave differently when being exposed to cultural products, behaviours, and ideas of the target language?
2. What is the effect of the 3Ps model on students’ cognitive, affective and conative attitudes compared to traditional instruction?
3. Does the usage of the 3Ps model have an impact on learners’ acceptance of cultural differences?
4. What type of attitudes have the students developed during the use of the 3Ps model?

5. Is there a significant relationship between students' attitudes and their cultural awareness after using the 3Ps model?
6. Can this model help EFL students develop their cultural knowledge of the target language and culture?
7. Can cultural awareness be effectively taught to EFL learners? And how does the 3Ps Model work and be structured and organized to enhance EFL learners' cultural awareness?

Therefore, it was necessary to examine the student's level before and after the experimentation, and further data were required to find out how the participants perceived British cultural aspects. Basing the research design upon the answers to these questions is becoming increasingly crucial.

After evaluating several possible social sciences research methods, the method followed for the purposes of this research was the quasi-experimental method. Its validity is witnessed using four assessments: pre-tests beforehand for the control and experimental groups, and post-tests afterward for both groups. In other words, their level of cultural awareness was measured before any mediation took place. At that point, the researcher would place the mediation, and then test the outcome again in order to inspect the effect of the Three Ps model on fostering learners' cultural awareness in the EFL classroom. Choosing "the experiment is the best way to establish cause-and-effect relationships among variables" (Fraenkel, Wallen and Hyun, 2012, p. 265). To fit the research goals, the researcher used a process of inquiry characterized by a complete, comprehensive, methodical and detailed evaluation. The experimentation was implemented in order to investigate the effect of the three Ps model "culture triangle" on students' cultural awareness.

The research exploits two data accumulation tools: the first one provides for a quasi-experimental design that aimed at developing the students' cultural awareness through using

the 3Ps model, while the second is a questionnaire that sought to solicit information about the participants' attitudes towards the target culture. The use of both tools would definitely provide us with a general picture of the interplay between cultural awareness and the use of the 3Ps model in the EFL classroom, examining precisely the extent to which the results on the questionnaire may reinforce the experiment results. The above-mentioned methods serve to answer the following questions:

Research Question One:

Does the integration of the 3Ps model inside the classroom enhance first-year students' cultural awareness?

Research Question Two:

Does the integration of the aforementioned model help learners accept cultural differences? Does it develop a positive attitude towards the target culture or the British culture?

Therefore, the researcher formed the following hypotheses whether to be confirmed or rejected:

Hypothesis One:

The incorporation of cultural knowledge about the British culture through using the 3Ps model will foster the students' cultural awareness.

Hypothesis Two:

If the students' cultural awareness is developed, students' attitudes towards cultural differences will be positive.

3.1. Participants

In research, there must be participants with certain characteristics to be involved and collect data from, and this process depends on the way researchers do it. Sometimes, only a limited number can be examined, and it is basically known as sampling, which are the “Techniques used to select groups from a wider population. This is done because it is not usually possible to include whole populations in research. Sampling is an important element in research planning and design” (Jupp, 2006, p. 271). Sampling can ease the research and reduce time and efforts spent on collecting the data, but it can be in a position of the doubt when it comes to the validity of the findings along with the issue of generalizability. To generalize and validate the compiled data, the sampling method of the census was used to develop the research under discussion. In this study, it was possible to use the entire population due to its small number, which is called the census. To explain further, Srivastava, Shenoy and Sharma (1989) proclaim that:

The advantages of the census approach are:

- i. Every unit of the population is considered and the respective data on the various characteristics are compiled.
- ii. The analysis made on the basis of census data is very accurate and reliable.
- iii. In one time studies of special importance, only census method is adopted in order to get accurate and reliable data. The data collected by this method becomes a data base for all future studies. This is one of the reasons why population data are collected once in a decade by the census method. (pp. 190-191)

Involving the census was based on their knowledge, and relationships regarding this research. In the current study, the census members whom the researcher involved in her study

had a relationship with the phenomenon under investigation; they had studied English as a foreign language for seven years, new to the university LMD system. Within this context, the participants surveyed in this study consisted of 40 first-year students in the English Department at the University Center of Barika. This department was established in the same year when the research took place. It was the first English department in the University Center for the academic year (2017-2018).

In addition, involving the whole population can be reliable and efficient but not legal. For that reason, the researcher prepared the informed consent to be signed by every unit of the population. According to Cohen, Manion and Lawrence (2018), informed consent is the participant's agreement to get involved in the study, but this matter depends on whom the participant is and from whom you get it. For example, the idea that the participant is a minor is totally different from an adult one. Another question raises on how and where the researcher will carry on this process. It would be more complicated if it were online in our work.

The participants in our case were adults, and the researcher asked for a meeting to be held with the census to explain what data is required, respect for their choice to participate, how their rights will be preserved. Data will remain anonymous and used only for research purposes. Then, the researcher handed the written informed consent to the subjects and gave them time to understand what procedures they would go through during the experiment. It was necessary to follow these protocols not only for the research's sake but also to make the participants feel at ease delivering their opinions and information with confidence. The researcher explained every step the subjects were going through making them aware of the importance of this research in the field of English language teaching.

3.2. Procedure

Prior to undertaking the experiment, the tools to be used are obtained from Walsh and Wiggins (2003) in their book 'Introduction to Research', where they claimed that "In

experimental situations, researchers use a number of devices such as control groups, placebos, and ‘blind’ and ‘double-blind’ protocols- to promote and demonstrate the objectivity of their research” (p. 80).

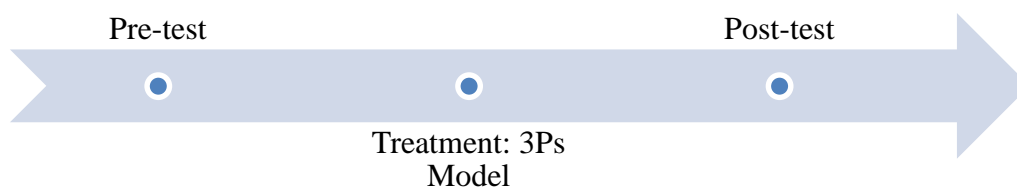


Figure 3.1. Experimental Group Procedure



Figure 3.2. Control Group Procedures



Figure 3.3. Both groups' procedures

The researcher familiarized the subjects with the notion of culture and its role in the EFL classroom, which is stated by the Standards for Foreign Language Learning in the 21st Century (2006) as the following:

The study of another language enables students to understand a different culture *on its own terms*: The exquisite connections between the culture that is lived and the language that is spoken can only be realized by those who possess a knowledge of both...In reality...the true content of the foreign language course is not the grammar and the vocabulary of the language, but the cultures expressed through that language. It is important that students become skilled observers and analysts of other cultures. (p. 47)

Moreover, the researcher acquainted the students with the aspects of culture divided into three units as presented in the 'Culture Triangle' (Figure 3.4). These units were explained in detail in relation to British culture entitled: products, practices, and perspectives. Each unit contained different aspects according to the definition of each unit. As for cultural products, the researcher explained "the pieces of the culture, both tangible (Big Ben, baklava, backgammon board), and intangible (folk tales, religion, mathematics) that reflect the perspectives of the culture and are used in the practices illustrating with examples from the British culture". Furthermore, the cultural practices consisted of the "patterns of behavior accepted by a given society", and defined the way individuals interact with each other. "...they represent the knowledge of what to do when and where" (p.50), whereas cultural perspectives contained the "traditional ideas, attitudes, and values of a culture" (the Standards for Foreign Language Learning, 2006, p. 50)

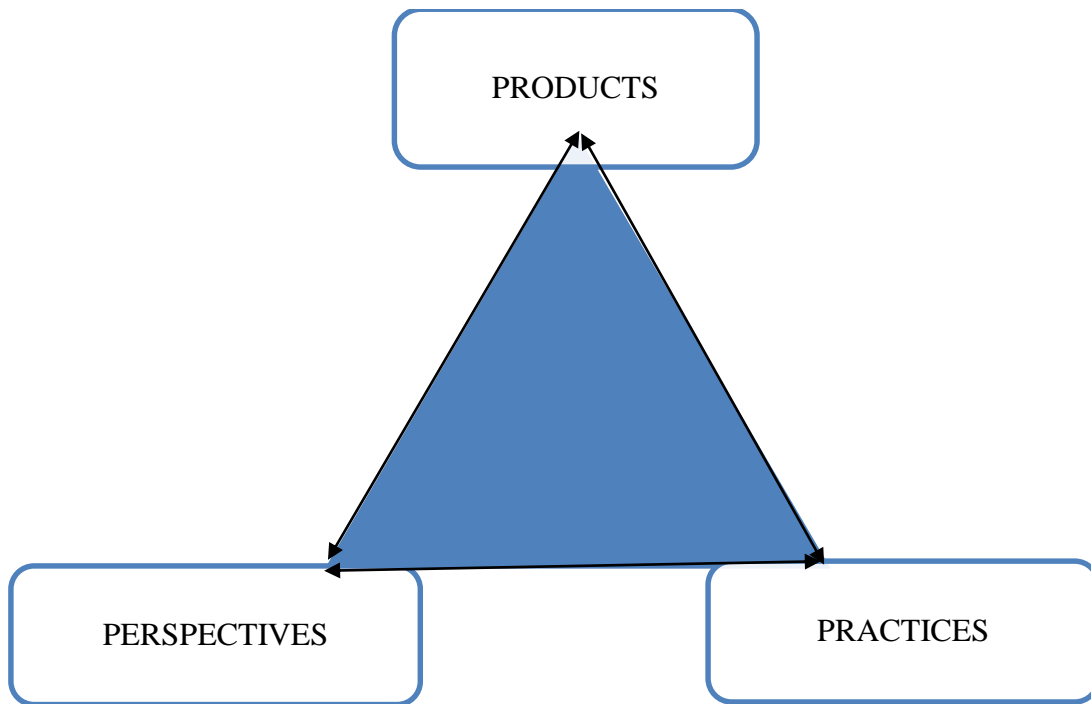


Figure 3.4. The Culture triangle

Here are some examples and further explanation of the three units:

Examples of Products:

1- Concrete aspects of daily life :

Tools, foods, laws, games, etc.

2- Tangible and intangible:

Paintings, monuments, work of literature.

An oral tale, a sacred ritual, a system of education.

3- Inventions and innovations:

Foods, gadgets, forms of transportation, processes, etc.

4- Aesthetic expressions:

Music, literature, art, etc.

Examples of Practices:

1. Rites of passage the use of forms of discourse(e.g., use of formal vs. informal forms of address)
2. The use of space (norms of respect in social interactions)
3. The social “pecking order”.
4. Meal times.
5. Table manners.
6. Gestures and other non-verbal forms of communication.
7. Turn taking (in conversation or in games) playing behaviours.
8. Traditions and rituals related to holiday celebrations.
9. Shopping behaviours.
10. Socially appropriate behaviours for interviewing, dating, weddings, funerals, etc.

Examples of Perspectives

- 1- Attitudes towards foods.
- 2- Political/ religious/ moral beliefs.
- 3- Ideas about health.
- 4- Attitudes about roles within the family.
- 5- Attitudes about polite behaviour
- 6- Opinions about different popular singers.
- 7- Attitudes about what is funny.

The purpose of the three units has been stated to the experimental group before the experimentation. In addition, while teaching the three units, the researcher adopted the oxford guide entitled ‘Cultural Awareness’ designed by ‘Barry Tomalin and Susan Stempleski’ in 1993.

In the introduction of Tomalin and Stempleski book (1993) 'Cultural Awareness', they indicated that CA is a depiction of the affectability to the effect of socially actuated conduct on language use and correspondence. This book is an assortment of regular day-to-day life, organizations, convictions, values, dress, signals, and appearance. It has been intended to formulate CA by evolving:

- Consciousness of one's identity.
- Better understanding of the others.
- A skill to clarify one's own social perspectives.

In this guide, culture was introduced, based on Robinson (1985), by teachers as illustrated in this diagram:

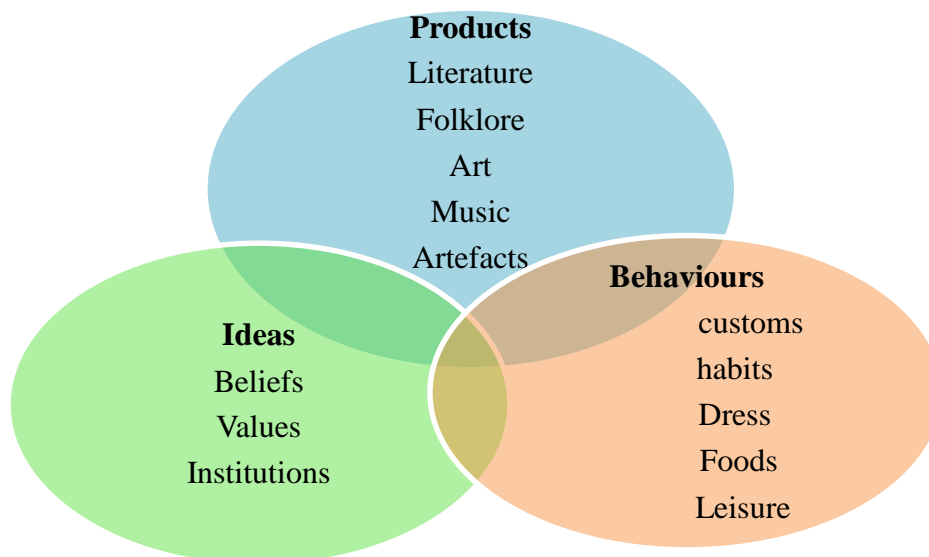


Figure 3.5. Elements of culture (Tomalin and Stempleski, 1993, p. 7)

The guide consists of activities and sub activities, mainly these seven activities:

- Recognizing cultural images and symbols.
- Working with cultural products.
- Examining patterns of everyday life.
- Examining cultural behaviour.

- Examining patterns of communication.
- Exploring values and attitudes.
- Exploring and extending cultural experiences.

This guide provides the researcher with detail on the British culture, of course, with the aid of audio-visual materials to help students understand better and motivate them. The ethnic background of the participants was diverse, although it included only Algerian students. A list of culture-related terms was provided to guide the subjects in understanding necessary information. These terms helped the participants understand the issues related to culture in general and the British culture in this case. Before and after introducing students to the cultural aspects using Three Ps Model, they were administered a questionnaire about their attitudes towards the British culture. Although the questionnaire contained Likert scale answers, a space was offered for a narrative explanation; in order to encourage them to reflect freely and honestly on their experience.

3.3. Instruments

In an attempt to find out the effect of the culture triangle on students' cultural awareness and their attitudes towards the target culture, the data were collected using the following instruments:

3.3.1. Pre-test (Appendix 1)

Pre-tests were administered during first semester. Each student took a pre-test at the beginning of the semester. The pre-test consisted of three parts: each part consisted of four questions about the British cultural information to be learnt during the semester for both groups. Students were given approximately an hour to take the pre-test in the classroom so as to control for the environmental variable. All questions were adapted from different sources. The pre-test was identical for all participants, in our case, the census i.e. the experimental and control groups.

The pre-test consisted of four products, four practices, and four perspectives.

Products:

1. The first product was about the national anthem of UK.
2. Martin Luther King was known as a civil rights leader.
3. The currency of one quid, whether it was one pound sterling, 100 pound sterling, or a thousand pound sterling.
4. The official residence of the queen is in which palace.

Practices:

1. The researcher provided a situation related to how the student should react when the teacher gives a compliment. Four suggestions were given, but only one of them is the correct one.
2. Situation related to how to react when attending a party in UK.
3. Another situation related to how to react when attending a party in UK.
4. Situation of visiting a friend's house.

Perspectives:

1. The reason why thistle is considered the national symbol in Scotland.
2. Answer why the British people wear poppies in the Remembrance Day.
3. Justify the use of Jack-o-lanterns in the Halloween.
4. In UK, they drive on the left side of the road unlike Algeria, What is the reason behind behaving like that?

3.3.2. Post-test (Appendix 2)

The post-test included similar questions as the pre-test with different cultural aspects. The post-test was administered at the end of the first semester. Each student took the post-test at the end of the semester. The post-test consisted of three parts: each part consisted of four

questions about specific British cultural information after the first semester for both groups. Students were given approximately an hour to take the post-test to control the environmental variable in the classroom. All questions were adapted from different sources such as the Oxford guide and the British Council website. The Cultural Awareness Guide was of a great aid in both ways knowing what to teach and how to assess the outcome of teaching cultural elements.

3.3.3. The Questionnaire (Appendix 3)

Although the questionnaire is a widely used instrument in many pieces of research, in our study, it was a supporting tool that was suitable to our purposes and valuable to answer some of these research questions. It was considered another primary data source for this study as it served as both pre and post-questionnaires.

Before submitting the questionnaire, the researcher planned it carefully by putting more focus on the way how to generate the issues to be addressed and the required data to finally write the questionnaire items. After that, the researcher tried to check that each issue had been addressed with several items. Finally, the questionnaire was piloted by delivering it to a sample from the population and then refined to be administered to the English department students at Barika University Center.

Since the questionnaire aimed at answering some of the research questions, it was of a great importance to include concrete, specific and sensitive items. For that reason, it consisted of different straightforward types of questions:

- Dichotomous questions that leads the participants to ‘come off the fence’ delivering unequivocal answers about the gender and other general information.
- Multiple- choice questions that presents the participants’ age.
- Rating scales, more precisely Likert scales, which helps the researcher in determining frequencies and correlations in the section of analysis.

The questionnaire was given to both groups, the experimental and control before starting the experimentation to find out their attitudes towards the British culture before and after the carrying out treatments. Part of the questionnaire was adapted and adjusted from a study that identified the students' attitudes towards the French culture. Another part was adapted and adjusted from the Cultural Diversity Awareness Inventory (CDAI) (Gertrude, 1986).

Using the questionnaire in this thesis aimed at investigating the students' attitudes before and after being introduced to many British cultural products, behaviours and ideas relying on the Cultural Awareness Guide by Tomalin and Stempleski (1993). The questionnaire is composed of a list of statements that serves answering the research question such as the ones related to the change in the students' attitudes before and after being exposed to the target culture. This questionnaire is a resourceful tool that guides an investigation of students' perceptions and attitudes; furthermore, it represents the simplest research instrument. However, the questionnaire was insufficient, since the participants would try to falsify their answers for different purposes.

The researcher was free to use any type of questions that may help reach the objectives, whether open or closed-ended or even statements, related to the data that the researcher tried to get. In our case, the statements included in the questionnaire were answered via a Likert scale with five ranking items. The former type of data was obtained through statements with a five Likert Scale rank: strongly disagree, disagree, neutral, agree, and strongly agree. Correspondingly, a questionnaire was delivered to all first-year students at Barika University Center. The purpose was to develop students' attitudes towards the target culture before and after using the 3Ps Model in the classroom. Thus, the questionnaire was divided into the following parts: In the first one, the demographic information was gathered based on the

following criteria: age, gender, educational background, academic years studying English as a foreign language. The second part investigated students' feelings towards learning, talking, and understanding the English language. The third part explored their behaviours towards different British products, behaviours, ideas, also its people. The last part was about students' acceptance and refusal of differences that exist between them and others.

The students were provided with the questions that they would answer on the pre-test ahead of time, and similar inquiries were utilized on the post-test in order to enable the students get ready and express their own thoughts. The researcher thought of the factor of time if the participants had not received the inquiries in advance, and they could be profoundly overwhelmed by the unexpected questions.

The assessment rubric for the pre and post-tests included up to four points each for products, practices, and perspectives. Each category had descriptions suggesting point values. To clarify, this table delves into how the researcher scored the pre and post-tests:

Criterion	Exceeds Expectations 3 points	Meets Expectations 2 points	Does Not Meet Expectations 1 point
Knowledge about cultural products	<p>Can identify and name most of the foods studied, and can name all meals.</p> <p>Can identify and name some traditional foods of more than one country.</p>	<p>Can identify and name some foods and the names of meals.</p> <p>Can identify some traditional foods of at least one country.</p>	<p>Can identify and name a few foods and names of meals.</p>
Knowledge of practices	<p>Can participate in a (real or role-played) meal using correct table manners, gestures, and verbal expressions, and initiates interactions such as discussion of the food, offering food, praising food, thanking host, etc.</p> <p>Behavior would be acceptable in a Target Culture household.</p>	<p>Can participate in a (real or role-played) meal using mainly correct table manners, gestures, and verbal expressions. Might initiate some interaction.</p> <p>Behavior would be acceptable for a foreigner in a Target Culture household.</p>	<p>Participates in a (real or role-played) meal with very little interaction, eating or social, or displays mainly inappropriate manners and verbal behavior.</p>
Ability to make inferences about perspectives from products and practices	<p>Able to recognize cultural perspectives from products and practices independently.</p>	<p>Able, with help, to recognize some cultural perspectives about food from products and practices.</p>	<p>Not able, even with help, to make inferences about cultural perspectives.</p>

Table 3.1. Rubric for Cultural Awareness (NCLRC, 2014, p. 27)

The data was analysed using SPSS 22. Descriptive statistics analysis included percentage (%), mean, and standard deviation. Inferential statistical analysis used Independent T-Test. The reliability obtained was Cronbach Alpha = 0.761 indicating high reliability.

The pre-test was tested before use in order to determine the reliability of the items. This step makes for a more well-organized and effective research instrument, consequently, an effective study. To this end, all 12 items in the pre-test were subjected to a reliability analysis where the internal consistency was evaluated for each product using Cronbach's alpha. As reported in the table below, the resulting alpha value for the whole pre-test was ,761 which indicates sufficient internal consistency since $\alpha > .7$ is considered acceptable, according to George & Mallery (2009). Moreover, Cronbach's Alpha was determined for all pre-test items individually. No item would have significantly changed the Alpha value if deleted; thus, all items were retained for the analysis of the data.

Reliability statistics

Cronbach's Alpha	Number of elements
,761	13

Table 3.2. Cronbach's Alpha

The post-test was also supposed to have content validity as it aimed at assessing the students' knowledge and awareness of British culture. The content shrouded in the test was practically identical to that canvassed in the course materials and in class. The test guidelines were phrased clearly and the examinees' task was explained. Most of the students in the experimental and control groups were able to comprehend the questions and respond to them as trained. In addition, content validity was also determined by obtaining experts' opinions. The post-test' validity is determined by correlating the students' scores on the cultural

knowledge of the British cultural aspects. The validity coefficient is .72 for the experimental and the control group. Both were significant.

Conclusion

In this chapter, the researcher tried to outline the research design that describes first in detail the pre and post-questionnaires, the pre and post-tests. Second, the used materials have been presented, such as the cultural awareness guide, which described the procedures that have been followed in order to prove the validity and reliability of the assessment tools through calculating the Cronbach's alpha of the used tests. Finally, the researcher clarified the statistical and computational methods used that consisted mainly of the SPSS software and Excel. In the next chapter, the findings of the questionnaires will be displayed, the analysis using SPSS and Excel will be discussed.

Findings and Discussion

Introduction

When a researcher conducts any research, various methodological steps affect the collected data and its analysis. Using two types of data result in reporting our findings in two sections: Data collected from the pre and post-questionnaires that bring into focus the students' attitudes towards 50 items related to EFL and its cultural elements, and data from the pre and post-tests that investigate the cause-effect relationship between the variables of this work.

4.1. The Results of the Pre and Post-Questionnaires

In order to answer the research questions that are related to exploring student's attitudes towards different perspectives of language and culture teaching, it was necessary to analyse the obtained data from the pre and post-questionnaires. In our case, the census delivered the questionnaire before and after the treatment to both groups, the experimental and the control one. The whole census comprised 40 students, and there was no missing data.

In addition, the questionnaire presented an introductory part that showed students' background information, including their gender, age, and baccalaureate stream. The data was gathered and analysed, as shown in Table 4.1.1. The questionnaire also presented other parts, mainly three, which aimed at answering some of the research questions of the thesis.

		<i>Experimental Group</i>		<i>Control Group</i>	
		Frequency	Percentage (%)	Frequency	Percentage (%)
<i>Age</i>	18	1	5	3	15
	19	7	35	5	25
	20	6	30	7	35
	21	2	10	2	10
	22	1	5	0	0
	23	0	0	2	10
	25	1	5	0	0
	34	2	10	1	5
<i>Gender</i>	Female	14	70	16	80
	Male	6	30	4	20
<i>Field</i>	Literary	5	25	7	35
	Scientific	15	75	13	65
Total		20	100	20	100

Table 4.1.1. Students' Background Information

4.1.1.1. Part A: Students' attitudes towards learning, speaking, and understanding English language

This part consisted of 10 statements that explored students' attitudes towards learning, speaking, and understanding English as a foreign language.

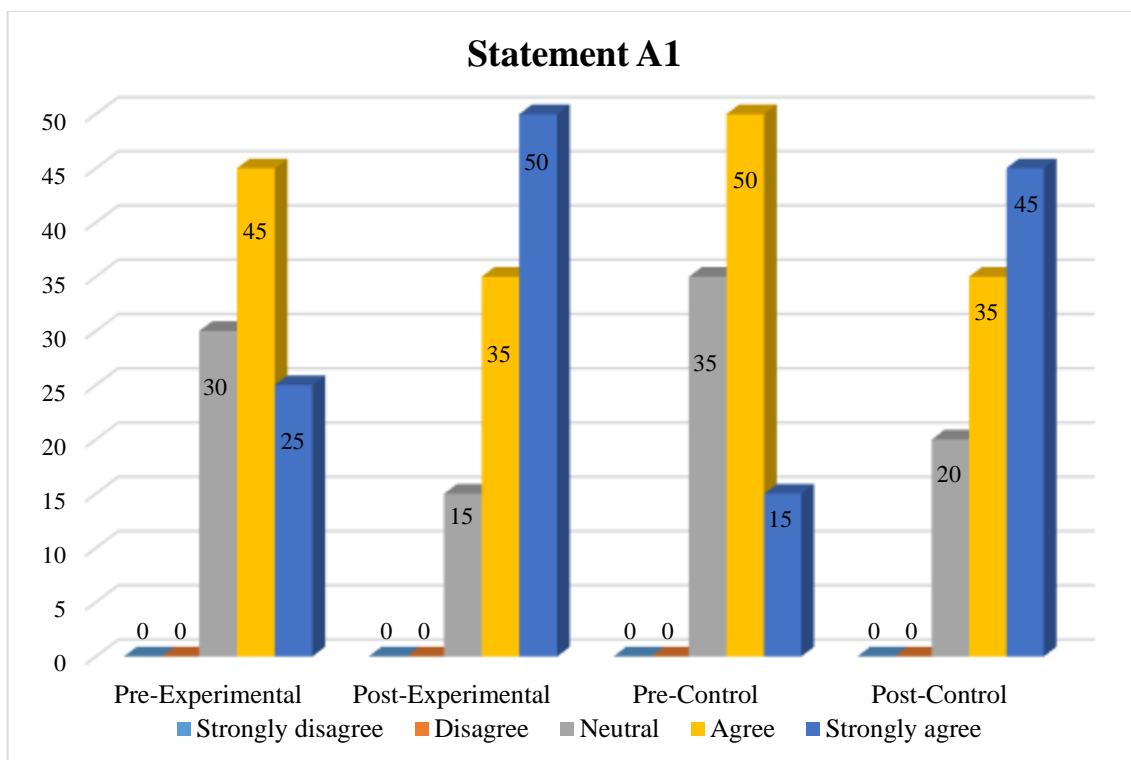


Figure 4.1.1. Statement A1: I like to study English language all the time

<i>Statement A1</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.8	4.2	10.53
<i>Control</i>	3.8	4.25	11.84
<i>Variation %</i>	0	-1.18	-11.11

Table 4.1.2. Percent Variation and Progress of Statement A1

The first statement is related to students’ willingness to study English constantly. The figure above shows the different responses from both groups (control and experimental) before and after the treatment. Of the study population, none of the groups disagreed or strongly disagreed on their interest in studying the English language continuously. The experimental group showed a small percentage of being neutral (15%) after the experiment compared to (30%) before. In contrast, the control group also scored the same difference rate before and after (from 35% to 20%). As for their agreement, both groups responded (70% for the

experimental and 65% for the control) before. Yet, there was a five percent difference (5%) between the two groups after the treatments, (85%) for the experimental, and (80%) for the control group.

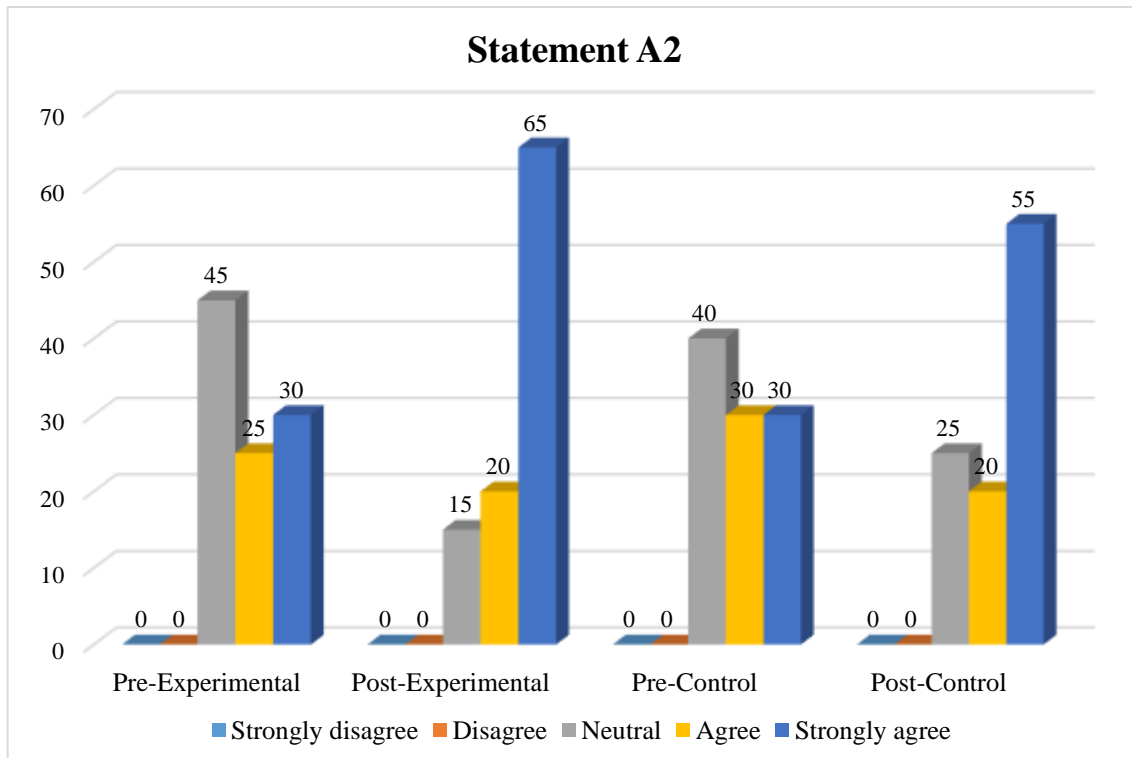


Figure 4.1.2. Statement A2: English language will add value to my future career

The figure above reflects on students' opinions of the English language as a support to their future. None of the respondents disagreed on that fact; however, the majority reacted neutrally before the treatments (45% for the experimental and 40% for the control). A higher rate of strong agreement was noticed from both groups after the experiment. The agreement level ranged between 20% and 30% before the experiment. After the treatment, the agreement ranged between 75% and 85%.

<i>Statement A2</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.85	4.45	15.58
<i>Control</i>	3.85	4.4	14.29
<i>Variation %</i>	0	1.14	9.09

Table 4.1.3. Percent Variation and Progress of Statement A2

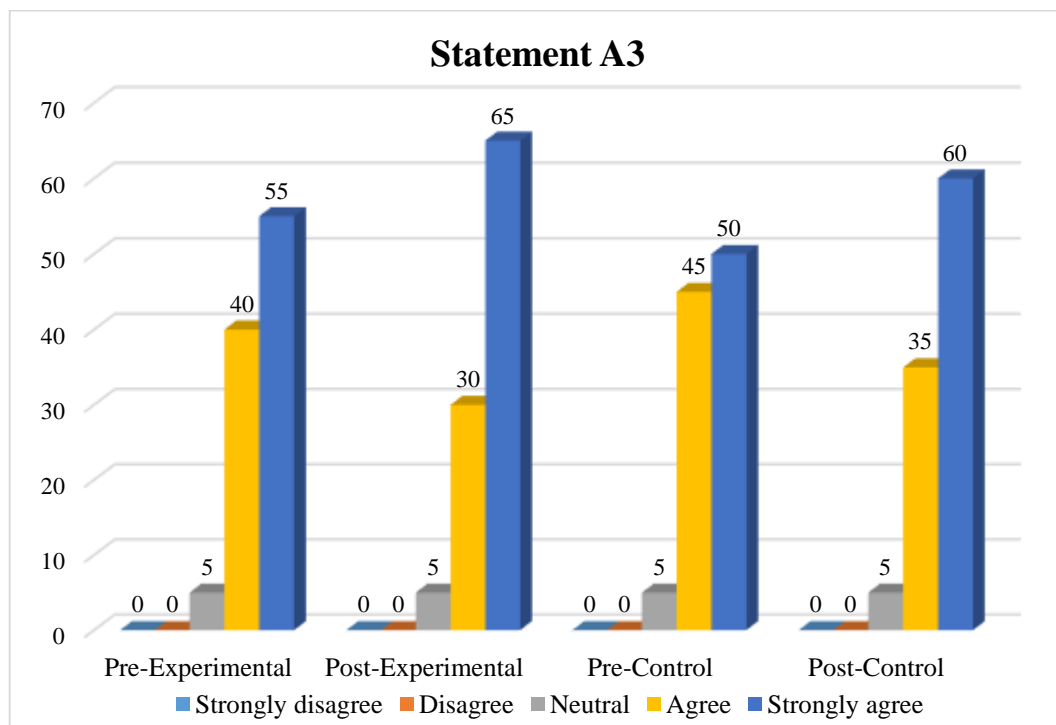


Figure 4.1.3. Statement A3: Learning English language is interesting

Next is investigating whether learning English is just a waste of time or interesting according to the participants. Similar to the previous statements, none of the students disagreed or strongly disagreed on this point. Interestingly, the same level of neutrality (5%) was scored from the experimental and control groups before and after treatments. Although the percentage of strong agreement was higher for both groups after the experiment, students' agreement in general remained at the same score, which is 95%.

<i>Statement A3</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	4.5	4.55	1.11
<i>Control</i>	4.5	4.45	-1.11
<i>Variation %</i>	0	2.25	-200

Table 4.1.4. Percent Variation and Progress of Statement A3

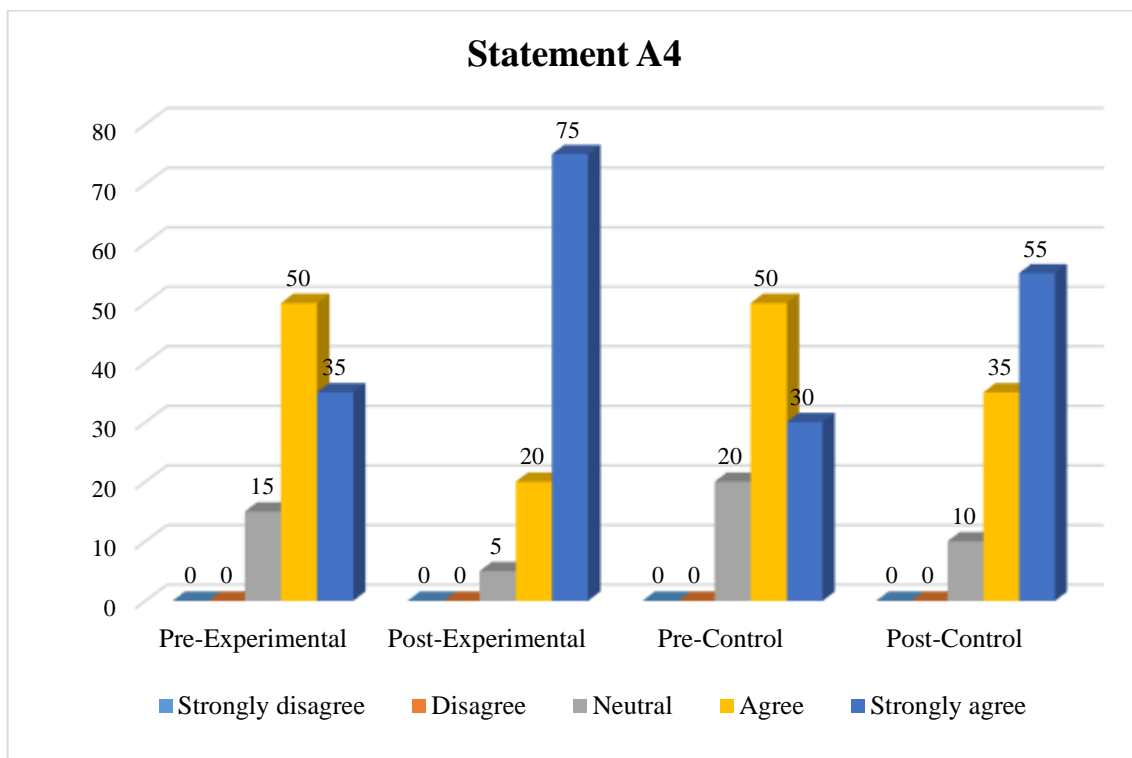


Figure 4.1.4. Statement A4: fluency

<i>Statement A4</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	4.15	4.85	16.87
<i>Control</i>	4.15	4.2	1.20
<i>Variation %</i>	0	15.48	1300

Table 4.1.5. Percent Variation and Progress of Statement A4

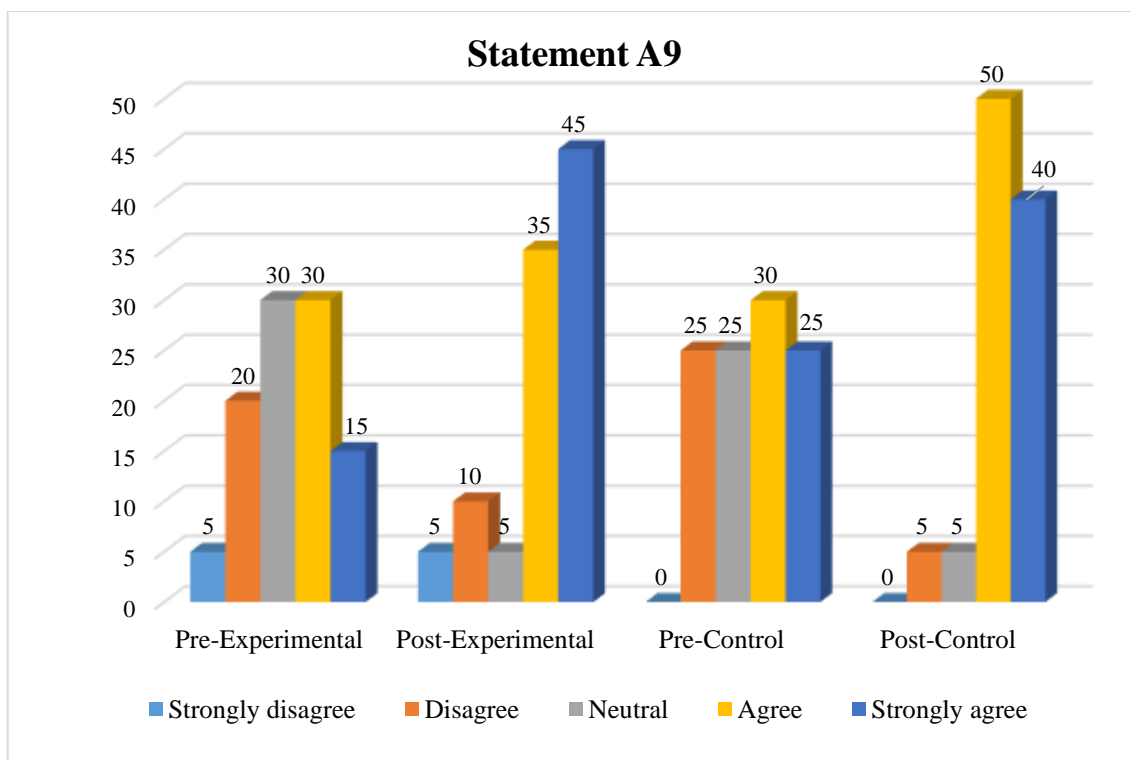


Figure 4.1.5. Statement A9: native-like English

<i>Statement A9</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.15	4.05	28.57
<i>Control</i>	3.15	3.75	19.05
<i>Variation %</i>	0	8	50

Table 4.1.6. Percent Variation and Progress of Statement A9

These two graphs (Figure 4.1.4 and Figure 4.1.5) represent statements A4 and A9. These statements showed students’ willingness to learn speaking English fluently and their points of view towards speaking like natives, respectively. In statement A4, the experimental group marked a higher agreement (95%) after the treatment compared to their agreement before (85%). In comparison, the control group scored the same percentage difference (10%) before (80%) and after the treatment (90%). As for the neutrality ranged between 15% and 20% before the treatments and between 5 to 10% right after.

Unexpectedly, in statement A9, students’ desire to speak like natives was not of a higher rate before the experiment. It may be due to their belief that speaking English like natives is difficult for them at the beginning of their studies. The experimental group reported (25%) disagreement, 30% neutrality, and 45% agreement before they had been exposed to the different accents of the United Kingdom; however, their disagreement and neutrality were less than the third (20%) and their agreement reached 80%. The control group reacted positively on the statement (90%) with a small portion of neutrality and disagreement (5% each) after the study, 25% for disagreement and neutrality and 55% agreement before conducting the study.

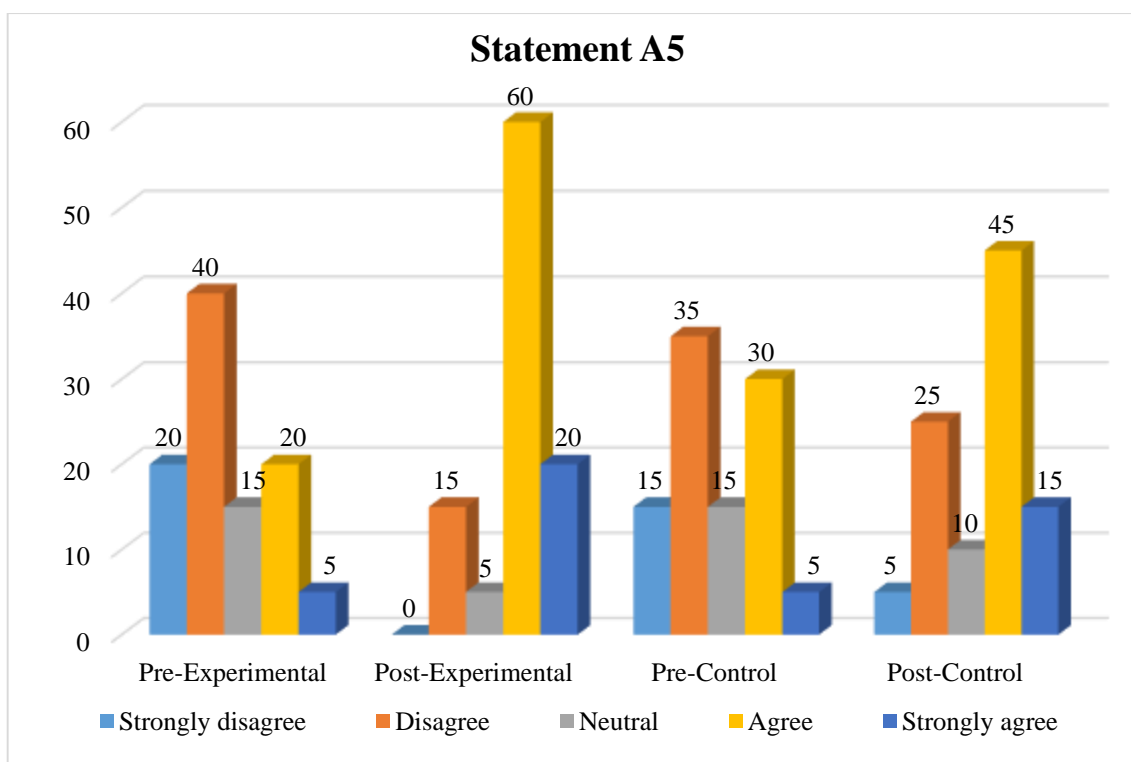


Figure 4.1.6. Statement A5: Revising notes to organize ideas

<i>Statement A5</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.55	3.9	9.86
<i>Control</i>	3.55	3.05	-14.08
<i>Variation %</i>	0	27.87	-170

Table 4.1.7. Percent Variation and Progress of Statement A5

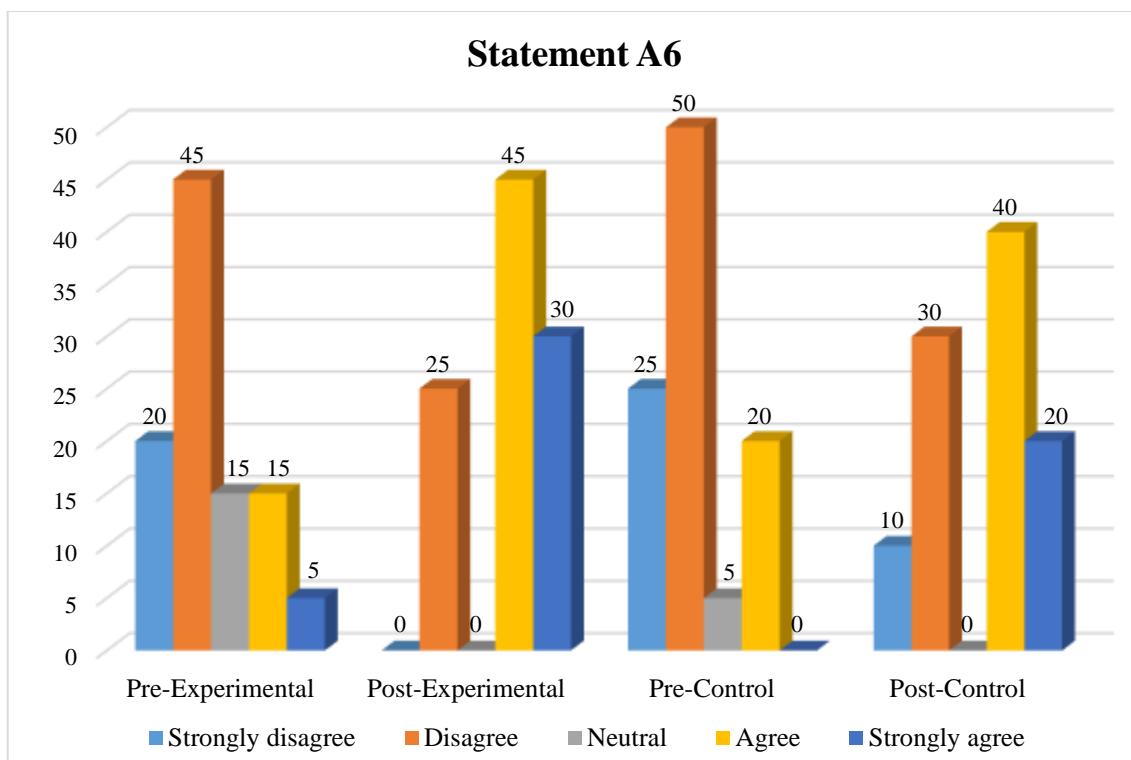


Figure 4.1.7. Statement A6: Revising courses to reinforce learning

<i>Statement A6</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.1	3.75	20.97
<i>Control</i>	3.1	2.9	-6.45
<i>Variation %</i>	0	29.31	-425

Table 4.1.8. Percent Variation and Progress of Statement A6

The above two graphs (Figure 4.1.6 and Figure 4.1.7) represent two interrelated statements A5 and A6, which reflect students’ readiness to revise their courses. As the data indicates, the experimental group before the experiment disagreed on both statements (60-65%). Just under two-thirds (20-25%) reported their agreement, while the rest were neutral. However, more than half of the control group disagreed on revising their courses permanently even if there were no exams ahead of them. Their agreement reached approximately two-thirds (60%). A Turning point for both groups after the treatments where most of the participants

realised the importance of learning and understanding the language with a remarkable positive attitude of the experimental group (75-80%) compared to the control group (60%) concerning the two statements respectively.

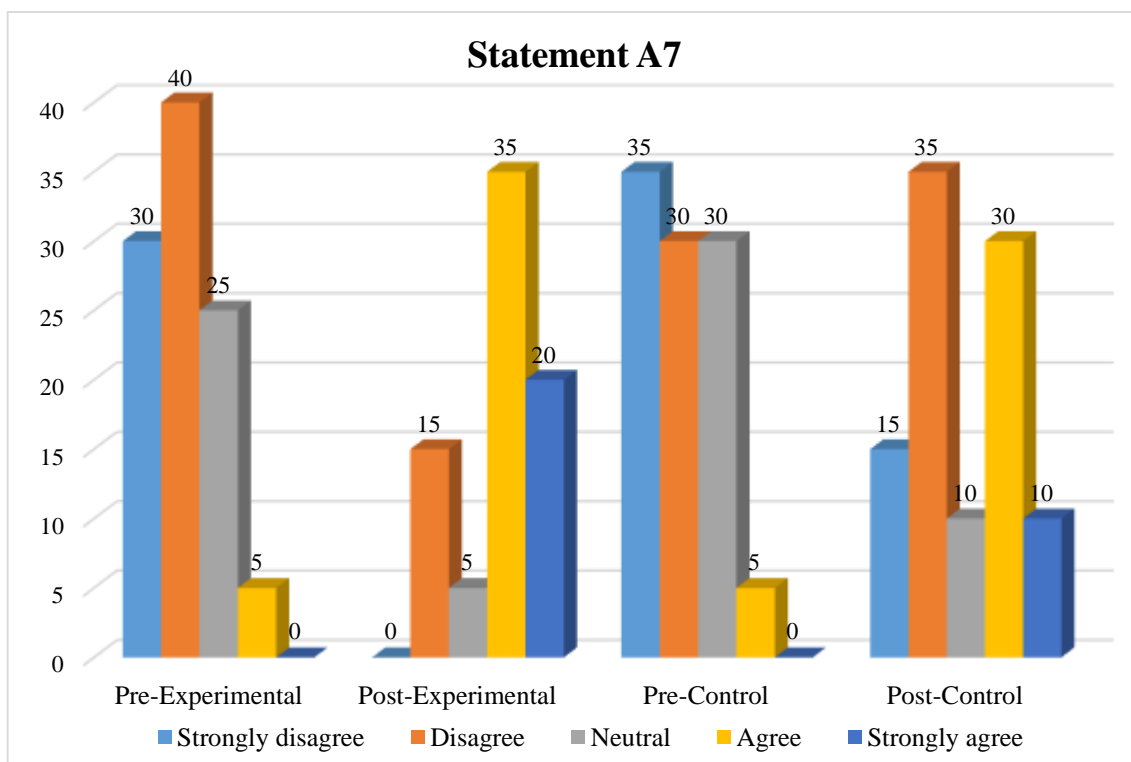


Figure 4.1.8. Statement A7: I can understand many British expressions

<i>Statement A7</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.05	3.55	73.17
<i>Control</i>	2.05	3.35	63.41
<i>Variation %</i>	0	5.97	15.38

Table 4.1.9. Percent Variation and Progress of Statement A7

Students’ response towards understanding British expressions (look at Figure 4.1.8) varied between disagreement (70%, 65%) and neutrality (25%, 30%), whereas the agreement took the smallest percentage (5%) for both groups before. On the other hand, just over half of the post experimental group and less than that of the control group started to understand some

British expressions. The rest of the experimental group (15%) and half of the control group (50%) seemed to express the fact that they do not actually understand British expressions. Neutrality did not rise after the treatments (5-10%).

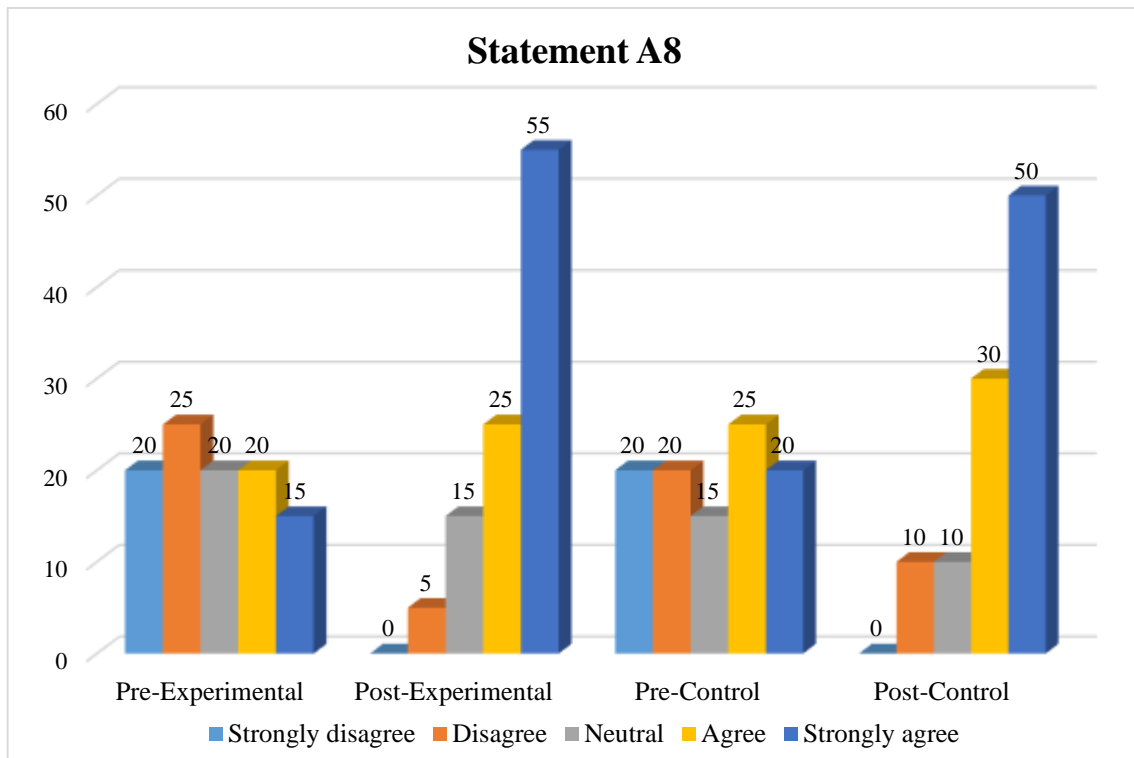


Figure 4.1.9. Statement A8: Talking in English is refreshing

<i>Statement A8</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.05	4.3	40.98
<i>Control</i>	3.05	3.95	29.51
<i>Variation %</i>	0	8.86	38.89

Table 4.1.10. Percent Variation and Progress of Statement A8

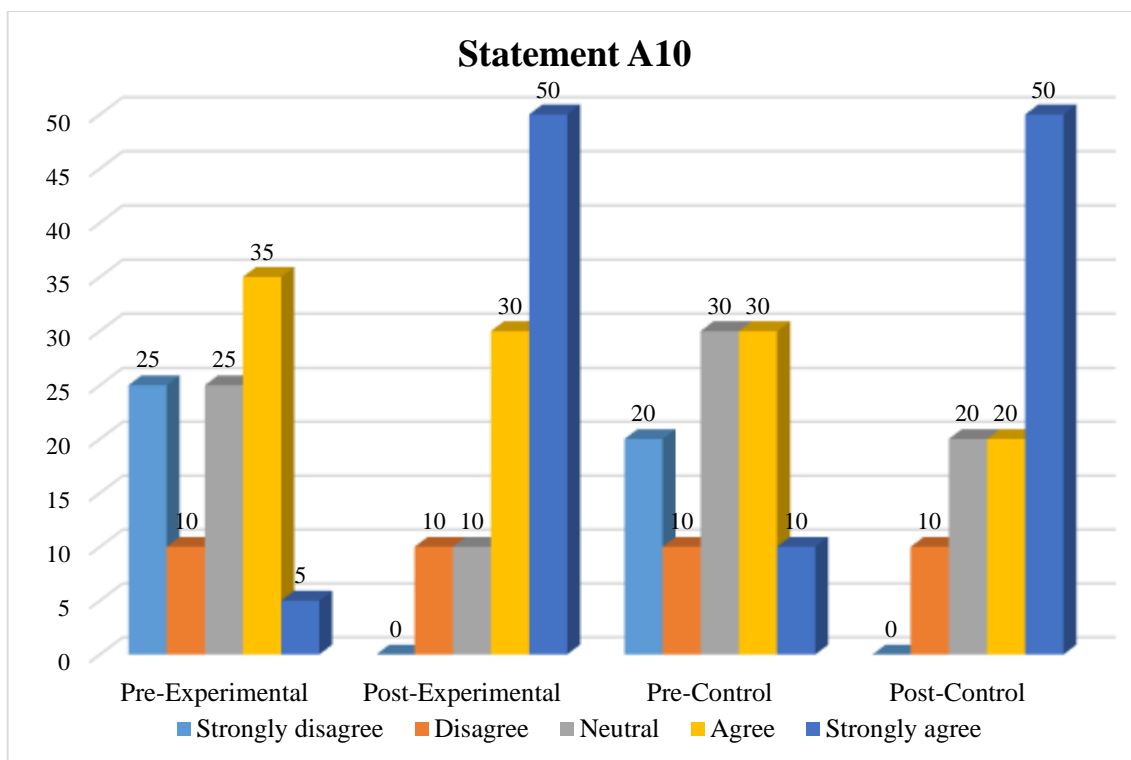


Figure 4.1.10. Statement A10: Practicing English with peers is energizing

<i>Statement A10</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.85	4.1	43.86
<i>Control</i>	2.85	3.5	22.81
<i>Variation %</i>	0	17.14	92.31

Table 4.1.11. Percent Variation and Progress of Statement A10

Students’ feelings towards speaking English with classmates as a refreshing activity showed a low percentage of agreement and disagreement due to anxiety and shyness. They may commit some mistakes, and the act of talking may turn into an exhausting task instead. The experimental and control groups scored high percentage after studying English for one semester. As shown in the two figures above, the participants felt neutral because sometimes they were able to participate and sometimes not, so it depended on the topic, the atmosphere, and so on.

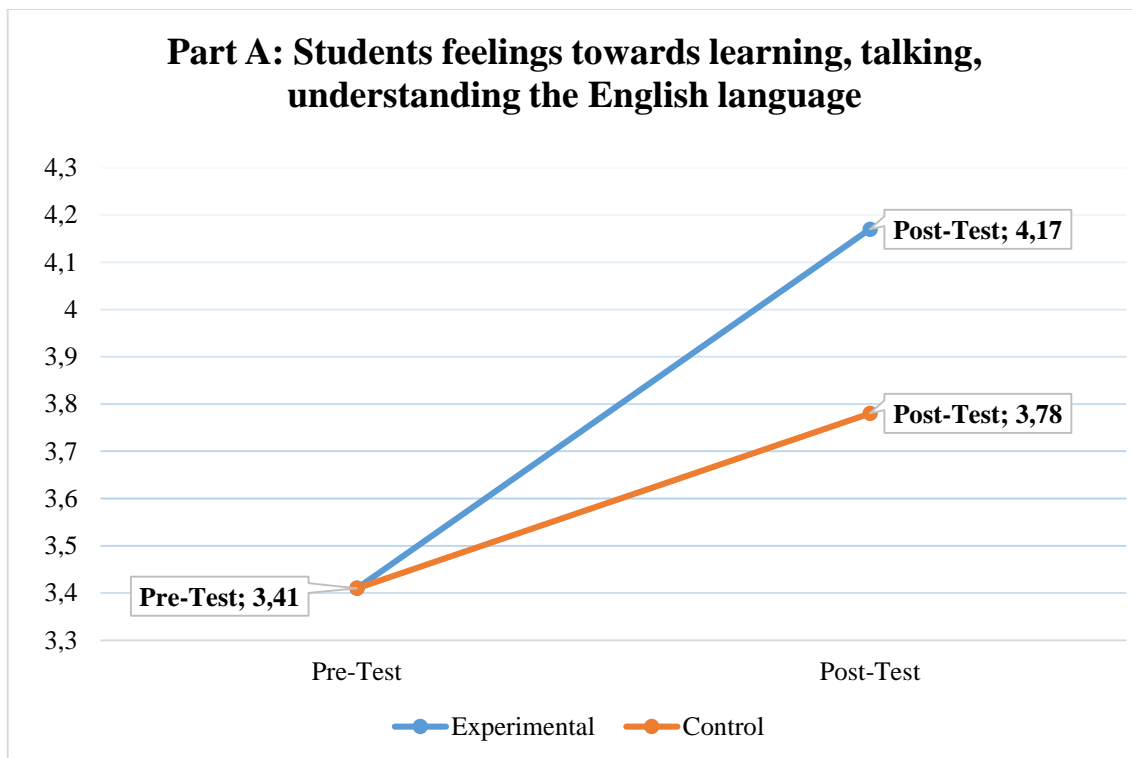


Figure 4.1.11. Means for both groups before and after treatments (Part A)

A

<i>Percent Variation</i>	Pre Test	Post Test
<i>Experimental-Control</i>	0%	10.32%

Table 4.1.12. Percent variation between both groups from part A of the questionnaire

To sum up the findings of this part of the questionnaire, the mean, the progress and percent variation have been calculated. The figure below shows that both groups scored nearly the same mean before the treatments (approximately 3.4), whereas the difference lay in the post questionnaires. As shown in table 4.1.12, the experimental group's mean is 4.17, which is 10.2% higher than or more positive than the control group with a mean of 3.78. It is one sign of the progress that the experimental group has made so far.

4.1.1.2. Part B: Students’ attitudes towards British products, behaviours, ideas, and people

Unlike the first one, the second part delves into students’ reactions concerning a variety of cultural issues, which in turn are related to British culture before and after the treatments for both groups, the experimental and the control as well.

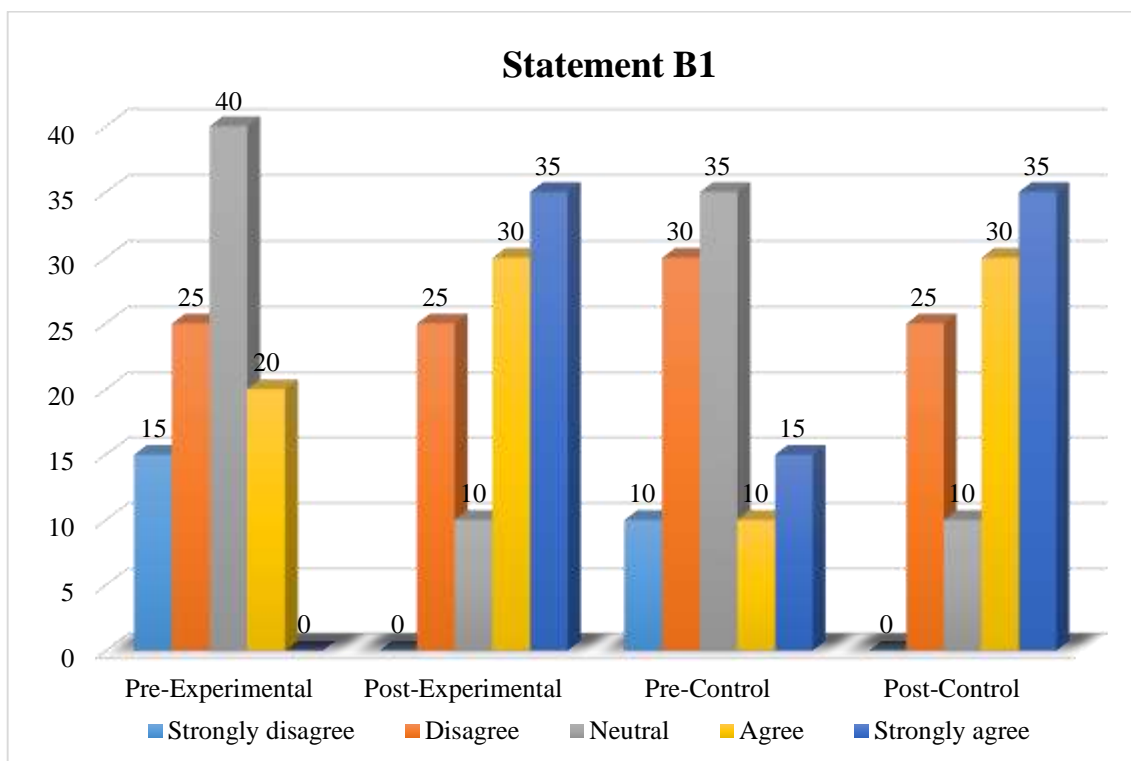


Figure 4.1.12. Statement B1: Reading British literature

<i>Statement B1</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.85	3.75	31.58
<i>Control</i>	2.95	2.7	-8.47
<i>Variation %</i>	-3.39	38.89	-472.63

Table 4.1.13. Percent Variation and Progress of Statement B1

The first two statements explored students’ attitudes towards British literature (B1) and British poems (B2). Their answers were presented in the figures below (Figure 4.1.12 and Figure 4.1.13).

Before the treatments, one-third from each group reacted neutrally towards their activity of reading British literature that consisted of all genres of literature such as poetry, prose fiction, and drama, in the same time, two-thirds also reacted neutrally towards one specific genre, which represents British poetry. Students' positive reaction recorded a percentage of (20 to 25%) for both groups; the same record was found for their negative reaction towards British literature in general and poetry as a literary genre. After the treatments, there was a slight difference among the groups concerning their neutrality towards statements B1 and B2. The control group scored a percentage between 10 and 20%, while the experimental group scored a percentage between 10 to 15%. Moving to agreement rates, which turned to be equal for both groups in relation to all types of literature, and much higher among the experimental group participants towards the British poems (70%), whereas half of the control group supported British poems.

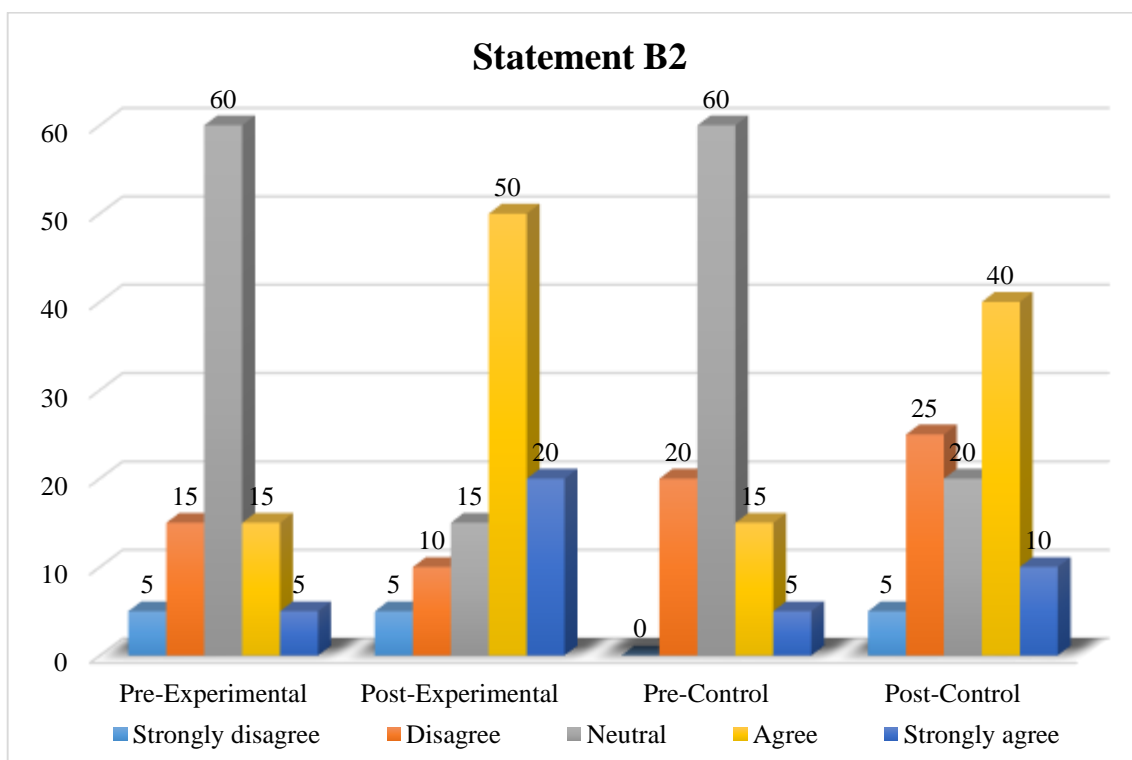


Figure 4.1.13. Statement B2: Supporting British poems

<i>Statement B2</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3	3.25	8.33
<i>Control</i>	3.2	3.15	-1.56
<i>Variation %</i>	-6.25	3.18	-633.33

Table 4.1.14. Percent Variation and Progress of Statement B2

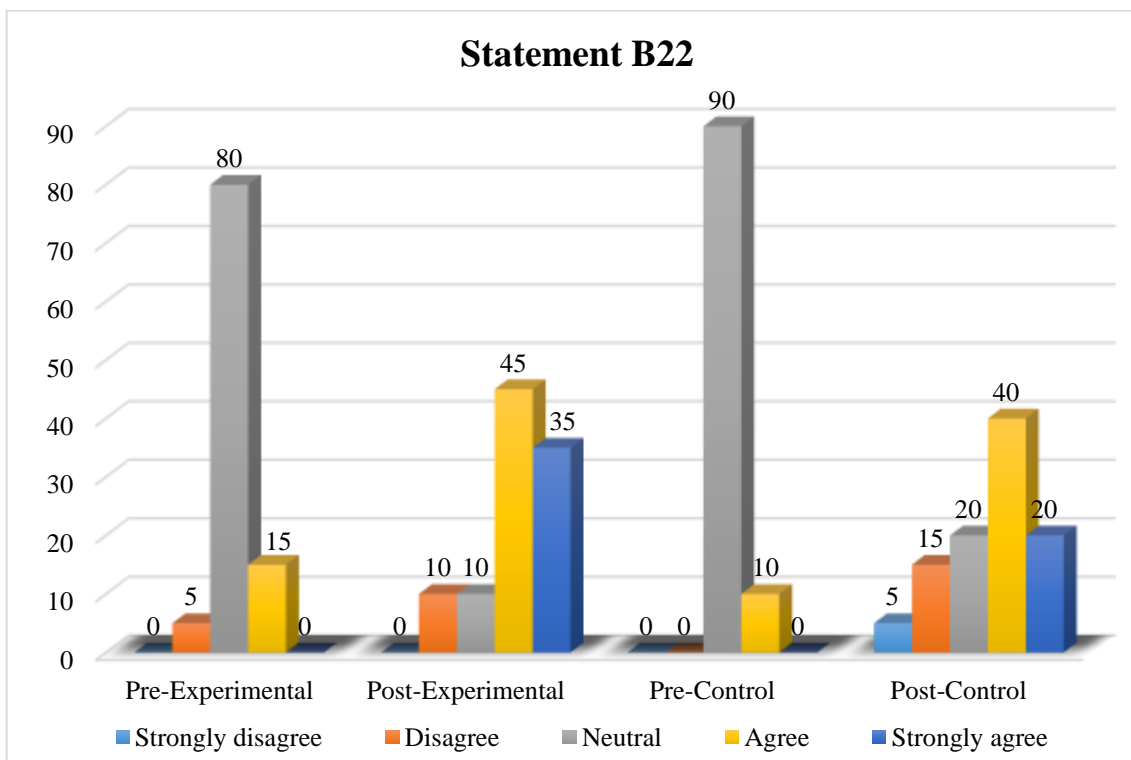


Figure 4.1.14. Statement B22: Commitment and dedication to partnership

<i>Statement B22</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.1	4.1	32.26
<i>Control</i>	3.1	3.3	6.45
<i>Variation %</i>	0	24.24	400

Table 4.1.15. Percent Variation and Progress of Statement B22

The figure above showed students' opinions if British people were committed and dedicated to the partnership after marriage. Students from both groups did not know much about families, resulting in high rates of neutrality for the experimental group (80%) and the control group (90%). After the treatments, the neutrality of the first group diminished and reached 10%, while the second one also scored a small percentage but higher than the one of the first group (20%). Their disagreement was 10% for the experimental group and 20% for the other group. Last, participants' agreement indicated 80% (experimental group) and 60% (control group).

Next is students' response or attitude concerning British customs, or what had been defined as traditional clothing. Over half from both groups (70% from the experimental group and 80% from the control one) before the treatments reacted neutrally. The same percentage was recorded for their agreement (15%) and disagreement (15%) in relation to the experimental group. As for the control group, their agreement (10%) was the same as their disagreement (10%) which is a bit less than the percentages of the experimental group.

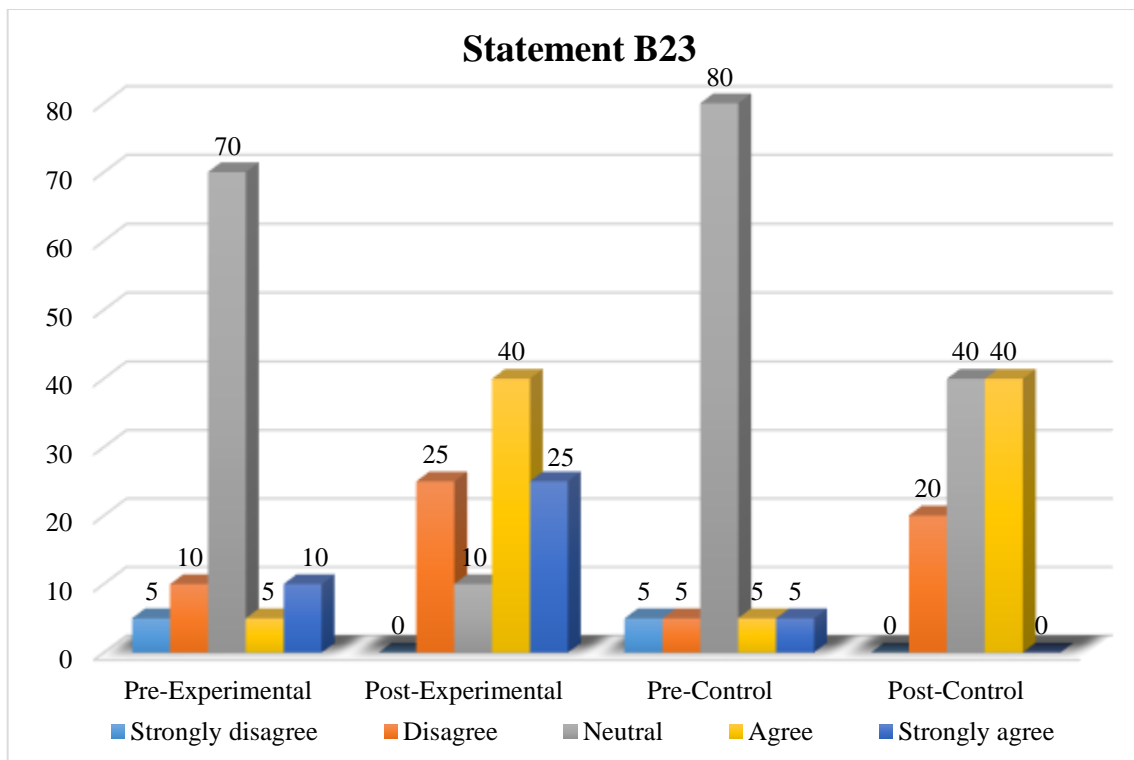


Figure 4.1.15. Statement B23: British customs are fascinating

<i>Statement B23</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.05	3.05	0
<i>Control</i>	3	2.8	-6.67
<i>Variation %</i>	1.67	8.93	-100

Table 4.1.16. Percent Variation and Progress of Statement B23

After the treatment, the experimental group became knowledgeable of the different types of traditional clothing, including Scottish, English, Irish, and Welsh customs. Their agreement reached sixty-five percent (65%), while neutrality decreased to ten percent (10%) and disagreement to one-fourth (25%). There was no significant change with the control group as compared to the experimental one. Their neutrality was twenty percent less the recorded percentage before the treatment (40%), while their agreement was ten percent more as

compared to the one before (40%); moreover, their disagreement was less than one-fourth (20%).

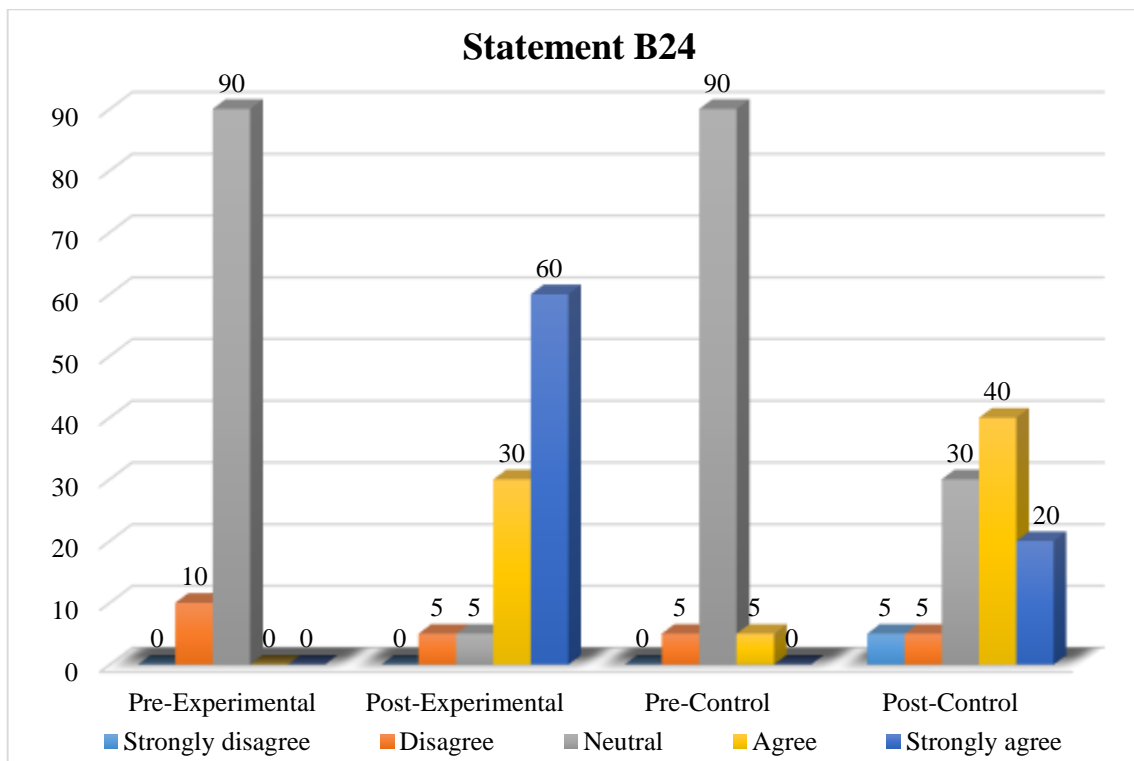


Figure 4.1.16. Statement B24: successfulness of educational system in UK

<i>Statement B24</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.9	3.05	5.17
<i>Control</i>	3	2.8	-6.67
<i>Variation %</i>	-3.33	53.33	-177.59

Table 4.1.17. Percent Variation and Progress of Statement B24

Of the experimental and control groups, ninety percent (90%) were neutral, 10% from the experimental group, and 5% from the control group disagreed, while only 5% of the control group agreed that the educational system is a successful one. During the experiment, the students were introduced to the educational system in the UK from the preparatory school (primary education), along with secondary school and further education that is considered

compulsory until the post-graduation that comes right after higher education and graduation. Their agreement reached a high percentage of ninety (90%), while the rest was reserved for disagreement (5%) and neutrality (5%). In contrast, the control group was guided by studying historical events from both British and American history. One-third of the respondents still acted neutrally (30%), two-thirds agreed and only ten (10%) disagreed.

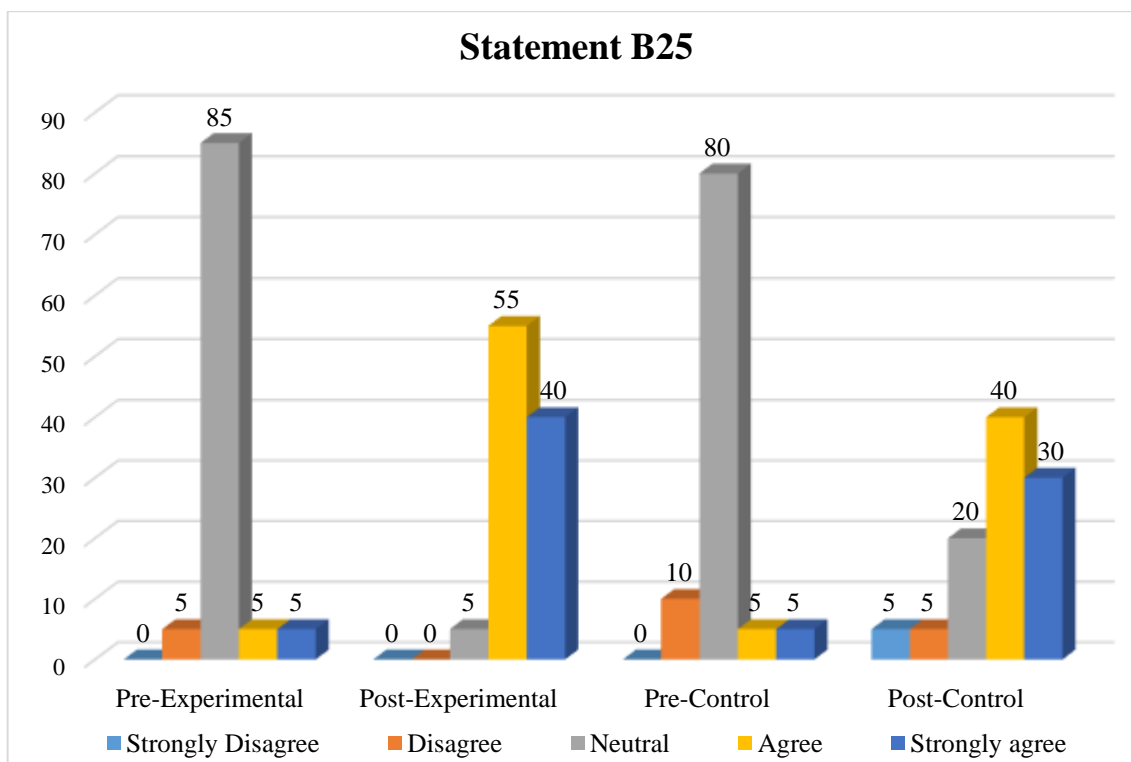


Figure 4.1.17. Statement B25: Attitude towards British celebrations

<i>Statement B25</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.1	4.4	41.94
<i>Control</i>	3.05	3.05	0
<i>Variation %</i>	1.64	44.26	/

Table 4.1.18. Percent Variation and Progress of Statement B25

This figure (4.1.17) revealed the high neutrality of both groups, eighty-five (85%) from the experimental group, which is 5% higher than the control group (80%). Only five percent of

the experimental group disagreed, and another ten percent agreed. Ten percent (10%) of the control group disagreed, and five percent (5%) agreed. After the treatment, the majority of the control group developed a positive attitude. Still, a higher percentage (95%) was noticed from the experimental group, and five percent (5%) were neutral; from another hand, twenty percent of the control group were neutral, and few were negative towards British celebrations. It is necessary to mention that the treatment of the experimental group included a full description of a variety of British festivals through history with a detailed portrayal of these events explaining how, when, and why it took place.

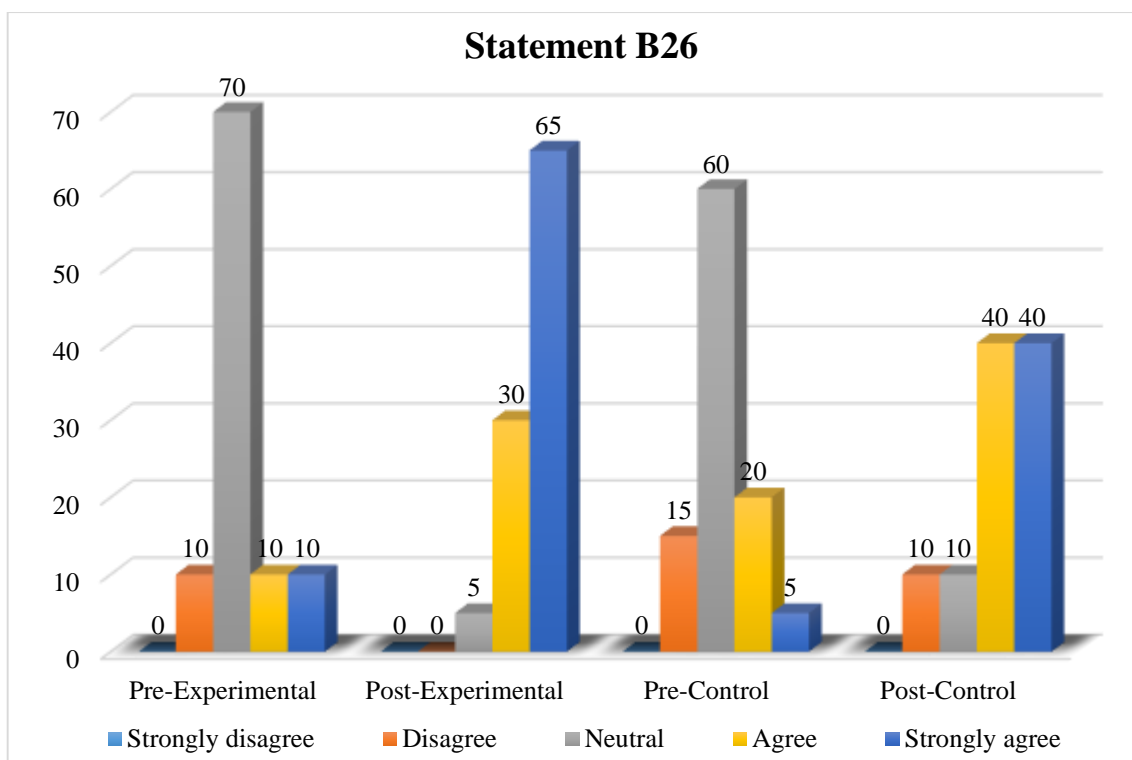


Figure 4.1.18. Statement B26: sightseeing adventures in UK

<i>Statement B26</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.1	4.6	48.39
<i>Control</i>	3	3.25	8.33
<i>Variation %</i>	3.33	41.54	480.65

Table 4.1.19. Percent Variation and Progress of Statement B26

The next graph presented data on the attitude towards everyone's favourite activity: tourism and touristic sites attractions, more specifically, in the UK. Before treatments, only few students disagreed on the many touristic attractions worthy to visit across the United Kingdom. Their disagreement refers to financial issues. Neutrality was above the expected (70%, the experimental and 60%, the control group). Twenty percent (20%) from the experimental group and twenty-five percent (25%) from the control group agreed. After the treatments, the control group had been curious enough to visit the sites, where many historical events took places, such as Buckingham Palace in London, England, and many other attractions. Their agreement (80%) was highly noticed. Only few disagreed, and the other few were neutral (10% for each). Given that, the experimental group had access to numerous touristic sites from Northern Ireland (Titanic Belfast that represents a powerful industry in ships building, Stormont Parliament Buildings), Scotland (Dumbarton Castle, Loch Ness lake, Edinburgh castle), Wales (Conwy Castle, Big Pit National Coal Museum), and England (Trafalgar square, Stonehenge, Parliament Square). For that reason, the experimental group scored ninety-five percent (95%) supporting such attractions across the four regions in the UK, while five percent (5%) neither agreed nor disagreed.

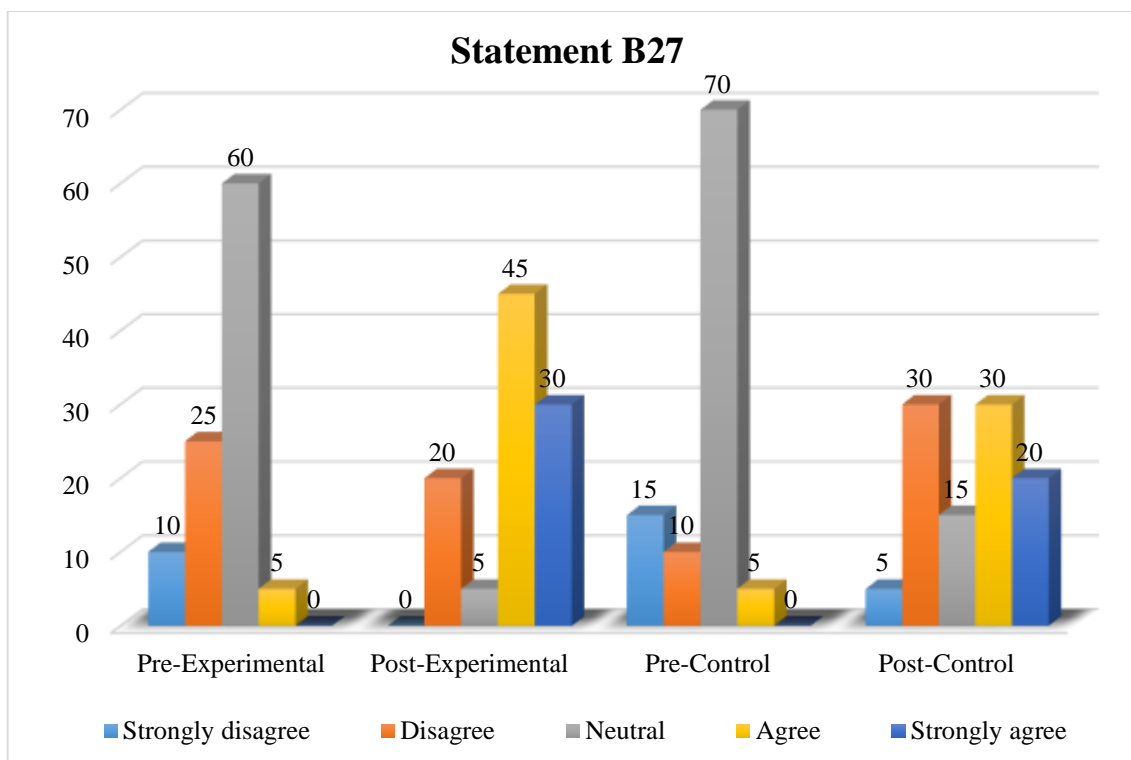


Figure 4.1.19. Statement B27: Understanding British slangs and proverbs

<i>Statement B27</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3	4	33.33
<i>Control</i>	2.95	2.75	-6.78
<i>Variation %</i>	1.69	45.45	-591.67

Table 4.1.20. Percent Variation and Progress of Statement B27

The two figures (Figure 4.1.19 and Figure 4.1.20) explore students’ attitudes on two related ideas: the first is concerned with understanding the way British people communicate with each other and the second with the possibility of living among them.

Before the treatments, students were unable to understand many British expressions or slang that are commonly used among British people. Their neutrality reached 60% and 70 % for the experimental and control groups, respectively. While the first agreed with five percent and

disagreed with 35%, the second group also agreed with 5% but showed more minor disagreement (25%).

After the treatment, the experimental group seemed to use the slangs and expressions they had learnt during the experiment. It displayed a great positive response to their ability to understand the British way of communication and learn a variety of familiar accents that they might face if they go abroad. Their agreement extended to 74%; however, their disagreement (20%) and neutrality (5%) clearly decreased. On the other hand, there was an improvement in the control group’s ability to understand common British expressions with 50%. In contrast, some of them were neutral (15%), and the rest could not understand British expressions (35%).

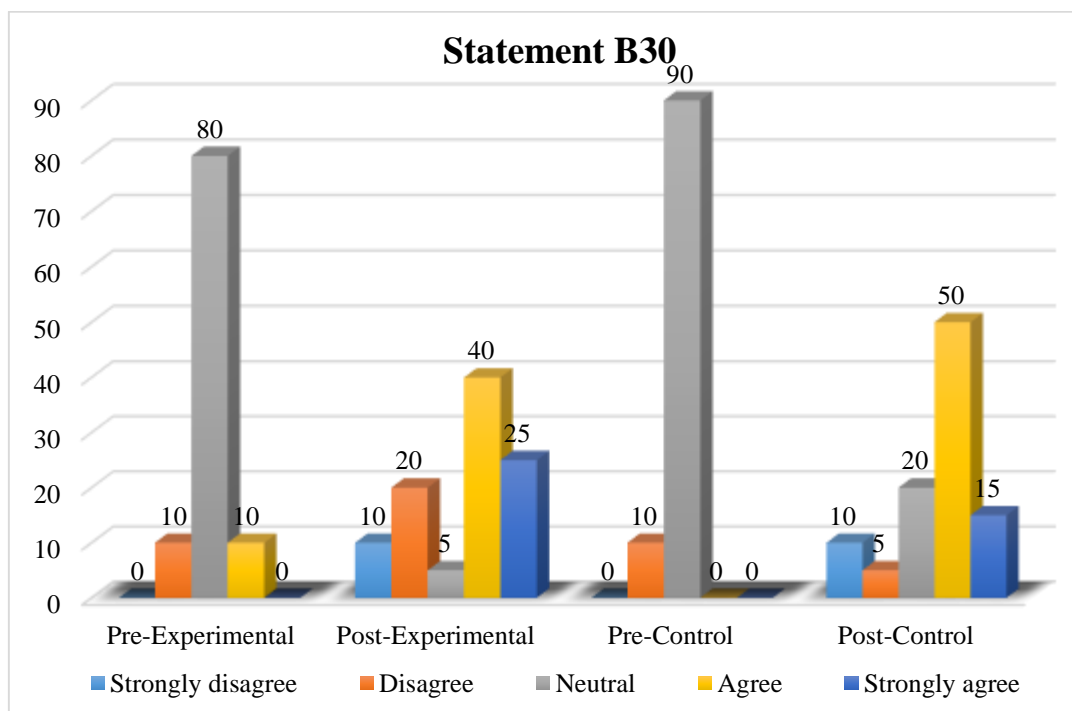
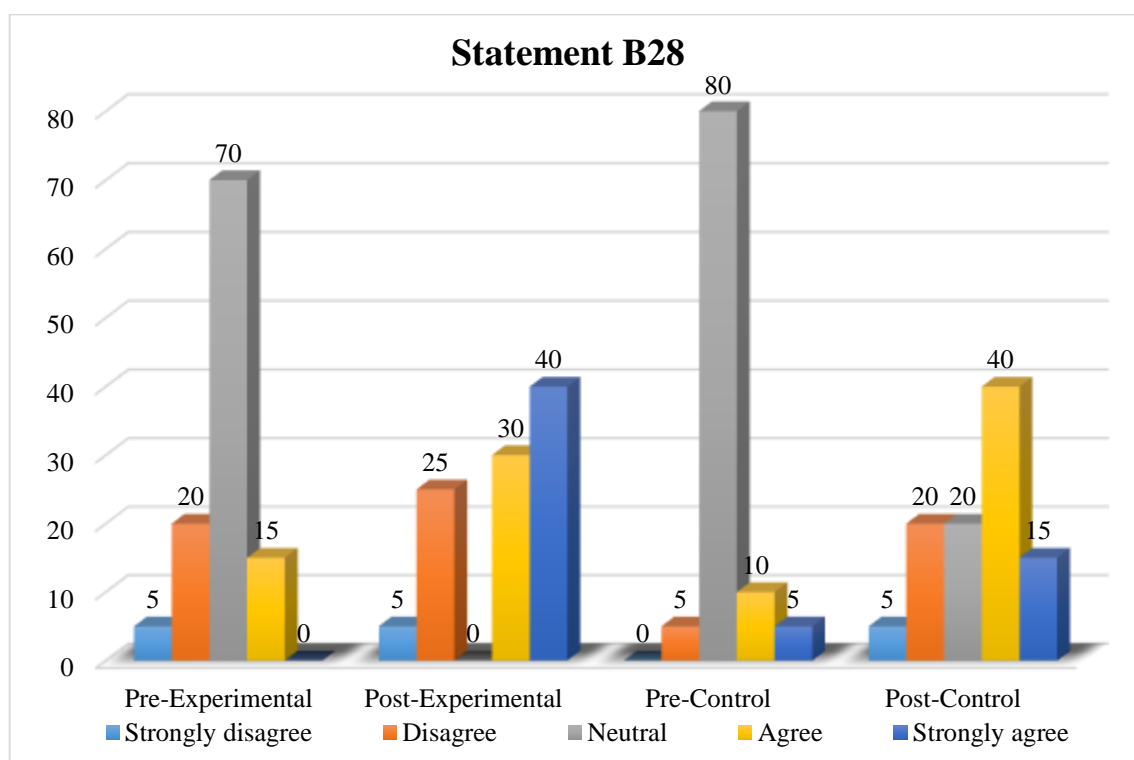


Figure 4.1.20. Statement B30: Living Among British people

<i>Statement B30</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.9	3.95	36.21
<i>Control</i>	2.95	3.1	5.08
<i>Variation %</i>	-1.69	27.42	612.07

Table 4.1.21. Percent Variation and Progress of Statement B30

Statement B30, as it had been mentioned before, reflected on students' willingness to live among British people, whether from England, Wales, Scotland, or Northern Ireland. In the beginning, 80% from group 1 (Experimental group) and 90% from group 2 (Control group) neither agreed nor disagreed. Ten percent from both groups disagreed; moreover, 10% from group 1 approved, and none from group 2 did. After students (group 1) recognized the British way of communication, their understanding, as presented in Figure 4.1.19, echoed their willingness to live among British people (65%), 30% considered themselves not ready yet. Students from group 2 scored the same percentage as those from group 1 (65%), 20% acted neutrally and 15% disagreed.

**Figure 4.1.21. Statement B28: Familiarity with table manners in UK**

<i>Statement B28</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3	3.75	25
<i>Control</i>	3	2.8	-6.67
<i>Variation %</i>	0	33.93	-475

Table 4.1.22. Percent Variation and Progress of Statement B28

Figure 4.1.21 is related to table manners and whether they represent a good practice or not, according to the participants. Students were unfamiliar with the concept and its conceptualization, for they showed neutrality (70% from group 1, and 80 from group 2). One-fourth of group 1 and 5% of group 2 disagreed, 15% from both groups agreed. After being involved in table manners as part of the experiment, group one students highly agreed (70%) and the rest disagreed. Just over half (55%) from the second group agreed, one-fourth (25%) disagreed, and the rest (20%) still acted neutrally.

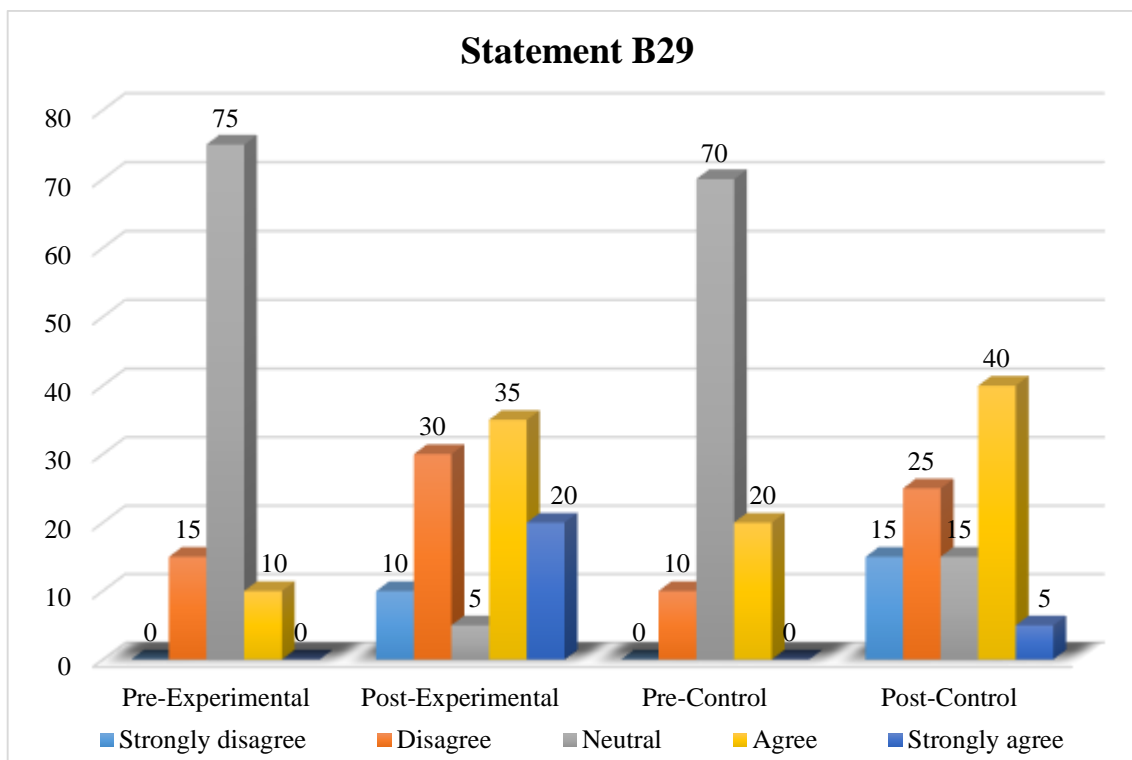


Figure 4.1.22. Statement B29: Unaccepted or accepted British behaviours

<i>Statement B29</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.95	3.3	11.86
<i>Control</i>	3	2.75	-8.33
<i>Variation %</i>	-1.67	20	-242.37

Table 4.1.23. Percent Variation and Progress of Statement B29

Figure 4.1.22 illustrates students' attitudes towards British people having what can be referred to as accepted or unaccepted behaviours. Before the treatments, most of the participants (75% from group 1 and 70% from group 2) had no clue of how people from different cultures behave, if there are certain behaviours they should avoid in case they have a future contact with foreigners. A small minority indicated their disagreement (15% from group 1 and 10% from group 2), while a few participants agreed on the existence of accepted behaviours they can follow without crossing their cultural barriers. After the experimentation took place, the experimental group reacted positively (55%) and negatively (40%) from one hand, and from the other one, the control group agreed with a percentage of 45% and disagreed with 40% and other few respondents from the group did not agree or disagree (15%).

Group	Pre Experimental						Post Experimental						Pre Control						Post Control										
	B3	B4	B7	B11	B15	B16	B1	B3	B4	B7	B11	B15	B16	B1	B3	B4	B7	B11	B15	B16	B1	B3	B4	B7	B11	B15	B16	B1	
Pre Experimental	SD	0	2	1	0	0	0	0	2	0	0	2	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0
	D	1	4	3	2	2	2	4	4	3	2	2	3	2	1	4	3	2	2	3	2	2	3	2	2	3	2	2	
	N	16	11	12	17	13	18	16	11	12	17	13	12	18	16	11	12	17	13	12	18	16	11	12	17	13	12	18	
Post Experimental	A	3	2	3	1	2	0	2	2	3	1	2	5	0	3	2	3	1	2	5	0	3	2	3	1	2	5	0	
	SA	0	1	1	0	1	0	0	1	1	0	1	0	0	0	1	1	0	1	0	0	0	1	1	0	0	0	0	
	SD	2	1	3	2	0	1	2	1	3	2	0	1	1	2	1	3	2	0	1	1	2	1	3	2	0	1	1	
Pre Control	D	4	2	3	2	2	2	4	2	3	2	2	3	2	4	2	3	2	2	3	2	2	3	2	2	2	2	2	
	N	3	3	2	1	1	3	3	2	1	1	1	2	3	3	3	2	1	1	2	2	3	2	2	1	2	2	2	
	A	9	9	7	10	8	8	9	9	7	10	8	6	8	9	9	7	10	8	6	8	9	9	7	10	8	6	8	
Post Control	SA	2	5	5	5	9	6	2	5	5	5	9	8	6	2	5	5	5	9	8	6	2	5	5	5	9	8	6	
	SD	2	2	2	0	1	0	2	2	2	0	1	0	0	2	2	2	0	1	0	0	2	2	2	0	1	0	0	
	D	4	5	3	2	2	2	4	5	3	2	2	2	2	4	5	3	2	2	2	2	2	2	2	2	2	2	2	
Post Control	N	10	10	12	16	14	17	10	10	12	16	14	16	17	10	10	12	16	14	16	17	10	10	12	16	14	16	17	
	A	4	2	2	2	2	1	4	2	2	2	2	1	1	4	2	2	2	2	1	1	4	2	2	2	2	1	1	
	SA	0	1	1	0	1	0	0	1	1	0	1	1	0	0	1	1	0	1	1	0	0	1	1	0	1	0	0	
Post Control	SD	2	2	1	2	1	0	2	2	1	2	1	2	0	2	2	1	2	1	2	0	2	1	2	1	2	0	0	
	D	5	3	3	9	0	1	5	3	3	9	0	6	1	5	3	3	9	0	6	1	5	3	3	9	0	1	1	
	N	3	4	5	2	2	5	3	4	5	2	2	4	5	3	4	5	2	2	4	5	3	4	5	2	2	5	5	
Post Control	A	8	7	7	7	8	8	8	7	7	7	8	5	8	8	7	7	7	8	5	8	8	7	7	7	8	8	8	
	SA	2	4	4	0	9	3	2	4	4	0	9	3	3	2	4	4	0	9	3	3	2	4	4	0	9	3	6	

Table 4.1.24. Frequencies of students’ answers to Statements B3, 4, 7, 11, 15, 16 and19

<i>Statements B3+4+7+11+15+16+19</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	20.45	22.3	9.05
<i>Control</i>	20.3	20.95	3.2
<i>Variation %</i>	0.74	6.44	182.53

Table 4.1.25. Percent Variation and Progress of Statements B3+4+7+11+15+16+19

These tables and figures include the frequencies calculated using SPSS to explore students' attitudes towards different types of attitudes of British people in the work, daily life, and others. For instance, Table 4.1.24 represents the social attitudes of British people, according to the participants (friendly, confident, open-minded, sociable, outgoing, open, and honest). Before the treatments, the frequency of neutrality ranged between 12 and 18 for group 1 that is equal to 60% and 90%, and it ranged between 10 and 17 for group 2 that is equal to 50% and 85%. Needless to say, neutrality marked the highest frequency. The overall response after the experiment was that levels were approximately close between agreement and disagreement. The control group still kept high neutrality (Frequency between 2 and 5 or 10% to 25%) as compared to the experimental group that did not exceed a frequency of 3 (15%).

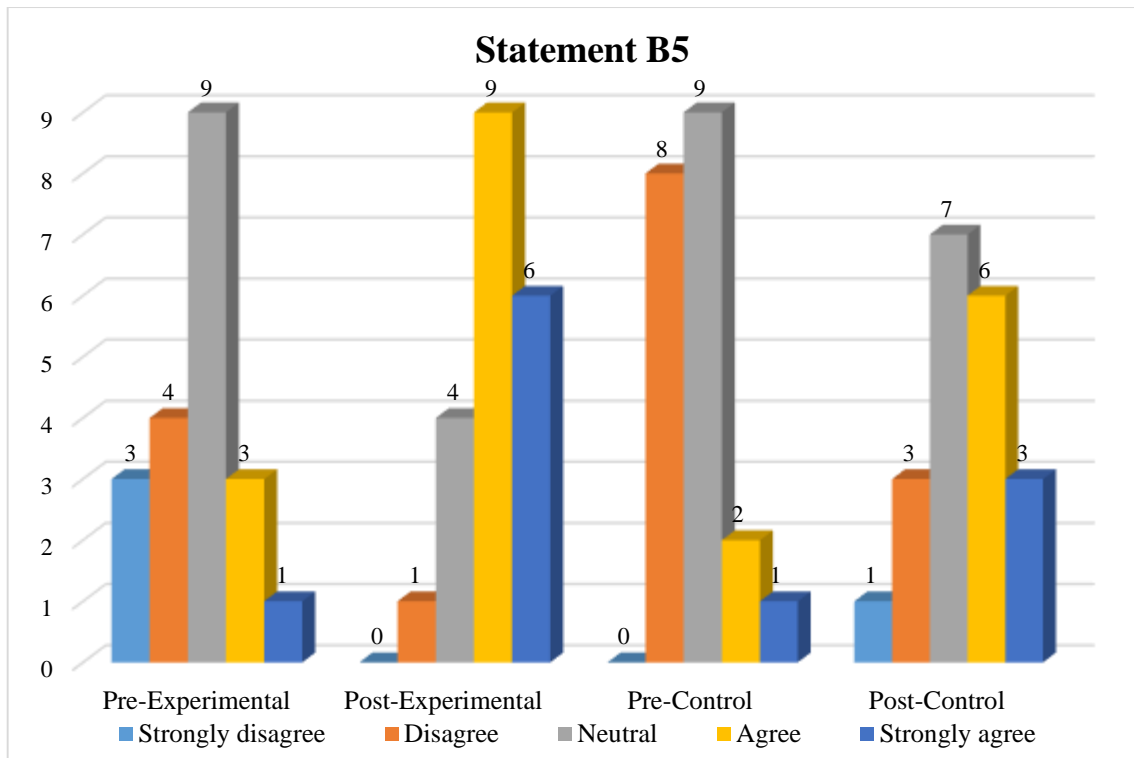


Figure 4.1.23. Statement B5: Cheerfulness

<i>Statement B5</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.75	4	45.45
<i>Control</i>	2.8	2.9	3.57
<i>Variation %</i>	-1.79	37.93	1172.73

Table 4.1.26. Percent Variation and Progress of Statement B5

The following graphs (Figure 4.1.23 and Figure 4.1.24), which reflect on statements B5 and B8, indicate the frequency of how much British people are cheerful and optimistic. To begin with, the participants in the pre-questionnaire showed a similar attitude towards the trait of cheerfulness, they actually disagree (7 from group 1 and 8 from group 2) more than they agree (4 from group1 and 3 from group 2). A similar neutral reaction was observed on British people for being optimistic (13 from group 1 and 12 from group 2) in Figure 4.1.24, as for the

agreement (4 from group 1 and 5 from group 2) and disagreement (3 from both groups), it was opposed to the findings from Figure 4.1.23.

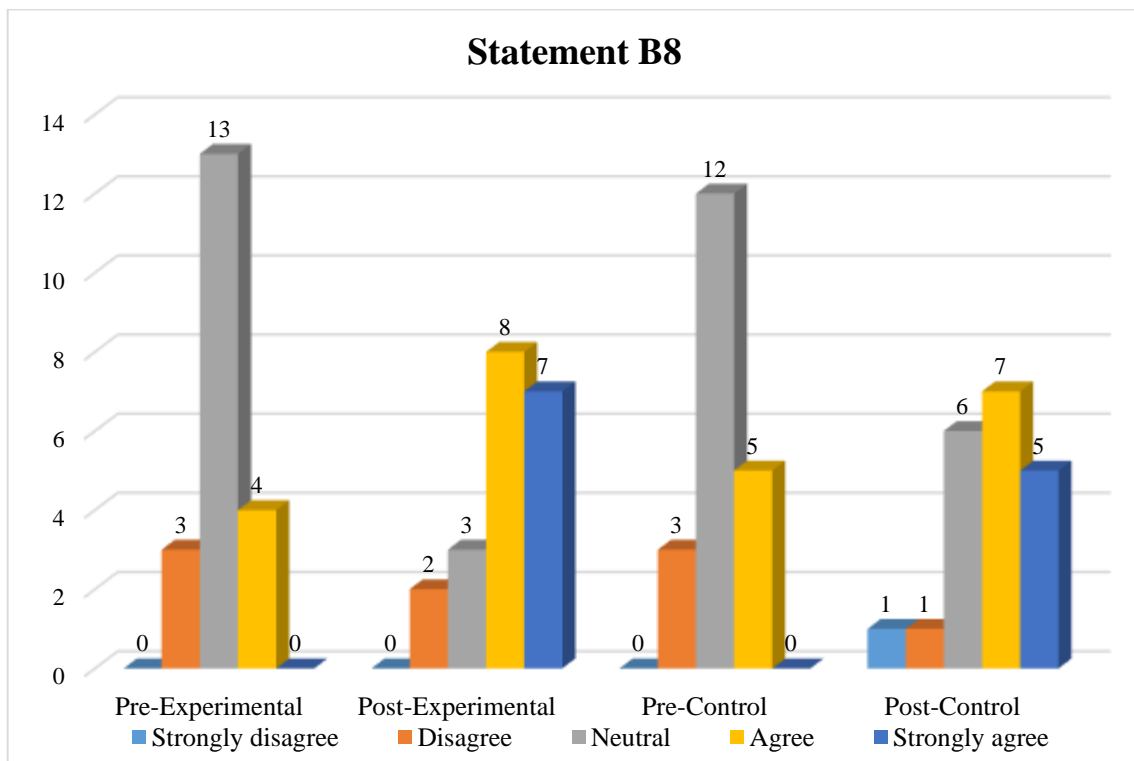


Figure 4.1.24. Statement B8: Optimism

<i>Statement B8</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.05	3.9	27.87
<i>Control</i>	3.1	3.15	1.61
<i>Variation %</i>	-1.61	23.81	1627.87

Table 4.1.27. Percent Variation and Progress of Statement B8

After conducting the study, the frequency of neutrality decreased for the experimental group (4 for being cheerful and 3 for being optimistic) much more than the control group (7 for being cheerful and 6 for being optimistic). The same reaction was detected for agreement (Experimental: 15 for both cheerfulness and optimism; Control: 9 for cheerfulness and 12 for

optimism), which was also higher than their disagreement for both feelings (cheerfulness: 1 in group1 and 4 in group 2, and optimism: 2 in both groups).

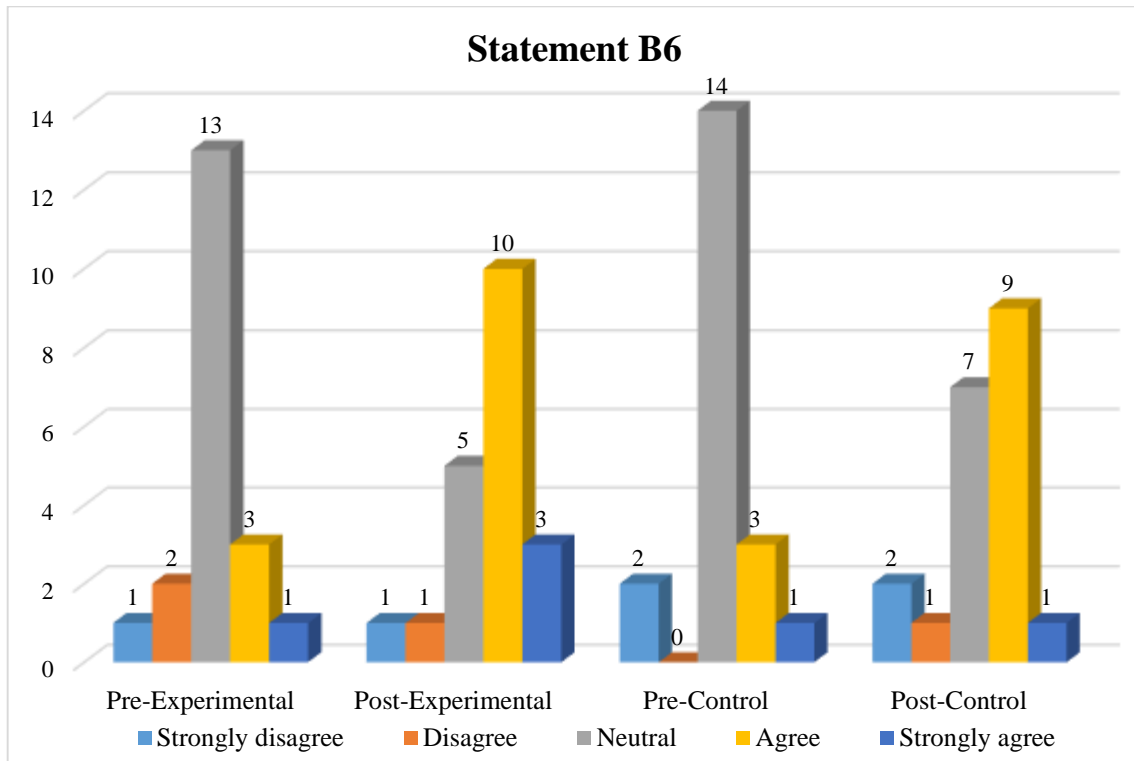


Figure 4.1.25. Statement B6: Curiosity

<i>Statement B6</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.05	3.65	19.67
<i>Control</i>	3.05	2.95	-3.28
<i>Variation %</i>	0	23.73	-700

Table 4.1.28. Percent Variation and Progress of Statement B6

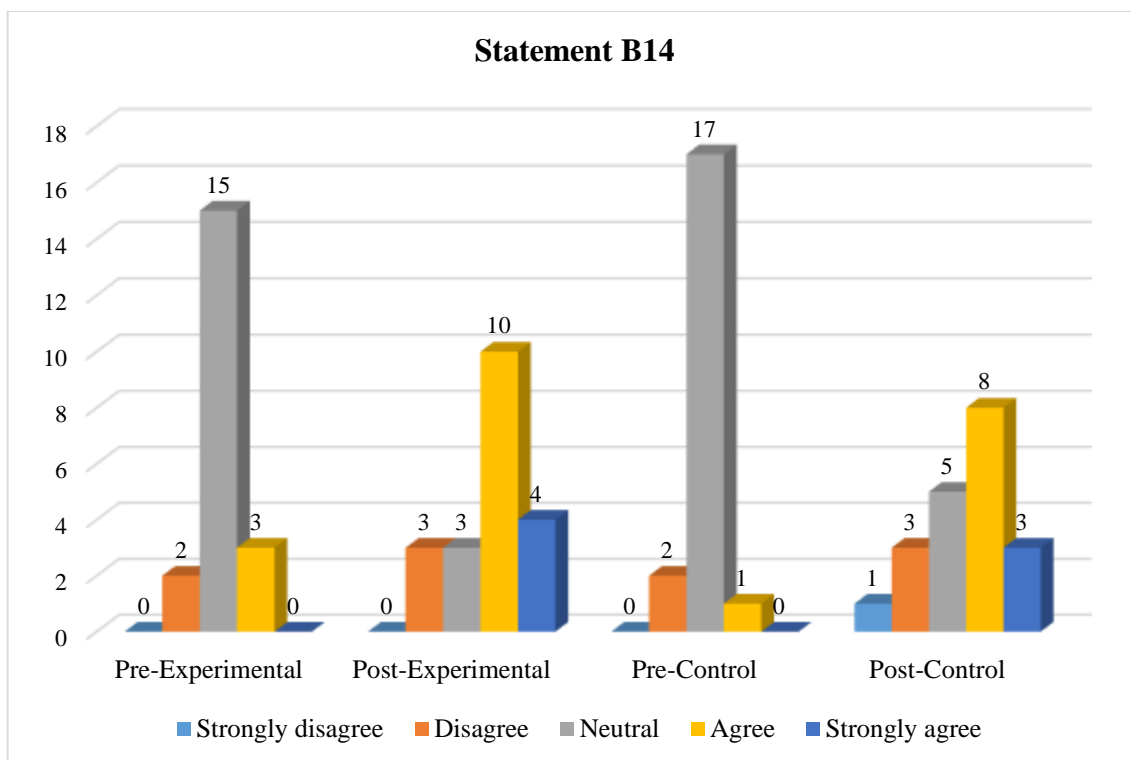


Figure 4.1.26. Statement B14: ability and skills

<i>Statement B14</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.05	3.6	18.03
<i>Control</i>	2.95	2.95	0
<i>Variation %</i>	3.39	22.03	/

Table 4.1.29. Percent Variation and Progress of Statement B14

As for curiosity, ability and skills developed by British people according to students’ point of view, it turned out to be completely different. However, the level of neutrality remained high before the experiment as compared to the one after. The data are analysed as shown in Figure 4.1.25 and Figure 4.1.26. The shift or the change occurred after the experiment where neutrality decreased for both groups concerning curiosity and skills. Students’ agreement before the experiment was remarked with the experimental group (4 in statement B6, 3 in B14) as opposed to the control one (4 in Statement B6, 1 in B14). In contrast, disagreement was

noticeable in the experimental group (3 in B6 and 2 in B14) but not the control group (2 in both statements B6 and B14). After the treatment, neutrality was switched down below what had been found before (Experimental: 5 and 3 in B6 and B14, control: 7 and 5 in B6 and B14).

Table 4.1.30 evinces the results or the frequencies that resulted from five statements, B9, B13, B17, B20, and B21, which mirrored characteristics that professional British people possess in the workplace such as: reliable, hardworking, energetic, practical, and active.

Group	Pre Experimental					Post Experimental					Pre Control					Post Control				
	SD	D	N	A	SA	SD	D	N	A	SA	SD	D	N	A	SA	SD	D	N	A	SA
	0	7	9	3	1	1	4	3	8	4	0	7	9	4	0	1	6	4	5	4
	0	5	11	4	0	1	3	1	6	9	2	4	10	4	0	1	2	5	7	5
	1	1	16	1	1	0	4	1	8	7	1	1	16	2	0	0	2	4	9	5
	0	2	17	1	0	0	3	2	2	13	0	1	19	0	0	0	3	4	1	12
	0	3	16	1	0	1	1	2	9	7	1	1	16	1	1	2	0	5	6	7

Table 4.1.30. Frequencies of students’ answers to Statements B9, 13, 17, 20 and 21

<i>Statement B9+13+17+20+21</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	14.7	19.6	33.33
<i>Control</i>	14.55	13.45	-7.56
<i>Variation %</i>	1.03	45.72	-540.91

Table 4.1.31. Percent Variation and Progress of Statement B9+13+17+20+21

The overall response to these statements was another unexpected neutrality (group 1: 9 to 17, group 2: 9 to 19), although some of the participants showed a negative response (group 1: 3 to 6, group 2: 2 to 7) and other positive attitudes (both groups: 1 to 4). After conducting the study and gathering and analysing data, very few students from the experimental group (between 1 and 3) indicated their neutrality, and a small minority from the control group (between 4 and 5) reacted neutrally. Students who belonged to the experimental group highly agreed upon the five statements (between 12 and 16), and few disagreed (between 2 and 5). Those of the control group seemed more positive (between 9 and 13) than negative (between 2 and 7) concerning the qualities that professionals are supposed to have in order to endure challenges in their workplaces.

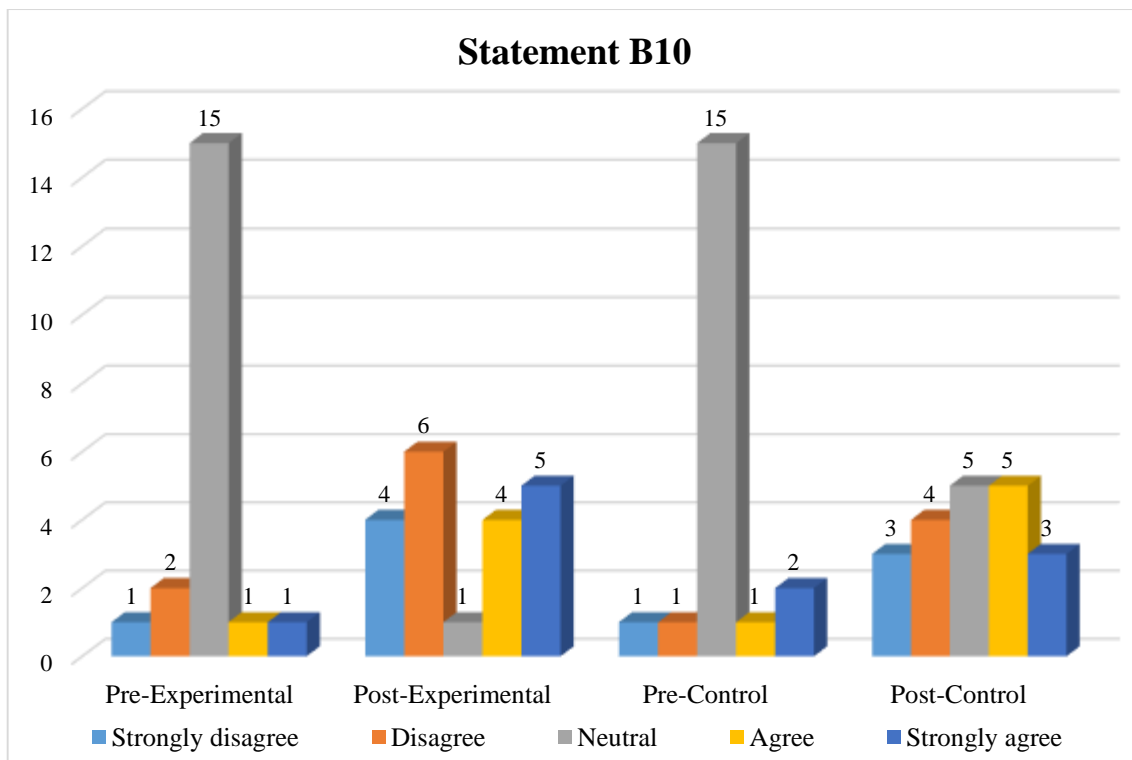


Figure 4.1.27. Statement B10: Generosity and philanthropy

<i>Statement B10</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.95	4	35.59
<i>Control</i>	3.1	2.55	-17.74
<i>Variation %</i>	-4.84	56.86	-300.62

Table 4.1.32. Percent Variation and Progress of Statement B10

The next graph is related to the fact of British people being generous or not when speaking of charities, volunteering or donating. As can be seen from Figure 4.1.27, very few students from both groups agree (group 1: 2, group 2: 3) and/or approximately disagree (group 1: 3, group 2: 2), and the majority were alike in expressing a neutral viewpoint (both groups 1 and 2: 15). After the treatment, the control group developed higher agreement and disagreement as opposed to the neutrality that decreased. As for the experimental group, it showed a greater decrease in the level of neutrality that nearly diminished (1, 5%). Students during the

experiment were exposed to a numerous philanthropists from the United Kingdom who donated not only their money, but also their time establishing associations, foundations that played a role in their country and all over the world (The Independent, 2008).

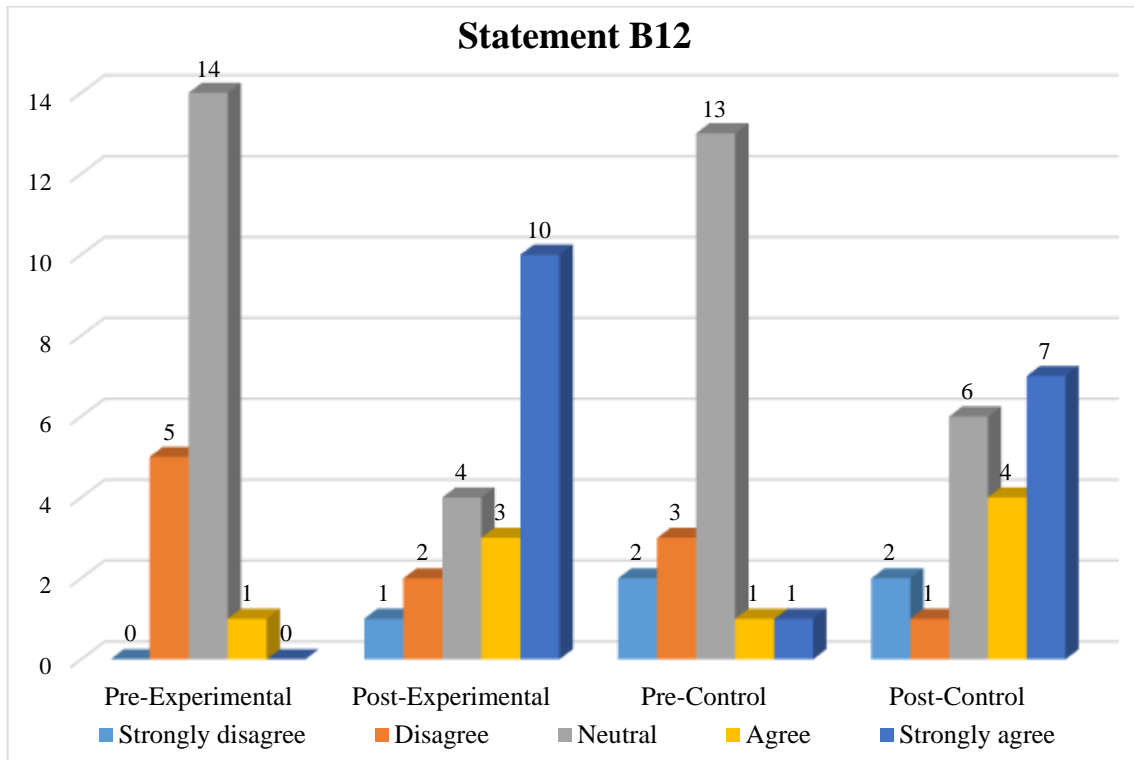


Figure 4.1.28. Statement B12: Social Intelligence

<i>Statement B12</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.85	4.05	42.11
<i>Control</i>	2.85	2.85	0
<i>Variation %</i>	0	42.11	/

Table 4.1.33. Percent Variation and Progress of Statement B12

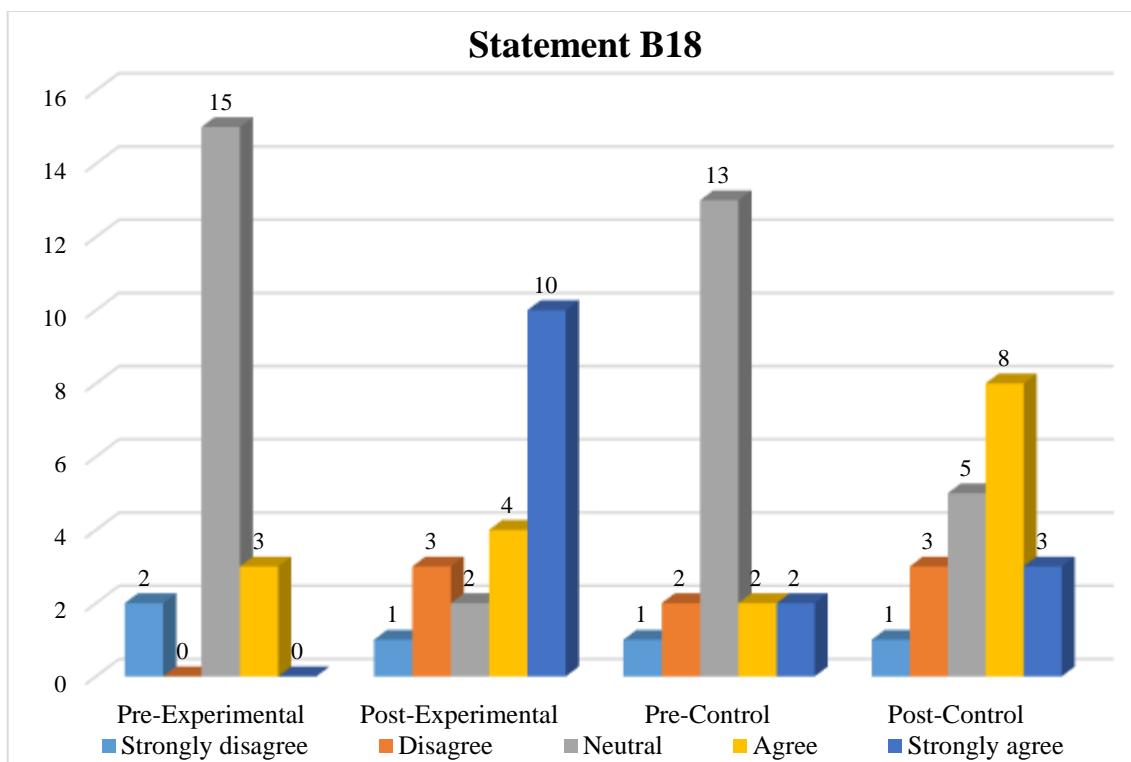


Figure 4.1.29. Statement B18: politeness

<i>Statement B18</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.95	3.95	33.9
<i>Control</i>	2.75	2.75	0
<i>Variation %</i>	7.27	43.64	/

Table 4.1.34. Percent Variation and Progress of Statement B18

The last two figures (Figure 4.1.28 and Figure 4.1.29) from part B of the pre and post-questionnaires. These figures illustrate two related attributes politeness and social intelligence. Neutrality took lion share before the treatments with both groups (group 1: 15 and 14, group 2: 13), and decreased (Experimental group: 4 with social intelligence and 2 with politeness), after conducting the study where it reached one-fourth in the control group (6 with social intelligence, and 5 with politeness). The agreement was higher than before, especially in the experimental group as compared to the control one. Unexpectedly, disagreement decreased to

the frequency of 3 for both groups in the first figure (social intelligence) and increased to the frequency of 4 for both groups as well in the second figure (politeness).

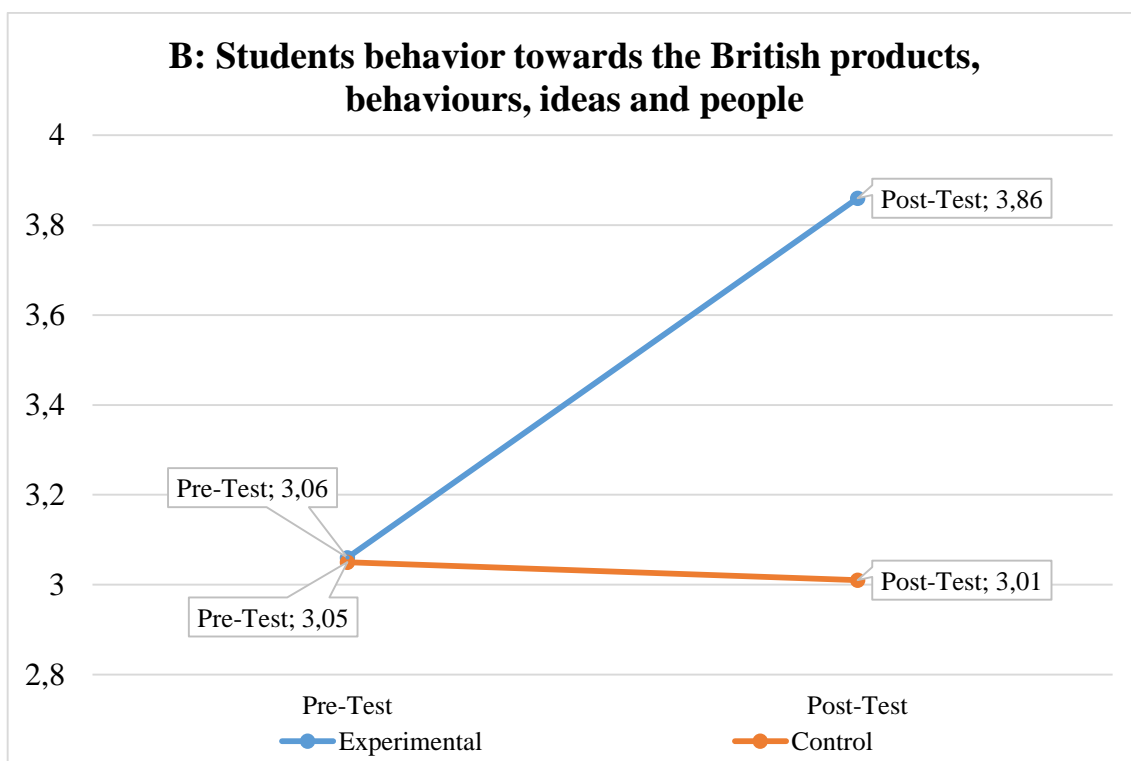


Figure 4.1.30. Means for both groups before and after treatments (Part B)

B

<i>Percent Variation</i>	Pre Test	Post Test
<i>Experimental-Control</i>	0.33%	28.24%

Table 4.1.35. Percent variation between both groups from part B of the questionnaire

The figure and table above show the difference between the experimental and control groups to encapsulate part B results. Similarly, both groups before each treatment were approximately the same, had a very close standard deviation (Experimental = 3.06, Control = 3.05) with a percent variation of 0.33 %. After the treatments, the difference between the groups was high and indicated a 28.24% variation. The figure also outlined the difference in means where the experimental group scored 3.86, which is more sophisticated as compared to the

control one that recorded less than the score before the treatment (3.01). This can be considered another sign of the progress that the experimental group reached after using the culture triangle model.

4.1.1.3. Part C: Students' acceptance and refusal of differences and/or similarities that exist between the mother and the target cultures

The last or third part of the questionnaire explores students' reactions or attitudes and points of view towards learning not merely a foreign language but also its culture, which might have a specific impact on their values, beliefs, and life. These parts consist of ten statements that are answered using a five-point Likert scale (Strongly disagree- Strongly agree).

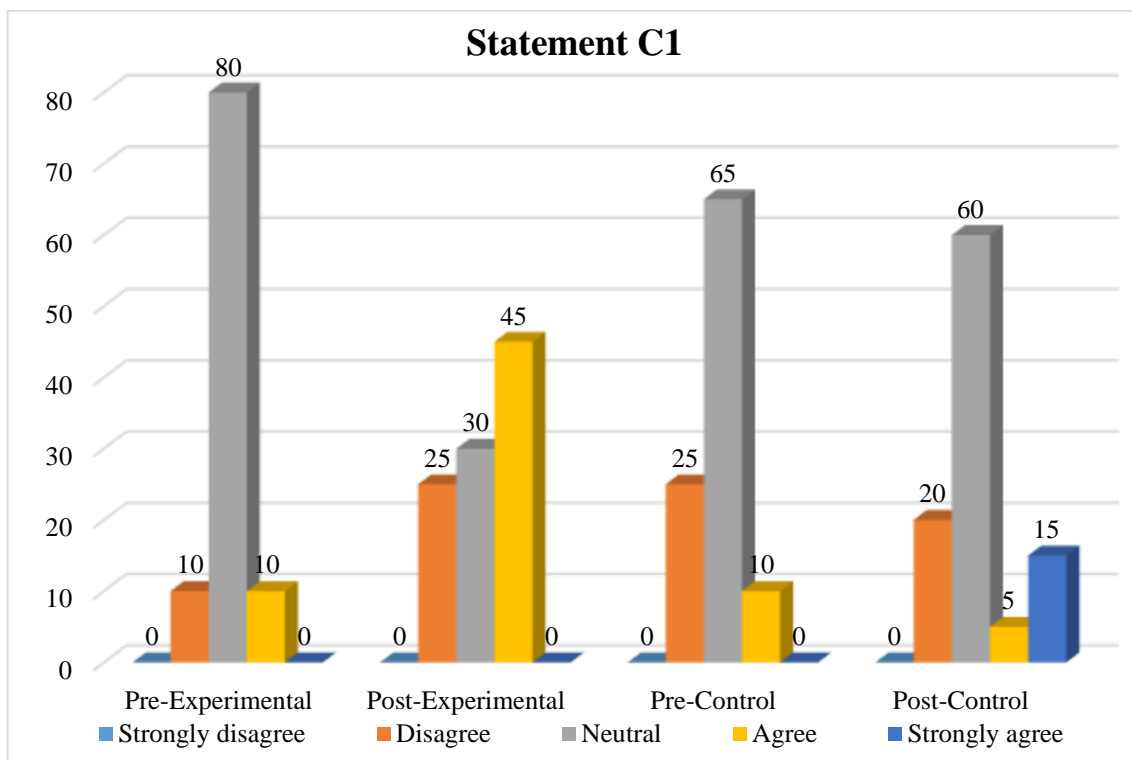


Figure 4.1.31. Statement C1: Mother culture versus British culture

<i>Statement C1</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3	3.95	31.67
<i>Control</i>	2.85	3.15	10.53
<i>Variation %</i>	5.26	25.4	200.83

Table 4.1.36. Percent Variation and Progress of Statement C1

The first graph presented in Figure 4.1.31 reflects students' viewpoints of whether the mother culture is different from the target or the British culture. Before the treatments, the experimental group marked a high level of neutrality (80%), whereas two-thirds of the control group did. Their agreement had a poor percentage (10% for both groups). Meanwhile, control group disagreement (25%) was higher than the experimental (10%). Neutrality of experimental group after the experiment decreased fifty percent (30%) in contrast to control group that remained high (60%). Students' agreement increased almost to the half with the experimental group (45%) and decreased five percent with the control one (20%). As for their disagreement, it reached one-fourth (group 1) and only twenty percent with group 2 (20%).

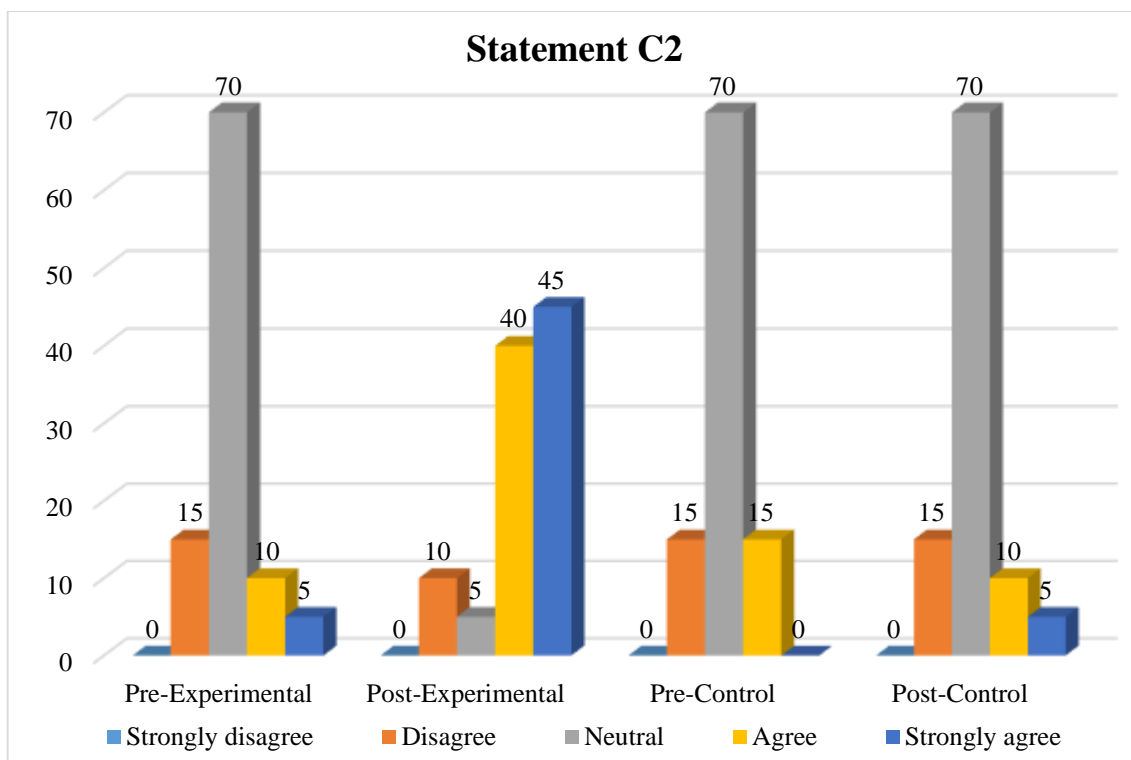


Figure 4.1.32. Statement C2: The importance of identifying one’s ethnic group

<i>Statement C2</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.05	4.2	37.7
<i>Control</i>	2.95	3.05	3.39
<i>Variation %</i>	3.39	37.7	1012.3

Table 4.1.37. Percent Variation and Progress of Statement C2

The second statement reported the point of view concerning the importance of identifying the ethnic group of each student. The results are illustrated in the figure above (Figure 4.1.32). An equivalent percent of neutrality (70%) from both groups was noticed before the treatments, which remained the same with the control group and decreased to a minimum percentage (5%) with the experimental group after the treatments. Through these findings, it seems that students from the experimental group highly supported (95% agreement) the idea of identifying the ethnic groups of each other and how important it is to know this cultural

background in order to pave the way for the students to interact with their peers socially. In contrast, the control group marked the same level of neutrality, agreement and disagreement before and after the treatment.

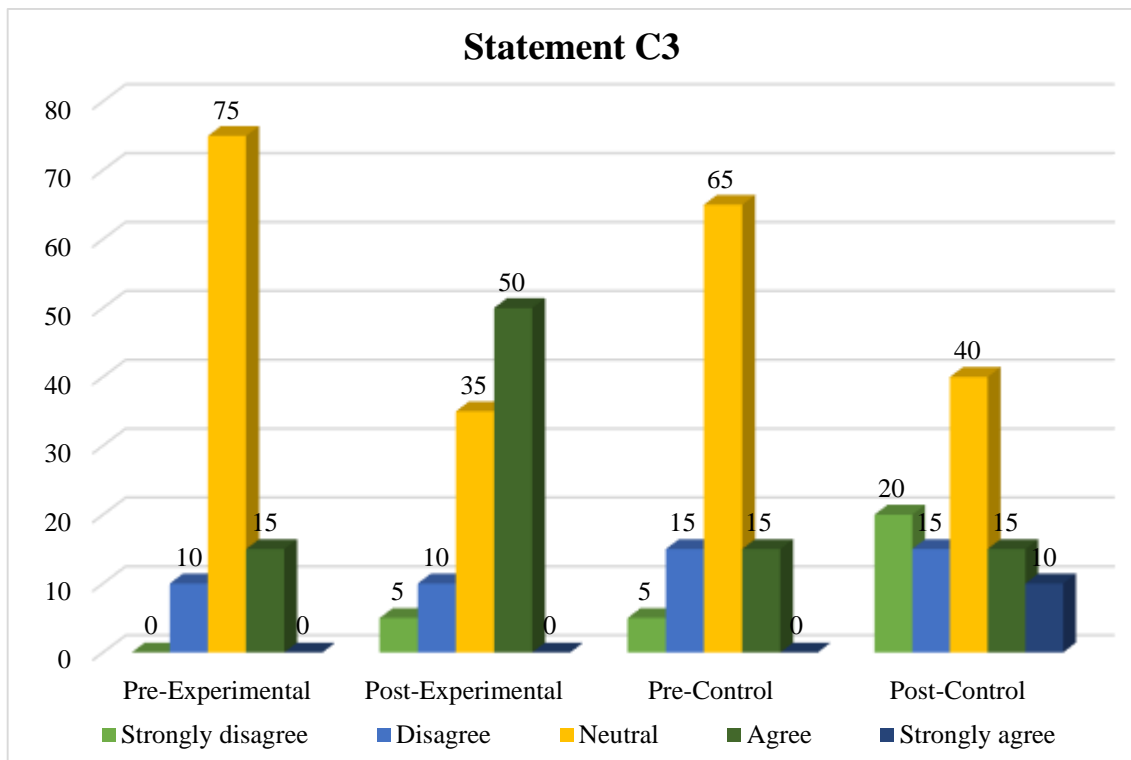


Figure 4.1.33. Statement C3: Learning English language through the Algerian culture

<i>Statement C3</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.05	4.25	39.34
<i>Control</i>	2.9	2.8	-3.45
<i>Variation %</i>	5.17	51.79	-1240.98

Table 4.1.38. Percent Variation and Progress of Statement C3

Statement C3 (Figure 4.1.33) presents a suggestion for the students, whether they were interested to learn a foreign language through exploring their own culture or a new culture (the British culture). It was difficult for the students to express their acceptance or refusal of the idea since most of them and both groups declared their neutrality (Group 1: 75%, group 2:

65%) to the suggestion before they got to know some cultural elements during the academic year. Half of the experimental group agreed to learn a new language and use the culture triangle to get to know their Algerian culture in the post-questionnaire. The reason behind this agreement is the fact that they explored many British cultural facets and layers instead of delving into the history and civilization of the country as happened with the control group who expressed their agreement only with 25%, their neutrality with 40% and higher refusal (35%).

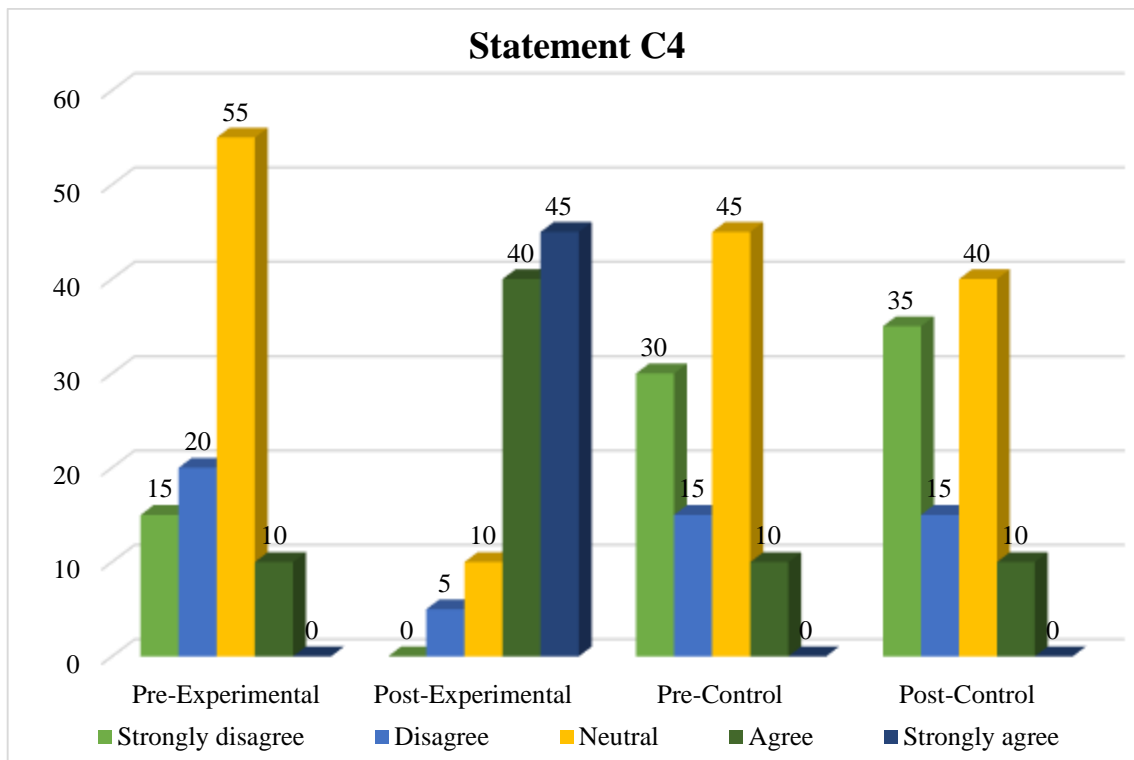


Figure 4.1.34. Statement C4: Speak better English than me

<i>Statement C4</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.6	4.25	63.46
<i>Control</i>	2.35	2.25	-4.26
<i>Variation %</i>	10.64	88.89	-1591.35

Table 4.1.39. Percent Variation and Progress of Statement C4

Figure 4.1.34 outlines the results of investigating the attitude of students when they get involved in a setting where others speak better than they do. Before the treatments, approximately half of the control group and just over half of the experimental group were neither comfortable nor uncomfortable. They were only first-year students and not all had the chance to study or have a conversation with someone who speaks better English. Ten percent (from both groups 10%) of those who did feel comfortable, while 35% from group 1 and 45% from group 2 did not feel comfortable and were in an anxiety-provoking situation. After the experiment, almost all of the students felt comfortable (85%), and very few felt neutral (10%) or uncomfortable (5%). The results pertained from the control group did not show any improvement. Half of them did not feel comfortable in the given environment, 40% still reacted neutral, and the same 10% were anxiety-free speaking English in front of those with a higher level of proficiency.

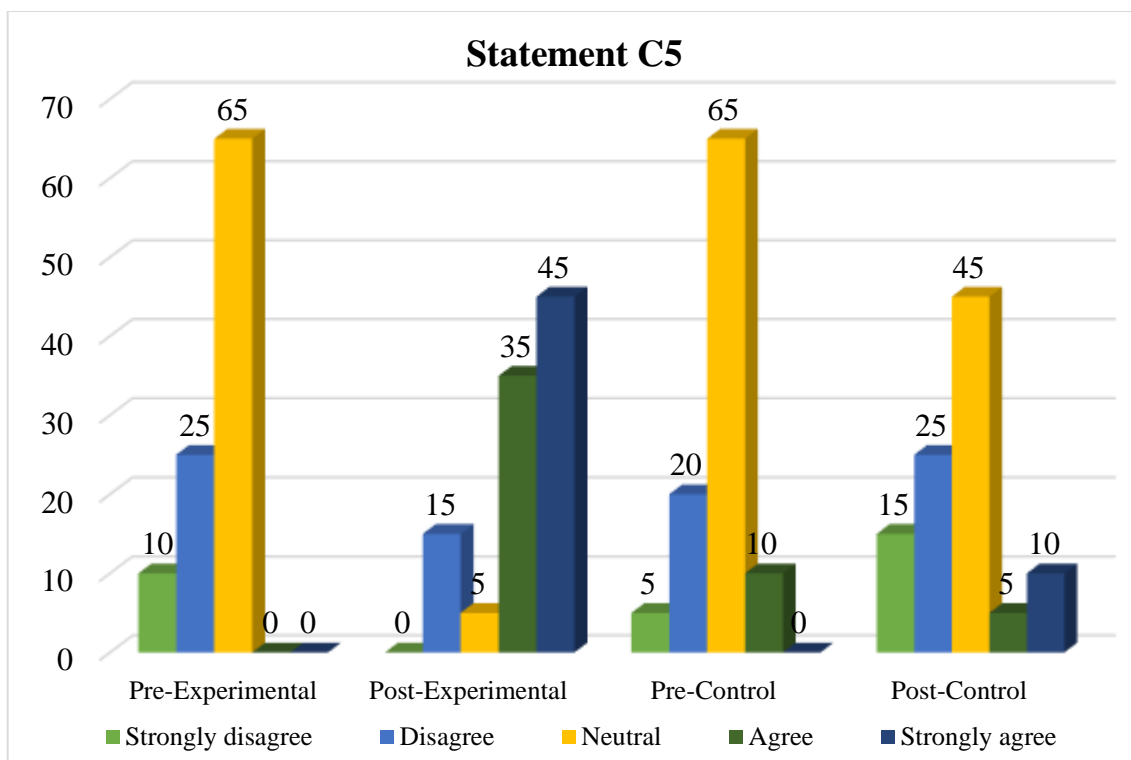


Figure 4.1.35. Statement C5: Learning about people with different values and beliefs

<i>Statement C5</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.55	4.1	60.78
<i>Control</i>	2.8	2.7	-3.57
<i>Variation %</i>	-8.93	51.85	-1801.96

Table 4.1.40. Percent Variation and Progress of Statement C5

Stepping out from a cultural space into another through language learning might create certain feelings and attitudes. In response to this idea, Figure 4.1.35 outlines students’ reactions when learning English as a foreign language that delivers values and beliefs different from theirs. Before the experiment, neutrality marked high percentages (65% from both groups), none of the experimental group and very few from the control one showed a willingness to be acquainted with new beliefs, while 35% from group 1 and 25% from group 1 were afraid their own beliefs and attitudes would be affected or changed. After the treatments, approximately

half the control group (45%) neither agreed nor disagreed, 40% disagreed, and only 15 agreed. On the other hand, the experimental group developed a positive attitude where 80% were willing to delve into a deep part of British beliefs and attitudes. Only 5% percent were neutral, and another 15% disagreed.

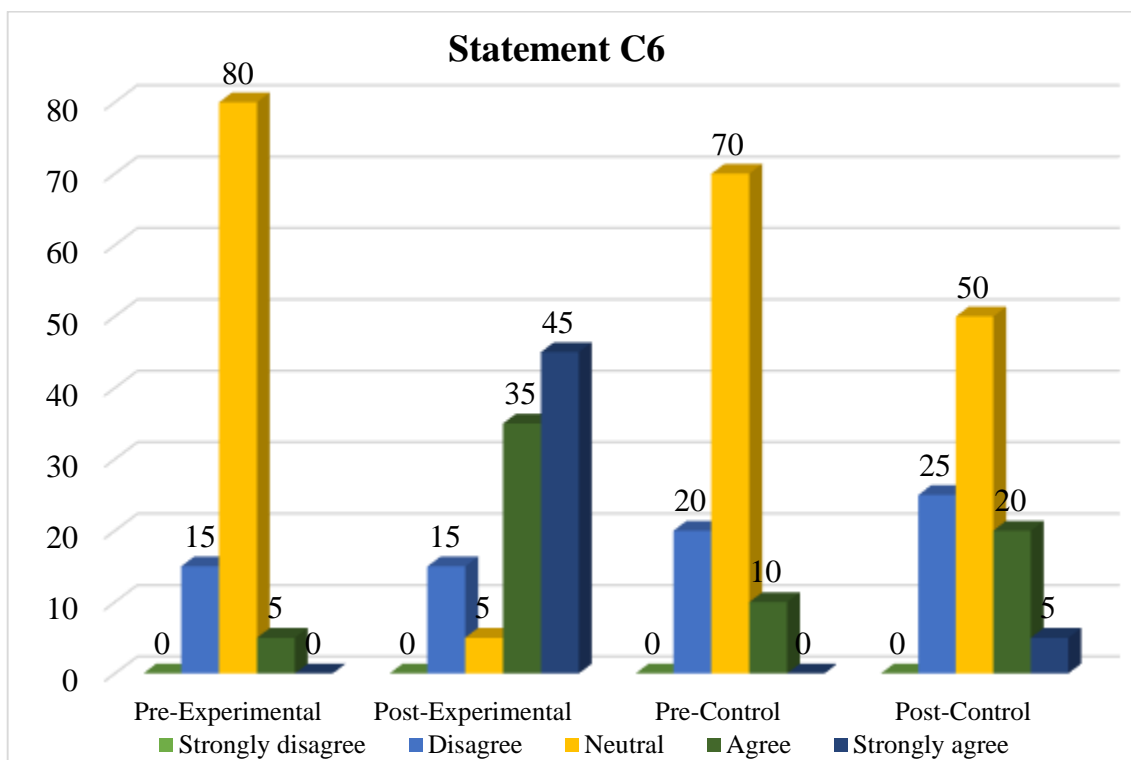


Figure 4.1.36. Statement C6: talking with and about from the same cultural group

<i>Statement C6</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.9	4.1	41.38
<i>Control</i>	2.9	3.05	5.17
<i>Variation %</i>	0	34.43	700

Table 4.1.41. Percent Variation and Progress of Statement C6

Statement C6 (Figure 4.1.36) is meant to see the difference between students’ reactions towards discussing cultural issues related to their mother language and students’ reactions towards discussing cultural issues that differ from theirs (the results are shown in Figure

4.1.35). Students' neutrality marked 80% for group 1 and 70% for group 2, agreement 5% for group 1 and 10% for group 2, and disagreement 15% for group 1 and 20% for group 2. After the treatments, the experimental group reached a high percentage of agreement (80%) that illustrates their willingness to know, discuss and understand themselves and their cultural background; however, 20% still choose to study the English language without mingling their own cultural space with another one. As noticed from the results, half of the control group were indecisive concerning this issue and reacted neutrally, one-fourth (25%) were willing to learn about themselves, and the other one-fourth were not willing to do so.

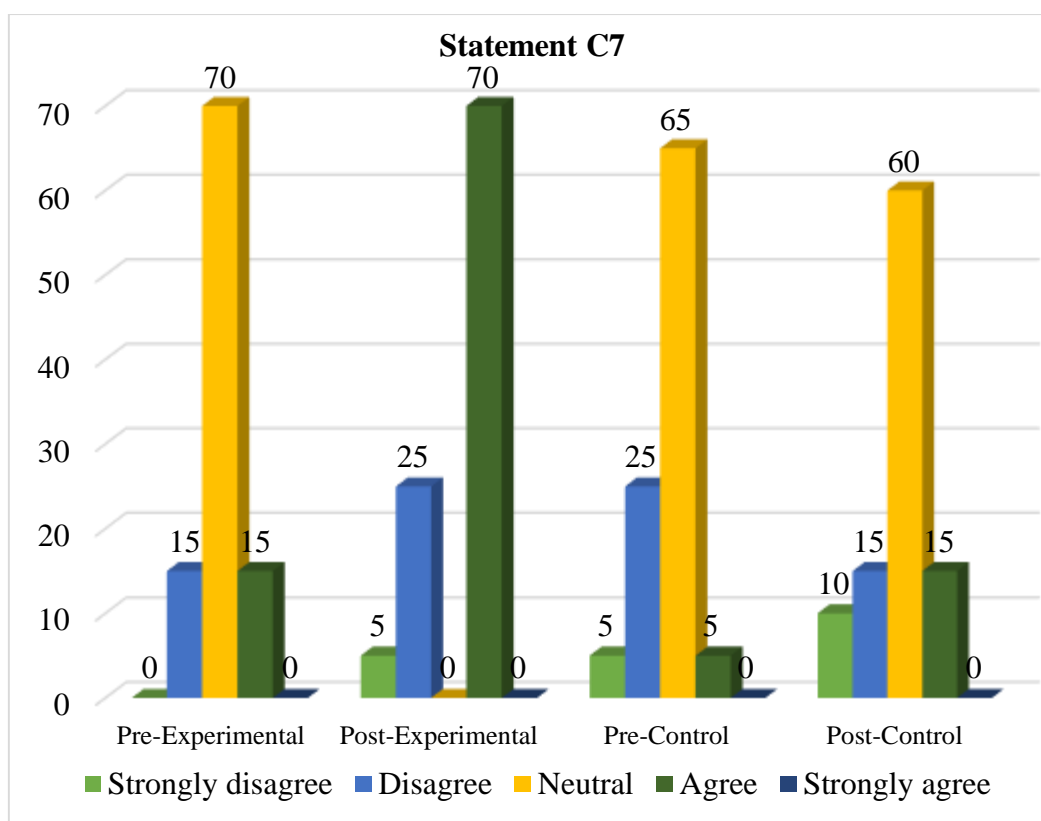


Figure 4.1.37. Statement C7: Studying civilization and other cultural elements of Target language

<i>Statement C7</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3	4.55	51.67

<i>Control</i>	2.7	2.95	9.26
<i>Variation %</i>	11.11	54.24	458

Table 4.1.42. Percent Variation and Progress of Statement C7

Learning another culture depends on what will be displayed about this culture in the EFL classroom. For that, students were asked about their point of view if they were interested in breaking ice on the deep side of the target culture. Between 65-70% of both groups were neutral, the minority disagreed (group 1: 15%, group 2: 30%), and very few agreed (group 1: 15%, group 2: 5%). In the post-questionnaire, it seems that the experimental group was open to the idea of knowing the unknown, and this fact resulted in the agreement of the majority (70%) and disagreement of one-third (30%). As for the other group, their neutrality decreased 5% (60%), whereas 15% agreed and one-fourth (25%) disagreed.

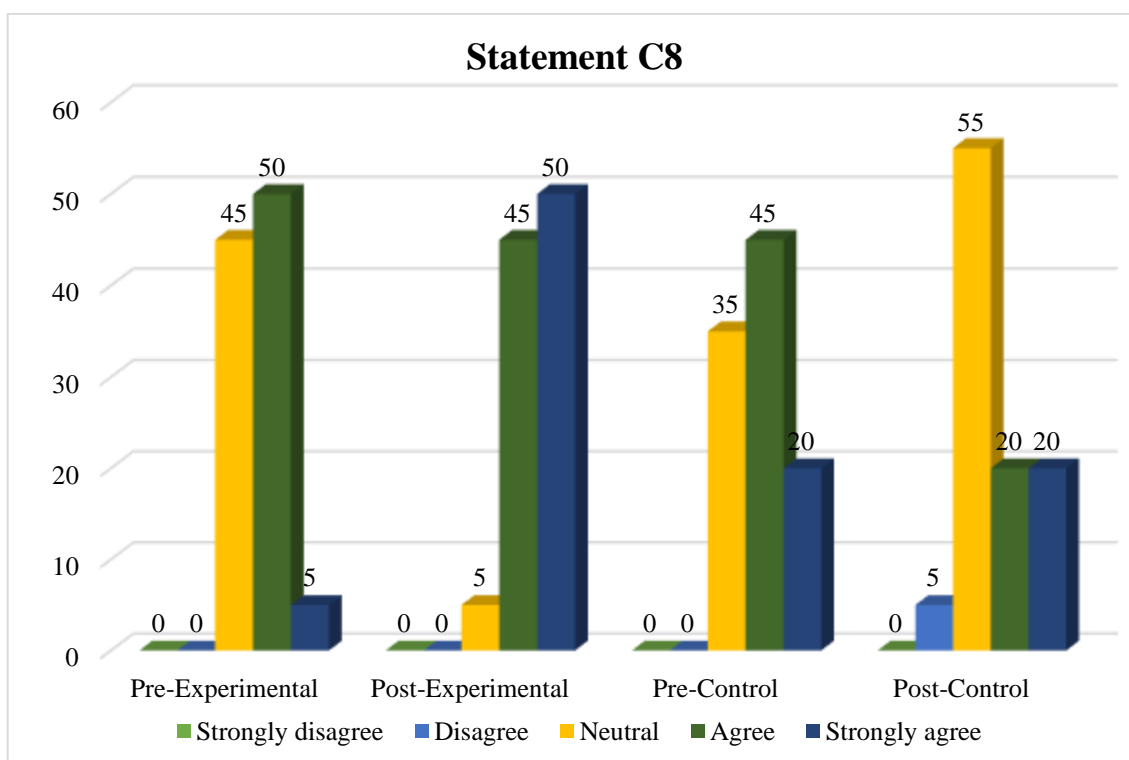


Figure 4.1.38. Statement C8: Teacher respects students' views on the target culture

<i>Statement C8</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	3.6	4.45	23.61
<i>Control</i>	3.85	3.55	-7.79
<i>Variation %</i>	-6.49	25.35	-403.01

Table 4.1.43. Percent Variation and Progress of Statement C8

Another point that has been addressed in this part is the standpoint of the teachers and their role in respecting students' points of view on the cultural content they discuss in the classroom. From the figure below and in the pre-questionnaire phase, students either agreed (group1: 55%, group 2: 65%) or reacted neutrally (group1: 45%, group2: 35%), but none of them refused to have his or her point of view that teachers should respect. In the post-questionnaire phase, almost the entire experimental group (95%) felt delighted to draw their cultural image on a different stance. On the other hand, the level of agreement in the control group decreased (40%), the neutrality increased (55%), and a low percentage of disagreement appeared (5%).

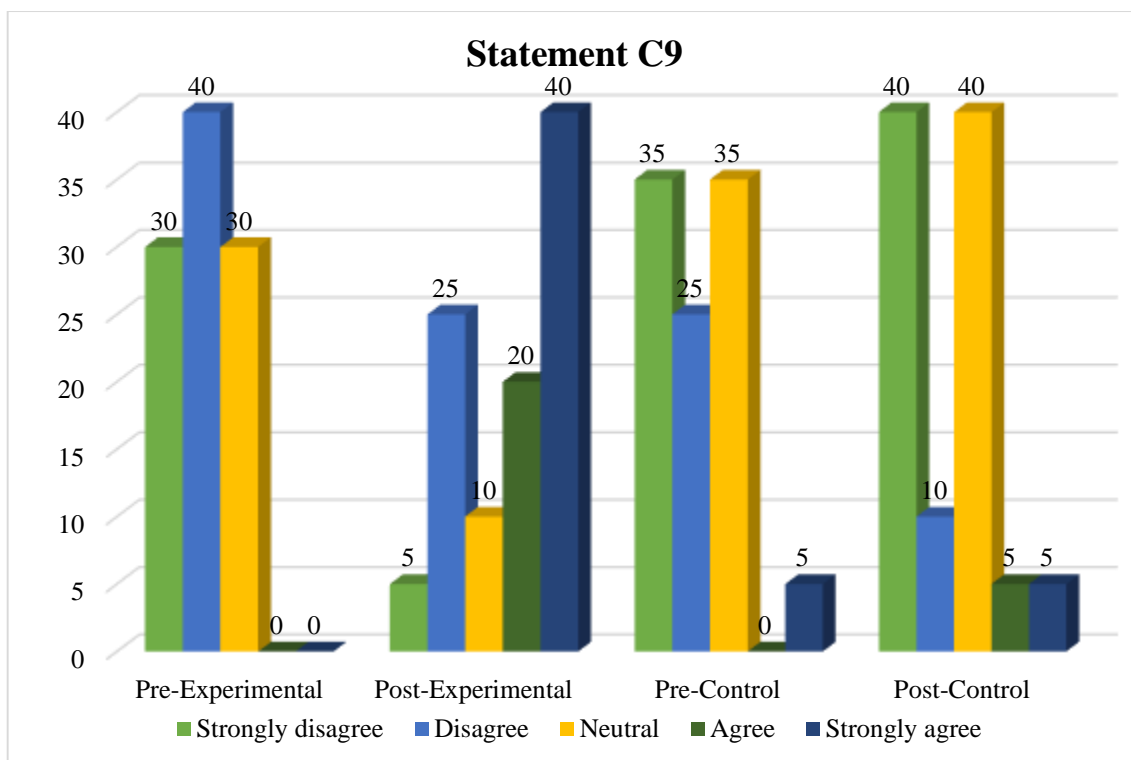


Figure 4.1.39. Statement C9: No frustration with new cultural knowledge

<i>Statement C9</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2	3.65	82.5
<i>Control</i>	2.15	2.25	4.65
<i>Variation %</i>	-6.98	62.22	1673.75

Table 4.1.44. Percent Variation and Progress of Statement C9

Discussing new cultural information may cause students to be frustrated especially when it is not related to their mother culture and language. To determine whether students develop such behaviour of frustration or not, this figure depicts what happened before and after the treatments. At first, the majority of group 1 (70%) and group 2 (60%) felt frustrated when they confronted new cultural knowledge, one-third from both groups were neutral (group 1: 30%, group 2: 35%). Only 5% from the control group did not face hindrances in understanding a piece of new cultural information. In phase 2, 60% from the experimental group and only

10% from the control group were able to overcome these hindrances. Still, one-third from group 1 and half of group 2 were stressed.

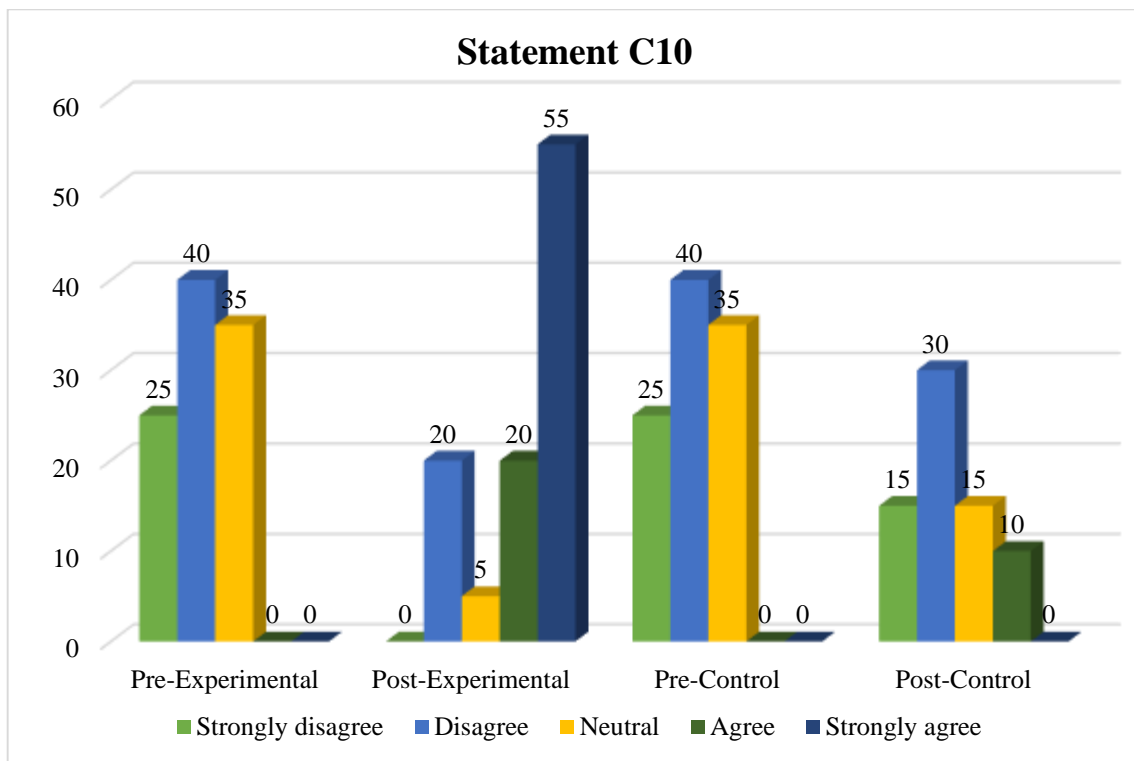


Figure 4.1.40. Statement C10: Flaws in communication are not teacher’s responsibility

<i>Statement C10</i>	<i>Pre-test</i>	<i>Post-test</i>	<i>Progress %</i>
<i>Experimental</i>	2.1	4.1	95.24
<i>Control</i>	2.1	2.5	19.05
<i>Variation %</i>	0	64	400

Table 4.1.45. Percent Variation and Progress of Statement C10

As a solution to the frustration caused by processing a piece of new cultural information and loading a different cultural background, it was essential to know, according to the students, whether it is the teacher’s responsibility to find a solution or there should be teacher-student collaboration to clear the misunderstanding and solve communication problems. Two-thirds from both groups confirmed that solving communication problems are teachers’ responsibility

and one-third were neutral. After the treatments, the experimental group showed a sense of responsibility (75%), whereas the control group insisted on the significant role that teachers must play in solving communication problems (45%).

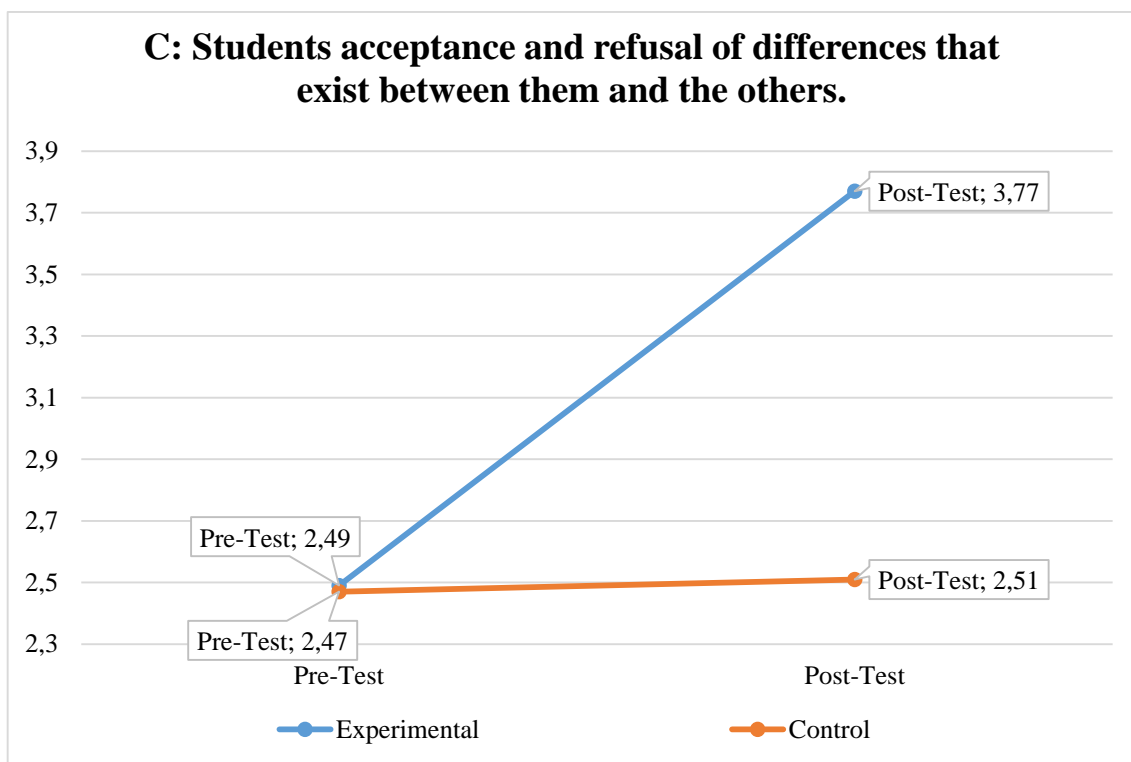


Figure 4.1.41. Means for both groups before and after treatments (Part C)

<i>C</i>		
<i>Percent Variation</i>	Pre Test	Post Test
<i>Experimental-Control</i>	0.81%	50.20%

Table 4.1.46. Percent variation between both groups from part C of the questionnaire

To summarise the findings of this part, Figure 4.1.41 and Table 4.1.46 show the difference in means for both groups before and after the experiment. The means for both groups in the first phase were close to each other with a difference of 0.02. The change in results was highly remarked with the experimental group where the means reached 3.77; moreover, a slight difference occurred with the control group 2.51. The percent variation was unexpectedly high,

marking a 50.20% difference between the two groups where the experimental group greatly progressed compared to the other group.

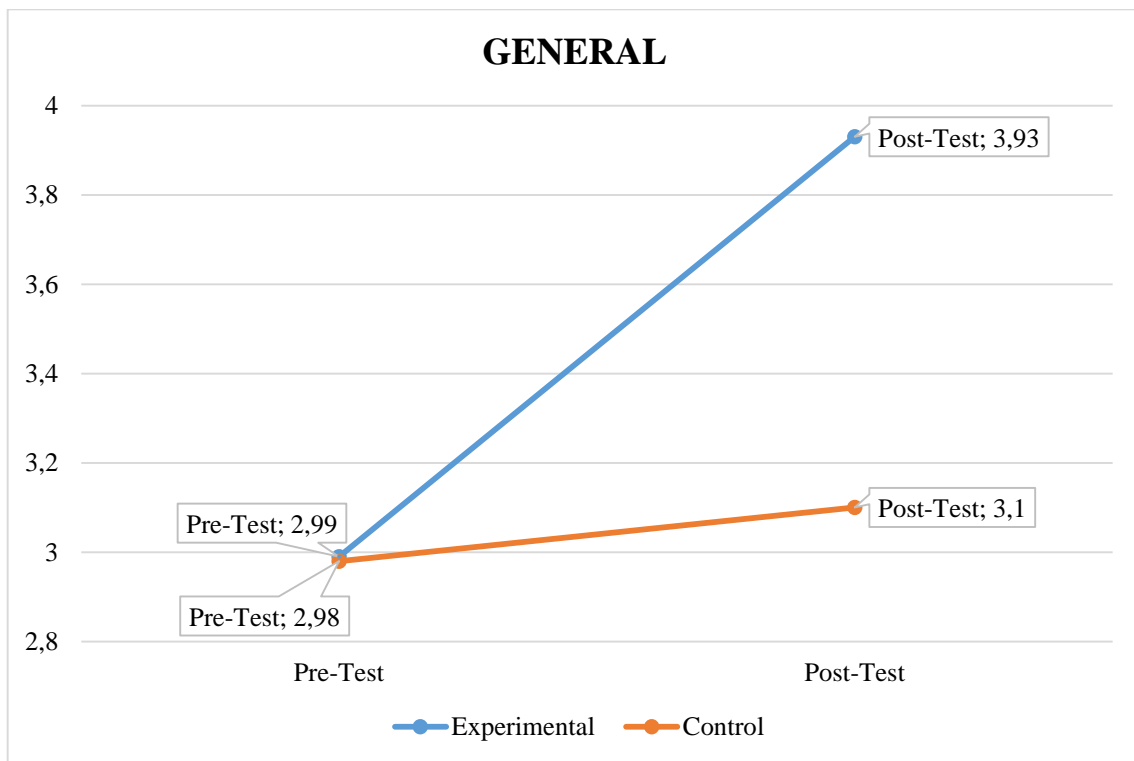


Figure 4.1.42. General means for both groups before and after treatments

<i>General</i>		
<i>Percent Variation</i>	<i>Pre-Test</i>	<i>Post-Test</i>
<i>Experimental-Control</i>	0.34%	26.77%

Table 4.1.47. General percent variation between both groups

Finally, the general results of the three parts of the questionnaire are displayed in the figure and table above. Intriguingly, the data hint that students’ attitudes progressed to be positive. However, it is clear that the experimental group showed significant progress as compared to the control group. From the table, percentages refer that, in positive, group E is better than group C on a specific rate. It can be observed that both groups are similar at the beginning (0.34%), but differences are noticeable after the post-questionnaire (26.77%).

4.2. The results of the pre and post-tests

The experimental study was carried out for one semester to answer the research question on the effect of the culture triangle on students' cultural awareness. The pre-test and post-test results are displayed in the following tables for both groups, the experimental and control groups.

EXPERIMENTAL PRE				CONTROL PRE			
ID	Products	Practices	Perspectives	ID	Products	Practices	Perspectives
1001	0	1	0	2001	2	1	1
1002	1	2	0	2002	2	0	1
1003	2	2	1	2003	1	1	0
1004	2	1	0	2004	0	0	0
1005	1	0	0	2005	1	2	0
1006	2	1	1	2006	1	0	1
1007	3	2	1	2007	1	0	1
1008	1	0	1	2008	0	0	0
1009	0	1	0	2009	2	2	1
1010	1	0	0	2010	1	1	0
1011	2	0	1	2011	1	2	0
1012	1	0	0	2012	2	0	1
1013	0	1	0	2013	0	1	0
1014	1	2	1	2014	2	2	1
1015	3	2	0	2015	1	0	0
1016	2	0	1	2016	1	0	0
1017	1	1	0	2017	3	1	1
1018	1	0	0	2018	1	0	0
1019	1	0	1	2019	1	1	0
1020	1	0	0	2020	3	2	1
SUM	26/80	16/80	8/80	SUM	26/80	16/80	9/80
Mean	1,3	0,8	0,4	Mean	1,3	0,8	0,45

SD	0,86	0,83	0,50	SD	0,86	0,83	0,51
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Table 4.2.1. Pre-test Scores

EXPERIMENTAL POST				CONTROL POST			
ID	Products	Practices	perspectives	ID	Products	Practices	perspectives
1001	3	3	3	2001	3	2	1
1002	4	3	3	2002	4	1	1
1003	2	2	1	2003	4	1	1
1004	3	2	3	2004	3	1	0
1005	2	2	1	2005	2	2	1
1006	3	3	3	2006	2	0	1
1007	4	3	2	2007	2	1	1
1008	3	4	3	2008	1	1	1
1009	4	3	2	2009	3	1	0
1010	3	2	4	2010	3	1	1
1011	4	2	3	2011	2	2	1
1012	3	4	3	2012	1	1	0
1013	3	2	2	2013	3	2	1
1014	1	4	2	2014	3	2	1
1015	4	3	1	2015	3	1	0
1016	4	4	3	2016	2	1	0
1017	1	3	4	2017	4	1	1
1018	3	2	1	2018	4	1	1
1019	3	2	4	2019	4	1	0

1020				2020			
	2	4	3		3	2	1
SUM	59/80	57/80	51/80	SUM	56/80	25/80	14/80
Mean	2,95	2,85	2,55	Mean	2,8	1,25	0,7
SD	0,94	0,81	0,99	SD	0,95	0,55	0,47

Table 4.2.2. Post-test Scores

The mean for both groups in the pre-test ranged between 0.4 and 1.3 for each sub-scale (Table 4.2.1). The mean for cultural products marked the highest mean of 1.3 for both groups; the mean for cultural practices was also the same for both groups, which is 0.8. A slight difference occurred in the mean for cultural perspectives with a 0.05 difference between both groups (the mean for the experimental group is 0.40 and the mean for the control group is 0.45).

To interpret these values, it is crucial to refer to the previously presented rubric in chapter 3 of this thesis (Table 3.1. p. 102), which is used to evaluate students' knowledge of cultural products, practices and perspectives. Accordingly, the students did not meet expectations because their means did not exceed one (1). As for the post-test, there was a difference in means, as shown in Table 4.2.2. The means ranged between 2.55 and 2.95 for the experimental group, which is considered high compared to their means in the pre-test. On the other hand, the means for the control group marked 2.8 in cultural products, while the means of cultural practices 1.25 and perspectives 0.7 were low.

With these results, the third section is devoted to discussing the findings from the questionnaires and tests.

4.2.1. Cultural products

Students were asked to answer four products before the experiment and another four different products after the end of the experiment.

	Mean Pre	Mean Post	Progress	%V
Group 1	1.30	2.95	1.65	126.92%
Group 2	1.30	2.80	1.50	115.38%

Table 4.2.3. Progress on products for experimental (group 1) and control (group 2) groups

The mean for cultural products was low before the experiment as compared to the control one. Both groups progressed according to the post-test results, but the progress that the experimental group reached was higher than the progress of the control group. The level of progress is indicated in the table above (Table 4.2.3).

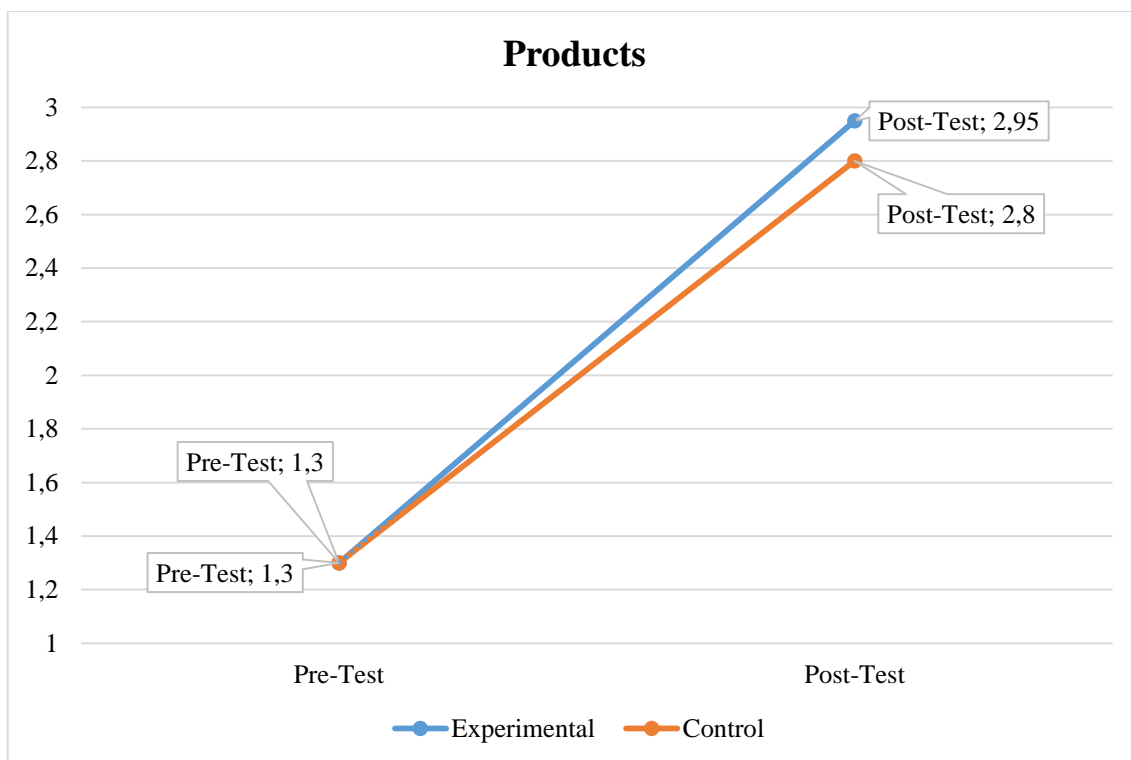


Figure 4.2.1. Difference in the means of cultural products in the post-test

<i>PRODUCTS</i>		
<i>Percent Variation</i>	Pre Test	Post Test
<i>Experimental-Control</i>	0%	5.35%

Table 4.2.4. Percent variation (Products)

This figure represents the means of both groups and how close they are in the post-test. According to the rubric, their scores can be interpreted as “Exceeds expectation” because it is approximately 3. The percent variation between the groups is very small (5%).

4.2.2. Cultural practices

A similar procedure was carried out with cultural practices: Four practices before the experiment and four different in the post-test.

0-4	Pre	Post	Progress	%V
Group 1	0.80	2.85	2.05	256.25%
Group 2	0.80	1.25	0.45	56.25%

Table 4.2.5. Progress on practices for experimental and control groups

The difference in means is great for both groups, but the progress of the experimental group 2.05 is more significant than the progress of the control one 0.45.

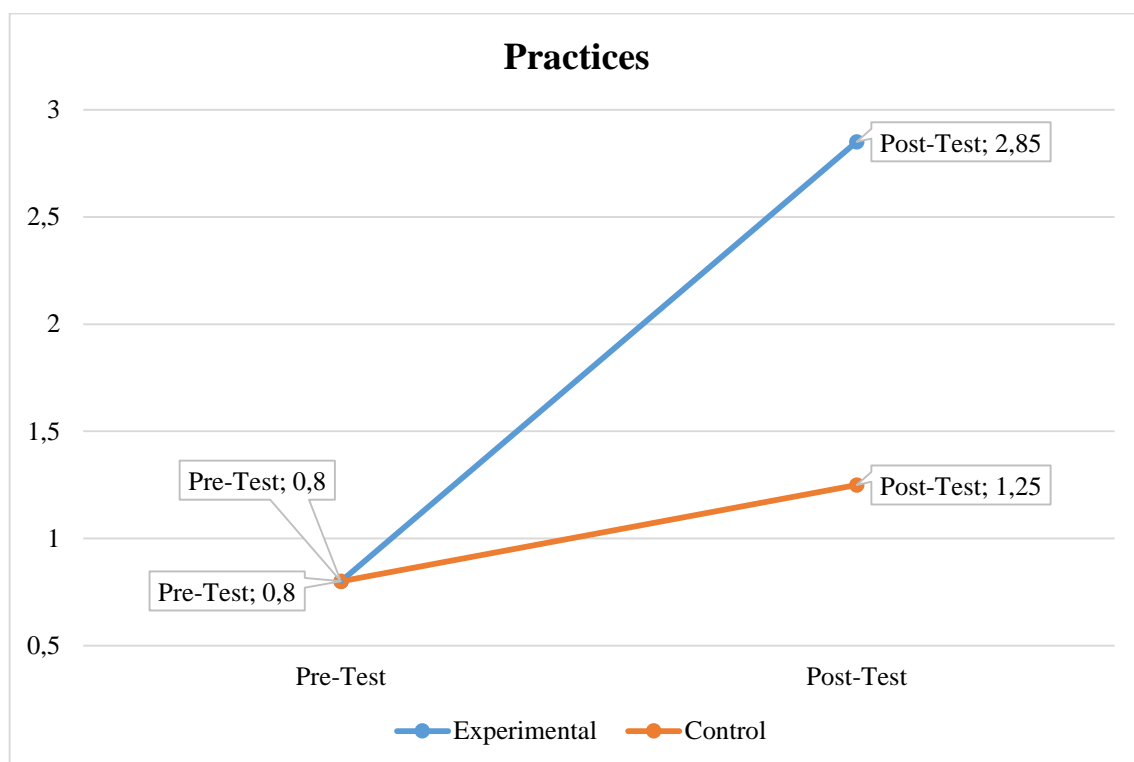


Figure 4.2.2. Difference in means of cultural practices in the post-test

Figure 4.2.2 also shows the difference in means for both groups. Moreover, the experimental group can be evaluated as “Exceeds expectations” ($2.85 \approx 3$), whereas the control group is estimated as “Does not meet expectations” ($1.25 \approx 1$).

PRACTICES		
Percent Variation	Pre Test	Post Test
Experimental-Control	0%	128%

Table 4.2.6. Percent variation (Practices) As indicated in the table below, the percent variation between the two groups is 0 before the experiment, while it turns to be very high after the experiment, that is 128%.

4.2.3. Cultural perspectives

The case with cultural perspectives is no exception. Both groups were asked to answer four perspectives before the treatments and another four after the different treatments used during the study.

0-4	Pre	Post	Progress	%V
Group 1	0.40	2.55	2.15	537.50%
Group 2	0.45	0.70	0.35	55.56%

Table 4.2.7. Progress on practices for experimental and control groups

The progress in the mean for the experimental group is depicted as moving from level 1 “Does not meet expectations” to level 2 “Meets expectations” because the mean in the post-test can be adjusted to the second level value. On the other hand, the control group did not level up as the experimental group did. For that reason, the control group “Does not meet expectations” even though it progressed with 0.35.

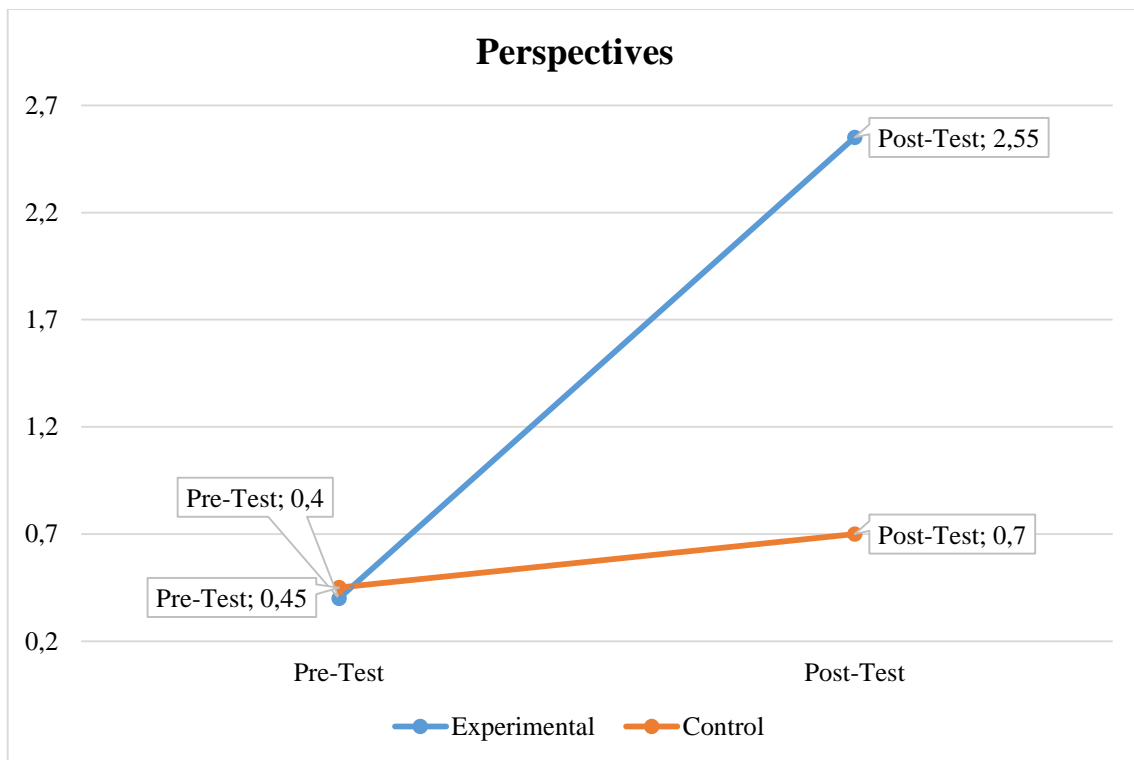


Figure 4.2.3. Difference in means of cultural perspectives in the post-test

Perspectives		
Percent Variation	Pre Test	Post Test
Experimental-Control	-11.11%	264.29%

Table 4.2.8. Percent variation (perspectives)

Figure 4.2.3 confirms the great difference between both groups with a percent variation of 264% that can be interpreted as a positive effect of the 3Ps model on the progress of the experimental group over the control group in relation to the cultural perspectives.

4.2.4. The cultural knowledge of the culture triangle

To depict the real progress in means, Table 4.2.9 and Figure 4.2.4 illustrate the progress of both groups on the three levels: products, practices, and perspectives.

0-12	Pre	Post	Progress	%V
Group 1	2.50	8.35	5.85	234.00%
Group 2	2.55	4.75	2.20	86.27%

Table 4.2.9. General Progress

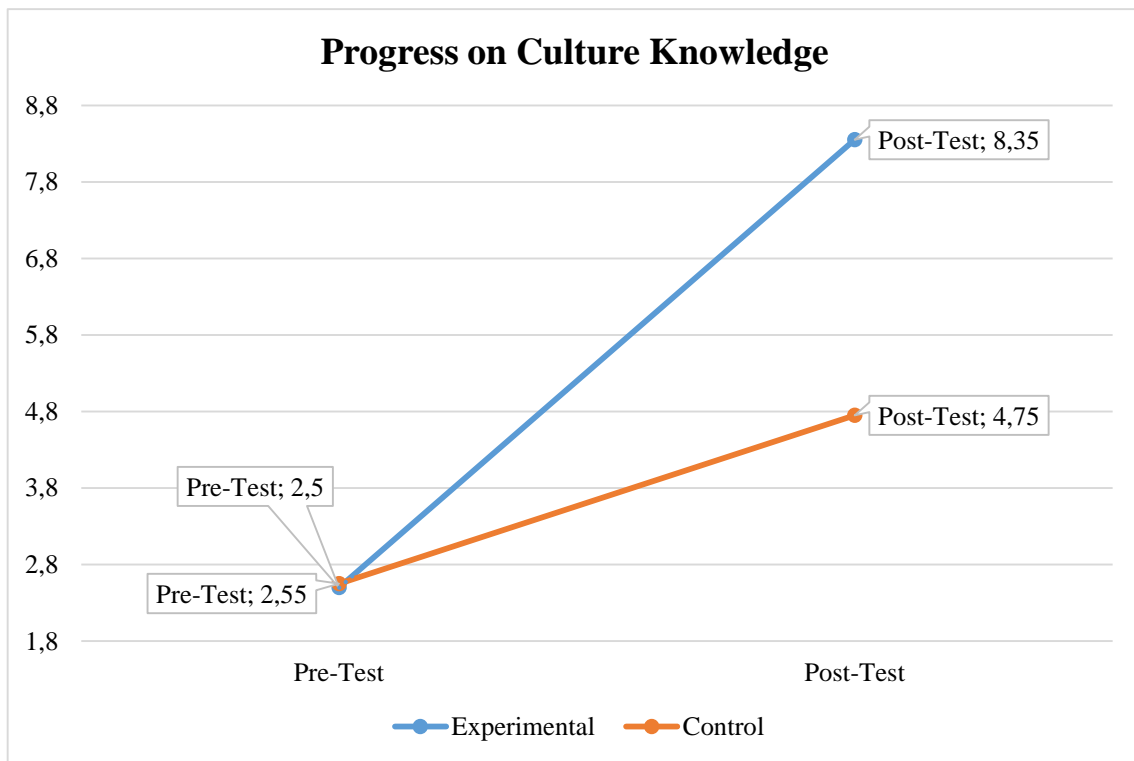


Figure 4.2.4. Difference in means of culture triangle in the post-test

Descriptive Statistics of groups

Group	N	Mean	St.Deviation	Std Error Mean
Posttest Experimental Group	20	8,35	1,631	,365
Control Group	20	4,75	1,293	,289

Table 4.2.10. Comparing means of both groups

Using SPSS, the table below represents the descriptive statistics of the groups, through which means were compared, the standards deviation and standard error mean were calculated.

As can be noticed from the table, the standard deviation of the experimental group (1.631) is greater than the standard deviation of the control group (1.293).

Independent Sample T-Test

	Levene's Test for Equality of Variance		T-Test for Equality of Means						
	F	Sig.	t	Df	Sig. (2-Tailed)	Mean Difference	Std Error difference	Confidence interval of the difference 95 %	
								Lower	Upper
Posttest Equal variance assumed	,486	,490	7,736	38	,000	3,600	,465	2,658	4,542
Posttest Not Equal variance assumed			7,736	36,115	,000	3,600	,465	2,656	4,544

Table 4.2.11. Independent t-test for the post-test

The table above illustrates the results of the independent t-test. The sig in Levene's Test for Equality of Variance is .490, which is greater than .05. It means that the variability for both groups is about the same, or the scores in one condition do not vary from the ones in the second condition. Since the sig. Value is more than .05, the researcher has to read from the first row of the T-Test for Equality of Means that is already coloured with yellow.

The result reveals whether the means for the two groups are statistically different or relatively the same. For this purpose, the researcher used the value of sig 2-tailed. As shown above, in the table and the yellow row, sig 2-tailed is .000, representing a value less than .05. Because of this, the researcher can conclude that the difference between condition means is not likely due to change but due to the manipulation in the independent variable. In other words, there is a statistically significant difference between the mean score on the cultural knowledge

test for the experimental group and the control group. Since the descriptive statistics in Table 4.2.10 reveal that the mean for the control group is much less than the mean for the experimental group, the participants from the experimental group, where the 3Ps model was applied, were able to reach significantly higher score than the control group where a traditional model was applied.

4.3. Discussion

In light of the findings obtained from this study, this section puts an emphasis on examining to what extent the objectives introduced in chapter one from this thesis were accomplished. Among these objectives, this research addressed the problem that most learners face when learning a foreign language and its culture: the lack of awareness that learners need to understand other cultures, accept differences, and welcome diversity. As it has been noticed from previous studies, cultural awareness “continues to serve as a foundational component in the continuum of cultural competency and proficiency” (Green, 2015, p. 9). This idea would bring us back to Kramsch, where she states, “Cultural awareness becomes an educational objective in itself” (1993, p. 8). She insists that enhancing cultural awareness and infusing cultural components into language teaching can be a supportive factor in English language learning. Another objective of this work is to stress the importance of integrating cultural knowledge to help students accept the cultural other. Furthermore, this study is a challenging task for teachers and professionals to teach cultural aspects without stereotyping. In brief, this work targets what Palfreyman (2007) suggests as basics for Intercultural teaching: “acceptance of some ‘inevitable ignorance’ about the cultural other; and knowledge developed through mutually respectful exploration of shared issues” (p. 14).

Coupled with the above objectives, the findings are then argued with reference to the second chapter, which presents the reviewed literature. To gain a clear picture of the importance

that cultural awareness along with positive attitudes offer, it was necessary to involve the data that have been collected and analysed from the research tools, the tests, and the questionnaires.

Cultural awareness envelops both knowledge and positive attitudes. The knowledge part of cultural awareness contains information about one's home culture and target culture. It likewise incorporates information about the similarities and differences between these two different cultures. While knowledge is a significant part, it is not sufficient for cultural awareness. Developing positive cognitive, affective and conative attitudes towards their peers and the others who have different cultural backgrounds, are additionally vital for developing acceptance, tolerance and sensitivity.

In the EFL classroom, more specifically, the module of CCL, culture is inescapable and students are exposed to a variety of cultural aspects. In this study, the 3Ps model, which has been the basis in our experiment to enhance students' cultural awareness, represents a kaleidoscope of cultural aspects, whether shown or hidden. The 3Ps, as it has been presented in the literature review chapter, consists of three components cultural products, practices, and perspectives. The 3Ps model is integrated into one of the 5C's goals of language teaching (*communications, cultures, connections, comparaisons, and communities*), which is *cultures*. This model served in exposing the participants to the surface and deep sides of culture in order to raise their awareness of the cultural differences that exist among, between them and the other.

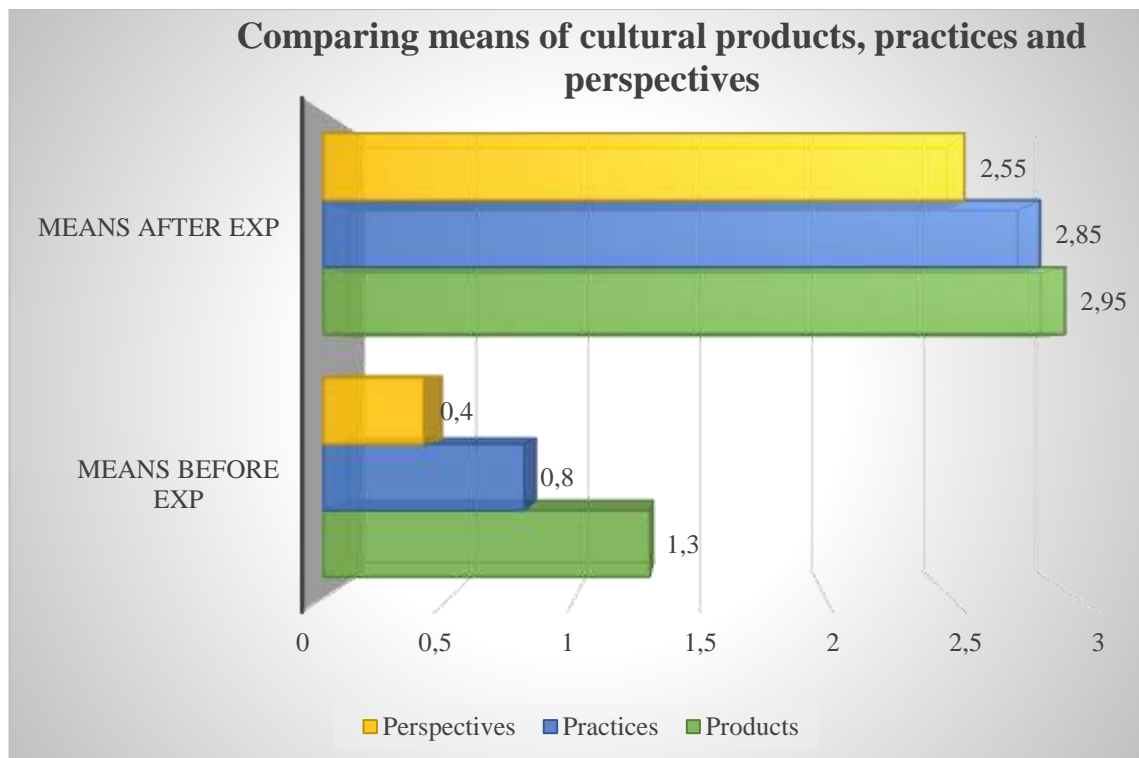


Figure 4.3.1. The overall scores of the 3Ps before and after the experiment

This figure presents the mean scores of each component of the 3Ps model before and after the experiment. The low mean scores of the three items have increased after using the 3Ps model. To illustrate, the mean score of the cultural products before the experiment is ($M = 1.3$), the mean score of the cultural practices is lower than that ($M = 0.8$), and the mean score of the cultural perspectives is lower than both previous items ($M = 0.4$). These low mean scores represent students' lack of cultural knowledge that is highly needed to know the cultural similarities and differences in order to raise their awareness, acceptance and tolerance.

4.3.1. Cultural Products

To begin with, cultural products, as presented by Cutshall (2012, p. 33), consist of “items required or justified by the underlying beliefs and values of that culture”, examples include “books, food, songs, household items” (Bateman and Mattos, 2006, p.51). Since literature is part of the cultural products but not the only element, the findings from the study

of Aşni and Çelik (2015) can be taken into consideration. Their study represented the effectiveness of literature in raising students' cultural awareness in a Turkish context. Their standing point is the fact that "enhancing tolerance and cultural awareness through literature is crucial for one to claim that s/he is able to interact with people from a target culture by overcoming the barriers of cultural diversity phenomenon" (Aşni and Çelik, 2015, p. 14). Their study was based on analysing four literary texts and each text focused on dealing with one cultural issue. The four themes were the 'male-female relationship', 'the family life as a cultural element', 'the effects of customs and beliefs of elder generations on future generations', 'religion and religious differences' comparing their Turkish culture with the American culture to recognize the cultural differences that exist between the two cultures and develop a mutual understanding through the appropriate use of literature. Despite their results that proved the effectiveness of literature in the English language teaching curriculum, Aşni and Çelik (2015) recommended targeting more texts that would present more than a few cultural issues. Certainly, our study is the case where discussing various cultural issues was among the goals of using the 3Ps model.

Khosravi, Moharami and Karimkhanlouei (2014) also tried to investigate the effect of books with films as a helping tool for understanding culture better in order to improve cultural education. According to their study, literature is considered "a cultural element, encompasses a nation's values, ideas, and morals. Literary works are remarkably rich in cultural elements. But studying a literary text in order to grasp its cultural aspects requires considerable time" (p. 1210). The positive effect of films and movies led the researcher to outline the following point:

Clearly, without cultural awareness and knowledge of the culture of the target language, it is hardly possible to communicate accurately and effectively in a foreign context. Incorporating literature and films to the curriculum is an effective tool which provides the students with some

cultural insight to the language they are learning. (Khosravi, Moharami and Karimkhanlouei, 2014, p. 1216)

Another project by Bird (2014) used the 3Ps model to plan a four-week lesson presenting a food unit implemented in high school and outlined the learning objectives and their assessments. She considered the Mexican traditions of crucial importance and recommended future research that would compare types of food. Her idea might be of use to understand some cultural practices. Still, she apparently overlooked the cultural perspectives, as food is one cultural product and can help widen students' openness towards a diversified list of foods.

From our findings (Figure 4.3.1), the mean score before the experiment is low ($M = 1.3$); however, the participants after the experiment show high progress in students' knowledge of the cultural products ($M = 2.95$), and it is the highest mean score. Referring to the cultural awareness rubric, these two means can be interpreted as moving from a remark of ($1.3 \approx 1$ point means 'does not meet expectations') which expresses a very low level of awareness to a remark of ($2.95 \approx 3$ points that mean 'exceeds expectations'), which indicates a medium-to high level of awareness after using the 3Ps during the experiment. The remark 'does not meet expectations' means that participants could identify and name only a few cultural products from the four cultural products presented in the pre-test (Appendix 1). Before the experiment, the participants were asked to identify the national anthem of the UK 'God Save the Queen', the fact that Martin Luther King was known as a civil rights leader. The third cultural product figured out that the currency of one quid is the same as one-pound sterling and that the quid is mostly used as slang in the UK. The fourth product was related to recognizing the official residence of the queen that is Buckingham Palace. After the experiment, the students became able to identify and name most of the cultural products. Undeniably, the students recorded a higher level in the post-test, where they were asked to identify four cultural products that were

different from the pre-test. First, they were asked about the celebration that is held every year on the 5th of November, which is Guy Fawkes Night. Second is the geographical information on the name of the island that lies between England and Ireland, which is the Isle of Man. The third cultural product is related to the elections; the students were asked to name the political party with the most members of parliament (MPs), which represents the government. The last cultural product is concerned with the traditional dish Bubble and Squeak and its two main ingredients: potato and cabbage. Here, the students were able to identify, recognize and correctly answer more than one or two products. Undoubtedly, our students' developed a higher level of cultural products' knowledge revealing their eagerness to acquire more cultural information that they would use in the future and affect their communicative skills.

4.3.2. Cultural Practices

It is important that “learners need to be aware of the culturally appropriate ways to address people, disagree with someone, express gratitude or make requests (Peterson and Coltrane, 2003, as cited in Farnia & Suleiman, 2009, p. 242)”. However, “cultural information should be presented in a non-judgmental fashion, in a way that does not place value or judgment on distinctions between the students' native culture and the culture explored in the classroom”. Cultural products are usually accompanied with cultural practices that Bateman and Mattos (2006) present as “patterns of behavior such as gestures, greetings and leave-takings, holiday celebrations, and entertainment)” (p. 51).

Among the dimensions of culture that De Leo (2010, p. 5) described in his book, the ‘physical dimension’ that represents ‘cultural practices and what people do’. Along with other dimensions (intellectual, emotional, spiritual or religious, aesthetic, linguistic, social, political, historical, power relations, moral or ethical dimensions), De Leo (2010, p.5) pointed out how crucial is “to integrate Intercultural Understanding within curricula” where “a broad definition

of culture is adopted which includes the whole experience of life in all its dimensions". Bird (2014), again in her project, pinpoints that: "without talking about the practices and perspectives of other cultures, the students might learn to speak the language, yet they will not know how to behave appropriately among the people of the target culture" (p. 4). One can interpret the importance of the three elements as inseparable and crucial for developing cultural awareness and positive attitudes when learning a foreign language.

From the above figure, the mean score of practices is lower than the mean score of cultural products. Before the experiment, students had a very low mean score ($M = 0.8$), which was developed using the 3Ps model to reach ($M = 2.85$). This new mean score has been promoted by exposing learners to cultural practices. Before the experiment, the participants were asked to find the correct behaviour or reaction towards four different situations. The first one is about the way one should react when receiving a compliment. The second and third situations represent the way one should respond when attending a party. As for the fourth practice, it is concerned with what should be done and said when visiting a friend's house. According to the rubric, the students' low mean score ($M = 0.8 \approx 1$) can be interpreted as the mark 'does not meet expectations' since they scored less than one point. After the experiment, in the post-test, the students' were delivered another four different practices. The first one questions the shopping habits such as the closure of most department stores on Sundays. The second practice requires choosing the timing for attending four events (a school examination, a date, a job interview, and a meeting with a friend) and whether you should be there early, on time and if it is all right to be late. The third one delivers a situation where students should know how to react when calling their teachers by their names. The fourth practice deals with having a digestive problem and figuring out how to answer your friend without being embarrassed about the issue. In this case, the participants' mean score increased ($M = 2.85$), which is very high compared to the mean score in the pre-test. This mean score is also

interpreted relying on the cultural awareness rubric. The students developed the ability to participate in real or role-played situations using correct table manners, gestures, and verbal expressions. They became able to initiate a discussion on different topics where their behaviours are accepted in the target culture household.

4.3.3. Cultural Perspectives

Cultural perspectives are crucial in the 3Ps model and inseparable from the other two elements. Bateman and Mattos (2006, p.51) noted, “Merely studying the practices and products of another culture without addressing the underlying perspectives yields only superficial cultural understanding, and may lead students to form erroneous judgments about the culture”. According to Cutshall (2012), cultural perspectives represent the “culture’s view of the world, including meanings, attitudes, values, and ideas”. Page and Benander (2016, p. 3) assumed that “students must learn to use the language to investigate, explain, and reflect on the relationship between the practices and perspectives of the cultures studied, as well as between the products and perspectives of the cultures studied”. Moreover, they believed that “using the language means that students are able to explain and reflect on the relationship between products and practices using cultural perspectives on what these products and practices mean in a given context” (Page and Benander, 2016, p. 3).

Unexpectedly, the mean score of the perspectives before the experiment was very low ($M = 0.4$), and it refers to the fact that the participants did not have the ability to make inferences about perspectives from products and practices. From the rubric of cultural awareness, the mean score can be interpreted as the remark ‘does not meet expectations’ since it is lower than 1 ($M = 0.4$). Thus, the students are unable, even with help, to make inferences about cultural perspectives. The students in the pre-test were asked to answer four different perspectives. They were asked about the reason why thistle (a flowering plant with sharp

prickles) is considered the national theme of Scotland. Van Wie (1999, p. 63) described the fact that “the three kingdoms which together form the United Kingdom—England, Scotland, and Ireland—each have a national floral emblem. England’s emblem is a rose; Scotland, a thistle; Ireland, a shamrock”. The second perspective aims at figuring out the reason why British people wear poppies on Remembrance Day. Creasey (2014, p.14) explained that “during the First World War, soldiers in the northern Europe noticed that, every spring, red poppies grew in the battlefields and around the graves where their fallen comrades were buried” The poppies were a source of inspiration to the Canadian physician Lieutenant Colonel John McCrae when he wrote the poem “In Flanders Fields.... The poppies blow”, and this poem brought “the idea to use cloth poppies as symbolic reminders of those who had not returned home”. Creasey (2014), again, indicated that “we were red poppy to show honour and respect for the dead” and “the poppy is always worn on the left side of the chest, over the heart” (p. 13). As a justification for using Jack-o-lanterns in Halloween, Hintz and Hintz (1996) give a detailed description of Halloween. They claim how “a folk tale explains where the Jack-o’ - lantern came from” (p. 18). It can be seen from a cultural perspective that each country has its own beliefs and traditions especially when speaking of celebrations. As for the reason behind driving on the left in the UK, Fone (2017) answered the question in his book entitled ‘Fifty curious questions’. Due to their past as knights on horsebacks, they wanted to ensure that their sword hands were unencumbered and ready to defend themselves anytime the attack began. That is to say, the knights used to ride on the left side and dismount on the left.

After the experiment, the participants answered another four different perspectives. Their mean score increased and the experimental group scored ($M = 2.55$). It is true that this mean score is the lowest mean among the 3 Ps; however, they still improved since the score before the experiment and using the 3Ps was also the lowest ($M = 0.4$). Using the cultural awareness rubric, the students were able to get a remark of ‘meet expectations’. It is due to

developing an ability, with help, to recognize some cultural perspectives using different products and practices. The first perspective, again, is related to Halloween but precisely to their way of clothing. Hintz and Hintz (1996) justified this habit:

Costumes and masks were once used to try to scare away ghosts and spirits. People thought that ugly masks would make the demons think the person wearing the mask was a demon, too. That way the demon would be scared of them. People danced around a fire because they thought light and the color red chased away spirits. (Hintz and Hintz, 1996, p. 25)

The second perspective deals with Bubble and Squeak product and the reason why it became a traditional dish. Thorne (2014, p. 68) defined the dish in his dictionary as “an inexpensive dish of fried leftover mashed potatoes and greens”. According to the website of Taste Atlas (n.d.), “Bubble and squeak is a traditional British dish consisting of potatoes and green vegetables” where:

The potatoes used in the dish are often leftovers from a Sunday roast. The earliest mention of the dish is found in an 1806 cookbook by Maria Eliza Ketelby Rundell. Bubble and squeak peaked in popularity during World War II, when food was scarce. The name of the dish refers to the noises it makes while it is frying in the pan, although some say that it refers to unusual stomach noises after its consumption. (Taste Atlas, n.d.)

The third perspective is related to the political system, asking the students if they understand the process and the reason behind the importance of ‘First past the post’ during elections in UK. Blais (2008) explained that:

First past the post (FPTP) is one of the oldest and simplest electoral systems. The logic is straightforward. In each district, the candidate with the most votes wins, the party that wins most seats (almost always) forms the government, and the governing party gets to make public policy until the next election. First past the post is used for all legislative elections. (Blais, 2008, p. 1)

The last perspective is about a British celebration and the untold story about Guy Fawkes Night or Bonfire Night. Wright (2012) described the night and the name, stating that

The name of Guy Fawkes has become inextricably linked with the gunpowder plot whilst the names of the other plotters have faded into history. The failure of the plot has been celebrated in Britain each year since the 5th November 1605, with the effigy of Fawkes traditionally placed on top of the bonfire and burned. This burning is usually accompanied by a firework display. (Wright, 2012, p. 9)

In our study, the 3Ps helped the students recognize and understand plenty of cultural issues. In this way, the students were able to develop a positive attitude and promote their cultural knowledge thus awareness. This is precisely why it is of utmost importance to delve into the target culture and language simultaneously.

From another set of findings gathered and analysed from the questionnaires, it can be observed that the questionnaires' questions or statements are divided into three main parts. Bartram (2010, p. 35-36) explained the "tripartite attitudinal structure", presented by Baker (1992), and how "the cognitive element refers to those aspects of attitude related to thoughts and beliefs; the affective component concerns aspects related to feelings and emotions, while the conative part is associated with those aspects of attitude which connect with behavioural

intention". The purpose behind using three parts lies in exploring three types of attitudes. As mentioned before, attitudes consist of three types: cognitive, affective or emotional, and behavioral or conative. The figure below explains the use of each part as far as the type of attitude is concerned.

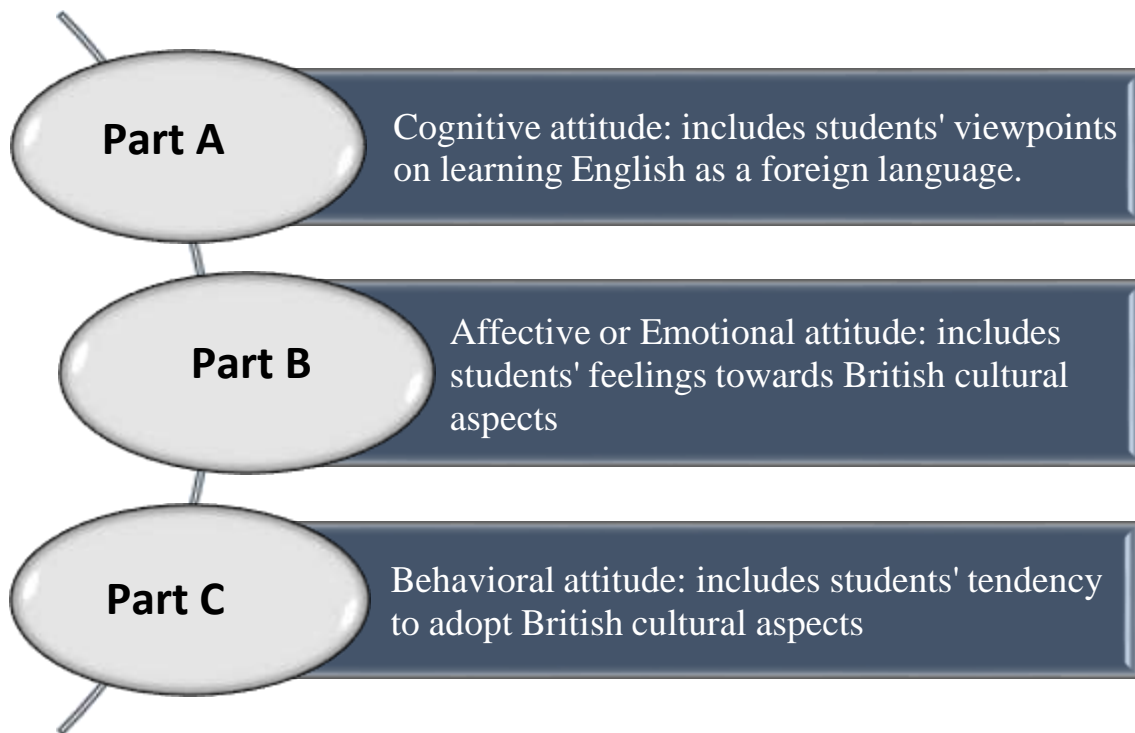


Figure 4.3.2. Relationship between questionnaires' parts and the types of attitudes

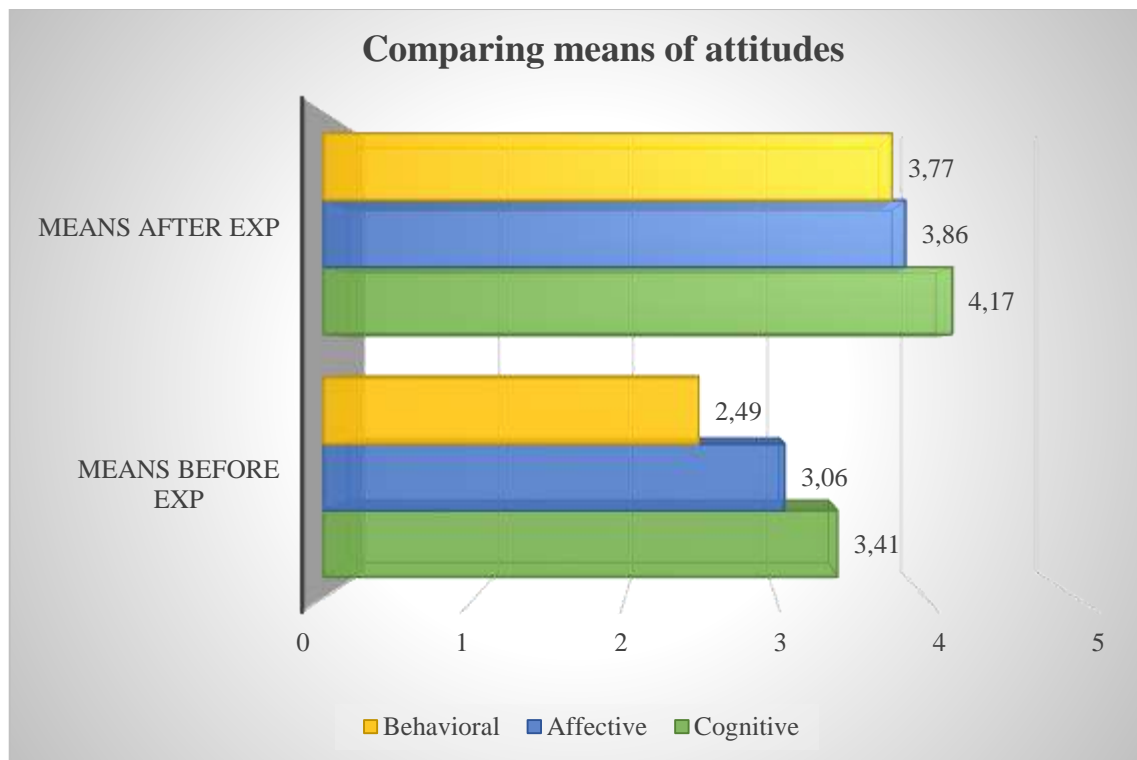


Figure 4.3.3. The overall scores of attitudes before and after the experiment

This figure shows the overall mean score of the participants' attitudes from both groups. The results of the descriptive analysis revealed that the attitudes of the students from the experimental are much more positive than the attitudes of the control group. Indeed, it veils the effect of the 3Ps model on students' attitudes. This result shows that the participants have different mean scores in terms of the three types of attitudes. According to Figure 4.3.3, the mean score of the cognitive aspect is 4.17. Furthermore, the mean score of the affective aspect is 3.86, while that of the behavioral aspect is 3.77.

4.3.4. The Cognitive Attitudes of Students

As described by Ajzen (2005) and explained in the second chapter from this thesis, cognitive attitude expresses the beliefs that people hold over the characteristics of the object. Based on our study, the cognitive attitude is presented in the first part of the questionnaire that

was set to measure the participants' cognitive attitude towards different aspects of English language learning mainly:

1. Their willingness to learn English.
2. Thinking of English as a means of future commitment.
3. Devoting time that English learning is worthy of.
4. Expanding their English and controlling their fear of facing their classmates.
5. Going beyond native speakerism and focusing on the ability to communicate with others.

From our findings, as shown in the second section of this chapter, the students' cognitive attitudes went positive for the experimental group more than the control one comparing means after using the 3Ps. This fact leads us to link between the effect of the 3Ps model, which is raising students' awareness of the previously mentioned set of statements in part A from the questionnaire, on students' cognitive attitude that became positive showing their acceptance and willingness to engage in learning English as a foreign language. Again, the findings on students' cognitive attitude indicate students' ability to create a learning environment where they acquire the English language to overcome barriers and hindrances.

This fact goes hand in hand with Kara's study findings (2009) that affirms the role of cognitive attitude in the learning process. Kara (2009, p. 101) describes learning as a "positive change of the individual" and that learners are supposed to "exhibit confident attitudes toward learning" due to the unescapable effect of the outcomes. The results from the study of Kara (2009) affirm the idea that "the more positive attitudes one has, the better he or she performs in learning". Indeed, these results confirm the use of the 3Ps model and its positive effect on students' cognitive attitude towards learning English as a foreign language. That is to say, our study underlines the importance of the cognitive attitude and students' positive reaction or

viewpoints towards learning the language first without delving into its culture. Instead, it was vital to know whether they regard English as a source of future commitment and whether they are capable of using it as a tool to establish real communication.

It is worth reflecting on a recent study by Prastiwi (2018) that shows the contribution of students' attitudes to their academic achievement. Indeed, our study reveals how students' positive attitude affected their achievement in the pre and post-tests of cultural knowledge. This cultural model has been used to heighten students' cultural awareness, and it necessitates a high level of cultural knowledge and positive attitudes through which students express their acceptance of the target culture and, in general, a culture that differs entirely from their own. In this regard, it is helpful to draw on Prastiwi's discussion (2018) that aimed at finding the role of students' attitudes in their academic achievement. It revealed the interrelationship between the way the individuals think, the way they behave, and their attitudes. In the EFL classroom, the positive attitudes of learners have an influence on the progress of learning. According to Prastiwi (2018, p. 265), "Students who possess positive attitude towards EFL learning processes also get better scores in their achievements" and that "students should pay attention and to maintain positive attitudes to improve their language proficiency so that they will get better achievements".

Another important point that one should shed light upon is the fact that the cognitive attitude of the participants represents the highest mean score of attitudes ($M= 4.17$). The findings indicate that the students from the experimental group showed a positive cognitive attitude where the majority claimed studying English by their own decision and their commitment to learning it. Moreover, they aimed to reach a certain level of fluency. They understood many British expressions and reduced their anxiety while practicing English before their classmates even though they did not master it as natives.

These results are similar to the findings from Eshghinejad's study (2016), where 30 freshmen EFL learners comprising 19 female and 11 male freshmen took part in the survey. Besides, the respondents showed an overall positive attitude toward learning English ($M=40.0382$, $SD=4.5899$). However, Eshghinejad's study (2016, p. 8) considered the gender factor claiming that the "attitudes of female EFL students toward English, on the whole, are higher than that of male ones. In other words, the T-test did show a statistically significant difference between attitude toward learning English and gender factor". In addition, she concluded how the findings revealed the participants' awareness of the importance of English and attitude as fundamental components that can improve language learning when positive or a barrier if negative.

4.3.5. The Affective Attitudes of Students

The affective attitude is related to the emotional side of the learning process. Referring to Ajzen (2005), this category of attitude can be inferred to as the "evaluations of, and feelings toward, the attitude object" distinguishing verbal "expressions of feelings toward attitude object" and non-verbal "physiological reactions to attitude object" responses (p. 4). That is to say, the second part of the questionnaire is directed toward exploring students' feelings towards British characteristics to prepare them to live in a multicultural world and know how to communicate with people with different cultural backgrounds.

Our findings reveal the effect of the 3Ps model on students' affective attitudes that became positive. However, the mean score ($M=3.86$) was less than the mean score of the cognitive attitude ($M=4.17$) but much more than the mean score of the conative attitude ($M=3.77$) that will be presented in the next point. The affective attitude is related to preparing students emotionally for a multicultural world where exchanges between cultures are recognized in a globalized era. Another point that should be stressed is cultural diversity and

multiculturalism in the EFL context. Yamada (2015, p. 33) pinpoints how “diversity reflects multicultural and multilingual phenomena, which are now more evident due to the globalization process”. Then, she recognizes their long-term effect in improving the future commitment of learners where prejudice can be reduced and diversity can be valued. Indeed, UNESCO (2006) included the importance of using multicultural education in its guidelines:

Multicultural education uses learning about other cultures in order to produce acceptance, or at least tolerance, of these cultures. Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between the different cultural groups (UNESCO, 2006, p. 18).

The use of the 3Ps model allowed the experimental group to go through the British educational system, literature, tourism in the UK, table manners, way of communication, and others. This perspective led the researcher to include these ideas in this part of the questionnaire to see how students felt and emotionally reacted towards a different cultural system from their own. Their positive affective attitude can be interpreted into tolerance of cultural differences and acceptance of cultural diversity.

There were investigations that contradicted these findings, as well as studies that supported them. To begin, Jabeen and Shah (2011) declared their view of the importance of attitudes; however, their main concern was the fact that “a dominant aspect of attitude is emotional response to particular entities” (p. 605). In addition, Jabeen and Shah (2011) believed that attitude and culture are “mutually dependent terms” (p. 605), and this was the starting point of their research that was based on a questionnaire, which was administered to 94 participants from the Government College University Faisalabad. The questionnaire focused on exploring students’ viewpoints toward learning cultural aspects of the target culture.

From the findings, it has become evident that the participants “have a strongly negative attitude towards the teaching of target language culture” and this mainly due to “prominent educational and economic background based differences” along with the learning objectives (Jabeen and Shah, 2011, p. 311). Moreover, Jabeen and Shah’s study (2011) reveals the effect of Islamic culture on students’ rejection of the target culture and Muslim community’s preference for Islamic culture in ELT material” (p. 604).

As opposed to Jabeen and Shah (2011), Kahraman (2016), in his paper, entitled ‘*Teachers and Learners’ Attitudes towards Culture and Culture Learning in a Turkish Context*’, believed in the importance of cultural learning. For that reason, he addressed teachers and students to see their opinion and attitude concerning this issue. Precisely, Kahraman (2016) addressed the gap in teacher-training programs that focused on the linguistic side of language teaching and over shaded the cultural side since the relationship between language and culture has been admitted theoretically and neglected practically. Kahraman (2016) conducted his study including 107 teachers and 310 students. The findings from the questionnaires revealed that “both parties of the participants have a strong belief on the importance of learning and teaching culture”, “teachers and students showed a high preference for developing positive attitude and tolerance towards target culture” (p.6). By analysing the questionnaires, Kahraman also exposed that “nearly all of the participants think that culture teaching improves intercultural competence” (p.7). As for their preference, “both big C and small c cultural aspects are favoured by participants” (p.9).

Chinh (2013) is another researcher who reached similar findings to our work and Kahraman’s study (2016). Chinh (2013) targeted English using an intercultural approach criticizing how English had been taught in the Vietnamese context where much attention had been paid to language skills and grammar. Based on this background, Chinh (2013) conducted his study that “investigates Vietnamese EFL learners’ voices regarding diverse cultures

integrated into ELT” in order to “give in-depth understandings of teaching and learning diverse cultures in the Vietnamese EFL context” (p. 2). Chinh’s findings (2013) outlined three major points in English language teaching and culture. First, addressing culture is of crucial role in ELT practice. Second, the participants insisted on having a home culture as a basis of understanding cultural diversity, and then they would accept to have other different cultures from their own. Third, the participants underlined the main constraint that hindered learning cultural diversity: the lack of opportunities to be exposed to multicultural societies and the necessity of cultural experience abroad instead of experiencing the others’ culture inside the EFL classroom.

Our current study calls for teaching diverse cultures that Chinh (2013) described as a ‘window to look beyond ourselves’. As a matter of fact, our study highlights the effectiveness of multiculturalism and treating cultural diversity as the key success to achieve cultural awareness, then intercultural communicative competence. Furthermore, our participants showed interest in learning cultural aspects welcoming cultural diversity, which will play a major role in empowering culture status in curriculum design.

4.3.6. The Conative/ Behavioural Attitude of Students

This part addresses the third part from the questionnaire and the third type of attitude, the conative, also called the behavioral attitude. Ajzen (2005, p.5) introduced the conative attitudinal category as “behavioral inclinations, intentions, commitments, and actions with respect to the attitude object”. This category also includes verbal responses such as “what people say they do, plan to do, or would do under appropriate circumstances”. As shown in Figure 4.3.3, the conative or behavioural aspect that shows students’ tendency to adopt British cultural aspects represents the lowest mean score ($M= 3.77$) compared to the cognitive and affective attitudes. However, the participants still have positive conative or behavioral attitudes

and try to elevate their level of accepting cultural differences between them and those different from them (I am referring to British people and their behaviours). The researcher can refer to De Leo's (2010) words on emphasizing the importance of intercultural education and how "all cultures have the potential to learn from each other in different ways and to contribute to the heritage of humankind from which we may all benefit" (p. 7). That is to stress how cultural differences can be of benefits instead of 'a source of conflict', and how "The freedom to enjoy one's culture and to have equal access and opportunity must be built on a strong foundation of civic values of justice, mutual respect and equity, regardless of cultural or ethnic background" (De Leo, 2010, p. 15).

After the use of the 3Ps model, the findings revealed the participants' awareness of the fact that their culture is different from the one that they have been exposed to. The mean score of this item was (M= 3) and became (M= 3.95) after the experiment showing a transfer from a neutral point of view to a positive one. In addition to the above, the researcher has paid attention to ethnicity and its importance in language learning, focusing on Kelly and Grenfell (2014, as cited in Bozzo, 2016, p. 114), who persisted on including "a wide range of cultural perspectives and attitudes, shaped by social and political factors" that would promote intercultural understanding and appreciation of cultural differences. Bozzo (2015), in her paper, addressed a fundamental issue that would contribute to the creation of an EFL approach, which enables teachers and trainees to enhance students' cultural awareness addressing various competencies that encompass the linguistic, pragmatic and cultural, or intercultural competencies. In this matter and from our results, students have shown a positive attitude that can be interpreted into their understanding the fact that ethnicity exists among them as well as the others. The mean score before being open to a 'variety of English (es)' through the use of the 3Ps model was (M= 3.05) that denoted a neutral attitude, which turned into a positive one with a mean score of (M= 4.2).

Furthermore, the participants reacted positively toward their willingness to study and learn about their mother and target cultures. The progress in the mean score was ($M= 1.2$). This point demonstrates the importance of getting to know themselves and the other, as Grazzi (2015) pinpointed in his ‘Italian-American telecollaboration project’ to develop intercultural communicative skills through effective pedagogical technologies. Grazzi’s (2015) project also led the participants experience ‘otherness’ and this action is similar to the use of the 3Ps model since it also creates the opportunity to know, understand, and tolerate the other. Besides, the findings disclosed that our students are aware of studying deep culture and surface culture. Thus, they show a positive attitude, and the mean score of the progress confirms that ($M = 1.55$). This could be due to their belief that surface culture should be accompanied by the deeper side of the target and the mother cultures.

Another important point that must be shed light upon is their persistence in getting involved in choosing what cultural information should be displayed and discussed inside the EFL classroom. This point indeed presents that our participants are aware of cultural issues and barriers that may occur in case of negligence. For that reason, they showed positive behaviour towards taking responsibility and making efforts to solve communication problems, and this issue will help them reduce the frustration caused by cultural information processing. What’s more, De Leo (2010, p.15) claimed an important principle where teachers “involve promoting positive interactions among learners of diverse cultures, learning conflict resolution skills” and that:

learners need to develop understanding and knowledge about other cultures, and learn the values of mutual respect, tolerance, a peaceful and accepting orientation towards others, care, compassion and empathy, by experiencing themselves in the shoes of others, flexibility, as well as openness and generosity of spirit (De Leo, 2010, p. 15).

Our findings from this part echo the results from Özişik, Yeşilyurt and Demiröz' s (2019) study. They conducted a research to explore the current situation of EFL teaching in Turkey. They outlined the participants' awareness of the incorporation of both home and target cultures in the EFL classroom as well as the importance of developing specific intercultural skills. However, this study also had its negative side where teachers are in a struggle with the appropriate tools and activities to proceed with the amalgamation of cultural learning. They reflect on the teacher training that is considered 'not enough' to equip teachers with the necessary skills to develop awareness, sensitivity and intercultural competence among EFL learners. Another drawback, according to Özişik, Yeşilyurt and Demiröz (2019), is the assessment method of these skills calling for the urge to search for evaluation methods to use with intercultural competence. For these reasons, they clearly recommended that:

Teachers need guidance and training to practice confidently intercultural competence teaching in the classroom, especially in terms of assessment methods as the findings suggest that lecturers do not have a clear idea about the assessment and evaluation methods to apply with intercultural competence (Özişik, Yeşilyurt and Demiröz, 2019, p. 1452).

To conclude the three parts of the questionnaire, our participants have developed a positive attitude towards English language learning, its cultural aspects, and the cultural differences that exist between their home culture and the target culture. This means that after using the 3Ps model, the students became interested in the previously mentioned themes. Furthermore, the questionnaire has proven to be eminently appropriate to gather data about students' cognitive, affective, and conative attitudes. Considering the objectives from this study and through the analysis of the findings, the researcher can claim that the 3Ps model has a positive effect on students' attitudes and on their cultural knowledge. In addition, it is also

evident that the positive attitude has an impact on promoting cultural awareness since it can not be emanated from negative cognitive, affective, and conative attitudes.

Conclusion

To put it briefly, the findings displayed in the previous two sections highlighted the importance attached to enhancing EFL learners' cultural awareness. These findings comply with Lasagabaster and Sierra's (2009) study that shed light on devoting time to implement cultural issues to raise students' awareness of the multicultural world. To explain more, CLIL has been discussed in the theoretical chapter. Among its basics (The 4Cs), there is *cultures*. Based on this reminder, it is important to discuss the findings from Lasagabaster and Sierra (2009), which aim at investigating the effect of CLIL on students' attitudes. Their study included 287 students from different schools. Surprisingly, the findings seemed to resemble our results in that the programmes where culture is a fundamental principle promote positive attitudes in the EFL classroom. Lasagabaster and Sierra (2009, p. 15) revealed that: "language environment and methodology as represented by CLIL programs are important factors in determining attitudes towards the FL". One last point to discuss is that Morgan (1993) seemed to appreciate the inclusion of the speaking countries' cultures, declaring their benefits in bringing peace and harmony. In her paper, she believed that "the learner can recognise that, in the context of the target country, the target culture is appropriate (ways of eating, conventions, etc)" (Morgan, p. 69). In this way, EFL students will enrich their range of options, but there comes two hindrances: The first one is the fear of developing a 'feeling of instability' due to confronting cultural differences. The second is the state of disequilibrium that occurs when the cultural aspect is not understood or accepted in the home culture (Morgan, 1993). Apart from what has been mentioned, including culture in the language classroom is no longer escapable, although it requires a particular methodology as Byrd (2014) confirmed the predominance of an indirect approach to culture teaching along with language teaching. Cutshall (2012) also

warns of the mistake that most teachers make in their culture negligence claiming that it can be taught only after the students master the four skills. The above line of thought paves the way for recommendations and implications to be brought to the fore in the next chapter since this thesis reports unanswered concerns concerning the effectiveness of using the 3Ps model to promote cultural awareness.

It would be fair to conclude that this Chapter described the findings of the pre and post-tests, the pre and post-questionnaires in an effort to investigate the cause-effect relationship between the independent variable and dependent variable, which are the 3Ps model and students' cultural awareness. In short, the chapter ends with a discussion of the obtained findings. The discussion in this chapter serves in answering the research question of this thesis. Overall conclusions, implications, and recommendations based on these findings and discussion are presented in the next chapter.

CONCLUSION

Introduction

The fifth chapter presents the implications, recommendations, and conclusion of the study. First, it is important to set a summary of the conducted research. Next, the research questions are restated and answered according to the findings, and discussions are drawn from this study. Subsequently, it is of the same importance to set the pedagogical implications of this investigation and discuss some directions for future research.

5.1. Summary of the Study

In this thesis, the focus of the study is on the cause-effect relationship between the 3Ps model and students' cultural awareness. This research aimed at developing EFL learners' cultural awareness. It was based on investigating the effect of the 3Ps model on creating a sense of harmony mainly through promoting cultural knowledge and positive attitudes towards the target language and culture. In the future, It will serve them in academic, professional, and social networks. Hence, this study sought the students' attitudes and level of cultural awareness in the English Department at Barika University Center.

Promoting cultural awareness produces learners who are culturally equipped to avoid cultural misunderstanding and stereotyping in a multicultural world. In this regard, it is useful to draw on De Leo's (2010, p. 23) considerations that "the teacher should create a general climate of respect for all differences". In contrast, the students acquire cultural knowledge and practice cultural skills. De Leo (2010), then, argues that teachers will be "constantly reinforcing the strengths and positive aspects of each culture. The basic intention should be to increase the learner's awareness of the positive aspects of their own culture and that of others" (p. 23). Cultural awareness, then, helps learners raise their intercultural sensitivity and competence. Therefore, the 3Ps model can bridge the gap between cultures and redefine cultural differences into cultural acceptance since it offers a cultural experience in the classroom. Before going through a cultural experience, Istanto (2011) uses Byram's idea that language teaching is

related to four aspects: language learning, language awareness, cultural awareness, and cultural experience. Istanto (2011, p. 176) believed, through her study, that “cultural awareness and cultural experience will be best acquired when the students immerse themselves in the country of the target culture”. However, the researcher can pinpoint that not all students can visit the country where the target language and culture are situated. Again, in another study, Istanto (2009) tried to overcome this barrier by presenting a program where students can live a cultural experience in the classroom. She believes “when students have no chance to visit the target country, cultural experience can be encountered in a language class” (p. 279), and “not all cultural experiences require living in or traveling to the foreign culture. It can also be experienced in a language class” (p. 280). Although it is different from our study, the 3Ps model also allows the students to delve into the products, ideas and behaviours of the target culture that widens students’ minds towards a different culture to learn how to cope with it. Again, as a reminder, this model serves one of the 5C’s goals of language teaching that is ‘Cultures’ (you can see chapter 2). However, the researcher referred to the cultural awareness guide as a primary material for this study since it helps in lesson planning and guidance, but with slight modifications necessary to update some cultural information.

What’s more, the groups that were used in this study are a control group where students are introduced to the content of the CCL module that is introduced to them using traditional instruction or thematic approach. The 3Ps model is used to instruct the experimental group through their acquisition of cultural knowledge and development of positive attitudes towards the cultural self and the cultural other. Using the 3Ps model has switched students’ attention from few cultural aspects to deep cultural elements. This particular investigation attempts to see how the 3Ps model influenced students’ cultural awareness compared to a traditional classroom that covers historical events the most.

The data has been collected by handing the two groups pre and post-tests as part of the experiment as well as pre-and post-questionnaires. So, the discussion is based mainly on two research elements: the questionnaire and the tests. The quantitative data have been analysed using both Excel and SPSS, including the observation of means and standard deviation before and after the experiment for both groups. Also, the researcher performed statistical analysis to look for a significant difference or relationship between variables. It has been crucial to look for and define the connection formed based on the findings. The data analysis allowed us to conclude clearly the effect of the 3Ps model not only at the cultural knowledge level but also at an attitudinal level, which together form cultural awareness. From the outcomes, it can be seen that the 3Ps model indeed has a positive effect on both students' attitudes and level of cultural awareness. There are future improvements of this latter to fit in the educational curriculum of English language teaching. It is worth mentioning that the students in the '3Ps model classroom' experienced more surface and deep cultural elements compared to the students in the traditional classroom, who experienced civilization more than other cultural aspects. Once more, the 3Ps model paved the way for a variety of cultural topics to be discussed and be seen from the lens of the other. The experimental group has shown not only positive attitudes towards the cultural-other, but also their willingness to have a shared responsibility when confronting cultural issues. They also welcomed diversity and studying about people whom they considered different. Moreover, they developed the ability to link cultural products, practices and perspectives, which is the objective behind the 3Ps as stated in the 5Cs goals of language teaching. This relationship is presented as follows:

- Relating Cultural Practices to Perspectives: Learners use the language to investigate, explain, and reflect on the relationship between the practices and perspectives of the cultures studied.

- Relating Cultural Products to Perspectives: Learners use the language to investigate, explain, and reflect on the relationship between the products and perspectives of the cultures studied (World-Readiness Standards for Learning Languages, 2015, as cited in Page and Benander, 2016, p. 2)

Among other findings, the experimental group developed the willingness to engage in studying other cultures, a cognitive flexibility that might help them to get their jobs done in the future. Their solutions to problems include not only ‘their way’ but also the others’ way of solving problems. Moreover, the experimental group created a sense of tolerance towards uncertainty when living new cultural experiences. To explain, the 3Ps model gave the students opportunities to live in a new cultural context through examining patterns of everyday life such as shopping habits in the United Kingdom, exploring cultural behaviours and patterns of communication, and extending cultural experiences. These opportunities led the students to tolerate an inconsistent routine, which was why they felt frustrated because they were not knowledgeable about the new material and could not understand it before. Not only this, but the students also promoted their self-efficacy by facing difficulties and relying on their coping abilities, handling stress and adjusting to a new cultural experience that can heighten their confidence to socialize with people from different cultural backgrounds in a multicultural background. Furthermore, the students started to develop ‘ethnocultural empathy’ that is based on understanding how the cultural other feels. To illustrate, the students could eliminate the factors that may lead them to have stereotypes and prejudices. In other words, the students became able to put themselves in the shoes of the other, whether from the same cultural background or from another different culture. The 3Ps model helped students realize that understanding others’ viewpoints is crucial to avoid misunderstandings, and understanding slang words is an essential key in successful communication.

5.2. Discussion of Findings in Relation to the Study's Research Questions

This research examined cultural awareness in teaching English as a foreign language using the 3Ps model or the culture triangle. The researcher tried to find an appropriate answer to the main research question and sub-questions through the literature review, the research design, the collected data, and the discussion. The researcher also tried to investigate the extent to which the drawn hypothesis is correct provided with evidence.

The main research question:

What is the effectiveness of the 3Ps model in developing students' cultural awareness compared with traditional instruction, in the case of first year students from the English Department of Barika University Center?

Furthermore, this thesis has addressed the following sub-questions:

1. Do students behave differently when being exposed to cultural products, behaviours and ideas of the target language?
2. What is the effect of the 3Ps model on students' cognitive, affective and conative attitudes compared to traditional instruction?
3. Does the usage of the 3Ps model have an impact on learners' acceptance of cultural differences?
4. What type of attitudes have the students developed during the use of the 3Ps model?
5. Is there a significant relationship between students' attitudes and their cultural awareness after the use of the 3Ps model?
6. Can this model help EFL students develop their cultural knowledge of the target language and culture?

7. Can cultural awareness be effectively taught to EFL learners? And how the 3Ps Model work and can be structured and organized for the benefit of enhancing EFL learners' cultural awareness?

The key findings that are related to the above sub-research questions can be summarized in the following points:

Research question (1): Do students behave differently when being exposed to cultural knowledge of the target language?

The analysed data from Chapter 4 indicate that the participants from the experimental group considered learning the English language important, whereas getting exposed to new cultural information about the target language challenging, especially at the beginning, given that they start developing an understanding of the 'otherness' concept that Jones (1995) describes as intriguing, bewildering and unsettling. Jones (1995, p. 1) delineate that:

When 'otherness' is experienced at first hand it can prompt all kinds of questions not only about 'others' but also about ourselves and whether we wish to take on or be part of that 'otherness' or not. It can point to differences and similarities which challenge or conform what we already know and feel.

However, this cultural experience created an opportunity for the learners to learn about others' way of living, behaviours, ideas, and unveil the unfamiliarity within the target culture. Moreover, they demonstrated their willingness to learn cultural aspects (both sides of culture, surface and deep). This finding supports the inseparable bond between language and culture that had been evidenced in previous studies (Kramsch, 1993; Byram, 1989). The 3Ps model provided the participants with an in-depth image of what culture is to encourage them to engage in cultural learning, resulting in suppressing stereotypes and misunderstandings of the cultural

other and better understanding oneself. In other terms, most learners expressed more tolerant views after heightening their level of cultural knowledge. This idea is also witnessed by Byram's (1989, p. 121) view that "the ideal of empathic experience of the foreign culture requires learners to be exposed to aspects of the culture in the complexity which propositional description and interpretation can facilitate but not simulate". To seek an appropriate answer to this research question, it can be referred to the questionnaire's analysed data, more specifically to the items B29, C3, C5, C6, C7, and C9. These items revealed the students' behaviour towards new cultural information that is related to the target or foreign culture. To put briefly, the students responded positively after using the 3Ps model showing a great interest in understanding the relationship between language teaching and the integration of culture as part of it.

Research question (2) and (3): What is the effect of the 3Ps model on students' cognitive, affective and behavioural attitudes compared to traditional instruction? And, does the usage of the 3Ps model have an impact on learners' acceptance of cultural differences?

Our study indicates that the 3Ps model has a more substantial effect on students' cognitive, affective and behavioural attitudes compared to the traditional classroom. Based on the discussion in Chapter 4, the 3Ps model positively affects students' attitudes; however, the outcomes differ from one type of attitude to the other. On the one hand, there was a significant change in students' cognitive attitude, a medium one in their affective attitude, and a minor change in their behavioral attitude. On the other hand, there has been a change in students' attitudes using a traditional classroom. The difference can be detected through the mean score for each type of attitude using the 3Ps model and traditional classroom. The table below can show the differences in the changes in students' attitudes after the use of the 3Ps model as compared to the traditional classroom:

	3PS model	Traditional instruction
Cognitive attitude	4.17	3.78
Affective attitude	3.86	3.01
Behavioural attitude	3.77	2.51

Table 5.1. Mean scores from the post-questionnaire of both groups

As indicated in the previous chapter (the questionnaire section), the cognitive attitude represented students' viewpoints on learning English as a foreign language. The affective attitude showed students' feelings towards British cultural aspects. The behavioral attitude denoted students' tendency to adopt British cultural aspects. According to the table, the cognitive attitude turned out to be positive after using both the 3Ps model and traditional classroom, which can be interpreted that students developed a positive response towards learning English as a foreign language. Moreover, concerning students' affective attitude, students developed a more positive feeling after being exposed to British cultural aspects using the 3Ps model compared to the students exposed to British civilization using traditional instruction, which followed the curriculum. To add more, the affective attitude of the traditionally instructed students was considered neutral rather than positive. As for students' behavioural attitude, the 3Ps helped students develop a positive attitude that represented their tolerance of cultural differences. Traditional classrooms did not influence their negative attitude that represented the stereotypes and prejudices, which were based merely on historical events. This latter paves the way for the researcher to answer the third research question on the effect of the 3Ps model on students' acceptance of cultural differences. The 3Ps model has played a crucial role in changing students' negative attitudes based on previous stereotypes and prejudices on those who belong to different cultural backgrounds into more comprehensive

students who value cultural differences and appreciate diversity. In our research, our aim is to integrate cultural content, which assures that EFL learners can embrace diversity as a resource, not an obstacle that may hinder communication between different cultures. To conclude, the 3Ps model is considered a teaching strategy that guides students to learn English as a foreign language in a culturally diverse world.

Research question (4): What type of attitudes have the students developed during the use of the 3Ps model?

The data discussed in the previous chapter showed that the 3Ps model gave the participants a new lens to see a different culture. This opportunity led students to develop positive attitudes that included:

- Tolerance and care towards others.
- Responsibility in developing cultural understanding.
- Valuing the cultural other and its contribution in a culturally diverse world.
- Respect and appreciation of cultural differences.
- Responsibility in resolving problems and cultural misunderstandings that may occur in their future careers.
- Adjusting their previous prejudice towards others.
- Behaving appropriately towards people who have different ideas, values and behaviours.
- Readiness to resist stereotypes and cultural differences to bridge the gaps that may be created due to the communication hurdles.
- Awareness and acceptance of cultural diversity.
- Open-mind behaviour to embrace the similarities and differences between their culture and other cultures.

Due to experiencing different cultural products, practices, and perspectives through the use of the 3 Ps model, they developed the previously mentioned attitudes, which can encourage them to develop their level of cultural knowledge and awareness.

Research question (5): Is there a significant relationship between students' attitudes and their cultural awareness after the use of the 3Ps model?

From the questionnaires and the tests, it appeared that there is a significant relationship between the attitudes and level of cultural awareness after using the 3Ps model. It is more likely to indicate that the 3Ps model helped learners develop a list of positive attitudes that have been mentioned as an answer to the above question. Not only their attitudes were positive but also the students' level of cultural awareness increased. This fact can be linked to enhancing cultural awareness goes hand in hand with developing positive attitudes in cultural education.

To illustrate from the results obtained from chapter 4, it was expected that both attitudes and cultural awareness would increase after instructing learners based on the 3Ps model. The difference in mean score results between the pre-and post-tests of the experimental group showed a statistically significant rise in the students' level of cultural awareness after the experiment. These findings are in line with the findings from the pre- and post-questionnaires that also indicated a significant difference in mean score results of each type of attitude after the experiment. It is likely that this increased level of cultural awareness that held a positive attitude is related without a doubt to the 3Ps model. This question and its answer would bring us back to Nickerson's words (2017, p. 8) where he presents that

An attitude of cultural awareness begins with a capacity to understand and appreciate one's own cultural background, which may necessitate creating opportunities for personal reflection to become aware of the

strengths and difficulties that are associated with one's own cultural experiences. (Nickerson, 2017, p. 8)

In summary, the current study's findings showed that raising cultural awareness is possible, and leads to promoting positive attitudes towards different cultures. Thus, the results provided evidence that the use of the Ps model improves EFL learners' cultural awareness accompanied by positive cognitive, affective and behavioural attitudes.

Research question (6): Can this model help EFL students develop their cultural knowledge of the target language and culture?

In the current study, one of the main objectives was developing students' knowledge of culture that is linked to the term 'cultural knowledge', which can help EFL students deepen their insights and shape their attitudes through interacting, discussing, and taking parts in cultural experiences inside the EFL classroom. Hinkel (2001) supported a cultural-knowledge approach in teaching English as a foreign language to study what is beyond surface culture. It has been mentioned that our objective is promoting cultural awareness, which serves another objective of developing cultural competence that "is tantamount to providing learners with knowledge of facts about the target language culture that they have to acquire" (Piątkowska, 2015, p. 399). Canale and Swain's (1980) communicative competence model, as presented in chapter 2 from this thesis, is based on rejecting the focus on grammatical competence on its own and supporting sociolinguistic and strategic competencies. Then, Byram (1997) presents a more developed model comprising linguistic, sociolinguistic, discourse and intercultural elements. From another perspective, cultural awareness involves analysing cultural elements based on knowledge and attitudes. This idea entails our use of the 3Ps model, which covers most if not all cultural aspects, deep culture and surface culture, small *c* culture and big *C*

culture. That is to say, cultural knowledge and attitudes sharpen students' level of cultural awareness.

EFL learners of the experimental group were instructed through the 3Ps model during one semester, which provided them with plenty of cultural products, practices and perspectives. Before the beginning of the experiment, the collected data from the pre-test revealed a deficient level of cultural awareness that also expressed their lack of cultural knowledge. A turning point occurred right after the use of the 3Ps model, where the results from the post-test revealed the positive effect of this model on students' level of cultural knowledge and awareness. In summary, the 3Ps model played an effective role in developing EFL learners' cultural knowledge of the target language and culture.

Research question (7): Can cultural awareness be effectively taught to EFL learners? And How the 3Ps Model work and can be structured and organized for the benefit of enhancing EFL learners' cultural awareness?

To answer this research question, it is pivotal to summarize the findings from the experimental group:

- After a ten-week experiment, there was a significant relationship between students' cultural knowledge, cultural awareness, cognitive, affective and behavioural attitudes.
- Increase of the students' level in terms of their scores in the post-test including products, practices and perspectives.
- EFL learners statistically increased their level of interpreting, understanding and analysing culture-related terms.
- Participants showed responsibility in understanding cultural differences, and developed their tolerance, respect and acceptance of 'otherness'.

According to these findings, the 3Ps model provided learners with opportunities to explore new cultural ideas, values and beliefs. Consequently, this model helped them raise their cultural awareness and learn more about the language and its culture actively and effectively. Through the use of the appropriate method, it played a role in this research and achieved the emphasised objectives.

As an answer to the second part on the way that the 3Ps model should be structured to enhance the EFL learners' cultural awareness, the researcher has explained, in detail, how the units were divided, the CA guide was used, and the materials were employed to meet the needs of the learners during this research. It was important to cover as many cultural products, practices, and perspectives as the time allowed and managed to allow the students to discuss and analyse those above, not merely explore cultural facts.

The Main Research Question: What is the effectiveness of the 3Ps model in developing students' cultural awareness compared with traditional instruction, in the case of first-year students from the English Department of Barika University Center?

To answer the main research question of this thesis, it was necessary to use pre- and post-tests to detect the differences between the control group where a traditional instruction is used and the experimental group where the 3Ps model is used. Due to the importance of attitudes in the process of developing students' cultural awareness, another element, which is the pre-and post-questionnaires that were used to notice the students' attitudes before and after the use of both the traditional instruction and the 3Pd model.

The findings collected from the experimental group and control group can then be summarized in the following table:

	The Experimental group	The control group
Cultural products	Low → High	Low → Medium
Cultural practices	Low → High	Low → less than medium
Cultural perspectives	Low → Medium	Low → Low
Cognitive attitude	Positive → Highly positive	Positive → Positive
Affective attitude	Neutral → Highly positive	Neutral → Neutral
Behavioural attitude	Neutral → Positive	Neutral → Negative

Table 5.2. Findings obtained from both groups before and after the study

These findings clarify the difference between the results obtained after using two different types of instruction, the 3Ps model and the traditional instruction. Although traditional instruction has played a role in increasing students' knowledge level of cultural products, it did not impact cultural perspectives but also formed a slight difference in cultural practices. As for the attitudes, the traditional instruction has positively affected the cognitive attitude whereas it did not affect the students' affective attitude; however, it has negatively influenced the behavioral attitude from a neutral point of view to a negative one. It is necessary to mention that the behavioural attitude is related to students' attitude towards cultural differences and their acceptance of the target culture. That is to say, using traditional instruction may create cultural challenges and barriers in the EFL classroom instead of minimizing these cultural encounters and stereotypes. On the other hand, the 3Ps model has greatly improved students' knowledge level of cultural products and practices and it has considerably enriched the students' knowledge level of cultural perspectives. What's more, the 3Ps model has encouraged

students to accept cultural differences, which affect their behavioural attitude. Students' cognitive and affective were equally and highly positive. To wrap up, the 3Ps model has proved to affect EFL students significantly instead of the traditional instruction that played a role in certain aspects neglecting others.

5.3.Limitations

While conducting this study, collecting, analysing and discussing the data, it became clear that a number of limitations need to be recognised within this thesis. This section, then, is devoted to present a set of limitations that the researcher has confronted during the study. These limitations are mainly related to the participants, department, university, previous research, and cultural conflicts inside the classroom.

First, this study examines the effect of the 3Ps model on students' cultural awareness in one particular department and university. This study was limited to include only first-year students from the English department of Barika University Center. Due to the novelty of the department in this university, the study had a small number of participants, although the whole population took part in this investigation (there was only first-year students and no other English students except for them). Generalizing the results can be made at the level of the department and the University Center of Barika and no other Algerian University until further research is done. Second, the study has been applied in the CCL module (culture and civilization of language) where the control group received the traditional instruction mainly based on the cultural content that the scientific committee has decided at the level of the University Center of Barika. On the other hand, the experimental group received the proposed treatment (the 3Ps model), which consisted of cultural products, practices and perspectives. For that, it is beyond the scope of the study to be applied in another module since the CCL module is more suitable for its content is more culture-based than any other module. Third, it is important to highlight the lack of previous studies that are akin to our study i.e. there was no

other similar study in the EFL classroom and in the Algerian University context. Although there were some studies that focused on cultural awareness, none of which proposed the 3Ps model to promote EFL students' cultural awareness. The previous studies are described in Chapter 2 (Review of literature) in this thesis. Finally, another limitation that should be taken into consideration is the cultural conflict that the researcher tried to avoid since the 3Ps model offers not only cultural knowledge, but also discussing this type of information, which is considered sensitive and brings about cultural information that is in most cases different from their home culture.

5.4. Implications and Recommendations

Regarding the findings and discussion based on this study, EFL learners' cultural awareness and attitudes are of crucial importance, and teachers are responsible for creating the appropriate environment for the students to facilitate the culture-language learning process. The implementation of the 3Ps model has fulfilled great progress in encouraging students to develop positive attitudes towards others and themselves as well as enhancing their level of cultural knowledge first and cultural awareness second. A long-term effect of this model results in mastering one of the 5Cs goals that have been explained in detail in Chapter 2. For that reason, EFL teachers and practitioners should incorporate the newest materials and resources to seize the chance that would guarantee students' positive attitudes towards learning English as a foreign language. Furthermore, they should take into account the language-culture bond and handle it more carefully that it would not be neglected in the EFL classroom.

Another recommended strategy is that EFL teachers should focus on developing classroom activities that respect and pay attention to students' cognitive, affective and behavioural attitudes. This is an essential objective in EFL teaching, so that students will develop positive attitudes towards the English language and its culture.

Coping with the 21st century needs, it is recommended to use an intercultural approach while teaching English as a foreign language to prepare learners for misunderstandings that can happen due to cultural differences. This approach can play a vital role in motivating EFL learners and teaching them to collaborate and develop a sense of harmony and acceptance through discussing cultural experiences from the target culture.

Besides, teachers should take the opportunity and consider the objective behind teaching EFL students the fact that cultural differences can cause conflicts and create barriers between them as individuals and between other societies. Teachers, then, should promote awareness of these cultural barriers and the appropriate way to minimize them. The 3Ps model would rather encourage EFL learners to better understand their culture and be open to other cultures. That's why teachers play on a very sensitive string applying useful resources, which will help students develop their knowledge, awareness, and attitudes that will finally contribute to building students' intercultural communicative competence and form 'intercultural speakers'.

5.5.Suggestions for Future Research

Based on the promising findings presented in this research, several suggestions for future research can be conducted.

1. This research was carried out in a new but small number of students. Thus, generalizations can be made only at the level of Barika University Center. It would be more interesting if future research included a larger sample, another university or universities, second or third-year students to see the differences after studying English as a foreign language for two or three more years.
2. A number of factors that may affect the participants were not addressed in our work, so it can be of interest to investigate these factors such as gender, motivation, and others. This future research may affect students' motivation, competence, performance and academic achievement.

3. Future research may involve new factors and address another target culture such as the United States of America in the same university to make a comparative study between our study that focused on the British culture and the new study on the American culture or any other country where English language is spoken as a first or second language.
4. Another future research may include new assessment tools, new tests and questionnaires to measure students' level of cultural awareness along with cognitive, affective and behavioural attitudes using one assessment tool instead of the questionnaires and tests as in our case.
5. A new focus on the other 5Cs goals can be addressed and investigated in further research. As an example, researchers may develop cultural activities that focus more on 'communications' goal. Another research may focus on 'comparaison' goal or 'connections' goal through designing new cultural activities and adopting new cultural models.
6. The 3Ps model can be taught through the three years of licence degree. This can be carried out in a longitudinal study to deeply investigate its effectiveness if it was included in the curriculum of the CCL module.

Main Conclusion

Cultural awareness is hinged on cultural knowledge and attitudes. Dealing with these factors have been analysed in this work. This research sets out to investigate the effect of the 3Ps model on students' cultural awareness in the English Department at Barika University Center. The obtained results from the questionnaires measured the impact of the 3Ps model on students' cognitive, affective and behavioural attitude compared with the traditional instruction. As for the results that were obtained from the tests showed the level of the students' knowledge of cultural products, practices, and perspectives before and after the use of both

treatments, the 3Ps model and the traditional instruction. The findings showed the importance and effectiveness of the 3Ps model in heightening students' cultural awareness. Thus, teachers can simply design cultural activities and lectures based on the 3Ps model, including various cultural products, practices and perspectives from the target culture. In this way, EFL learners will feel how interesting, motivating and stimulating cultural experiences are and the role they play in promoting a positive attitude. This research discusses the crucial role and the inter-related relationship between cultural awareness and attitudes of first-year students in Barika University Center. Through our findings, it became clear that the content of the traditional instruction needed revision since its activities may not be of students' concern and may even risk creating stereotypes and prejudices. To avoid such misunderstandings, teachers were advised to follow this model in preparing culture-related lessons and activities to satisfy their EFL students' needs and increase their cultural knowledge, awareness and attitudes.

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Appendices

APPENDICES

Appendix 1

Students Pre-test

Dear students,

The following is a test that is relevant to my PhD thesis. Since you have signed the informed consent and approve to take part in this study, you are kindly asked to provide us with your most thorough responses to the questions, which are concerned with the British culture. Your contribution is very important to our study and will be great help to me.

Thank you very much for your cooperation.

Kenza LAICHI (PhD student at Mostéfa Benboulaïd Batna-2 University).

1. The national anthem is called :

- a. Long live America
- b. The star spangled banner
- c. God save the queen
- d. I do not know

2. Martin Luther King was known as:

- a. Civil rights leader
- b. A sports celebrity
- c. British actor.
- d. I do not know

3. What is a quid?

- a. One Pound Sterling
- b. 10 Pound Sterling.
- c. 100 Pound Sterling.
- d. 1000 Pound Sterling.

4. What is the official residence of the Queen in London?

- a. The Tower.
- b. Buckingham Palace.
- c. Westminster Abbey.
- d. I do not know

5. Read the situation below, and choose the best answers to the questions.

Sometimes more than one answer is possible.

Linda, an American teacher in an adult class in the US, was speaking to Usa, one of her Tai students. She said, 'Usa, I'm very happy with your work. Your English is really improving.'

Usa looked down and said, 'Oh, no. I am not a good student. My English is not very good.'

Linda really thought that Usa was making progress, and she wanted her to know it.

Why did Usa look down when the teacher complimented her?

- a- She was ashamed of her work.
- b- She was embarrassed by the teacher's compliment.

- c- She was trying to show respect for the teacher.
- d- She didn't like the teacher.

6. Read the situation below, and choose the best answers to the questions.

Sometimes more than one answer is possible.

Martha, an American teacher in the US, had just started teaching English to a group of students. She wanted to get to know the students more informally, so she invited them to her house for party. The students all arrived together at exactly 8.00 p.m. They danced, sang and ate most of the food. At about 10.00 p.m., one of the students said to the teacher, 'I think it's time for me to leave. Thank you very much for the party.' Then all the other students got up to go, and all left at the same time. Martha decided she would never invite them again!

1/ Why did all the students leave together?

- a- They didn't like late nights.
- b- There was no more food.
- c- They were doing what was normal for them.
- d- They had an invitation to another party.

7. Read the situation again, and choose the best answers to the questions.

Sometimes more than one answer is possible.

2/ Why did Martha decide never to invite these students to her house again?

- a- She felt insulted, because they all left at once.
- b- They had eaten all the food.
- c- They stayed too late.
- d- They hadn't brought her a present.

8. Read this situation and choose the best answer that you think best fits the situation.

You are visiting an American friend in her new apartment. You like the apartment and you want your friend to know. What would you do?

- a- Say, 'Your apartment is nice. How much is the rent?'
- b- Say, 'Gee, this place is really nice.'
- c- Say, 'I really like your apartment.'
- d- Say nothing, but show that you are interested by walking around, looking at everything in the apartment, and picking up everything that is movable.'

9. Why thistle is considered the national symbol in Scotland?

.....

10. Why the British people wear poppies in the Remembrance Day?

.....

11. Why are jack- o Lanterns traditionally carried at Halloween?

- To ward off evil spirits
- To guide the souls of the dead
- To encourage the Goddess of fertility to bless the land
- To drive away black cats

12. In UK, why do they drive on the left side of the road unlike Algeria, What is the reason behind behaving like that?

.....

Appendix 2

Students Post-test

1. What do they celebrate in Britain on 5th November?

- a. Guy Fawkes Night
- b. Halloween
- c. Notting Hill Carnival
- d. St. Patrick's Day

2. Which island lies between England and Ireland?

- a. Isle of Man
- b. Isle of Skye
- c. Jersey
- d. Shetland Islands

3. The political party with the most MPs is called...

- a. The government
- b. The majority
- c. The Parliament

4. What are the main two ingredients of Bubble and Squeak?

- a. Potato and carrot
- b. Potato and cabbage
- c. Carrot and onion
- d. Potato and cheese

5. In UK, Check whether the following shopping habits are true or false. If you are not sure, tick " I do not know"

Shopping habit	True	False	I do not know
Shops do not close for lunch, and some stay open till 7 p.m. or later on certain days, especially in big cities.			
Department stores and grocery stores are open all day on Saturdays.			
Shopping for groceries is usually done by going			

to the supermarket once a week.			
Many oven-ready (frozen or micro-wavable) items are available in supermarkets.			

6. Imagine that the following events take place in the UK. Decide whether you should arrive early, on time (at exactly the time the event is scheduled), or late. Put a tick in the appropriate column.

Event	Early	On time	Late
1. A school examination			
2. A date			
3. A job interview			
4. A meeting with a friend			

7. Read the situation below, and choose the best answers to the questions. Sometimes more than one answer is possible.

It was the first day of the English class and the teacher was introducing himself. He wrote his full name, Alan Jones, on the board and said, 'My name s Alan Jones. If you like, you can use "Mr" with my name. Now I'd like you to tell me your names. Let's start with you.' He said, indicating a young woman in the front row.

The young woman answered, 'My name is Liliana Castro, but you can call me Lily, Teacher.' Then the teacher said. 'Ok. I'll call you Lily, but please don't call me "Teacher". Please call me Alan or Mr Jones'

Lily looked confused, but the teacher ignored her and continued to ask the students to introduce themselves.

Why did Alan Jones ask Liliana not to call him 'Teacher'?

- He didn't really like being a teacher.
- He wanted to be friendly.
- In his country, only very young pupils call their teacher 'Teacher'.
- He thought Liliana was being rude.

8. Read the following situation then choose the correct answer:

You've been having digestive problems for a week, and have just started to feel better. Yo meet a British friend at a party.

Your friend says, 'How are you?' What would you do?

- Start talking in detail about your problem.
- Say, 'Fine, thanks. How are you?'
- Say, 'Not bad, thanks. How are you?'
- Nothing.

9. Why do British people wear certain clothes in Halloween?

.....

10. Why Bubble and Squeak became a traditional dish?

.....

11. Why “First past the post” is important during elections in UK?

.....

12. Why Bonfire Night was called Guy Fawkes Night and why do people in UK celebrate it?

.....

.....

Appendix 3

Students' Pre and Post- Questionnaire

The Students' attitudes towards English language teaching: The case of Barika University Center

Dear students,

You have been informed previously about this research and signed the informed consent which states that you are willing to take part in this study, and that your information will remain anonymous. This questionnaire is also part of our study. It aims at exploring your attitudes towards English language teaching. There are no right or wrong answers.

Thank you.

Part1 : Demographic information

Gender:

Age:

Educational background (bachelor field):

Residence place:

Part2: Students feelings towards learning, talking, understanding the English language

Statements	SD	D	N	A	SA
A1-I like to study English language at all times.					
A2-English language will add value to my future career.					
A3-Learning English language is not a waste of time.					
A4-I like to learn how to speak English language fluently.					
A5-I easily revise my English language notes after the English class.					

A6-I read my English language notes even when I do not have a test.					
A7-I can understand many British expressions.					
A8-Talking in English is not an exhausting task.					
A9-I like talking in English like natives.					
A10-I like talking in English with my classmates.					

Part3: Students behavior towards the British products, behaviours, ideas and people

Statements					
B1-I like reading British literature.					
B2-British poems are much better than those written in other languages.					
B3-British people are friendly.					
B4-British people are confident					
B5-British people are cheerful.					
B6-British people are not dull					
B7-British people are broad-minded					
B8-British people are optimistic					
B9-British people are reliable					
B10-British people are generous					
B11-British people are outgoing					
B12-British people are clever					
B13-British people are hard-working					
B14-British people are honest					

B15-British people are confident					
B16-British people are not shallow (deep)					
B17-British people are active					
B18-British people are polite					
B19-British people are honest					
B20-British people are practical					
B21-British people are not passive					
B22-British people are caring about family					
B23-British customs are not fascinating					
B24-The Educational system in UK is successful					
B25-British celebrations are ordinal (not weird)					
B26-Many places in UK are worthy to be visited.					
B27-I can understand how British people communicate with each other.					
B28-Table manners are a good practice					
B29-British people have many acceptable behaviours					
B30-I can live among British people					

Part4: Students acceptance and refusal of differences that exist between them and the others.

Statements	SD	D	N	A	SA
C1-My culture is different from the target culture.					
C2-It is important to identify the ethnic group of my classmates.					

C3-I would prefer to learn about people whose culture is different from mine.					
C4-I would be comfortable in settings with people who can speak English better than me					
C5-I am comfortable when learning about people who exhibit values or beliefs different from my own					
C6-I feel comfortable talking with and about people from the same ethnic group that I belong to					
C7-Other than studying the civilization of the target language, I should be discovering their social events, slangs, way of life, etc.					
C8-The teachers should take our views of the target culture into consideration.					
C9-I never experience frustration when dealing with new information related to the target culture					
C10-The solution to communication problems with natives is not the teacher's own responsibility.					

ملخص

يعتبر ادماج البعد الثقافي في تعليم اللغة الانجليزية كلغة اجنبية من اهم المواضيع التي نالت اهتمام الباحثين والمختصين في اللسانيات التطبيقية حيث يهدف إلى تعزيز التواصل بين الثقافات والانفتاح على عالم متعدد للثقافات. لتحقيق هذا الهدف، وجب تطوير المعارف التي تساهم في بناء الوعي الثقافي لدى متعلمي اللغة الإنجليزية كلغة أجنبية (EFL) في الفصل من خلال اعتماد الأساليب والنماذج والاستراتيجيات المناسبة. لقد أبرزت العديد من الدراسات السابقة أوجه القصور إلى حد كبير في ادماج المحتوى الثقافي في تعليم اللغة الإنجليزية مما جعل من المهارة اللغوية غير كافية لربط جسر التناغم بين الثقافة الأم و ثقافة اللغة الأجنبية لدى المتعلم الجزائري. هذا دون الإشارة الى السلوكيات البراغمية للمتعلمين تجاه محتوى المقاييس الثقافية مثل CCL حيث يعتمدون بشكل أساسي على ذاكرتهم القصيرة المدى للحصول على أفضل العلامات و كفي. يتبنى هذا البحث منهجاً تجريبياً يطبق على مجموعتين من الطلبة، حيث يحاول قياس أثر التعرض الثقافي للمتعلمين باستخدام نموذج المثلث الثقافي (Ps3). وعليه تتلقى المجموعة التجريبية التعليم بناءً على النموذج المعني ، بينما تعتمد المجموعة الضابطة على منهج التعليم المتداول. تعكس البيانات التي تم الحصول عليها عن طريق استبيان ما قبل الاختبار واستبيان ما بعد الاختبار مواقف المتعلمين تجاه العناصر الثقافية المختلفة و أثر نموذج المثلث الثقافي على اتخاذهم للقرارات و السلوكيات المرتبطة بالثقافة المستهدفة. تشير النتائج النهائية إلى أن متعلمي المجموعة التجريبية كانوا قادرين على تطوير المواقف المعرفية والعاطفية والسلوكية الإيجابية، كما نلاحظ أيضاً تحسناً في الوعي الثقافي بين هؤلاء المتعلمين. تعكس هذه النتائج أيضاً الحاجة إلى تنشيط برامج التدريس والممارسات التعليمية من أجل تكيفها مع متطلبات القرن الحادي والعشرين. لذلك ، يجب أن يتوافق محتوى مقياس CCL مع العناصر الثقافية المتميزة التي يقدمها نموذج Ps 3.

الكلمات المفتاحية: نموذج المثلث الثقافي، تعليمية اللغة الإنجليزية، الوعي الثقافي، السلوكيات، البعد الثقافي.

Résumé

L'enseignement de la langue-culture anglaise a suscité et suscite encore un vif débat au sein de la communauté scientifique étant donné qu'il vise à promouvoir une communication interculturelle et une ouverture sur un monde multiculturel. Pour atteindre cet objectif, il faut développer chez les apprenants d'anglais comme langue étrangère (EFL) des connaissances, des attitudes et une prise de conscience culturelles en classe, et ce en adoptant des approches, des modèles et des stratégies appropriées. Plusieurs études antérieures, qui se sont basées sur des approches traditionnelles, ont mis l'accent sur des insuffisances dues en grande partie au manque de matériels culturels en classe d'EFL. Ceci sans évoquer les attitudes pragmatiques des apprenants envers le contenu d'un module comme CCL qui consistent à s'appuyer essentiellement sur leurs mémoires à court terme qui leur permet d'obtenir les meilleures notes. Cette recherche adopte une approche expérimentale appliquée sur deux groupes d'étudiants, et tente de mesurer les effets de l'exposition culturelle des apprenants par le moyen modèle du triangle culturel (3Ps) sur le développement de leur sensibilité culturelle. Le groupe expérimental reçoit ainsi un enseignement basé sur le modèle en question, tandis que le groupe témoin suit un enseignement thématique. Les données obtenues par le moyen de questionnaires (questionnaire de pré-test et questionnaire de post-test) censés rendre compte des attitudes des apprenants à l'égard de divers éléments culturels et surtout évaluer les effets du modèle du triangle culturel sur leur prise de conscience culturelle, indiquent que les apprenants du groupe expérimental ont pu développer des attitudes cognitives, affectives et comportementales positives. Nous remarquons également une amélioration de la conscience culturelle chez ces mêmes apprenants. Ces résultats rendent compte de la nécessité de revitaliser les programmes d'enseignement et les pratiques didactiques afin de les adapter aux exigences du 21^{ème} siècle. Par conséquent, le module CCL doit se conformer aux éléments culturels que le modèle 3Ps offre.

Mots-clés : conscience culturelle, triangle culturel, sensibilité culturelle, attitude, apprenants d'anglais.