

General Introduction

Reading is a human activity, literature is then a task that can be performed only by the man, it is born of man's timeless desire to understand the secret of life since the revealing of the first book from God. Through literature the man is able to express his ideas, share feelings and experiences. Literature is a true man made creation, be it a story, a play or a poem. One of the most persuasive facets of literature is its relationship to human experience and emotions.

Reading is an act of involvement in life and participation in the daily activities. It is also, at the same time, an activity of elucidation and discovery of this world and probably of self discovery. Literature allows us, as probably no other means can overpass the limitations of our own subjectivity and those limitations are imposed by gender, age, socioeconomic conditions, and the times in which we are living. Characters in literature presents to the reader an immediate way in to a varied range of human experiences one might never know. A reader can observe the characters in private as well as public lives, and become aware about their personal ideas, feelings, and needs. It is the very personal of this plunge that explains why psychologists have usually discovered that imaginative literature a fertile source for case studies to illustrate theories of personality and behavior. Thus, there must be a change in the way we conceive the teaching of literature. Because literature concerns human only it is the main concerns with culture for this thesis. In other words, literature is meant for appreciation, it is to be shared with other people and discussed for an aesthetic delight.

Literature, for leisure time, can also be read for the absolute aesthetic pleasure and appreciation as a good craftsman who enjoys his work. 'A thing of beauty is a joy forever' is a phrase a poet like John Keats has given to his readers; well-ordered and well-chosen words are one of the few forms of immortality. What distinguishes literature from other forms of artistic expressions is its reliance on structure and style in language. Literature is a deep and vast ocean where sensitive and experienced readers will respond to well-chosen words, though they many not be initially conscious of exactly what they are responding to or why.

Literature teaches us to ask questions. Classics such as some novels used in this research «Animal Farm» (2000) by George Orwell and “Waiting for Godot” (1996) by Samuel Beckett, force readers to consider issues that are relevant to the lives they live, but have perhaps never thought of before.

The work of this thesis is divided into six chapters in order to be able to give some details of the research. The first one introduces culture as an aspect of language followed by the main causes of the clashes between cultures. If culture is used nowadays, globalisation rises. Some views prevail about the pros and cons of globalisation with its positives and negative sides. As Algeria is a part of the Arab world, the Arabs views about culture, globalisation and Americanisation is also added. This is necessary for the researcher because the thesis is about Algerians dealing with American culture through literature.

Literature is a very culturally rich subject and is usually regarded as an easy module to teach. There is no good or bad way for teaching literature; there is simply a wise way to teach it. The objective in literature is not just to have an answer but to have a deep, challenging and creative answer. The chore of the teacher is not to teach the students, but to guide them for a smart way do deal with literary texts.

Rosenblatt explained the difference between teaching literature for literary purposes for the aim to recall and recite and the use the transactional theory as the efferent and aesthetic examples. When answering from an efferent point of view, students have a need to acquire specific information from the passage; and when students take an aesthetic view point, their own personal experience with a text is most important. “Aesthetic teaching focuses students on reading primarily for living through and experiencing a text. Efferent teaching focuses students on reading for the purpose of recalling the information at a later date” (Rosenblatt, 1986). However, while reading the text, students will probably “shift back and forth along a continuum between efferent and aesthetic by reading” aesthetically and briefly focusing on analyzing the techniques used or by remembering a personal experience while efferently reading “The Aesthetic Transaction”, 1986, Rosenblatt advocates using the aesthetic stance for reading poems, novels, plays, and stories.

There may be many unanswered questions about both teaching literature as a module and the nature of literature as such. To start with, literature suggests and, of course, implies the written word either in prose or in verse. Beginning a lecture in literature probably provokes some expectations of pleasure but also some questions about purpose. How will literature be relevant to language teaching, to cultural exploration and language interference?

The investigation into the real linguistic hindrances for students in this research has been revised more than ten times just because of the various controversial and contrastive results. The main problems in this research are to be drawn into two main factors. First, it is the students' nature. The observations dealt with the students lasted for five years through which various outcomes were revealed. The novellas and literary excerpts which were presented in the lectures revealed different attitudes and interactions each year. A decade ago, a book was considered a reliable source of information; they read it and attempted to interpret it as they understood it. However, nowadays the students' view points are drawn from their daily life experiences they learn from films and social changes they live. For instance, during the observation over the last few years, the researcher noticed a new conduct toward the analysis of some short stories or novels. The way, the students interpreted and interacted with some novels such as "Animal Farm" (2000), "The Grapes of Wrath"(1992), "Sister Carrie"(1994), "The Great Gatsby" (1992) or drama like "Waiting for Godot" (1996) and "Hamlet" (2001) or poems as in "The Road not Taken" by Robert Frost, is not like today's students. In other words, nowadays, students are no more those empty vessels which absorb what is dictated to them but are all equipped with the world events they live, watch or hear thanks to the world's changes and availability to the technological advancement that makes them up to date. For example, in "Animal farm", the students did not take so much time to grasp the whole idea because all the events in the novella refer to the Arab uprising. Likewise, the case is for "The Great Gatsby" or "Waiting for Godot" which showed much appreciation. Before introducing "The Great Gatsby", most of the students knew about it through the new adaptation (2013) on the screen with the actor Leonardo DiCaprio. As far as "Waiting for Godot", which was boring for some students years ago, nowadays, the play seems to attract the students' attention because it reflects their daily life worries narrates people idleness in a

world where they feel passive, useless and with no hope. Most of the students are today close to the media and know what is happening in the world. They are quite aware of the changes taking place in the world and hence they are living it. For this reason, some of the new films expressing the worries of today, the students can understand it and accept it because it reflects his/ her own life.

The second factor is the English language itself which is more flexible and more omnipresent in the students' daily life through all the social network means, English television channels where English films, documentaries, cartoons, songs and even electronic means are all available at any time and everywhere. Many of the students of today are likely to have developed the listening skill at an early age.

The semantic problem used to be the crucial linguistic impediment for many students. Many researchers believe that the difficulty of English lies in the difficulty of words. But, facts through interviews and examinations show that the semantic difficulty does not really stand as an unsolved problem as long as students are equipped with electronic dictionaries in their cell phones. There are and even the e-texts which are heightened with explanations.

The main aim of teaching literature at the Department of English is neither to make future writers nor poets but to offer the students a chance to learn the targeted language and to discover the language at different levels: cultural, socioeconomical and philosophical so that they will have a thorough knowledge about English and will then teach it with pleasure. It is also worth mentioning that acquiring cultural knowledge of a target language is often called the fifth skill in language learning. The fifth skill not only deserves as much attention as the other four fundamental skills, but is in fact the key to mastering the language. (Philippa Baker: 2006).

After a thoughtful decision with the supervisor, the researcher decided not to isolate the teaching of literature from the other skills simply because literature encompasses the language as a whole. In other words, it is like an umbrella term covering all the various aspects of culture where the students find themselves exposed to all types of culture. What is expected

from the students is not only to understand the dictionary meaning of the words, but to decipher what lies beneath them so that they may be able to analyse, interpret and then discuss the objective of any given piece of writing.

Vocabulary is central to language and of critical importance to the typical language learner (Zimmerman, 1997). The prominent role of vocabulary knowledge in foreign language learning has been increasingly recognized (Rodriguez and Sadoski, 2000). In studying literature students will be learning how to read and write better, to communicate better. Literature is associated with language-based approach which provides a secure set of procedures for developing language competence. The choice of this research is maintained on the basis that literature covers all the skills to be taught in a language as this idea is supported by (Povey,1979), stating that literature has much to offer all language learners; a wide choice of vocabulary, and developing all four language skills.

Teaching and learning literature pave the way to facilitate break down the psychological barriers that stand between the learners themselves and also between the teacher. Thus, literature can be considered as an adequate module that enhances establishment of an affective classroom atmosphere that is favourable to language learning. The students can, then, profit from literature as a literary and linguistic device, can explore the unusual syntax, the uncommon vocabulary, the writer's style and literary devices. At the University of Sidi Bel Abbes the focus on teaching English in general tends to be almost entirely on grammatical correctness and memorization of some common vocabulary based on some topics.

This research presents the different reasons for the importance of literature; firstly in the teaching of English as a foreign language and secondly to discover the other language cultural differences since students are generally expected to be future teachers of English so they will be able to decipher the connotative meanings of words, idioms or expressions to find easiness while teaching. It also attempts to answer some questions related to how literature can be relevant to other modules, to train for further literary studies, for personal growth, and

mainly how it can help students understand and vicariously participate in the target language.

Literature contributes to open the readers' eyes towards understanding the other world; to read about the other culture and then accept it to some extent. Literature also paves the way for a peaceful acceptance of the other and teaches him tolerance through cross cultural understanding. In his booklet, (Robert Hanvey, 1976), describes four levels of cross-cultural awareness (CCA):

The first level uses information about the 'other' culture to create superficial stereotypes. The second level is based on an expanded knowledge of the 'other' culture that stresses on its differences, and the subsequent difficulties it presents. The third level accepts the 'other' culture at an intellectual level and uses it as a frame of reference for understanding. Finally, at the fourth level, empathy of the 'other' culture is achieved through direct experience.

(Robert Hanvey, 1976),

The teaching of literature goes beyond the fundamental skills, as it aims at learners' acquisition of functional and cultural literacies on the one hand, and the enjoyment of reading on the other hand.

The cross-cultural awareness admits the cultures of others. It helps the students to function more effectively within the frames of cultures and to realize that each ethnic, religious group makes its own contribution with its unique cultural tradition. not to say that literature goes beyond being an excellent way of practicing language of being a device for establishing an affective classroom

(Bedjaoui, 2014).

Definitely, the research area remains Language teaching through literary texts, cross cultural values and cross-language interference at the level of writing and speaking and thus the key concepts are as follows: cross-cultural interference, cultural competence, interculturality, positive transfer in writing and speaking, aesthetic reading.

Among the research objectives, we can list:

- To create an atmosphere conducive to studying cross-cultural understanding
- To raise students' awareness of their linguistic negative transfer in writing and speaking
- To engage theme in an intercultural dialogue with the text and read critically.

- To investigate into the evidence of their cognitive engagement involvement while reading a literary text or watching a movie and make them ready for the following: be critical, analytical, inquisitive, refrain from taking things for granted; look from different angles, listen to different voices, stay unbiased, make balanced statements.

The research questions are formulated in this context and the main issues involved were investigated through the following three research questions that shaped the study:

- What is the impact on students' understanding of cultural diversity as cultural patterns are involved when incorporating a multicultural dimension and using multicultural fiction in literature?
- How do students read across cultures as they assimilate a foreign culture through their own cultural assumptions?
- How do teachers interpret the concept "culture" in literature teaching and specify the cultural objectives?
- Do cultural elements such as male-female relationships, controversial, political or religious issues represent a culture shock?

The following hypotheses are worded:

While reading a literary text students very often conceive some cultural issues the way they do in Arabic and this yields into confusions to some extent.

Cultural variables are not respected so that students can take advantage from new experiences. The transfer from one's language into English is not reduced for unskilled students whose ideas are often confused owing to language interferences. Native-like behaviour is not expected from all students or teachers, but being an Algerian reading an English literary text requires a cultural background which facilitates for him/her to grasp the idea meant by the reader without any distortion of the meaning.

The work of this thesis is divided into six chapters. It starts with giving some background information about the situation of teaching English, the teachers, the learners and the syllabus.

Chapter One introduces culture as an aspect of language followed by the main causes of the clashes between cultures. If culture is used nowadays, globalisation rises. Some views about the pros and cons of globalisation with its positives and negative views. As Algeria is a part of the Arab world, the Arabs views about culture, globalisation and Americanization is also added. This is necessary for the researcher because the thesis is about Algerian students dealing with American and British culture through literature courses.

Chapter two encompasses many approaches related to the concept of culture, interculturality. This chapter underlines the importance of the contribution of Rosenblatt to literature teaching and this mainly included to define the good process of reading taking into account the referent and aesthetic reading. Rosenblatt is considered in this research as a good reference for efferent vs. aesthetic reading.

Chapter three is in general about the theoretical framework of the thesis. It is an attempt to elaborate and work on the close relationship between language and culture and the importance of the role of literature and culture in foreign language teaching. The main concern in this thesis is that an Algerian student, well nourished and well fed by his beliefs and traditions, is reading about a foreign culture where he may confront some cultural shocks. By challenging the prevailing views about the integration of culture in foreign language courses. This chapter also demonstrates the necessity for a conceptualisation of a culture integrated approach to literature teaching, its role in boosting the learners' intercultural understanding and also the place of culture the way it should be introduced in the department of English at the university of Sidi Bel Abbas.

Chapter four shares a major part of the research mainly because it includes the

methods and approaches dealt throughout this research to obtain tangible results. As the main tool used in this study are observation and interviews this chapter explains the reasons for which the qualitative research, hermeneutical analysis paradigm are used and benefits of phenomenographical studies in research. It explores and justifies the choice of the research method adopted and the research instruments used in the collection of data. It also highlights the procedures to be followed in the analysis of the data.

Chapter five concerns the analysis and interpretation of the data based mainly on observation while debating a literary text or watching a film. The observation shows the real impediments of misinterpreting a reading passage or a film. The main reason does not lie in the linguistic deficiencies but in the ignorance of the other culture. For a better illustration, the research was based on the interpretation of two novels, “The Great Gatsby” (1992) and “The Wars of the Worlds” (2005) to know about the cognitive process the students use while reading a literary work in English. Besides that and to demonstrate that cultural background is necessary for a complete understanding of a foreign language, the students were asked to analyse two novels; “The Great Gatsby” and “The Red Badge of Courage” (1996) which are based on the metaphorical symbols in. As a result, the students misinterpreted the colour symbols which resulted in a complete distortion of the intended meaning of the stories simply because of the native culture influence and ignorance of the other culture.

Chapter six and the last one concerns some of the future scopes in the field of integrating culture in the teaching of literature. Some suggestions are put forward not only for the students but for the children as well to make them ready to confront a peaceful world where tolerance, acceptance reign in this world.

There are many advantages in reading and using literature and culture in an EFL class. It offers a distinguishable literary world which can extend students’ understanding of their own and other cultures; it can also create chances for personal expression as well as reinforce students’ knowledge of lexical and grammatical structure. Moreover, it offers learners strategies to analyse and interpret language in context in order to recognize not only to give answers to certain questions but explains how language is manipulated as well. In addition, it

offers foreign language learners the opportunity to develop not only their linguistic and communicative skills but their knowledge about language in all its discourse types. In short, using literary texts in the language classroom teaching will enrich the students with strategic ways to interact with any situations in the daily life.

Chapter One

INTERCONNECTEDNESS BETWEEN ENGLISH LANGUAGE TEACHING AND CULTURE

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1.1 Introduction

Through this chapter some explorations will be advanced to know about the subject matter of the present thesis. It starts with a definition of the term culture and attempts to explain how thinkers are giving different possibilities to find a way how culture can be included in literature teaching. This chapter will also draw the ways through which the teaching of culture has evolved within or along with the teaching of English as a foreign language. Nowadays, taking into account globalization, all the countries are considered as one. In other words, there is no escape from avoiding the participation along with the new intercultural trends despite the shortcomings that may be viewed by some people in any given country. Some approaches and methods are also included in this chapter and how they are implemented in teaching culture.

Throughout this chapter, a theoretical framework for the integration of culture within the English course syllabus at the Departments of English has been worked out. This framework has addressed the elaboration of a cultural approach to the teaching of culture based on research methods and techniques of ethnography. It has been affirmed that ethnography, as a tool, offers foreign language learners the chance to observe, explore and interpret the native speakers' behaviour and use of language according to their social and cultural ethos. It is believed that such an approach helps the learners to develop their intercultural communicative competence. Another concern addressed within this framework has been the construction of a cultural syllabus.

1.2 Integration of the Fifth Skill in Foreign Language Teaching

Each group, community or country has its own identity which is preserved by people through generations. This variety makes the complexity of the definition of the word 'culture'. As a matter of fact, different scholars, sometimes within the same field of study, look at it differently. Within the field of foreign language teaching, for example, teachers, syllabus designers, educationists and even foreign language learners themselves view and perceive culture differently.

To start with, a range of varied research subjects have 'culture' as their object of study. Ethnography, Anthropology, and Cultural Studies are all concerned with the study of culture but each looks at it from a different angle. Anthropology investigates how membership of a particular social group is related to particular sets of behaviour; ethnography seeks to explore and describe how the speech systems and behaviours of groups are related to their social structures and beliefs; and Cultural Studies seeks to understand and interpret the ways members of a group represent themselves through their cultural products (poems, songs, dances, graffiti, ...etc.) Scholars in these disciplines have worked out different definitions each emphasising one of the many aspects of culture. The result is a diversity of definitions which show that culture has resisted any kind of agreement amongst scholars (Byram, 1989). It is, therefore, not an easy to adopt one single definition and try to adapt it in this research because this may be contested within the field of foreign language teaching.

The vagueness of the term culture (Nelson, G., 2000) has its origin in the difficulty as to which elements of society and / or human behaviour are /are not to be included within its realm. In addition, scholars tend to think of culture in terms of the functions it performs in human society rather than delimiting its essence. One may therefore agree with (Hinkel 1999:1) when he said that there are "*as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours and activities*"(Hinkel 1999:1).

In an attempt to work out a definition appropriate to the importance of culture in foreign language teaching, the subject matter of this study, mention of some definitions given by different scholars seems necessary.

The simplest definition, to start with, is the one given from a normative perspective and which usually distinguishes between a small c culture which refers to the total way of life of a group of people, and a big C culture which refers to products and contributions of a society (Chastain , 1988).

A more complex definition and perhaps the most quoted definition is the one given by (Tylor, 1871:1) which goes as follows: *“Culture is.....the complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of a society”*. (Tylor, 1871:1)

This anthropological definition of culture refers to the total features of human society in general. But the aspect of human society which is given more importance is the socially patterned behaviour which people are not born with but learn in their own society. This view of the term culture was debated for years in an attempt to state clearly what is meant by ‘complex whole’ included in Tylor’s definition. (Shaules, 2007:26) for example, stated that this ‘complex whole’ refers to “the shared knowledge, values and physical products of a group of people”.

For others, (Geertz, 1973:89), culture is *“historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate and develop their knowledge about attitudes towards life”*. (Geertz, 1973:89),

Inherent in this definition refers to the idea of knowledge. This notion of knowledge, partly inherited and partly acquired or learnt. It is expressed via customs, traditions, norms and the overall societal rules to which individual members of a society must conform. It is this whole network of elements which establishes different patterns of meanings and makes an individual member within the same society able to act and to react in appropriate ways in different social settings. Action and reaction, according to (Geertz, 1973:123), are meaningful only to those who share the same *“...socially established structures of meaning in terms of which people engage in social action”*. Seen from this perspective, a person’s actions and reactions are just different ways of saying things that can be interpreted like any other verbal actions in a particular cultural context. This interpretation, in the light of the present research, represents one aspect in the teaching of culture in foreign language classrooms.

Others researchers think that culture is “*something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication*” (Duranti's, 1997: 24).

Culture, accordingly, is that which is learnt and transmitted among individuals within a particular environment. Of crucial importance in this definition is the interpersonal relationships and the medium (language) used to communicate that ‘which is learnt’. More importantly, to be a member of a particular culture group means to share the same knowledge and similar rules of inference with the other members of the group. The knowledge aspect of culture, as far as teaching a foreign language culture is concerned, is the one about which there is much disagreement. Another closely related view about the close relationship of culture to language is the one given by (Goodenough 1957:74):

As I see it, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Cultures, being what people have to learn as distinct from their biological heritage, must consist of the end-product of learning knowledge in a most general sense of the term.

(Goodenough 1957:74)

This view is based on the assumption that culture is a kind of knowledge consisting mainly of rules which individuals must know in order to operate successfully within their society or which enable them to operate in a manner acceptable to members of their society. Goodenough even went further and compared rules of culture to rules of grammar and stated that culture is a ‘blue print for action’, a system of rules for behaviour. In this sense his definition is much like the one given by Kramsch (1993). She identified two aspects of culture. The first refers to the ways social groups represent themselves and others through their works of art, literature, social institutions, or artefacts of everyday life (what is usually known as the civilisation aspect of a society's culture), and the ways these are produced and preserved throughout history and the means used to achieve that. The second one refers to a social group's attitudes and beliefs, ways of thinking, behaving and remembering which are common to all members of a speech community. It is this second type

of culture which makes the functioning of the members of a particular language and culture community possible.

Referring back the definitions revealed mentioned earlier, it may be said they all refer in one way or another to different facets of human life. They all encompass some of the following constituents which are knowledge, beliefs, morals, laws, meanings, attitudes towards life, conceptions, literature, arts, customs, habits and traditions, humans' behaviour, history, music, folklore, gestures, social relationship, beliefs and achievements.

All things considered, culture has been the core subject of a variety of disciplines and each looks at it from its own frame of reference. Basically, two main views can be distinguished: the humanistic approach to culture and the anthropological one. The former defines culture as 'heritage', literature, fine arts, history, music ...etc., and the latter take it as a community's way of life. But for the purpose of the present study what matters most is how culture is defined from the point of view of foreign language teaching and learning. The various aspects of culture which may be involved in foreign language teaching were discussed by Robinson, G.L. (1985) and are briefly summarized here.

- From a behavioural view, culture is considered as observable human behaviour and includes customs, habits and rituals particular to a specific group. In relation to language teaching this can be realised through teaching daily practices of native speakers such as doing one's shopping.
- From a functionalist view, culture is seen as forms of rule governed behaviour. The rules underlying a person's behaviour are to be inferred from her/his observed behaviours. In relation to teaching culture this can be realised through understanding why a native speaker acts or behaves in a particular way in a particular situation.
- From a cognitive view, culture is seen as a set of mental processes ranging from memorisation to interpretation of incoming data much similar to data processing by computer programs. In teaching culture this can be realised through helping the learners to get an insider's view of the target culture.

- From a symbolic view, culture is seen as a non static system of symbols and meanings. These meanings arise from an individual's conception of the world around her/him. In culture teaching, this calls for a union between the learners past experiences (native culture) and new experiences (target culture) in order to create meaning.

(Robinson, G.L. (1985)

On the basis of these points of view, a definition of culture may be phrased as follows: Culture refers to the specific and general learned knowledge about manners of behaviour, skills, beliefs, values, norms and attitudes which guides individuals and inclines them to function as a group. This knowledge is required for effective communication and interaction among individuals from the same culture. Culture is dynamic, pervasive and constantly changing. It engages an individual member of a particular group or society cognitively, behaviourally, mentally and affectively.

The term culture, as used in this research, refers to something beyond art, literature and civilisation. It encompasses the system of values, beliefs and behavioural patterns or lifestyles of a society or group of people. According to Moran (2001:5), it refers mainly to *“the ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures”*. The word "implicit" in this definition concerns the researcher's strong belief that foreign language teachers will do better if they go beyond background studies or what are customarily called “civilisation modules” in the implementation of the English course syllabus.

Now that the key element in the present research is delimited, the next phase will be devoted to the exploration of the history of teaching culture in foreign language teaching.

1.3 History of Teaching Culture

The reason for the inclusion of this section in the present research is to examine

the hidden side of the countries of the target language. The students of the department of English in Sidi Bel Abbes are learning the language but are not aware of the great lack in their learning process. Learning words in isolation will lead to a good comprehension of a literary work.

Reading, writing, speaking and listening skills are essential components for foreign language learning but now in a world of globalisation where all the people are bound to cooperate and be linked together through the social media, work or travelling, the cultural side comes as an urgent necessity.

Damen (1997: 12) contends that, firstly, teachers should remember that language learning implies and embraces culture learning; i.e. teachers should remember that teaching a language equals teaching a system of cultural customs, ways of thinking, feeling, and acting (Brown, 2000: 25). To be successful EFL teachers, the environment of the classroom should be made as open as possible to meaningful cultural learning. According to Damen (1997: 13), culture learning, along with the four known skills, i.e. reading, writing, listening, and speaking, can be harmonised its rightful place as a fifth skill for a good teaching completion.

As Esperanto failed to be the global language and being quite aware of globalization and that all people should use one language to facilitate contact, English language teaching has developed greatly since the beginning of the twentieth century, especially as far as teaching and learning communicative skills are concerned. Moreover, the concept of teaching goals has flourished from teaching a language to teaching intercultural communication. In an attempt to draw the history of teaching culture in the field of foreign language teaching, a distinction between teaching culture as part of language and teaching culture along with language seems necessary. This distinction does not come from any theoretical basis but is only used as a methodological procedure meant to help deal with the matter at hand.

Although the teaching of culture began to attract researchers working in the field

of foreign language teaching only during the sixties and got considerable attention during the eighties and the nineties and recently in twenties’, a review of foreign language teaching literature reveals that the teaching of ‘culture’, though independent of language, is not a new issue in the teaching because it has always been introduced intentionally in foreign language teaching (Byram, 1989:1). This is partly because culture is not the exclusive property of foreign language education and partly because many other disciplines, particularly anthropology, have contributed to the knowledge base about culture. Culture has been through time been an important element in education but was not given its proper right to hammer into the minds of the learners until recently where the divergence of ethnic groups has started to widen.

In addition, “*a good observation of different foreign language books at the lower levels of education and university English courses worldwide shows that language teaching has always had a cultural dimension*” (Karen Risager, 2007). This can be seen in the content of different reading passages and practice dialogues, either taken from literature or written specially for the purpose of foreign language teaching, included in different language course books. In addition, most foreign language study programmes at the university level have experienced the teaching of language and culture independently of each other. In fact, many university teachers during the first half of the twentieth century considered the teaching of culture with the teaching of history and civilisation of the foreign language as being the same. “*The teaching of culture was as preparatory for the study of literature and the main concern was with language forms interwoven in different reading text.*” (Kramsch, 1988).

1.4 Teaching Culture along with or within Language

Grammar Translation Method supporters can be considered as the pioneers from the beginning of the twentieth century who advocated the teaching of culture within the foreign language. The teaching of foreign languages according to this method is seen as a means to gain access to the great works in literature and philosophy of the Greeks and the Romans. Emphasis within this method was laid on the formal study of language forms

embodied in different language texts with which foreign language learners were presented. Spoken discourse was completely discarded from foreign language classrooms. Teaching a foreign language was often done with the help of the learners' native language. In brief the main principles as summarised by AlFallay". (2007: 11- 22) are:

- The main aim of learning a foreign language is to be able to read literature written in it. Literary language is superior to spoken language.
- The main objective is for students to be able to translate each language into the other.
- The ability to communicate in the target language is not a goal of foreign language instruction.
- The primary skills to be developed are reading and writing.
- Little attention is given to speaking and listening, and pronunciation was completely discarded.
- It is possible to find native language equivalents for all target language words.
- Learning is made easy through attention to similarities between the target language and the native language.
- Deductive application of an explicit grammar rule is a useful pedagogical technique.

(AlFallay (2007: 11- 22)

One of the main drawbacks of the Grammar Translation Approach as stated by Rivers (1981) is related to its overemphasis on the grammar rules which are of no pragmatic value. In addition, learning the classical languages was limited to the study of their classical literature and fine arts. Culture is viewed as consisting of literature and the fine arts (Larsen Freeman, 2000). Culture, raising culture awareness and social variation of language use were not among the concerns of the Grammar Translation Approach. The learners were exposed to classical cultures through reading books. One, therefore, can assume that although culture in its present day anthropological sense, i.e., culture of the small c type, was not dealt with within the realm of the Grammar Translation Method, still some

forms of culture of the big C type were clearly integrated.

The above situation prevailed for a long time until the emergence of the reform movement (White, 1988) which paved the way for the present concern of mediating culture and language in more than one respect. Pioneers of this movement insisted that foreign language teaching should have language use as its primary aim. According to them, focus is to be laid on authentic texts the aim of which is to provide the learners with knowledge about the target language country and people and not to offer them practice in language forms. The interest in authentic texts was not motivated by linguistic aims in the sense that they were not treated as resources of grammar but as resources of knowledge about culture. This was clearly visible in Jespersen's, 1904 book, 'How to Teach a Foreign Language'. This book got its fruits from the Grammar Translation Method. Jespersen advocated that learning "*a foreign language is similar to learning one's first language, a method which later on became known as the direct method*". One of the main premises of this method is that learning a foreign language must be an imitation of the first language. The oral skills are therefore given priority at the expense of the other skills. The language to be taught is everyday language because it is fundamentally seen as a means of communication. This new direction in the field of foreign language teaching was stirred up by the industrial revolution then underway. During that time people direly needed to travel and to do business with people from different cultures and with different cultural background, and many of them expressed the need to learn foreign languages for communication purposes.

As far as the cultural dimension of the foreign language is concerned, proponents of the Direct Method did not make significant progress on the route towards the inclusion of the cultural element in the teaching of English as a foreign language. In a typical class run according to this method, the students are taught culture consisting of the history of the people who speak the target language, the geography of the country or places where the language is used, and information about the speakers' language daily lives. As can be extrapolated from Rivers' comments on Jespersen's book, the teachers' efforts were limited to teaching high culture and an introduction to a foreign society. (Rivers,

(1981:314) wrote: “The highest purpose in the teaching of languages may perhaps be said to be the access to the highest thoughts and institutions of a foreign nation”

Following the dissatisfaction with the achievements of the Direct Method and the drawbacks of its techniques a new method deeply method, Audio Lingual Method, rooted in behaviourism started to develop in the United States during the 1940's and saw significant developments during the 1950's and the 1960's. Initially, the method started as language training for soldiers during World War II who needed quick training for basic communication. Drawing on the theories of American linguists such as Leonard Bloomfield and Charles Fries, the Audio-Lingual Method is based on the premises of structuralist linguistics and revolves around the principle that language learning is habit formation. As claimed by its advocates, its main objective is to achieve quick communicative competence. The method emphasises the use of daily speech which is presented to the learners in the form of conversational dialogues. It is based on the conception that language cannot be separated from culture especially because the soldiers were obliged to know about the culture even of the enemy. Cultural information is contextualized in the dialogues or presented by the teacher. Compared to the previous methods, advocates of the Audio-lingual method seem to have an anthropological conception of culture. Accordingly, culture is not only literature and the arts as evidenced in the writings of Larsen Freeman (2000: 46) who stated that “*Culture consists of the everyday behaviour and daily lifestyle of the target language people*”. Language teaching, according to the proponents of this method, consists of the acquisition of a practical set of communicative skills (Stern, 1983). The teacher's role within this method is, like that of the orchestra leader, to direct and control the language behaviour of her/his students.

The teaching of foreign languages elsewhere as the case is in Europe during the first half of the twentieth century was nationally molded. The British social psychologist, Michael Billig, in his book ‘Banal Nationalism’ showed how each European nation country at that time struggled for the conservation and survival of its identity element through the “ideological habits which helped the making of nations...to be

reproduced” (Billig, 1995:6). One way therefore for the emerging nation-states in Europe to express their national identity was through their languages. Each national language was conceived as an expression that allows speaking about oneself and society positively. The objective of foreign language teaching, then, was to convey a good image of the country where the language is spoken, its people, its literature and its history. The teaching of French for example was directed towards France and the teaching of English was directed towards England. The teaching of language and also culture in this way was carried out as if they had little in common. At this juncture, it is important to mention the different terms then at use to refer to the teaching of culture along with language in different countries. In Britain, for example, the term used to refer to such area was *cultural studies or background studies*. These studies made reference to any kind of knowledge which helps and supplements language learning and concentrated mainly on information about customs and daily life with some reference to social institutions in Britain.

The term culture was used in the USA to refer to learning about customs and behaviours and, thus, concentrating on daily life. In France the term used was *civilisation*. It refers, in a broad sense, to the way of life and institutions of France. In Germany, the terms *Landeskunde* (knowledge of the country) and *interkulturelles Lernen* (culture learning) were used alternatively. In some other countries, the term *area studies* in higher education were coined to refer to courses which do not deal exclusively with literature (Byram, 1989). In these courses, students acquired language skills; knowledge of the target society; and an introduction to the methodologies used in a variety of different disciplines. A general characteristic associated with these courses was their emphasis on factual knowledge transmitted to the learners which as mentioned above led to the formation of stereotypes about each of the countries where these courses were given and helped to consolidate the notion of “nationalism”. In brief, language programmes in Europe, as (Stern, 1992:207) puts it, were backed by knowledge outside language.

...before W.W.I and in the interwar years it was beginning to be recognized that in order to make sense of a particular language some systematic knowledge of the country and its people was

needed.
(Stern, 1992:207)

Following this line of thought, the teaching of culture in Europe was largely equated with the teaching of the history, geography and literature of the target language and the great accomplishments of the target community. It was regarded as a means to boost the national character and was largely linked to the country's people, nation, land, geography and history. The aim was to develop the learners' awareness and understanding of the historical, cultural, artistic, and literary events that shaped the target language country and to give the foreign language learners a good image of that country. It was believed that this kind of knowledge would help the learners to associate themselves with the native speakers of the foreign language. The dominant approaches then associated teaching culture with knowledge about the country. The result was the building up of the barriers of provincialism and nationalism which characterised Europe during that time.

In the US, on the other hand, the teaching of culture in relation to foreign language followed a different path because of the progress made within the field of anthropological studies and the nature of the American society characterised by ethnic diversity, racial and political conflicts. Educationists in America called for the expansion of traditional foreign language curriculum by injecting it with issues related to race, class, and gender in order to make the students aware of the unique historical realities that shaped United States culture (Mullen, 1992). The American view of teaching culture pedagogy can be traced back to 1957 when Robert Lado published his book *'Linguistics across Culture'* where the influence of cultural anthropology and linguistic anthropology is quite apparent. For him culture was "a structured system of patterned behaviour" (Lado, 1957:52), an idea implicitly embodied in the work of Lee Whorf of the 1930's. Another American linguist who dealt with the teaching of culture proper was Nelson Brooks whose book *'Language and Language Learning'* published in 1960 included, among other things, a chapter on the close relationship between language and culture. He (1960: 85) wrote: "Language is the most typical, the most representative, and the most central element in any

culture. Language and culture are not separable".

Throughout the book, Brooks emphasized the importance of culture not for the study of literature but as a supplement for language learning. He explained the different meanings of the term culture and insisted that foreign language teaching should concentrate on culture as patterns and modes of living. In a later article published in 1968, Brooks explained his conception of culture and emphasised the anthropological view of the study of culture. For him culture has both a humanistic side in the form of 'great books', 'great ideas', and 'artistic endeavours' and an anthropological side which refers to "the individual's role in the unending kaleidoscope of life situations of every kind and the rules and models for attitude and conduct in them"(Brooks, 1968:205). Brooks insisted on the necessity to demarcate culture in foreign language teaching from the teaching of the foreign language geography, history, folklore, sociology, literature and civilization. He also attempted to make language teachers aware of this new frontier in foreign language teaching (see this chapter: 1.5 Models of Teaching Culture).

In the same line of thought to Brooks' was claimed by Howard Lee Nostrand (1966) for whom the aim of foreign language teaching is twofold: intercultural communication and intercultural understanding. Accordingly, the socio-cultural view of language started to gain ground in foreign language teaching and the American view of culture was given an anthropological touch.

Up to the 1960's, then, the teaching of culture in Europe concentrated heavily on literature, history and geography whereas in America it was anthropologically oriented and, consequently, more importance was granted to everyday culture. This divergence in the views about culture led to two different understandings of the term culture known in the language teaching literature as culture with a big C and culture with a small c (Chastain, 1988). The former refers to any artistic production, history, geography...etc. and the latter refers to norms of behaviour, values, beliefs... etc.

1.5 The Cultural Turn in Foreign Language Teaching

Mastery of the linguistic structures of a foreign language was no longer considered as the only necessary requirement for the achievement of communicative competence. The latter's objective was to make the speaker ready to cope with any situational case, in other words, to communicate in any conversation that a person may find himself either at the market, the shop or any other place. The teaching was based on how to express certain language functions using different language structures according to any given situation. This trend was mainly the result of the social and economic changes situation in Europe at that time. In the multicultural Europe of the 1970's and the 1980's when the socioeconomic changes were growing rapidly people found themselves obliged to live in a country culturally different from their own and to meet and talk to people from different social and cultural backgrounds. It was therefore necessary for language educationists to find new ways to keep pace with that new situation. A symposium held in Switzerland in 1971 was the beginning and it was the good opportunity where an agreement was made to work towards a common European syllabus for the teaching of foreign languages was reached. That agreement stressed that foreign language teaching had to set itself the aim to develop the learners' communicative which gave birth to what is called the communicative approach. This approach gives importance primarily to communication. The characteristics of this approach is that linguistic competence, the knowledge about linguistic forms and their meanings, is just one part of the general concept of communicative competence. The other characteristic is knowledge of the different functions language is used to fulfill in different social settings. Hence the social aspect of language, a long neglected component of communicative competence, is now granted a high importance. Learners within this approach are taught how to use appropriate functions in appropriate social situations and settings which indirectly gives them some knowledge about the native speakers' culture and their everyday lifestyles. Nunan, D (1991:279) succinctly described the communicative approach and listed five basic characteristics of communicative language teaching:

- An emphasis on learning to communicate through interaction in the target language.
- The introduction of authentic texts into the learning situation.
- The provision of opportunities for learners to focus not only on the language but also on the learning process itself.
- An enhancement of the learner's own personal experiences as important contributing elements to classroom learning.
- An attempt to link classroom language learning with language activation outside the classroom.

(Nunan, D (1991:279)

In reality, however, the teaching of culture within this new framework was not given a great importance, but was somehow marginalised. The only difference that was brought was cultural issues presence in foreign language teaching was the replacement of the traditional literary texts with the so called authentic or non literary texts. These were usually texts from magazines and newspapers which centered on daily lifethemes. Unlike literary texts, the understanding of these new texts called upon some kind of knowledge of the outside world and outside language. That new look at old things paved the way for theme based language teaching and allowed culture a step inside the foreign language classrooms.

On the other side of the Atlantic, a number of scholars were working towards more culture oriented foreign language teaching programs and a new approach was launched but this time from Montpelier (USA) during the *Northeast Conference* which had as its central theme '*Language-in-Culture*'. The final report of this conference was a direct call for the teaching of culture. (Dodge 1972: 10-11) wrote in the report:

The Board of Directors of the Northeast Conference on the Teaching of Foreign Languages ...was aware of the general surge of interest among class-room teachers in more complete, accurate and realistic

presentation of the “whole” language they teach. To teach what words mean to people we must teach what the worlds of those people are like.
(Dodge 1972: 10-11)

In addition, many books were published, and most of them dealt with practical methods of teaching about culture in relation to intercultural communication. Among these was Ned Seelye's book '*Teaching Culture: Strategies for Foreign Language Educators*' published in 1974. In this book, Seelye described and recommended a number of techniques for teaching about culture differences and intercultural communication. The general view about the teaching of culture adopted in that book was one that can be described as a historical. Seelye apparently equated culture with observable behaviour. For him teaching students a foreign language culture, as can be inferred from the techniques mentioned above, consists mainly of understanding the different forms of behaviour within a particular social group and then let them behave appropriately in that group.

At nearly the same period in Europe, the scene was characterised by many political and social changes. The European Common Market was in the making which engendered many changes in peoples' views of foreign language teaching. The labour movements and the new economic needs within Western European countries created a need for more knowledge about other countries. This in turn imposed a change in the content of foreign language syllabi and led to a relativisation of the national stereotypes of the late fifties and the sixties. Following that new trend, the European Council set in 1971 a platform to further the development of the communicative approach to foreign language teaching. The new platform aimed at meeting the learners' new needs but still was confined to such areas as language functions (van Ek, 1975), notions, categories and situations (Wilkins.1976). In Kramsch's terms (1996:5) “the cultural component of language teaching came to be seen as the pragmatic functions and notions expressed through language in everyday ways of speaking and acting.” In sum, no mention, whatsoever, of teaching culture or cultural knowledge was made. Reference to the term ‘culture’, though in an ambiguous way, was first made in Germany. Scholars like Manfred Erdmenger and Hans-Wolf

Istel who were involved in the teaching of English as a foreign language assigned 'Landeskunde' a different function; that of helping a foreign language learner to achieve communicative competence. They (1973:40) wrote:

It is the global aim of foreign-language teaching in terms of the Landeskunde aspect... to help the student attain communicative competence in the situations arising from his future roles as consumer of real and ideal products of the foreign country, as a traveller abroad and as someone who has contact with foreigners in his own country, and to awaken in him a willingness to adopt an attitude and to negotiate.

(Manfred et al, 1973:40)

All in all, everything within foreign language teaching during the seventies, both in Europe and America, worked within the confines of the language system. Apart from the interest to know foreign languages and about foreign countries, little attention was given to teaching culture within language.

Foreign language teaching was considered as a barren land with culture, it was late until the 1980s' when culture became visible in the teaching curriculum. The latter took place towards the end of the period mentioned earlier when the teaching of culture revolved around the anthropological concept of culture. Due to the technological developments during that decade, the visual aspect of culture became as important as its interpretive aspect which dominated the debates about culture in the 1970's. Video technology made it easy for language teachers to present the learners with films and documentaries. Learners at that time were given the opportunity to see culture in action, i.e., more visible aspects of culture were at play in the foreign language classrooms. Among the leading figures at that time were Melde (1987) in Germany, Zarate (1986) and Galisson (1991) in France, Byram (1989) in Britain and Damen (1987) in America. Helped by the significant developments of anthropological studies in the USA, these scholars and others came to realise the close relationship between language and culture and many claimed that the only way to realise this interrelationship was through language teaching. As a result, a move towards a more

practical conception of culture was underway and theme based language teaching was then initiated. That approach presented skills in the context of a particular societal or cultural theme that was relevant to the lives of the learners who were then required to get involved in through critical discussions. That anthropological approach focused less on language structures and more on cultural meanings. Evidence for this change can be found in the then newly published or republished books about the teaching of language and culture. Notable here was Louise Damen's book entitled '*Culture Learning: The Fifth Dimension in the Language Classroom*' in which a holistic functionalist view of culture was adopted which in turn led to a new kind of reconciliation between language and culture.

The inclination and adopting a holistic and functionalist approach in the teaching of culture by the American researchers was also one of the main issues tackled in European academic debates. At the same time, the traditional European terms '*civilisation*' and '*landskunde*' were replaced by new terms like 'culture'. This change in terminology was mainly provoked by the present process of European integration. Evidence for this change can be seen in reference made by European researchers to the anthropological findings reached in America. American anthropologists like Geertz (1973) and his emphasis on the natives' self perception and symbolic systems were often cited by some adherents of the European Council for Languages. This change in terminology, together with the empirical research projects on the cultural dimension of language and the learners' needs and attitudes, contributed to a change in foreign language teaching. These projects, mostly carried out by researchers within the European council for languages such as van Ek (1986 and 1987), marked the end of the aforementioned 'banal nationalism' which had characterised Europe in the preceding two decades. Teaching foreign languages then became more culture oriented.

The concern of cultural aspects language teaching goes back to the 1990's due to ethnic, religious differences that that started to emerge between people in various institutions especially at schools as it happening especially in France between the Muslims and other people of other beliefs. Teaching culture pedagogy has become part of foreign

language pedagogy and made a breakthrough in governmental agendas. To well known nowadays the conflicting differences because of wearing the veils in schools in France provoked racial problems which will lead to xenophobia. The result was the number of the European council's publications on foreign language and culture teaching, the number of conferences held in different European countries and the transnational workshops organised by member states of the European Council for Languages which devoted their efforts to the teaching of culture (AILA congress in Amsterdam 1993 and the project entitled '*Language Learning for European Citizenship*' implemented during the 1990's).

One of the most influential documents published by the Council of Europe which has had an immense influence on foreign language teaching policies in Europe is the Common European Framework of Reference for Languages (CEFR, 2001). The CEFR was imposed in many pedagogical institutions to introduce the language being taught with its culture at different levels. To give an example, a person who wishes to emigrate has to learn the language of his host country and to valid his learning he has to sit for an examination. This document was later on supplemented by a transnational project entitled '*The European Language Portfolio*' which aims, among other things, to promote intercultural learning and the development of intercultural awareness and intercultural competence (CEF, 2001). Among the scholars, who through their work, contributed to this state of affairs were Kramsch with her book '*Context and Culture in Language Teaching*' published in 1993, Byram with his book '*Teaching and Assessing Intercultural Communicative Competence*' published in 1997 and Starkey with his article '*World studies and foreign language teaching*' published in (1990). All these scholars helped to give foreign language teaching a pragmatic, contextual and cognitive orientation.

All in all, the dimension of teaching culture within or along foreign language teaching is deeply rooted within the western academic tradition. Culture in foreign language teaching started with a '*language for reading*' (Grammar Translation Method), moved to a '*language for travelling*' (direct method, audio lingual Method

and the communicative Methods) and ended with a ‘*language for intercultural citizenship*’ as stated by Byram (1997). In the course of this short historical account, two approaches were explored. The first viewed teaching culture as a pure linguistic discipline and the second approached it from an interdisciplinary point of view by relating it to other disciplines such sociology and anthropology. These differences in conception and practices in teaching culture were summarised by (Stern 1983:81) as follows:

The perspectives of language instruction have changed along with the role of languages in society and changes in the intellectual climate ...Language teaching is principally an art which through the ages has pursued three major objectives: artistic-literary, and philosophical. Those broad aims have, in different periods in history, been emphasized to varying degrees.
(Stern 1983:81)

Accordingly, the teaching of foreign languages was approached from a variety of perspectives. It was taught as linguistic analysis, as a vehicle for artistic creation and appreciation and as a form of communication.

In order to gain deeper insights in the history of foreign language teaching and the importance attached to culture, the following part gives two models of teaching culture. The first, from America, looked at language from an anthropological perspective; the other, from Europe, looked at language from a dialogic perspective.

1.6 Models of Teaching Culture

As pointed out before, the views that social practices are shaped by linguistic structures (Sapir,1970) and that language use is the result of social practices (Hymes,1972) clearly showed that language and culture are complementary. These convincing views incited foreign language teachers to implement the teaching of culture along with the teaching of language. To make more practical and workable two approaches were used in teaching cultures. One is associated with the old trend of teaching culture along with language, (Brooks 1964), (Rivers, 1981), and (Chastain,

1976); the other is associated with the new trend of teaching culture within language, Byram and Morgan (1994) Kramersch (1993). The former approach is based on the theory which stresses the close relationship between language and culture, sees language as a means of communication and emphasises the teaching of the target culture. The latter involves much greater attention to teaching the intercultural dimension of language. It gives more importance to the understanding of the foreign language people, society and culture, and the learners' own culture. The aim is to develop the learners' intercultural competence.

To start with, Nelson Brooks, an anthropologist by training, has an ideational view of culture and language and insists on the close relationship between the two. This is quite apparent in his view of culture as 'patterns of living' and his conception of the relationship between language and culture, "Language is a segment of and a bearer of culture and should be treated culturally and used by the students with concern for the message it bears"(Brooks,1971:58). More importantly, his distinction between the anthropological and humanistic conceptions of culture took the lead in recognizing the teaching of culture in the anthropological sense. He was among the first scholars to emphasise the idea of dealing with culture in foreign language teaching and to suggest that the concept of culture "must be developed according to the needs and insights of those immediately concerned" (1968:204). In dealing with culture in foreign language teaching, (Brooks1960, 1968) developed two models for the teaching of culture: a profile of ten-point culture and a paradigm of meanings of the term culture.

As far as his profile of culture is concerned, Brooks presented it in the form of a scheme which includes the following: symbolism, value, love, honour, humour, beauty and spirit. According to him, these are the "focal points...in the fabric of a culture's makeup" (Brooks, 1968:212). He assumed that the teaching of culture should revolve around these because they are "matters that appear central and critical in the analysis of a culture" (ibid).

It is also mentioned that Brooks (1960) suggested a list of topics which he thought are both representative of a particular culture and would be of interest to second language learners. His list included (see below), among other things, greetings, patterns of politeness, verbal taboos, festivals, folklore, music, medicine, hobbies, learning in school, meals, sports, careers...etc. With regard to their presentation in foreign language classrooms, Brooks (1964:123) suggested that “knowledge of culture is best imparted as a corollary... to the business of language learning”. Phrased differently, teaching culture is approached as a transmission of facts about the target culture. In addition, Brooks’ (1968: 210) paradigm of meanings of the term culture consisted of five types:

- Biological growth
- Personal refinement
- Literature and the fine arts
- Patterns for living
- The sum total of a way of life

(Brooks (1964:123))

The aspect which he considered most suitable for teaching culture in a foreign language class is the one related to patterns of living. According to Brooks, patterns of living include what had been referred to earlier as small “c” culture. He "emphasised the importance of culture not for the study of literature but for language learning" (cited in Steele, 1989: 155). He believed that culture in language teaching is neither geography, history, folklore, sociology, literature nor civilization. What constitutes a central issue in teaching culture are an individual’s role and his daily life behaviour. He (1968:211) wrote:

...the interchange and the reciprocal effect of the social pattern and the individual upon each other ... what one is "expected" to think, believe, say, do, eat, wear, pay, endure, resent, honour, laugh at, fight for, and worship, in typical life situations.

(Brooks, 1968: 210)

Brook's model, as can be understood, is based on a society's everyday life and the interaction between an individual person and his immediate social environment. This anthropological conception of teaching culture which emphasises the importance of culture not for the study of literature but for language learning stems from his strong belief that culture resides in the very fabrics of peoples' daily life. His model of teaching culture views culture as a highly variable and a constantly changing phenomenon.

Furthermore, his five types (mentioned above) of the meaning of culture can be equated with two main phases in the teaching of culture. The obvious beginning phase, for Brooks, stresses teaching culture as 'patterns for living' within the target language society. At higher levels of language teaching, there would be more in-depth teaching of culture and would include the other types of meanings. The model for the language learner in this approach is a person from the target culture of the same age and status as the learners. This model harmonises with teaching culture as facts and behaviour with an expectation of knowing about the target language culture. .

Another figure who favoured the integration of teaching culture in the language classroom is Claire Kramsch. Culture for Kramsch is 'facts and meanings' (Kramsch 1993: 24) and Language is seen as social practice. She (ibid: 9) believes that as language users "every time we say something, we perform a cultural act". Seen from this perspective, linguistic practice is saturated with cultural meaning and can, thus, be seen as cultural practice. According to her, the teaching of culture is not a fifth skill in foreign language classrooms but a central component. She (ibid: 1) penned "culture in language learning is not an expendable fifth skill, *the ability to be aware of cultural relativity*. It is always in the background, right from day one" (italics added). Intercultural awareness, according to Kramsch is not a fifth skill. It is a combination of skills and attitudes which together make up intercultural competence. Learning a foreign culture therefore requires the learners to develop an intercultural awareness of that culture and how it relates to their native culture.

In addition, Kramersch believed that contact between cultures results in conflict and concluded that the essence of culture is the 'conflict' which results from this contact. For her, the primary focus in teaching culture should be laid on differences rather than similarities between the native culture and the target culture. These differences are to be taught through dialogues: "*It is through dialogue with others ... that learners discover which ways of talking and listening they share with others and which are unique to them*" (Kramersch,1993: 27), i.e., what is universal between cultures and what is culture specific. Additionally, awareness of these differences enables the learners to "*disengage themselves from their usual frame and see from the other's perspective*" (ibid: 231) (italics added). This, in turn, will enable them to understand others, to make themselves understood and to understand themselves.

Another important aspect of Kramersch's approach is the importance she attaches to context. She holds that the core feature of teaching culture is the cultural context. She (ibid: 13).wrote that foreign language teaching:

...takes cultural context as its core. The educational challenge is teaching language 'as context' within a dialogic pedagogy that makes context explicit, thus enabling text (oral or written) and context to interact dialectically in the classroom.

(Kramersch,1993:27)

This interaction between text (oral or written) and context enables the learners to interpret cultural phenomena and to mediate between their culture and the foreign culture. Hence, culture is seen "*as a place of struggle between the learners' meanings and those of native speakers*" (Kramersch 1996:206). The result of this struggle is the creation of a third culture, a sphere of interculturality. Within this sphere, the learners' culture and the target culture are put side by side. Understanding this sphere requires the comparison between the learners' culture and the target culture. Kramersch (1996:206) firmly believes that "*understanding a foreign culture requires putting that culture in relation with one's own*". Her approach is thus based on comparing cultures and cultural experiences and favours differences rather than

similarities. This is because "understanding a foreign culture requires putting that culture in relation with one's own" (Kramsch, 1993:205) She believes that culture should be taught as difference which is seen as the outcome of a comparison and to which Kramsch refers to as '*third place*' culture. Within this type of culture, meaning is created through language in discourse which enables the students to refer to their own culture, it is a kind of introspection, in other words, to be aware of how their culture is seen from outside by people from other cultures, to understand or see the target culture in the native speakers' own vision and to be aware of how they see the target culture. In brief, it enables them to take both an insider's and an outsider's view on their native culture and the target one. Learning a foreign culture, accordingly, involves the learners' exploration of their own culture; the discovery of the relationship between language and culture, the learning of the techniques for analyzing and comparing cultures. Teaching a foreign culture requires an "approach which is more interested in fault lines than in smooth landscapes, in the recognition of complexity and in the tolerance of ambiguity, not in the search for clear yardsticks of competence or insurances against malpractice" (ibid:2). In practical terms, this '*third place*' is created in a foreign language classroom through discussion and exchange of ideas which involves the following:

- The recreation of the context of production and reception of the text within the foreign culture.
- The construction of the learners' own context through finding a similar phenomenon in his native culture.
- The examination of the two contexts in both the native and the target culture through dialogue between the teacher and the learners and between the learners themselves

(Kramsch, 1993: 205)

It may be accepted that both perception and production are two key elements in the creation of meaning through dialogues. In dialogues plenty of paralinguistic features intervene to understand a conversation. The learners' attempts to communicate are viewed

as communication acts. Culture, accordingly, is exemplified by ways in which people act and interact with each other. Developing a learner's intercultural competence is a process through which learners should not melt their own cultural views with that of the target language. The fusion of cultures leads but to confusion, what it accepted is the integration of the culture without imposing it, to make acceptable the as the learner has accepted to learn the language. Teaching culture therefore consists of exposing the learners to different ways of looking at the world and enabling them to be flexible and independent from their native single linguistic and conceptual system through which they are used to seeing the world. Cultural knowledge is not restricted only to the amount of knowledge being learned but to the successful commitment with it. Within this approach, the native speaker as a standard to be reached is questioned and replaced by a new norm, that of the intercultural speaker. Consequently, the objective in teaching a foreign language is not the development of a native like intercultural competence but a successful cultural mediator between two cultures. Phrased differently, the focus is on the interaction between intercultural actors. The teacher stands as a go between or peace maker between the cultures. In brief, teaching culture, as perceived by (Kramsch, 1993:205-206) involves the following principles:

- Setting up a sphere of inter-culturality: to relate first culture to foreign culture and to reflect on conceptions of first culture and foreign culture.
- Teaching culture as an interpersonal process: to present not only cultural facts in a structural way, but to present understanding processes, values, beliefs or attitudes.
- Teaching culture as difference: culture is not only national traits, but race, gender, social class, etc.
- Crossing disciplinary boundaries: in order to carry out this approach, teachers need to have wider knowledge on subjects related to culture such as ethnography, psychology, sociology, or sociolinguistics.

The issue of culture in this chapter seems to take the lion's share, but literature in the

field of language teaching is also of a paramount importance. Many experts in the field of language teaching have attempted to work out a definition appropriate for the profession of foreign language teaching. This interest in culture, as an important component in foreign language teaching syllabuses, stems from the close relationship between language and culture and is deeply rooted within the profession of foreign language teaching. Most of them recognise the need to integrate culture within the teaching of foreign languages. It was also shown throughout this chapter that different teaching approaches and methods have dealt with the issue of teaching culture according to the aims and objectives of each. Some of these were criticised for their neglect of the issue of teaching culture and others for their unsatisfactory handling of culture integration within foreign language teaching.

Because of the increased interest in the integration of culture in teaching foreign languages all the rest of this chapter is devoted to the models of teaching culture which on its turn is related to globalization. Because culture seems to have a touch in every aspect of life we deal with so many other issues will be tackled.

1.7 Congruency between Language and Culture

It previously said in this chapter that the man today finds himself linked economically scientifically or politically with other people so he has no choice to escape and live alone otherwise he will not survive in this world collectivism. So in order to incorporating the target culture in English language teaching teachers should realize that they are responsible for helping students to communicate cross-culturally to get them ready for the man of near tomorrow. As cultural beings living in a multicultural world, we need education that helps students acquire intercultural communication skill which is now a necessity for everyone (Selyee, 1993). Incorporating culture into language teaching is obviously important, however, this may not be acknowledged by everyone taking part in this field. The inclusion of culture in the foreign language curriculum has gained in popularity and respectability despite those who either ignore the concept or deny its validity (Valdes, 1990 in Harrison, 1990). According to Reid (1995, cited in Onalan, 2005), “*only one third of [language teaching programs] offer a*

course in culture". The reason has been that language teachers are more interested in practical aspects of communication. Even if they are aware of the importance, there is still problem regarding how to incorporate culture in the language classroom. As stated by Byram & Kramsch (2008) that while language teachers agree with the idea of teaching language as culture, they find it difficult, if not impossible, to implement.

There is also debate on which culture that should be used in ELT, whether it is the home culture, target culture, or both. Those in favor of this view consider the use of home culture can facilitate learners apply their background knowledge in reading comprehension, express their feelings and ideas when writing essays, and overcome the problem of students having to write in a genre that is absent from their culture (Ariffin, 2009). However, the use of students' home culture also presents problems, such as the unavailability of books featuring the home culture and that it does not help to prepare EFL students to travel and live in target language country. On the other hand, the use of target culture is believed to be able to solve the problem teachers face when using home-language culture. Robinson (1985, cited in Ariffin, 2009) suggests the use of reading materials emphasizing the target language culture to help students view the cultural differences. Another reason is that doing this way can create a sense of awareness for students when they write their paper. For example, by knowing the English writing style they will not be accused of plagiarism, because students from certain culture might think that it is alright to quote others' opinion without citing the source. Besides, knowing the writing style will make them write as it is expected by English speaking people. As Kaplan points out, there is a tendency of difference in thinking style (linear v.s circular) which is reflected in the writing style of English people which tend to be direct compared to Asian style which tends to be indirect (beating around the bush).

One of the problems resulting from the use of the target culture in ELT is the fear that the students will be influenced by the target culture and lose their own identity since this may be categorized as linguistic imperialism. Some authors have suggested to use both home language and target language culture to deal with the limitations of exclusively using one of the cultures. This is, according to Ariffin (2009), excellent because students are encouraged to discover similarities between their culture and the target language culture, which could bring

about common understanding and tolerance. The importance of incorporating culture in language teaching has been addressed by international and national foreign language associations, such as TOEFL and IETLS that has stipulated the first goal in EFL Standards to study in an English-speaking country “*to use English in socially and culturally appropriate ways. ACTFL (American Council of teachers of Foreign Languages also determines the standards based on “knowing how, when and why to say what to whom.”* (Onalan, 2005).

Indeed, implementing culture-based instruction is not as easy as it sounds. Seelye (1993:30) suggests that teachers help the students develop interest in who in the target culture did what, where and when, and why. Further, students can be assisted to evaluate some aspects about the culture and to find out more about it. Some other experts have proposed several ways of incorporating the target culture in English language teaching which can be summarized below:

1. Providing more authentic materials involving target cultural and social elements
2. Giving lectures or having discussion on culturally-related linguistic aspects
3. Using pictures, maps, realia, posters, etc. to help students develop a mental image
4. Comparing and contrasting home and target cultures
5. Role plays, where students can learn the difference of attitudes/values of different characters associated with the culture
6. Design a project where students can have an exchange with people from different culture

There are of course abundant sources of information on techniques for incorporating culture in ELT which teachers can modify depending on the context they are teaching.

1.8 The Positive and Negative Impacts of Globalisation

A growing body of prior research in English language education and cultural training focuses on ‘non-native English speaking’ teachers of English (Amin, 1997; Braine, 1999; Kachru, 1992; Kahmi-Stein, 2004; Phillipson, 1992; Widdowson, 1994). Much of this

research problematizes the ownership of English and the privileged position of the inner circle of English-speaking countries such as the U.K., the U.S., Canada, Australia and New Zealand (Wee, 2002; Kachru, 2006b). (Harumi, 2002), quoting Kachru (2006a, :11), contends that the globalization of English naturally promotes not only the "Englishisation" of other world languages but also the "nativisation" of English. Harumi further maintains that the widespread dissemination of English as an international language, whatever the dialects it is spoken in, has stripped the English-speaking peoples off the sole ownership of the language because English today has "ceased to be a vehicle of Western culture; it only marginally carries the British and American way of life" (Kachru,1986:92).

1.9 Cultural Differences

Taking into consideration the previous title about perception and production are important because they complete each other; otherwise, there will be no real conversation. So speaking about cultural difference will lead us to give a good example from the BBC News talking about "US troops taught Iraqi gestures" (BBC News@). The US military has funded a computer game to teach its troops how to use and decipher Iraqi body language. The purpose is to teach soldiers that using the wrong gestures can potentially cause offence and escalate already tense situations. In the program, users must build trust with local people through verbal communication and gestures. One of the system's creators says the training tool, known as Tactical Iraqi, has already been a great success. Hannes Vilhjalmsson, a research scientist at the University of Southern California, gave details of the Tactical Iraqi at a conference in St Louis, US. The system also gives troops Arabic language skills. The programme teaches military personnel some key gestures such as an up-down movement with the right hand to ask someone to slow down and gives them tips such as removing mirror sunglasses when approaching local people.

"In Iraq, to show sincerity you have to put more effort into your gestures," said Dr Vilhjalmsson(BBC News@). and that "In Western countries, we control our body language more. In Arabic culture, it is important you show how open you are." He added that reserved body language in exchanges with local people could be interpreted as having something to

hide in Iraq, potentially escalating a tense situation. Military personnel also learn that people can approach each other more closely than one normally might in the West.

Dr Vilhjalmsson said it was important troops should not automatically interpret close proximity in an exchange as a threat. And the game teaches them that pointing the finger at a person can be considered aggressive in Arab cultures.

This study aims at recognizing teachers' and students' perceptions and practices of culture teaching and learning but still very difficult to hammer the idea of globalisation in the mind of all the student regarding their social milieu and world perception and influences. As a matter of fact we have also to speak about the clashes that are viewed by some people.

If we deal with the negative and positive aspects of globalization, many questions may again be raised because one may get confused by what may the suitable answer be. Some people may wonder whether globalization means that all the people will behave alike! Some of the possible questions are as follow. Will all the countries of the world become as one? Does globalization mean the integration of economic, political, and cultural systems around the world? Does it mean being able to find the same shops and restaurants in every part of the world? Does it mean that individual countries will not be able to make business and trade decisions on their own but will have to consult each other? If these are the realities of globalization, what kinds of impacts will it have on the way we live? As a matter of fact, several questions and controversial issues will emerged from the concept of globalization

No one can deny that whatever definition is given or claim put forward there must some interest behind. Some claim that globalization is a positive development as it will give rise to new industries and more jobs in developing countries as the case may be taken as an example, the presence of immigrant workers in Algeria coming from the Turkish, Italian, Spaniards, the Chinese and many other nationalities. Others say globalization is negative in poor countries will be always under the control and mercy of the strongest ones. Another viewpoint is that developed countries such as France are the ones who may lose out because

they are involved in outsourcing (2) many of the manufacturing jobs that used to be done by their own citizens.

Factors related to globalization can also cause emigration, obviously, from poor countries to developed ones either to study or to find work. Many of these migrants prefer later to install in the host country for different reasons, some of them can adapt easily to the new environment; others find their partners and decide to marry. For the last category, who marry and have children, prefer living in the host country because their children consider their parents' homeland as hostile one. Furthermore, most of their earnings may be sent home, reducing the benefits their employment could have in the country where they are employed. Very often when immigrants are in another country they prefer to live near their kins maybe because of homesickness or grouping will facilitate to them to continue practicing their religions and customs. On the other hand, often these newcomers complain that they are poorly treated and cannot live the way they would like in the more developed countries they have immigrated to.

Many developing countries, as the case is for Algeria, need new industries and the jobs these industries bring to improve their economies through globalization, but they do not want to lose their own culture and identity in the process. Many developing countries fear that increased globalization may lead to loss of control over economic and political decisions and may also threaten their traditions, language, and culture.

1.9.1 Modernisation, Mass Media, Society and Global Culture

In the 21st century many new things have emerged all together notably modernism, globalization and new social media which made a big change in our world. In addition world's economies and cultures are increasingly integrated into the whole information age. The term modernity is complex and contradictory, but it has most often characterized as *a lament over a changing world sparked by the distresses of living in a new era dominated by the realities of city life and a technologically defined environment* C.B.W Bigsby, in (Panos, L. 2013).

Others may see modernization from a different angle; to get along with the new trends considering food, clothes, housing, communication, travelling and other aspects of life. It brings also a diversity and richness that feed the mind, and allow more freedom to choose and construct one's own cultural experience. So, this modern society is supposed to give chance for enjoyment and free the world from the burdens of the past when there was a constant struggle to meet just basic needs for survival.

The twentieth century has witnessed in almost all countries in the world various changes and each country adopted its form of 'modernization' with the imposed economic, political, and social changes to various extents and at varying states. In a world of globalization, even the states leaders cannot govern their own countries or give personal decisions. The International Monetary Fund now dictates to some countries what they should do and will imperatively have an impact of people's life.

As facing the new challenges of globalization especially during the 21st century, the current trends of changes and transformations in social structures, cultural values and behavioural patterns.

Modernization has shaped people's way of living within contemporary state societies. All the developing countries, in Africa, Asia, South and Central America have experienced enormous radical changes at different levels be they political and economical or cultural. In fact, new inventions and major advances in industrial production, mass transportation, and communication and information technologies are transforming societies in Europe and North America as well. This worldwide process, called fast world, of accelerated modernization in which all parts of the earth are becoming interconnected in one vast interrelated and all-encompassing system is known as globalization.

The mass media which are nowadays numerous are major diffusers of culture. Television broadcasts entertainment that reflects stereotypes of acceptable and unacceptable behaviors and values across a large range of dimensions, including race or ethnicity, class, gender, age, physical and mental ability, and sexual orientation. Social media, as Facebook,

cannot be neglected as long as they are nowadays the means through millions of people over the globe are exchanging varied ideas and mainly cultural issues.

Because of the fast advancement it can be said just two decades ago the world was no more as it is nowadays. There were less TV channels, no Social media, no smart phones, so life followed a kind of traditional rhythm. There was the grouping of the family, some of which, used to go sacred place for worshipping. There were also some institutions which were highly respected such school or the state. But today, these social institutions have been subsumed by, and are largely filtered through, the mass media. More than ever before, the mass media have replaced families as caretakers, worship places as arbiters of cultural values, schools as sites of education, and the state as public agenda-setters. The idea of a shared global culture may have a degree of popular appeal, in that it might diminish chances for the kinds of misunderstandings and conflicting viewpoints that so often in the past few hundred years have led to violent clashes and even full-scale wars.

Mass media is considered as the fourth estate of the society as well as it is the fourth pillar of any democratic government. It is the voice and weapon of the people & the society as whole.

“Cultural, not economic fate is an ambiguous argument because it assumes that cultures are condemned to the process of modernity, but still have the ability to exercise individual choice. Cultures cannot escape integration into the socio-economic forces of the global capitalist market, so people are forced to ‘self develop’ and define their own cultural experience in the maelstroms of the (Tomlinson John, 1999)

This view of cultural fate is that people must continually ‘self develop’ in order to survive in this modern living. The modern man finds himself condemned by this world constraints. The pressure of the continually developing nature of modern world forces everyone to practise his individual freedom to choose his cultural experience. Berman states that modernity is not a cultural imposition, but rather liberation of human spirit in the cultural sense.

No one can deny that modernity and its accompanying processes of modernization which sprung from the European and American countries have contributed positively in the

advancement in science, medicine, and the notion of human rights and liberty. But some people argue that modernization has brought also many troubles, criticizing globalization as to focus on its alienating and divisive nature and for this reason that it can be observed that many great countries like USSR and Yugoslavia were divided into smaller countries. Other wars ,like the one in the Gulf, are for some people the cause of globalization which put people under the control of the developed countries. However, a greater social mobility causes diminished sense of community, rapid changes in technology accompanied the shift to a global market economy which resulted in the mass production and standardization of tastes was experienced by many modern societies.

This modernity also involves complex historical processes that lead to the fragmentation of values and identity. People are no longer able to define themselves by national identity, and thus they are not allowed to define who they are due to the loss of nationalism caused by modernization and globalization .In this respect Tomlinson asserts:

As people find their lives more and more controlled by forces beyond the influence of those national institutions which form a perception of their specific 'polity', their accompanying sense of belonging to a secure culture is eroded.

(Tomlinson: 176)

These forces are, of course, the ties of Western world which grants modernity in return to be the nation-state of the whole globe through socio-economic advance.

These arguments illustrate how great the paradox of modern living is. Modern society is supposed to bring high way of living getting rid of uncivilized past; on the contrary, the modern capitalist world has created a cultural instability. So, the cultural fate argument is attractive because it allows for the active involvement of people in the production of modern Culture in the face of this instability. Therefore, cultural clashes seem inevitable in the process of mixing with and adopting each other. Search for a modern world order are bound to bring conflicts, confusions disorientation, perhaps the conflicts between cultures and the clash of civilizations will not occur on an international level but also within a country, and even an individual.

All in all, it can be said that as modernization and globalization progress further, more cultural clashes will happen. So, we have to find out what to cherish what to preserve, and what to give up; what to import and what to export, finally what to integrate them into the soundest way to improve stability in each society.

1.9.2 Dialogue of Cultures

The inclusion of the technological changes and trade have enhanced the culture dialogues opportunities and made limits imposed by language and customs on global understanding.

The beauty of globalisation is that it can free people from the imposed borders. Just because someone was born in France does not mean that he can aspire to speak French, eat French food, read French books, and visit museums in France and so on. A French man, or an American, for the matter, can take holidays in Spain or Algeria, eat sushi or spaghetti for dinner, drink coke or French wine, watch Hollywood blockbuster, listen to Algerian Raï music or Rap, practice Yoga or Kickboxing, read the Bible or Koran, Le Monde or New York Times, and have friends from around the world through Facebook. That people are increasingly free to choose their cultural experience opens their lives towards new various horizons.

Now it has become easier to get in touch and with any person from the world through the social media notably 'Facebook'. Technological advancement is somehow breaking the barriers between virtual boundaries.

Many best things came from culture mixing, Anglo-Indo writing, Paul Gauguin painting in Polynesia, or the African rhythms in Rock 'n' roll. La Joconde, the portrait of becomes now a worldwide heritage. Admire the many coloured faces German's World Cup-winning football team (June 2015), the cosmopolitan cities of London and New York, and many other images of cultural exchange around the world. From this point of view, it is a myth that globalisation involves the opposition of Americanised uniformity rather than an

explosion of cultural exchange. MTV in Asia promotes Thai pop stars and play worldwide Rock music sung in Mandarin. CNN en Español offers a Latin American take on world news. McDonalds's sells beer in France, lamb in India and Chilli in Mexico.

In fashion the new plus ultra is Italian or French. Trendy Americans wear Gucci, Armani, Versace, Chanel, and Hermés. On the high street and in the mall, Sweden's H&M and Spain's Zara Vie with America's Gap to dress the global masses. Nike shoes are given a run for their money by Germany's Adidas, Britain's Reebok, and Italy's Fila.

One of the most famous living writers is a Colombian, Gabriel Garcia Mārques author of "One Hundred Years of Solitude". Paulo Coelho, another writer who has won tens of millions of global sales with "The Alchemist" and other books, is Brazilian. Paulo Coelho touched many cultures including the Arab; many of the titles were inspired from Arabic such as "Maktub", and "The Zahir". Yasmina Khadra in Algeria whose books are translated into 35 languages are everywhere in the world. One More than two hundred million Harlequin romance novels, a Canadian export, where sold in 1990, they account for two- fifth of mass-market paperback sales in the U.S. the biggest publisher in the English-speaking world is Germany's Bertels Mann. Any encounter with dialogue between cultures must take these matters into consideration.

The concern to further a dialogue between cultures has already been met by a well-considered all over the world. With due acknowledgment of the differences between cultures and the belief that every culture may be deemed a potential but imperfect model that other culture can complete the notion of the dialogue seems to be more important than any other time.

1.10 The Negative Impact of Globalisation

Multicultural nature of our society has been ignored. Most countries have been failing to recognize the enriching value of diverse cultures. Cultural diversity is now a fact of life in today's "global village". Many people have been experiencing the negative effects of the

globalization process. Towards the end of the last closed century, there have been some protest movements against globalization on new world economic, political, cultural, technological, religious order, and the way the pros and cons of a new global world have been assessed.

1.10.1 Cultural Consumption

The conspicuous so-called culture of consumption developed initially in the U.S as it is the main theme in “Sister Carrie” by Theodore Dreiser. Later, it has spread in many other European countries, but now systematically it covers all the world even the poor ones. This term has been first used by the Scottish sociologist Lestie Sklair to describes American culture has long been felt to be a commodity for consumption. For example, every day, many people spend plenty of time watching TV, and enjoying American programmes very much. Therefore, the culture of consumption is a part of social fabric , for a society in which mass culture and consumerism permeates, a way of life means “shared norms, rituals, patterns of social order, and probably a distinctive dialect or speech community” but life styles, on the contrary, are based “in consumer’s choices and leisure patterns” If watching TV every day for a long time may be viewed as a way of life, then choosing what kind of programs is to watch is related to one’s life style; in other words, watching TV is a behaviour of consumption, and programmes are American commodities.

In short, as John Storey argues cultural consumption is the practice of culture, and culture, as a commodity have played a significant role in the era of globalization, while American culture, through diverse media onto the rest of the world, is sure to arouse diverse responses, which depend on how it will be defined or interpreted among people. For those who involved in the globalization situations, the problem is that how desirable or influential American culture is, but unequal access to the means of production, distribution, ownership, control and consumption, and its connections to a global system of consumer capitalism.

Media, in its turn, has played an effective role to make culture as a commodity possible, and it serves as conveyor or vehicle that facilitates the circulation of cultural products. As Chaney argues: “The distinctiveness of modernity is that access to consumption

and leisure is more widely spread in most industrial countries, both in terms of economic resources, and in terms of far-flung distinctive networks of communication and entertainment.

1.10.2 Ambivalence toward Globalization

Like all the streams pour in rivers and the latter in the ocean, obviously, cultures' fate is the same, In other words, is sprung from various sources and will likely pour into other environments. The United States which is the cradle of the melting pot in this modern world, France and Canada are other examples receiving and accepting this population diversity. It is not the turn of Arab countries, this can be observed in Dubai which becomes now the Arab meeting point for many nationalities either for work or tourism. In the field of work and industrialization, this teeming of other people is noticed; even though in few nationalities, in Algeria. This diversity has created a certain dichotomy and varied views. Some may accept globalisation as complementary socio-economic elements while others reject it for fear that they may lose their identity. Due to some incidents as in the case of the of Charlie Hebdo in Paris on January 7th, 2015. This event made many Muslims in the world an embarrassing situation and despite their tolerance but they expressed their deep sympathy towards their faith.

Indeed, these ambivalent feelings toward globalization are shared not just by Middle Eastern Muslims, but by Muslims living in Europe as well. Starting from 1960s the Muslim (im)migration to Europe started to be noticeable. In the Maghreb, many Algerian, either before or after independence fled to France. The Moroccans made for France, England, Holland and Belgium. The Middle East Arab population was attracted rather by Great Britain and the United States. All these movements become nowadays uncontrollable even by the governments. The there is always an increase of thousands of either legal or illegal, individual or collective migrations to mainly Italy, France, Canada and the Unites states. The last two countries offer yearly tens of visas to new comers for emigration.

1.11 Pro-Globalization

The spread of globalization all over the world will surely bring new things to the countries it reaches. Globalization never means to abolish the old traditions or values as it was the wish of Ghandi saying that he wishes new cultures will overflow around his hole but will not corrupt his traditions. It asks for change, and change is the essential part of our life, it means change to the better. No one can deny that globalisation with its new technologies and markets revitalize cultures and cultural artefacts. Internet and other social media like Facebook or Twitter have proved a powerful means of projecting home cultures to other people in all parts of the world.

Cultures represents people's behavior and over the course of time people's needs change so their behaviours will embrace the new mode of life. This means there will be always a change. Cultures, are then always changing, since each generation challenges the previous one; technology and science change the world, events affect our beliefs, and outsiders influence us. So, change and influence are not new but the new is that globalisation provides us with means that facilitate this change.

Another advantage of globalisation is the economic development of the world. In his book of Defence of Global Capitalism, Swedish author John Narberg argues that "*because of the emerging of technology, developing countries quickly embrace borderless trade can make the leap to western world living standards in fraction in the time it once took*" (John Narberg, @). He writes that development which took Sweden eighty years to accomplish has been successfully retorted by Taiwan in twenty five years (ibid).

Thomas Friedman the author of "The Lexus and Olive Tree" (1) and one of the pro-globalisation said that globalisation is "globalizing American culture and American cultural icons." He believes that Americans are trying to develop the world and change it to the better.

We Americans are the apostles of the Fast World, the prophets of the free market and the high priests of high tech. We want "enlargement" of both our values and our Pizza Huts. We want the world to follow our lead and become democratic and capitalistic, with a Web site in every pot, a Pepsi on every lip, Microsoft Windows in every computer and with everyone, everywhere, pumping their own gas.

(Thomas Friedman @)

To comment on the quotation mentioned above, the researcher would say despite the caricaturists of Charlie Hebdo said they simply expressed themselves inoffensively; nevertheless the message was satirical and offensive. The last sentence of his claim sounds to carry within its fold prejudices.

So the U.S cultural exports are strong and influential, the fact that reflects the success of U.S economy and the popularity of its products. It is said that foreigners are changing America even as they adopts its ways. A million or so immigrants arrive each year (700 000 legally, 300 000 illegally) in 2000, most of them Latin from Asia. Since 2005, the number of foreign born American residents has risen by 10 million; the biggest immigration wave since the turn of the twentieth century. English may be all conquering outside America, but in some parts in America it is no second to Spanish. So even the United States has been affected by globalisation. Globalisation is facing people from the geography. It also can be a factor that helps old traditions to rise again.

1.11.1 Anti- Globalisation

Modernization/ globalization/ Americanization are all terms meant differently trying to convince parts of the world, in other words, those who are against America will surely try to keep distance from Americanization, but will trapped and then fall in it by the use of globalization or modernization which all of them mean Americanization. This fact has driven non-Americans, including these English- speaking countries as South Africa, New Zealand, Australia, and United Kingdom “regularly express worries in their national presses about the onslaught of ‘Americanization’ and its reception in the name of globalization. The concern about or the fear of cultural expansion of the U.S is showing up as a world syndrome shared among nations that are inevitably under its influence. The United Kingdom, to preserve, its identity, still does not wish to be part of the European market.

Even in the U.S itself, there is a clash between its mainstream cultural identity and its others, due to heightened the so-called melting pot that came together over a period of history; so how it could be the model to be copied by other countries such as Canada and Australia.

However, most outraged intellectuals of most industrialized nations are doing their best to protect their cultural industries and institutions from American dominance. The elites in developed countries are draw the alarm of the danger of homogenization of the world under the American culture or western consumerism in general. In fact, the war against Americanization of cultures has become the main concern of many political parties, pressure groups, and intellectuals in many countries in the world.

France, in particular, has taken the lead to counter the expansion of American culture, and promotes its cultural offerings primarily to its former colonies in the Caribbean, Asia and Africa. The first examples to which clear to the world, the omnipresence of the French language in Algeria morocco and Tunisia. In these countries, France is always doing to the best to deepen its culture in the future generation. This kind of cultural invasion is done through cultural and business exchanges.

There are also signs that western cultural hegemony has been criticized by mainly religious groups who think the presence of the western cultures would corrupt heir their and deprive them from their rituals. Even some tolerant and conservatives are aware of the cultural danger that may engender from the cultural ‘marriages’. Likewise, people in Spain, though they belong the European block, they definitely refuse to talk in French and pound of their language. Either in the Arab, European or American world, conservatives are aware of the future danger of globalization. One debatable example is the case of Turkey which sticks to its principles in the detriments of being accepted in European market.

According to (Richard Maltby,1999: 32-55. “*Cultural Anxieties and Industrial Strategies in the Americanisation of European Cinema.*” No one would deny that the American films have invaded the screens many countries in the world. This fact makes many producers anxious not only about their film production but also the people do not wish to be

invaded in their homes by American movies. It now like a war towards the best, America has its long term purpose to maybe govern the world the small countries are fighting simply to keep their homogeneous commodities.

These clashes often lead to hatred because the two opposing parts become real foes. This fact, has probably gave birth to some activists attacking foreigners in their homelands. As a consequence, this fear of U.S culture dominance is the main cause of Anti-globalization movement. The latter is the media preferred term to be used to please some parts and not amplify the words for the anti-globalisers. Indeed, thus a strategy of the media in selecting the terms through which they want to convey a given meaning. As an examples, the anti globalisers are called by different media sources as terrorists, jihadists or the like. As various aspects of globalization are seen as harmful by public-interest activists as well as strong state nationalists, but it can lead to some confusion, as some activists oppose certain forms of globalization, but not globalization in general.

Some Anti-globalisers see the phenomenon as the promotion of corporatists interests, which is intend on constricting the freedoms of individuals in the same of the profits. Other “anti-globalization” groups argue that globalization is necessarily imperialistic, and it is one of the driving reasons behind Iraq war, and is forcing savings to flow into the United states rather than developing nations; it can therefore be said that globalization is another term for a form of Americanization, as it is believed by some observers that the United states could be one of the few countries (if not the only one) to truly profit from globalization.

In addition, many global institutions that have a strong international influence are not democratically ruled, neither their leaders are democratically elected. Therefore, they are considered by some as spermatic undemocratic power.

1.12 Between Cultural Globalisation and Americanization

Along after the cold war, the United States of America has become the leader of the world and the skilled part which takes the lead of technological progress amongst many many

other European and Asian countries like Germany or Japan respectively. By the appearance of globalisation, many attempts were made to define and give it the exact meaning.

Being the leader in various domains American seems to have the right to be at the head of all countries. From this point as stated in the previous pages, many controversial issues have emerged concerning the correlation between globalisation and Americanisation. Which of the two is suitable and to what extent they can be useful to the world?

The word globalisation has, of course, many meanings, definitions, and descriptions. Definitions are so varied, and each in favour to certain ideological trend or political block

Globalization or globalisation is derived from the word global relating to the whole globe or world. From this definition globalization people started elaborating the idea of working together and hence started to increase trade around the world; especially, by large companies producing and trading goods in many different countries. Various Petroleum industries names are spread in many Arab countries in Africa or the Middle East. Besides that there are also American navies along the coasts of the same continents cited earlier. Following what has already been stated, it can be said that globalisation is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on environment, on culture, on political system, on economic development and prosperity, as well as on human physical well being in societies around the world.

Globalisation is not new, for thousands of years, people and later, corporations have been buying from and selling to each other in lands at great distances, such as through the famed Silk Road across Central Asia that connected China and Europe during the Middle Ages. 15 centuries ago, Islam was spread through itinerant merchants who were exchanging not only goods but ideas. Some of them got married in a different place and then transmitted gradually their traditions even their language varieties.

If we refer what is mentioned earlier, it can then be said that word globalisation does not refer only to the influence on economics but it is also used for translational influence on culture, politics and soon. It describes an international exchange or sharing production, ideas, knowledge and services across borders.

It is said the globalisation is an umbrella term for a complex series of economic, social, cultural, technological and political changes seen an increasing interaction between people and companies in disparate locations. For the common man there exists a very famous definition of globalisation which argued that the world had become like a global village of sorts.

1.13 Means of Globalization

The means of globalization of yesterdays are not like today's and will not be the same as tomorrow's. The spread of English as an international language and the emergence of the Internet, Facebook and Twitter as a fast communication means that have no boundaries, are mutually enforcing trends in an age of globalization with today's generation. Since its conception, the Internet has, so it seems to revolutionize the ways of human communication as well as English language learning in a global context. Learners of English language today need a new set of critical and interpretive skills. Teachers of EFL therefore, need to understand how the Internet is revolutionizing English language learning.

In this part of work attempts to discuss the major means which has smoothed and paved the way for globalization; the impact of the technological development and the fact that English has imposed itself as the most important to vehicle to gain any social, economical and political growth.

The last few decades have seen a growth in the role of the English language around the world as the lingua franca for economic, scientific, and political exchange (1). Giddens (1990) defined globalization as *a separation of space and time, emphasizing that with instantaneous communications, knowledge, and culture could be shared around the world at the same time.* Globalization has been viewed primarily as an economic phenomenon, involving the

increasing interaction, or integration of national economic systems through the growth in international trade, investment, and capital flow. However, the definition has expanded to include also cross-border social, cultural, political, and technological exchanges between nations and in particular, between people.

1.13.1 English as the Language of the World

Due to the widespread of many important languages in the world, English seems to be the dominating one especially if we ever speak about Americanisation. In this context Swith Anthay says:

Because the fact that certain languages. English, French, Russian, Arabic, and Chinese- have achieved regional or even global coverage and recognition would not in itself lead to predict a convergence of cultures, let alone a transcendence of nationalism.

(Swith, Anthay D., 1990: 185-186)

From this point and according to some statistics provided by Wikipedia on April 2015 around 355.5 million people speak it as their first language and another 550 million or so as their second. Around one billion are learning it, about a third of the world's population are exposed to it and by 2050, it is reckoned, half of the world will be more or less proficient in it. So, the spread of English all over the world has already paved the way for globalisation. In fact its dominances are assured, as mentioned before, by military force and economy's power. It is the case for the U.S and U.K. according to David Crystal's research:

"The present day world status of English is primarily the result of two factors: the expansion of British colonial power, which peaked towards the end of the nineteenth century. And the emergence of the United States as the leading economic power of the twentieth century. It is the latter which continues to explain the world position of the English language today..."

(Crystal, David. 1997: 53)

English as the official language of the U.S with its political and economic underpinnings, currently gives the Americans a controlling interest in the way the language is likely to develop.

Either the non- Americans like it or not, English has imposed itself within their surrounding in different fields as in science, technology, economics, it is a language of knowledge. In this respect, many nations are ready to adopt it as their official language. As Nobleza A sanction. Land concludes: “English has developed its own momentum, aided by development in information, technology, and growing interaction in world economy”¹. This may strengthen the indispensability of the English language and justify the use it is true that the widespread use of English was assured by the U.K and then by the U.S, but this does not guarantee dominance of it. As such, it is associated with cultural imperialism and process of globalization, English has served as indispensable Market oriented channel through which people trade, develops, and communicates. So; this people should learn it, but they must keep their own languages.

1.13.2 Technology and Mass Media

As today’s world is visually oriented, teaching materials such as visual images whether video clips, films, video, TV, computer, and internet are well appreciated. The reasonable reason is that today’s generations are daily users of these technological devices and thus it becomes easy to benefit from them in the educational settings. In addition, according to Kramsch (1999), technology seems to fulfill teachers’ needs. So, teachers can access to the internet and download any films or videos segment to use them in their classes.

Learners can also, if they are interested in learning the foreign culture, access to the internet and download any video of interest to them. Carol Herron et al., (1999) point out that the use of video whether a recorded tape or a film, is an effective technological device in teaching culture since, it provides students with visual information that used to be hidden through the pages of texts.

However, the effective use of technology requires from teachers to have knowledge and skills in managing the different tools. Some problems should be addressed if teachers are to teach effectively using media and information technologies.

The world nowadays is witnessing the spread of new technologies, satellites; internet and other means of communication are for the critics of globalization a real risk to old cultures and traditional values for them the process will lead to ignoring one's identity or forget about his past.

Much has been written about the role of information technologies and services in this process. Technology is not only transforming the world, it is creating its own metaphors as well, and of course, the United States has taken the lead in this transformation. It is the real leading producer of information products and services. (In the) Using the tools of the information age is perhaps the most peaceful and powerful means of advancing American interest.

The United States dominates the global traffic in information and ideas. Plenty of examples of this instance such as, American music, American films and American television are so dominant. Something that cannot be neglected is even the video games and cartoons are participating in the English language acquisition.

In China, while satellite dishes are technically against the law, approximately one in five citizens of Beijing have access to television programming via an antenna dish. There are plenty of things that governments cannot control and as a result other cultures go into the homes of many families. Likewise, in Algeria many channels and electronic sites are blurred but this does not prevent many people to get access to what they prefer to watch.

Many observers contend that it is distasteful to use the opportunities created by the global information revolution to promote American culture over. As far as fashion is concerned, the casual American style of jeans, T-shirt, sport shoes and hair cuts are now common and acceptable in many places. In an office it is not rare to see someone wearing jeans with a long sleeved shirt plus a tie. His deference is of course that the American style means modern life. hats, boots and large silver belt buckles are also a common imitation of the dress style of American. The American music industry has also gone a long way in influencing the dress culture of other people around the world. America's got talent program influenced

many young people and, of course, because of the void existing in many Arab countries imitating the American is like a relief or an escape from the tyranny they find in their homelands.

This transmission of American culture has been mainly through several ways as mentioned before through sites and antenna dishes. Television in particular has done a lot in Americanizing those who view images especially from Hollywood. The guys Hollywood made to adore the tough cigar. Smoking guys in the casinos, and to dream about rags-to-riches stories.

1.14 Cultural Understanding and Art Appreciation.

UNESCO (the United Nations Educational, Scientific, and Cultural Organisation) helps develop Arabic education and mass communication encourages research and dissemination of knowledge in the natural and social sciences, and fosters cultural understanding and art appreciation.

After the Second World War, UNESCO organisation appeared as a distinct branch of UNO in November 4th 1946 to serve as a new way to global peace and its main concern is cultures in the world adopting the philosophy of seeking for civilizations harmony through cultural diversity. In fact, this organisation was indirectly ruled by the U.S.A because it was holding the quarter of its budget or the notion of “who pays more dominate more”. This was the philosophy of America which found later that it did not realize all its aims; however, in December 31st 1984 U.S.A withdrew from the organisation justifying its living by the spread of bureaucracy and the mismanagement. The absence of America resulted in a financial crisis which drove the members of the UNESCO to call for it again, but this time, U.S.A accepted in return to the membership in the executive office which stands for the administrative council. By that time, U.S.A came back and took part of 22% in the budget of UNESCO, and it has become the leader of the organization, using it as a means to promote its cultural productions commodities, despite of many countries grievances which insist that culture is more than to be left for businessmen.

1.15 The Arab Muslim World as an Example of Cultural Globalisation

The Arab world covers more than 10% of the World's land area with a population estimated about 250 million people. As all other parts of the world, the Arab region has been greatly affected with the new wave of globalisation. Globalisation appears as a dual phenomenon with two antagonistic dimensions. Therefore, it is for some Arabs a merciful angel, while for others, it is a devil. So looking at globalisation from one single perspective is short-sighted, because it has both positive and negative aspects because the majority of Arab countries experienced tyranny and deprivation or distortion of their traditions and belief due to colonialism so many people still remember the injustice and therefore fear globalisation. What is worse is now with the spread of globalization the Arab world witness another form of colonialism as the case is in Syria, Iraq, Yemen and Egypt

1.15.1 Positive Impact on the Arab Muslim World

The Arab world find itself within two undesirable choices; being separated from the Developed countries it a kind of suicide and being integrated it has bear the consequences. Americanization of the world, citing some positive aspects of globalization in the media and cultural areas in Arab societies has made tremendous changes. The term globalization refers to the increasing interconnectedness of nations and people around the world through trade, investment, travel, popular culture, and other forms of interaction. Globalization in its literal sense is the process of transformation of local or regional phenomena into global ones. It can be described as a process by which the people of the world are unified into a single society and function together. This process is a combination of economic, technological, socio-cultural and political forces. This process has effects on the environment, culture, political systems, economic development and prosperity, and on human physical well-being in societies around the world.

Positive Consequences of Globalization on Muslim Communities The West-based globalization has tremendous impact on all world societies, including Muslim Communities.

In fact, there are some positive consequences resulting from the application of this globalization, but they are merely material benefits that can help 'advanced' Muslim countries in the long run. Here are some of the benefits in the mutual cultural exchanges:

1. The expansion of trade and foreign investments has resulted in the acceleration of social mobility in the strengthening of many Arab countries.
2. The new communication and information technologies have enabled educated people to access ideas and information from prestigious information sources, at low cost and through easy ways.
3. Through use of different communication channels, globalization process has brought to the fore issues such as the rule of law, public accountability, human rights and the other canons of good governance. These concepts are in harmony with the fundamental principles of Islam as well as other religions.
4. People of the world came started knowing and understanding each other. Many societies today are ethnically heterogeneous, partly because of the globalization process, thus it is even more imperative that people understand one another. Knowing and understanding 'the other' is an important principle in the Holy Qur'an which its followers are exhorted to practice.

1.15.2 The Arab Culture Correlates the New Development

It was mentioned in the previous pages that the developing countries are not able to control their business. For example International Monetary Fund imposes its laws and Human Rights shows the way a certain country should deal with and very often which political ideology to be adapted. Obviously, none of the rules are going to be established without planning its ground. The strongest countries are aware of the cultural clashes and for this reason whenever they plan for any new political or economical establishment they always pave the way carefully.

As a consequence, one of reasons for popularity of American culture in Arab societies is the tremendous financial, scientific, and creative capabilities of American pop culture to

reach out to the world masses through films, music, and television shows. Statistics from UNESCO show that in some Arab states as Egypt and Syria, one third of television programming is foreign-imported; in Tunisia, Algeria, and Lebanon the figure jumps to over half.

The American science, technology, and higher education have enriched hordes of students from all over the Arab world to carry out their studies in the US where they pick up American advance in science and technology and disseminate it back in their home countries when they finish their studies.

1.15.3 The Status of Woman in the Arab World

The improvement in the legal status of women in the Arab region, and their access to education and training are seen as some positive impact of globalisation on the Arab world. For the last few years, the Saudi Arabian woman started expressing her political rights. There is a hope that literacy rate amongst the Arab women may double during the next few years to reach 80% in 2020. Some Arab countries, like Jordan, have already exceeded 80% literacy among women. A young woman in Yemen got a Noble Prize for peace. This shows the participation of the women in various fields. University attendance and young women graduates have become common features in practically every Arab society. In Algeria, the number of the girls is equal to the boys. All the girls in Algeria have total right to go school and get high certificates. There are ministers, pilots, lawyers, teacher, doctors and senators. Educational achievements have being the best, there are as many girls as boys in primary and secondary education. Most of schools graduates seek further education in the higher educational institutions, where the number of the two genders is almost equal.

Presently in Algeria success of the girls at the Baccalaureate exceeds the number of the boys. Taking the Maghreb into account, it can be said that the Arab woman shares the same right next to the man. This is one of the highest figures of women's participation in higher education anywhere in the world. It is an indication of a trend already taking place in other Arab countries.

In spite of these encouraging trends, one primary concern is women's participation in the labour force, coupled with the acquisition of relevant work-based skills. Whilst the job market all over the world is becoming tight; in the Arab world, unfortunately, it is much tighter. This is just due to the new experiences of the women in the field of jobs that were considered to be only for the man. But, now one can observe in Algeria, Tunisia or Morocco that there are female entrepreneurs.

To start with, legally, in principle there are equal job opportunities for both genders in many Arab countries. Applications from women and men of the same qualifications are treated on equal backgrounds. There are also social perceptions as to which types of employment are particularly suitable to women and men. In the education and health sectors, for instance, there are increasing opportunities that are opened to women as teachers, educators, doctors and nurses; the same applies to secretarial and social works as well as opportunities in the clothing and textile industries. Women are no worried about to venture into new employment areas such as, engineering, industry as well as the production sector, where competition is already severe and would escalate in the future. At the universities of Algeria there are several girls enrolled in the departments of civil engineering and architecture. Furthermore, many girls are enlisted in the army, the police and firestations.

Concerning the women's movement, there has been great advancement over the last few years especially what is known in Algeria as the black decade – a decade after the so-called civil war- which started to fade away after 1996. Many women who were victims of terrorism integrated in associations and others created political parties. It was responsible for presenting the government with the Algerian national strategy and plan of action. As a result of the work of the women's committees several women were elected to the local mayor halls being selected as ministers and others were promoted to higher rank in the police and the army.

Many people see the expansion of the participation of the Arab women in their societies as a barometer for advancement of the entire region. Engineering educators, as stated

earlier, could serve an important role in this time of change, and at the same time help individual women students, by establishing strong mentoring programmes to support women's professional aspiration, by creating re-entry programmes for women who want or need to re-engage in the profession after a period of time spend at home, by making available entrepreneurship programmes. All these strategies enhance the level of education of women and will position those students well for changes which can be foreseen to occur during the lifetime.

1.16 The Rise of Satellite Channels

One of the remarkable advances in the Arab world nowadays is the rise of new satellite channels. The new global technology has served greatly the development of media in the Arab countries. Real news reports from the field narrated in Arabic and available on television, was a stunning experience. Several Algerian channels appeared quickly, something that was but a dream for the Algerians. These channels covers various programmes in Arabic, in French and Tamazight. In the Arab world we can also find news coverage produced by BBC and Al Jazeera.

By now, dishes and the number of entertainment satellites channels where proliferating across most of the Arab world. The proliferation of dishes provided many Arab channels with a rapidly growing mass audience, Al Jazeera estimated at more than fifty million viewers. The competition between the Arab channels has had positive effects although for the few years ago, people become less interested to the Gulf channels because nowadays Algeria, Morocco, Tunisia and even Libya have their own varied channels.

Due to globalisation, the most servile, the most state controlled, the list professional of all media in the Arab world, is suddenly refashioned in a satellite format, providing news reports more in accord with international professional standards. For many Arabs, however, the great joy in news channels to watch the several types of political talk shows mainly the ones installed overseas. While debates that were unimaginable on the state national television

channels flowed back and forth, the audience could join in by telephone, expressing their own opinions, and doing so in a manner also unimaginable only a decade ago.

The Arab world has too long suffered from conspiracy mania and political hysteria. The new channels have done more to educate Arabs about democracy than any other way or maybe to manipulate and provoke the Arab uprising. Al Magharibia channel might be one example to cite because the discussions are only to divulge what the local channels dare not broadcast. Moreover, the guests are allowed to express themselves as they wish provided they do not say something wrong about the cited channel. Another effect of this development is that these new channels provided familiarisation of the operation of a functioning democracy. The importance of this development is that these new channels have cultivated a democratic consciousness in its audience, in addition to that; it provided them with the opportunity to practice in their political issues. The Arab media is pushing issues of freedom of the press and discussing what a nation, or its rulers or its government owes its people.

1.17 Negative Impact

Following all the data provided earlier, it can then be said that globalisation has not only bred positive aspects but it brought endless drawbacks. There are some impacts of globalization that showed itself in shocking facts and evidences with respect to globalization force:

1. Muslim scholars will be invaded by western culture and civilization that will dominate their traditions. The enthusiasm, energy and the dynamism regarding their Islamic ideology has been discarded or been so misinterpreted that it has become easy for the west to inculcate into their minds and their children their ideology, culture and traditions; as an ideology is the basic key that determines the role of each nation in the world.

- 2.. Religion is perceived to be the prime factor in the coming future and many theses have been presented to support this theory; one of the famous theories by Samuel P. Huntington, "The Clash of Civilizations" "*It is my hypothesis that the fundamental source of conflict in*

this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be culture” (Samuel P. Huntington, 1993: 22).

3. A consumer-based culture has become more prevalent globally that has given fame to brand and make conscious culture. It has been inspiring Muslim youth’s imaginations too and fast foods and branded attire has become fashion of the day. This case is very notorious in all Arab countries where fast food is everywhere, and McDonald becomes for prestigious places for eating.

4. The role of media is one of the chief medium to fan the globalization fever. The situation becomes worse when some specific terminologies are associated with a particular religion by skillfully manipulating the facts and biased interpretation of certain incidents as also explained when using terms like activist, terrorist or Islamist.

1.17.1 Islam and Arabic Culture under the Threat of Globalisation

For many years, the some Arab countries have been exposed to strange waves of ethical destruction, sexual delinquency aiming at breaking up the Arabic values and morals. The responsible for this phenomenon are Western groups and organisations whose target is to extend their possession, and spread their ideas in the Arabic society in the name of globalization and freedom of expression or individual liberty. These groups coming mainly from Europe and America, and their aim are clearly to create the pits of corruption through which Arabs lose their identity and civilization.

Among these organisations is “Satan worship” which claims to be as the power of the world and the rebel against God. This organisation entangles specifically young people, and calls for disbelieving in Allah through the easiest way Facebboks and the Internet. Besides, it encourages drug addiction, sex appeal, and sexual deviation. There other media the west is using which odd musical groups which play vociferous music and repeat songs glorifying Satan, and insisting on the perpetration of evil and pornographic deeds.

In addition, there are audio cassettes, videos, and booklets which the members of the organisation exchange, and they bring them through travellers to the west and mostly America. Publishers are also participating in deviating the Muslim's from their right path. The "Satanic Verses" of Sulman Roshdi, the Cartoons which displayed the photos of the Prophet Moammed (peace be upon Him).

Meanwhile, Palestine's lands witness the opening of Casinos for gambling instead of travelling to America. These casinos increase solidness among Palestinians. Many opponents to such a project describe it as an insult to Islam and Muslims. Egypt and Palestine are just two examples revealing the bad effects of globalisation on the Arabic Muslim world, since these waves of immorality are extending to sweep the whole world.

1.17.2 The Arabic Woman Confronting the Globalisation of Woman's Body

When America attempts to impose a unified model of culture followed by the whole world, it uses "woman". America uses her as one means of advertisement and influence to export its culture, as well as drafting new social agreement by the creation of social patterns that resemble the western values, behaviours, and ideologies about human, universe, and life. In other words; U.S.A aims at re-forming Muslim and Arabic societies socially, politically, culturally, and economically according to the requisites of that Western model.

There are three aspects of the globalisation of woman's body in the Muslim World in order to create a new example of woman similar to that of the "Roaring Twenties", in better expression, they exchange 'True Woman' by 'New Woman' which serves as means of business without taking into consideration her being as humane.

First aspect is cinema i.e. Hollywood where woman loses her position, not only through taking her clothes off, but through the removal of her humanity when she become human being without history nor awareness.

Secondly, Fashion which has special satellite channels, stars, and heroes. Most of them are sexual deviators. These protagonists of the screens are themselves made to convey odd idea to the youth in order to destroy the human and social personality of woman, and expose her body in public markets to be sold and bought.

The third aspect is make up and millions of powders and perfumes which, in their opinion, woman seem to be awful and lose her beauty without this mascara. They drown a model or a replica of woman which is marketed through the national conferences to make the western woman the 'ideal' according which every woman in the world especially the Arab Muslim world could model herself. Like this, the conservative Arabic woman become as a commodity exchanged in the international markets with low prices.

1.17.3 The Future of Islam during the Evangelisation Actions

The International Bulletin of Evangelic Researches has shown a horrendous budget devoted to the action of preaching Christianity all over the world. During the few last years the Pope is making tours to many places to encourage people in the five continents to convert to Christianity at the end of the 21st century through different plans and organisations.

What is claimed to be a danger of this phenomenon is revealed in the numbers shown by the International Bulletin of Evangelic Researches about churches and preachers' budget. Huge budgets surpassing that of countries, great possibilities, Vatican plans are executed with the help of most modern means of communication with high qualities, and unstopped movement of the Pope throughout the world. These unstopped expeditions are carrying on their ways trying to submit all the Arab Muslim countries to Christianity and destroy Islamic values. This may refer to the trails of the Crusades, the religious conflicting poles; Christianity and Islam. The Muslims do not fear any future loss of faith or that the West makes them forget about their religions because victory it already promised by Allah and Koran is learnt by heart by the Muslims.

1.18 The Present Situation of Arabic Language

Since language and culture are inseparable, since merely using a language is to impart its culture, language is seen as a resource with a desire to maintain cultural identity. Something worth mentioning about Arabic is that it is the language of Koran, this links the Arabs to their language since millions of Muslims learn Koran by heart and it is transmitted from one generation to another. In other words, Arabic will be existing and will not have the fate of Latin. Today, the Arabic language is living in a sense of alienation; however, it is broadly considered by Arab people as incapable language to have an access with modern scientific researches claiming that it requires scientific productivity, and unable to inquire modern terminologies concepts. Along with useless and void attempts made by many Arab educational institutions to adopt foreign educational programmes that differ from their cultural heritage, as well as the inability to found the scientific forms which learners get to know ready, being satisfied with their external forms ignoring their combinations. The worst is that they justify their failure of productivity by the inability of language to convey the scientific message deeply and clearly, and it is described as negative.

As a result, the new generation recognises that Arabic language is handicap to cope with the movement of science and technology, instead, they feel the greatness of foreign languages, and mainly English as a lap for modern scientific thoughts which enhance the feeling of inferiority in front of other languages, and speaking a foreign language become a sign of intellectual supremacy.

The power of language is derived from the power of its speakers. Language is made strong, prosperous, and widespread as long as its community is getting strong, and making strides in cultural literacy, and scientific development, and social, political, and civilisation boom. The status of Arabic and Islamic Ummah at this historical phase does not give the Arabic language big chance of prominence and of mustering the sinews of power. This resulted in the weakness of the Arabic language, its inability to assert its existence and to control the flows of information; while enhancing the English language.

The result of this situation of the Arabic language is that it has been ushered into the era of widespread information. It is suffering an immune deficiency. This led to a sweeping invasion of the standard language by what is termed (the language of information). In fact, the main danger lies in the fact that standard Arabic is being superseded by colloquial Arabic which is getting widespread, despite its weakness and defects and it is considered as it were the Arabic language raising beyond any suspicion or doubt. So, all in all, when English has been given free ride to become the language of thought, literature, art, information, and diplomacy. It becomes the language of life unchallenged by any other language of its kind.

1.19 Conclusion

It is not easy to decide whether globalisation has effected positively or negatively the Arab countries. As we have seen in this chapter globalisation has both positive and negative effects. Arab people hope that globalisation would help them to develop their countries but without ignoring and forgetting their identities. The positive aspects of globalisation need to complement the people's identities to prepare a better tomorrow built on harmony and tolerance.

Culture is not all the time an unbreakable entity but can be modeled, reshaped and adopted within community. As far as the media are influential in today's world, satellite television smart phones and technology in general have freed mankind from the constrictions of social relations and cultural values defined and shaped strictly by geographical space, local community, or face-to-face interaction. Wide and diversified sets of influences, emanating from different parts of the globe, constantly encroach into our daily lives, enjoining us to accept them as part of everyday experience. There is no need to leave home to gain access to this cosmopolitan, potentially globalizing influence. One may agree, with (Tomlison, J. 1999) *that for most people, most of the time the impact of globalization is felt not in travel but in staying at home.* This globalizing influence is present in our daily lives. The telephone, television, Internet, Facebook, and Television and newspapers, as well as chain stores, fast-food outlets, and universal consumer goods, coexist with our traditional ways of

communication, local entertainment, norms and values. While these influences do not cancel out more immediate factors, they help transform them.

Although we live "locally," our lives have become a mixture of the local and the global. The extent to which this transformation results in a disfiguration of our traditional values is dependent on many factors, such as of global intrusion or being lost between local and non-local cultures as claimed by (Giddens, 1990), (Tomlison, J. 1999). It is not the purpose of this project to develop this argument further, but rather simply to underline the fact that culture and identity are today being shaped by a variety of factors, including those intruding through the global media and that this is true in the Arab World as elsewhere.

The fear that American culture is acting as a steamroller that will flatten everything in its path is overstated, because U.S culture will not end nor displace local cultures that have strong identity, and a faith in its deeply rooted traditions and values especially because Arab culture is linked to Islamic beliefs which are fundamental for Arab Muslims.

Since a single homogeneous global culture is not possible and will fail the same as Esperanto did. The latter did not prosper simply because it has no roots meaning it has no culture. Culture cannot be an amalgam because the person who is going to adopt it is created of one entity and will find peace within this entity. Culture, by definition, represents one identity because the person who bears it cannot be loaded with conflicting traditions, unless the person is of a double personality.

One of the main concerns of this chapter is the exploration of the relationship between language and culture like the child and the mother through the umbilical cord. It is demonstrated that language and culture are linked. Far from being deterministic, the view adopted throughout both this chapter and the rest of the thesis is that language is culture because it carries through its words feelings expressed through a certain intonation and gestures which do not exist in the same way in another language. One plain example may explain the connotative meaning of one word; a swan is expressed by an Algerian senselessly but A British who fond of the swan may pronounce it a special

intonation and admiration. Likewise is the gazelle in Algeria which represents a wild animal for a British, but for an Algerian it is mainly a symbol of beauty. In short, behind each word hide a whole story. Additionally, the necessity to integrate culture within the English course syllabus is stressed. It is made clear that language cannot be separated from its social and cultural contexts of use, that culture is a critical dimension of understanding language in use and that there are valid and sound reasons why there is a need to teach language as culture. The different thinkers cited in this chapter have stressed the need not to reduce the teaching of culture to factual knowledge about English speaking societies. A further aspect dealt with in this chapter relates to the dangers of not teaching culture. One of these problems is the phenomenon known as intercultural pragmatic transfer. The various studies cited in this chapter on the influence of the native culture on learning a foreign language has revealed that the native culture is a real obstacle to the development of the learner's intercultural communicative competence.

Notes to Chapter One

- (1) **Thomas L. Friedman** is the foreign affairs columnist for The New York Times. This article is adapted from his book, "The Lexus and the Olive Tree: Understanding Globalization," to be published in April by Farrar, Straus & Giroux.

- (2) Outsourcing refers to obtaining goods by contract from outside sources. This is why you may find many of your clothes with labels from developing countries such as Malaysia, China, and the Philippines, where they can be produced at lower cost. Critics of outsourcing feel that no one wins with this practice. Workers in Canada and other developed countries may lose their jobs while those doing the work in poorer countries get paid much less while working in poor conditions.

Chapter Two

REVIEW OF LITERATURE

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2.1 Introduction

Chapter Two concerns literature review related to the research in order to find a suitable and adequate technique that may help Algerian students when they are reading American or British literature in an EFL classroom. A deep investigation is required in this part of the research since students are finding difficulties in transacting with a novel, short story or a play which carries many connotative words. The students are then perplexed and then will distort the intended meaning of the author. The chapter also discusses the different components of reading and how an Algerian student understands a British or American novel. The discussion includes the controversy of analyzing reading processes, the role of background knowledge, vocabulary, and metacognition strategies in reading a literary text. It also discusses key studies in the field of reader response to literature to provide support for the study.

One of the techniques adopted in the research and which explained in this chapter is the contribution influence of Louise Rosenblatt and her transactional theory on the field of teaching literature. Her way of dealing with efferent and aesthetic reading has brought fruitful results. Most importantly is who is the reader, and what type of text he/she is reading and finally the reasons of the reading. One good cognitive element which is not neglected in this part of work is translation. The latter plays an important cognitive role in the mind of the student when is reading a literary text. This happens because, the Algerian student whose mind is used to thinking in Arabic, is going to read English but at the same time he/she silently translating the words. There is a kind of double reading which goes through what is called a transfer which in its turn will lead to a double understanding. The latter often coincides with the source language and the mother tongue and therefore results in a good transfer. However, sometimes, a word in both languages may lead to confusions because of cultural differences.

2.2 Literary Theories

The objective of this section is to consider both of literary criticism and reader

response theories. Literary Criticism is about the relationship between the reader and the text. The latter, as it is said but an ink on a paper and it up to the reader to give a meaning. In other words, the soul of the text which is hidden is to be discovered by the reader.

The history of modern literary criticism can be summed up into three stages. First, romanticism which considers that meaning goes to the author and that art is “self-expression”. Therefore, the author is the center of attention and the task of the reader is to find out the author’s intentions. Second stage is the New Criticism, which sees meaning as is in the text itself. According to (Holland, 1998) *in this “text-active” stage the text dominates and defines the response to reading because the author is no longer considered accessible to the interpreter*. New criticism tends to emphasize the text as something complete within itself, written for its sake, unified in its form and not dependent on its relation to the author’s life. (Holland, 1998), underlines the drawback of new criticism saying that it focusing only on similarities in response and not accounting for variation. The third stage draws attention to the reader and this what is called Reader-Response Criticism. Unlike the New Criticism, reader-response critics see a readers’ interaction as an active participant being able to transact with the reading passage. In other words; the ‘meaning’ of the text is what happens when the reader reads it; it is determined by the reader who can find different responses in it.

Henderson and Brown (1997) believe that “*reader-response criticism views the reader as a producer rather than a consumer of meanings*”. Hence, a reader is a hypothetical construct of norms and expectations that can be derived or anticipated from while interacting with the text. Because expectations may be violated or fulfilled, satisfied or frustrated, and because reading is a temporal process involving memory, perception, and anticipation, the charting of reader-response is extremely difficult and continually subject to construction and reconstruction, vision and revision.

Many literary critics like (Beach, 1993; Lye, 1996a, 1996b; Henderson and Brown, 1997) have clarified that *reader response criticism embraces an extremely plenty of positions towards the roles of the reader, the text, and the social cultural context shaping*

the relation between reader and text. This is to say that reader-response does not represent a conceptually unified critical position. However, all these various theories are interested in how readers make meaning from their experience with the text and they all share the same essential assumption of reader-response that the text has no real existence until it is read. (Lye, 1996) has pointed out that the different theories of reader-response have various attitudes towards the following questions:

- *What are the reasons and aims of a given text?*
- *To what extent is knowledge objective or subjective in the text?*
- *Does the text have an essential existence or it presents a view of the world as experienced and then culturally constructed*
- *To what extent is the discrepancy historically, culturally and semiotically between the reader and the writer bridged?*

(Lye, 1996)

(Beach, 1993) has divided theories of reader-response to five categories: *textual, experiential, psychological, social and cultural.* Textual theories of response concentrate on the readers' knowledge of text conventions and how they use this knowledge to respond to text. Therefore, the meaning depends on the competence of the reader in responding to the structures and practices of the text.

Experiential theories of response focus on reader's engagement with the text and how readers identify with it (Beach, 1993). Louis Rosenblatt is central to experiential theories and she and her transactional theory will be explained in more detail in this chapter.

Psychological theories assume that readers respond to the text in a highly personal way. Therefore, their responses are shaped by their level of cognitive or intellectual development, cognitive abilities and subconscious forces. The role of schemata is also stressed by the psychological theorists of reader response, it is viewed by them as a scenario that helps guide readers' attention to certain aspects or features of texts. Holland is a key figure to psychological theories of response; he has a psychoanalytic view in which he

considers the ways in which readers' subconscious fantasy shapes the meaning of the text. (Holland, 1998) has addressed the questions of: why do individuals' readings of the same text differ so much? Why are they the same? He believes that reader-response criticism offers the best answer because it explains both likeness and difference in reading. The similarities according to him come from similar hypotheses applied to the same text, hypotheses formed by gender, class, education, race, age, or "interpretive community". The differences come from differing hypotheses out of individual beliefs, opinions, values, neuroses or simply one's identity.

According to (Beach, 1993) social theories focus on the influence of the social context on the reader/text relation. The social theories of response emphasize the importance of the social roles that readers play to constitute their responses. Central to social theories of response is the idea that the meaning of any utterance depends on the situation in which it was used.

The fifth approach (1) according to (Beach 1993) is the cultural theories of response and it includes a wide range of theories like Post-modernism, Post-structuralism, Feminism, Marxism, as well as Anthropological, Historical, and Ideological theories. They all assume that the text includes ideological assumptions and attitudes and that the reader as well has ideological attitudes and convictions, which will direct the reading. They also emphasize the impact of gender roles and attitudes, as well as social class on responding to literature. The cultural attitudes and values of a certain community are reflected in the reader's response to a certain literary work because various institutions implement certain reading formations to socialize readers. According to (Beach,1993) "The community's way of responding is a learned cultural practice and through their responses members establish their allegiance to these community values" (p. 132). At the same time readers do not simply and passively acquire reading formations; they also acquire the cultural practice of resisting the norms. Readers learn to resist traditional beliefs through explaining new and alternative sensibilities.

Stanley Fish, an important figure to cultural theories of response, has a post-

structuralist's view of how readers respond to literature. His view is that any reader belongs to an interpretive community, which is a reading public that shares a strategy or approach to interpretation. The interpretive community will have taught the reader to see a certain set of forms, topics and so forth in a certain manner. This means that the culture of the reader is the determining factor in responding to literature and that readers, or rather the interpretive reading community, create the meanings of the text as they read. (Lang, 1996) explains the theory of Stanley Fish by stating that:

For Fish the very thoughts one thinks are made possible by presuppositions of the community in which one lives and furthermore the socially conditioned individual, which all individuals are, cannot think beyond the limits made possible by the culture
(Lang, 1996:3)

Although all these theories have an impact on the field of teaching literature, perhaps the experiential theory of Louise Rosenblatt, the transactional theory, has had the most impact on the field. The following section will focus on Rosenblatt and her transactional theory.

2.3 The Contribution of Rosenblatt to Literature Teaching

Rosenblatt is a fundamental figure in the theory of reader response. It can be found in her famous, first work "Literature as Exploration" (1995) she described the process of readers' engagement and involvement with the text to compose their own "poem". Like other reader response theorists she believed that the literary text has no meaning until it is read, "a novel or poem or play remains simply as inkspots on paper until the reader transforms them into a set of meaningful symbols" (Rosenblatt, 1983:24). Moreover, she stressed the relationship between literature and the students' social, psychological and cultural worlds. She wrote:

It is easy to observe how the beginning reader draws on past experience of life and language to elicit meaning from the printed words, and it is possible to see how through these words he recognizes past experiences to attain new understanding

(Rosenblatt,1983:24).

The reader comes out with personality distinguishing features, memories of past events, present needs and preoccupations, a particular mood of the moment, and a particular physical condition. (Rosenblatt, 1995: 25-30) She also identified what happens when readers read and that reading any literary work is a unique experience that involves the minds and emotions of the readers. She focused on reading as an event by stating:

Reading is a constructive, selective process over time in a particular context.... Meaning emerges as the reader carries on a give-and-take with the signs on the page. As the text unrolls before the reader's eyes, the meaning made of the early words influences what comes to mind and is selected for the succeeding signs.

(Rosenblatt, 1995: 26)

Besides that she urged the teachers and readers not to think of the reading of literature as a passive act. She illustrated that when a piece of literature is successful for readers that success comes from the fact that they bring to the selection all what they are and have experienced.

Her second important writing is “The Reader, The Text”, The Poem (1994) in which she analysed in details the classroom application of her theories. In this work she pointed out a difference between two contradicting types of responding to text the “efferent” and the “aesthetic”. This work projected her as a shaper of pedagogical philosophy.

From her first work Rosenblatt started to develop what she called the transactional theory of reading. The transactional theory of reading undelines the equal importance of the text and the reader in the making of meaning. Because of its importance to text understanding the transactional theory has received a lot of attention. In addition to that many writers analyzed its main assumptions. According to Rosenblatt’s transactional theory reading is “a transaction, a two-way process, involving a reader and a text at a particular time and under particular circumstances” (2001: 268). It

stresses the interconnectedness of reader and text in the process of the making of the meaning. The term 'transaction' implies that the reader and the text are more flexible and more dynamic excluding passivity. This creates the relationship between the text and the reader central. The theory focuses mainly on the reader's role in conjunction with the text, the reader's individuality affecting and being affected by the text. This means that a work of literature only comes to life when readers bring to it their unique experiences and perceptivenesses. In other words, her theory explains how the reader's reactions to a certain literary work are the reason behind the way the reader answers it. Rosenblatt points out that when a piece of literature is successful for readers that success comes from the fact that they bring to the selection all that they are and have experienced. So, a combination between the reader and the work is created. From that combination comes a new creation that never has been and never will be duplicated because it contains the unique quality of the single reader (Small, 1992). Rosenblatt also reminds that the creation that results from the combination of reader and text should be true to the work, just as it should be true to the reader. This means that the literary work is not marginalized or reduced to an insignificant part of the interaction.

According to Rosenblatt transactional theory, readers are not passive spectators of the text; on the contrary, she realized how active they are during the reading process. The literary work exists in the 'transaction' between the reader and the text. The term 'transaction' refers to the special nature of the relationship existing between the reader and the text during the reading phase. The reader and the text affect each other and act on each other in order to evoke an experience for the particular reader of the text. This means that the reader's answer to the text changes from one reader to another, simply because the different reader approaches the reading passage in a particular frame of mind formed by his/her own personal background. Readers, under the influence of past experiences and new circumstances, origins and upbringing, gender, age, past and present readings, will vary in their answers from those of others. Even readers of the same age, similar background, and circle of relationships will express differences in general impressions and nuances of feelings. These differences are also influenced by the given moment, the situation, the mood, circumstances, the pressures and reasons for reading and the

stance taken toward reading.

The role of the author according to the transactional theory is that he/she creates out of his own experience and imagination a literary text, which once published is no longer in the author's control. His work has no real meaning until the reader has experienced it. She wrote:

The text is the outward and visible result of an author's activity...Yet we must remember that once the creative activity of the author has ended, what remains for others--for even the author himself--is a text. To again bring a poem into being requires always a reader, if only the author himself.

(Rosenblatt, 1978:15)

The reading text is an important component of the transactional theory and it does not have a single static meaning. In reality, it is dynamic and varying. Thus reactions of audience with different backgrounds and variant experiences will be different. Rosenblatt stated the function of the text by saying:

First, the text is the stimulus that focuses the reader's attention so that elements of past experience, concepts linked with verbal symbols, are activated. Second, as the reader seeks a hypothesis to guide the selecting, rejecting, and ordering of what is being called forth, the text helps to regulate what shall be held in the forefront of the reader's attention.

(Rosenblatt, 1994:11)

In some of her articles, Rosenblatt focused on the importance of the text by stating: *Recognizing that the reader's stance inevitably affects what emerges from the reading does not deny the importance of the text in the transaction.* (Rosenblatt, 1991:269).

Several prerequisites are necessary before the reading transaction can take place. Karolides (1992) has pointed out some of those prerequisites. First, the text must be understandable within the grasp of the reader, but also the reader must be an active participant. This applies to the selection of materials for classroom use. Second, the literature must have some connection to student's life. Third, the students must be

engaged to the point where the discussion leads to ‘raise personally meaningful questions’. Fourth, the language of the text should be within the knowledge of the reader. This means that if the reader has insufficient linguistic or experiential background to allow participation, the reader cannot relate to the text, and the reading will be short-circuited. This focus on the experience of a reader with a text is one of the major contributions of Rosenblatt’s theory, because it draws the attention to how reader’s belief system is constituted by and constitutes reading.

A critical factor that affects the reader’s activity in responding to a text is the way the reader approaches the text, that is, the reader’s focus of attention or purpose of reading. Rosenblatt states that the product of reading depends not only on the text but also on the stance of reading, and she differentiates between two stances an “efferent” and an “aesthetic” stance. The reader’s response falls on a continuum of response possibilities, somewhere between the two opposing poles. According to (Rosenblatt, 1983, 2001) the term “efferent” (from the Latin word *effere* meaning to “carry away”) refers to the kind of reading in which attention is centered on what is to be extracted and retained after the reading event. Reading a medication label, or a newspaper, or a legal brief may be examples of an efferent reading.

The opposite term that Rosenblatt used is ‘aesthetic’ (from a Greek word meaning perception through the senses, feelings, and intuitions). In this kind of reading the reader focuses attention on what is being lived through during the reading event. She wrote:

If, on the other hand, the reader seeks a story, a poem, a play, his attention will shift inward, will center on what is being created during the actual reading. A much broader range of elements will be allowed to rise into consciousness, not simply the abstract concepts that the words point to, but also what those objects or referents stir up of personal feelings, ideas, and attitudes.

(Rosenblatt, 2001:269)

According to Rosenblatt in aesthetic reading readers shape the text by drawing on their past experiences and by identifying with the characters and sharing their conflicts and feelings. She explains further:

At the same time there is a stream of responses being generated. There may be a sense of pleasure in our own creative activity, an awareness of pleasant or awkward sound or movement in the words, a feeling of approval or disapproval of the characters and their behavior. We may be aware of a contrast between the assumptions or expectations about life that we brought to the reading and the attitudes, moral codes, social situations we are living through in the world created in the transaction with the text.
(Rosenblatt, 2001: 270)

Her theory highlights how the reader's aesthetic experience with a text contributes to the formation of meaning. By stressing the importance of experience in literature classes, Rosenblatt hopes to restore aesthetic value of literature as well as to enhance its value in achieving educational goals.

This emphasizes the major principle of the theory that the reader is an active participant in the reading process. In fact, the reader determines consciously or unconsciously the purpose of the reading. The reading is influenced by many factors: the particular reading occasion, present needs, personal cues. Further, the reader decides what practical effects or state of feelings to attend to and what results to anticipate or desire.

To summarize, when taking an efferent stance, the reader seeks information and focuses attention on accumulation of what is to be carried away at the end of the reading. When taking an aesthetic stance, the reader focuses attention on what is being created during the actual reading, the experience itself.

As mentioned before, Rosenblatt is considered a shaper of pedagogical philosophy. She has also tested her theory to practice. Since her early writings she stressed the implications for teaching. She has stressed the importance of encouraging an aesthetic stance, which can be achieved according to her if reading is presented in a meaningful, purposive activity, and if texts are presented in meaningful situations. According to Rosenblatt (2001:257): *“a receptive, nonpressured atmosphere will free the child to adopt the aesthetic stance with pleasant anticipation, without worry about future demands”*.

The educational value of this is that teachers must note that students spend most of the class time efferently because, after all, tests usually assess students' knowledge of the text, and teachers will be evaluated based on the results of tests. This signals a message to students and teachers: adopt an efferent stance because this is the guide to what is tested. Of course students need to be able to answer particular questions, but an over emphasis on skills and comprehension may lead to overlooking the aesthetic experience of reading.

2.4 Aesthetic Reading

Considering aesthetic reading as a process through which readers and writers try to "make contact, " to collaborate in giving meaning, obliges one to adopt research strategies that go beyond measuring the degree to which readers understand the text. Reader text transactions are always found in determined social contexts, formed by motive and task. Consequently, it is then necessary to study variations in readers, in texts, and in situations, using multiple tasks and measures.

2.5 Efferent vs. Aesthetic Reading

One of the leaders of aesthetic reading (Louise Rosenblatt @) explains that readers approach the work in ways that can be viewed as *aesthetic or efferent*. By efferent reading she meant reading for specific information; the reader's attention is mainly focused on what will remain as a residue after the reading -- the information to be obtained, the probable answer to a problem, the actions to be carried out. Esthetic reading is experiencing the text; the reader's attention is centered directly on what he is living through during his relationship with that particular given text he/she is reading.

The question to be raised is why the reader is reading and what the reader aims to get from the reading. Is the text established mainly to help readers gain information with as little reading possible, or is the site established in order to create an aesthetic experience?

- **Efferent reading:** reading to “take away” particular bits of information. Here, the reader is not interested in the rhythms of the language or the prose style but is focused on obtaining a piece of information. Rosenblatt states, “the reader’s attention is primarily focused on what will remain as a residue *after* the reading — the information to be acquired, the logical solution to a problem, the actions to be carried out.” An example would be a deep sea fishing guide to decide where to go fishing, or a textbook to learn about the economic causes of the Great Depression.
- **Aesthetic reading:** reading to explore the work and oneself. Here, readers are engaged in the experience of reading, itself. Rosenblatt states, “In aesthetic reading, the reader’s attention is centered directly on what he is living through during his relationship with that particular text.” [110, p. 25] An example would be reading Hemingway’s “The Old Man and the Sea” to live through a deep sea fishing adventure, or the “Grapes of Wrath” to plumb the emotional depths of living through the Great Depression. One would not read “The Old Man and The Sea” to learn how to deep sea fish, nor “The Grapes of Wrath” to examine the economic factors that caused the Great Depression.

Rosenblatt proposed that reading approach could be viewed as efferent or aesthetic. She defined an aesthetic reading in which the “reader pays attention to—savors—the qualities of the feelings, ideas, situations, scenes, personalities, and emotions that are called forth and participates in the tensions, conflicts, and resolutions as they unfold” (Rosenblatt, 2004: 1375). In aesthetic reading, the reader is described as becoming absorbed in a text world of imagination and feelings in which “attention is centered on what he is living through during his relationship with that particular text” (Rosenblatt, 1985: 25). Rosenblatt (2004) explained that no two readings were ever identical, even when made by the same individual. While in transaction with a given text, a reader focuses on the live-through experience of that event, contemplating his or her own response to the work. Such a focus is taking an aesthetic stance toward text. Through the reading, the reader’s stance shifts/transforms, influencing the text, which then in turn influences the interpretation of the text. The reading becomes a cyclic

process. Furthermore, aesthetic reading challenges all learner domains holistically. (Rogers 1969) described his basic philosophy:

It has a quality of personal involvement—the whole person in both his feeling and cognitive aspects being in the learning event. It is self-initiated. Even when the impetus or stimulus comes from the outside, the sense of discovery, of reaching out, of grasping and comprehending, comes from within. It is pervasive. It makes a difference in the behavior, the attitudes, perhaps even the personality of the learner.

(Rogers, 1969: 5)

However, aesthetic and efferent modes of reading are not two separate categories; they do not contradict each other. In a reading process, the reader may shift his or her attention at times from experiential interpretation to efferent analysis, or from a general idea searching to be reinforced by an aesthetical illustration (Rosenblatt, 2004, p. 1375).

2.5.1 The Reader, The Text, and The Teacher

Reading is conceptualized as a process of meaning-construction and of knowledge integration (Ruddell and Unrau, 2004). Ruddell and Unrau proposed a sociocognitive interactive model with three major components which consist of the reader, the text and classroom context, and the teacher.

2.5.1.1 The Reader

Ruddell and (Unrau2004) described a text representation as beginning to form in the reader's mind as the reader constructed knowledge with respect to the purpose and expectation by drawing the reader's reservoir of prior beliefs and knowledge. Rosenblatt (2004) stated that the reader might arrive at a meaning that had been "*constructed only by drawing on the reader's own personal linguistic and life experiences*" (ibid 1369). Further, it is inevitable that all individuals possess prior knowledge and experience from his or her personal life. Given an appropriate stimulant, the knowledge and experiences would provide sufficient impetus to combine the old and the new and derive from them fresh, innovative meaning for the reader. Anderson and (Pearson 1984) described the readers' schemata as being essential in meaning-

construction. (As Carrell and Eisterhold 1983) pointed out, much of the meaning understood from a text does not reside in the text but in the background knowledge of the reader. As the reader's knowledge changes, the reader's interaction with other readers, with other texts, and with other teachers will also be transformed and enlightened.

2.5.1.2 The Text

Ruddell and Unrau (2004) illustrated that text "reading is a process of constructing, of knowledge integration, of building meaning" (ibid: 1486). (Galda, 1998) further established that the text might also "*act as mirrors and windows*" through which learners may perceive certain readings within the text. As a mirror, the text allows learners an opportunity to see themselves and have their thoughts reflected in a text. As a window, learners can look through the glass and experience another culture, which may enlarge their world view and broaden their horizons. The reading process requires the teacher to be sensitive to student's understandings of the four types of meaning: text, task, source of authority, and sociocultural meanings (Ruddell & Unrau, 2004) and to provide students opportunities to interact in different contexts. The text helps the reader to form knowledge from their schemata with concepts newly acquired to produce a new text-base.

2.5.1.2 The Teacher

Ruddell and Unrau (2004) stated that the teacher was to engage the student in a collaborative process of inquiry and self-improvement in which both teacher and student sought to refine respective skills and knowledge. The teacher was acting as a mediator to assist the student in becoming consciously aware of knowledge already possessed. Confucius depicted the quality of being a successful teacher: Opening the way and not conducting to the end makes [the reader] thoughtful. In aesthetic reading, teachers may play a significant role in guiding students "toward higher level discussions" (Gambrell, 1996: 34) and establishing an environment for students "to learn to respect each other, to engage in conflict around ideas, to encourage each other and support peers' learning" (Gaveleck and Raphael, 1996: 184).

Interaction between the three dimensions—the reader, the text, and the teacher will help activate the readers' prior beliefs and knowledge as they stand in relation to the text. Furthermore, it enables the teacher to mobilize the reader's attitude, values and beliefs relative to the content of the text (Ruddell & Unrau, 2004). With the deficit in research related to adolescent literacy and reader growth, interactive reading offers readers the opportunities to relate the text with their prior knowledge and construct meaning collaboratively. Students can also cultivate independent thinking as a reader.

2.6 Reading Literature in for EFL Students

Different theories of language acquisition have influenced how literature has been taught in Foreign language classes, therefore, a brief description of the major theories that have most influenced the field seem necessary. The earliest approach which might be used by many teachers is grammar-translation approach. It focused on accuracy in grammar usage in order to produce grammatically correct sentences. Later, the behaviorist approaches in the mid sixties introduced the audio-lingual method, which gave little attention to reading and writing. Its main focus was on the aural-oral aspects of the language. Reading instruction began late and only to support oral skills because it was considered a source of interference. The Communicative approach came into prominence in the 1970s, and reading became more important, as a matter of fact it became a central component of L2 teaching. Communicative approach still influences L2 teaching until today, especially Krashen's monitor model and Cummins' description of language acquisition (Carlo and Sylvester, 1996; Cox & Boyd-Batstone, 1997). Cox and Boyd-Batstone (1997) compared Krashen's and Cummins' second-language acquisition theories and Rosenblatt's transactional theory and found both theories agree in many points. The points they seemed to agree on are how both theories describe the role of students, language, the teacher, and the classroom.

Although literature itself play an important role in foreign language studies, few studies have focused on issues in literature instruction (Davis et al, 1992). This might be due to the fact that literature is treated as a subject matter content.

Recently, the reader seemed to give much importance to the emergence of reader response theories that has been discussed earlier in this chapter that has affected the teaching of literature to the first language of the students, whereas “audience-oriented criticism seems to have had less of an impact upon foreign-language literature instruction” (Davis,1992:360). Teaching literature to L2 learners has always been “over taught” as Davis (1992) puts it. The focus is always on the linguistic, literary conventions, historical-cultural aspects of the literary text. Focusing on those aspects is extremely important, but it lead to imposing the correct interpretation of the text on the readers and not allowing the readers unique re-creation of the text.

When EFL readers are confronted with responding to a literary text certain problems may occur. (Davis,1992) has identified some of those problems. The first problem is the limited linguistic proficiency on the part of the reader, which leads to inaccurate decoding of the text. This makes it impossible for the reader to enter into the literary world. The second problem is: not knowing the meanings of just a few words, which may lead to misinterpreting the whole text. The third problem is focusing much attention on literal understanding of the text. Moreover, many EFL learners are of cultures of learning where the authority of the text is unquestionable. This means that they didn’t experience how to resist a text. Resisting the text to many EFL students is an inappropriate response to text. (Alford, 2001) suggested that students from language backgrounds other than English may find it difficult not to position themselves at the side of the ideological assumptions of the text, “having experienced socialization through another cultural and education system that actively requires and rewards memorization and reproduction of culturally and historically endorsed texts and thought” (Alford, 2001: 242). This means that EFL students can resist attempts to become critically literate and prefer to submit to the text, which is a preferred learner response. This can easily be seen when attempting to respond to literature where EFL students may tend to respond to the literary text in an efferent manner to avoid resisting the text. Other problems include lack of background knowledge and using inappropriate metacognitive strategies.

Reading a foreign language is far more complicated than reading one’s native

language, because of the differences between the first and the second language. It requires most of the cognitive components that are needed for reading one's native language plus other components as well. Reading a literary text in a second language requires even more cognitive components. Davis (1992) has identified four components for the successful reading of a literary text: first, decoding the single words and words combined into sentences; second, acquiring the necessary schema about the cultural-historical referents and the "spatiotemporal context" in which the text was written; third, acquiring knowledge of conventions of reading literature such as genre constraints; fourth, the reader's unique reaction and response to the text in which the reader infuses his own identity, feelings, previous experiences, and attitudes. The discussion of this section will focus on the following components of reading in general and of reading a literary text in particular in an attempt to identify the different components of a successful reading of a literary text. The discussion will also shed light on the different reasons for misinterpreting literature.

In order to identify the different components of reading literature the cognitive processes of reading should be reviewed as well. The goal of this section is to review what is known about the processes involved in reading and in learning to read both in L1 and in the target language context. Topics to be discussed include the controversy in analyzing the reading processes, the role of schema and vocabulary in reading comprehension, and metacognitive strategies. Reading is a domain in which research findings have implications for important social issues, such as the education of children, and in the case of EFL education findings can be applicable to reading in L2 context. It is no wonder, then, that a large amount of research has been carried out on reading.

2.7 The Controversy of Analyzing Reading Processes

To know what occurs when someone is reading, researchers have suggested different models of reading. Models of the reading process are models of an ideal reader

reading: they tell us what such a reader does (Eskey, 1998). For reading teachers, these models have direct implications for teaching foreign language reading in general and teaching literature in specific. Teachers can use the models to compare their students to the models to identify their students' needs, and to identify one of the possible sources of misinterpreting English literature, keeping in mind that such models tell us nothing at all about other important aspects of reading.

The models to be discussed are:

- Bottom-up models.
- Top-down models.
- Interactive models.

Bottom-up models are those models that suggest that when someone is reading he/she begins with the smallest units and end with larger units of meaning. According to these models readers react to the signals arriving at the sensory system. The direction of analyzing the reading process starts with the lowest level of information, sensory data and then moves step by step towards the highest level of information, i.e. meaning and structure. Thus bottom-up models say that the reader perceives every letter, organizes perceived letters into words, and then organizes words into phrases, clauses and sentences. In this case, the reader will have to process all the letters in a word before the meaning of the word is accessed; likewise, the reader will process all the words in a phrase or a clause before constructing its meaning. To sum up, reading according to bottom-up models proceeds from part-to- whole.

Top down theories, in contrast, thinks of a non-linear view of the process of reading in which the direction of analysis starts with meaning structures, which is the highest level of analysis, and goes down to lowest data or the sensory data. Top-down reading models assume that processing of a text begins in the mind of the readers with meaning-driven processes. From this view, readers identify letters and words only to confirm their assumptions about the meaning of the text (Dechant, 1991).

The main assumption of the top-down models, as Gove (1983) explains, is that

readers can comprehend a selection even though they do not recognize each word. It also suggests that readers should use meaning and grammatical cues to identify unrecognized words. Reading for meaning is the primary objective of reading rather than mastery of letters, letter/sound relationships, and words. Reading requires the use of meaning activities rather than the mastery of a series of word-recognition skills. Readers need only to see enough of the text in order to be able to guess the meanings of the words or phrases. The primary focus of instruction should be the reading of sentences, paragraphs, and whole selections. The most important aspect about reading is the amount and kind of information gained through reading (Gove, 1983).

An interactive reading model is a reading model that recognizes the interaction of bottom-up and top-down processes at the same time throughout the reading process. McCormick defines it as follows:

An interactive reading model attempts to combine the valid insights of bottom-up and top-down models. It attempts to take into account the strong points of the bottom-up and top-down models, and tries to avoid the criticisms leveled against each, making it one of the most promising approaches to the theory of reading today
(McCormick, 1988: 23).

Interactive models were based on an extended series of research studies that were used to support either of those theoretical assumptions. Eye fixation studies provided some insights. (Treiman 2001) has summarized the results:

Research has shown that the eye does not sweep across a line of text in a continuous fashion. Rather, the eye comes to rest for somewhere around a quarter of a second, in what is called a fixation, and then makes a rapid jump (a saccade) to the next fixation . . .
Researchers have found that skilled readers fixate at least once on the majority of words in a text. They do not skip a large number of words, as the top-down view predicts, but instead process the letters and words rather thoroughly.
(Treiman 2001: 2)

However, this doesn't mean that top-down processes are unimportant. Studies have also shown that words that can be predicted through context are fixated for shorter periods of time and are skipped more often than words that are less predictable.

Therefore, recent views see comprehension as drawing upon both top-down and bottom-up processing, in what is known as interactive processing. The claim is that bottom-up processes influence top-down processes, and vice versa. This means that skilled readers can process the print on the page accurately and rapidly and convert it into the information it represents and, they can also relate this information to the relevant information they already have to construct the meaning of the text. Skilled readers do these two things at the same time: they decode and interpret as they read. As they become more proficient in the former, eventually achieving automaticity, they can devote more attention to the latter, in what is technically called parallel processing.

The discussion of the bottom-up models, top-down models and interactive models lead to the discussion of what is referred to as “the great debate” in the field of teaching reading. Just as there are theoretical differences in the cognitive process of reading, there are differences in approaches to teaching reading. The question has always been: what is the best way to teach children to read? The two opposing poles, bottom-up vs. top-down, were always the focus of the debate. On one hand, there are those who believe that children should start at the bottom and work their way up. In the bottom-up approach children learn the names and shapes of the letters of the alphabet. Next, they learn consonant sounds, followed by simple and then more complex vowel correspondences. Instruction proceeds from the simple to the complex. The widely accepted instructional program that utilizes bottom-up principles is the “Phonics” approach to reading. On the other hand, a top-down approach starts at the top and works downward. Instruction may begin with teaching the students a whole story and later teaching them the individual words in the story. The famous educational approach that implements a top-down approach to reading is “Whole Language”. In between these two opposing poles there are the currently popular interactionists. These interactive programs teach skills directly and systematically without overdoing it, and at the same time they allow students to read whole texts. Thus, as (Eskey, 1998) claims:

Interactive programs suggest that the most successful readers are both skillful 'bottom-up' processors of texts-- they can convert the language on the page into the information it represents both rapidly and accurately-- and skillful 'top-

down' processors-- they can relate this new information to the relevant knowledge they already have to construct a plausible meaning for the text.
(Eskey, 1998:1)

In the field of L2 reading the same controversy took place. Carlo and Sylvester (1996) have reviewed the research of L2. Their review focused on empirical studies of L2 reading and covers a broad variety of studies on adults learning to read a second language. Their research review shows that both bottom-up reading processes and top-down processes are important to L2 reading and that the balance between the different types of processing is crucial for second language teaching without over reliance on one of them. The bottom-up processes include letter recognition, word recognition, lexical access, and syntactic knowledge. Letter recognition in L2 involves reading a new script and applying sound symbol correspondence. Research shows that automaticity in letter recognition is related to comprehension performance. There is also proof from research that the development of efficient sound-symbol relationships might differ for a reader whose native language uses a different script (e.g. Arabic-English) and one whose native language uses essentially the same script (e.g. Spanish-English), “different script readers need to learn to associate a new symbol with a new sound, whereas same script readers need to learn to associate a familiar script with a new sound” (Carlo and Sylvester, 1996, :19).

This research review leads to the conclusion that both bottom-up skills and top-down skills are important for L2 readers as well. Eskey (1998) suggested that the most successful L2 readers are both skilful bottom up and top down processors. At the decoding level if the readers cannot decode automatically and accurately they will have trouble recovering the information contained in the language of the text, and in struggling to do so they will be prevented from engaging in efficient top-down processes. At the top-down level even if they can decode they may lack the relevant background knowledge on the subject of the text. Thus, even if they can determine the meaning of the words they may be unable to understand what it means (Eskey, 1998). It is most likely that readers who have problems in bottom-up or top-down processes or with both will have trouble reading. Therefore, second language teachers should encourage the development of automaticity, because good readers are characterized by fluent,

automatised use of bottom-up processes. At the same time teaching reading strategies such as predicting, guessing words from context, scanning and skimming is also important but it should not be a goal in itself, because it is likely to be used when linguistic ability is poor.

2.7.1 The Role of Background Knowledge

The role that reader's background knowledge plays in comprehending a text has been recognized as one of the most fundamental components in reading. Both top-down models and interactive models stress that efficient comprehension requires readers to activate their background knowledge to aid them in comprehending any text. Many studies have been done to confirm the effect of background knowledge on the comprehension of text. Some of the early studies are Pichert and Anderson (1977), Pearson et al. (1979), and Graves et al. (1983).

According to Anderson & Pearson (1984) schema theory was first introduced by Bartlett (1932), who is considered to be the first psychologist to use the term schema in the sense it is used today. Ausubel and Piaget are also important figures in the history of schema theory. By late 1970s there was a full development of schema theory as a model and it became the driving force behind empirical investigations of basic process in reading comprehension. The word *schema* is an abstract knowledge structure, which summarizes what is known about a variety of cases that differ in many particulars. It refers to a kind of mental structure. (Pichert and Anderson 1977) explained that schema:

Characterizes the typical relations among its components and contains a slot or place holder for each component that can be instantiated with particular cases. Interpreting a message is a matter of matching the information in the message to the slots in a schema. The information entered into the slots is said to be subsumed by the schema.

((Pichert and Anderson, 1977:314)

Schemata are driven from our past experiences, which are stored in long-term memory and are mediated when we attempt to interpret or comprehend new experiences.

When we attempt to interpret or comprehend new information we map it onto an appropriate schema, which is already stored in memory.

According to Chandler (1995) readers comprehend a text when they are able to apply a schema that gives it coherence, and applying a schema on a text will make the reader view the text from a certain perspective. Schemata also allow readers to make inferences about what they read, and inferences are central to the overall process of comprehension. Comprehension can be regarded as selecting schemata and confirming that they are appropriate for the text being read or constructing a new schema which works. A reader who cannot find a schema which seems to fit finds the text incomprehensible. According to schema theory what is recalled is not the actual words used in a passage but a reconstruction based on what the reader understood.

Robeck & Wallace (1990 cited in Chandler, 1995) suggested that comprehension of written texts could be seen as involving two kinds of schemata: knowledge-based and text-based. Knowledge-based schemata are based on whatever prior personal knowledge the reader has. Text-based schemata are based on the formal patterns of organization, which are associated with particular textual genres. Readers tend to rely heavily on text-based schemata when the material is unfamiliar and especially with narrative texts. It appears that through repeated exposures to stories of various general types, i.e. fairy tales, thrillers, detective stories and so on, we internalize a schemata for them. These schemata make it easier for the reader to comprehend those stories, to store them in memory and to recall them. So, without an appropriate schema, comprehension and memory are reduced.

The schemata a reader has are mainly a result of their personal experiences, but they are also a result of their cultural background, social and gender roles. One of the early experiments by Bartlett (1932) showed how readers employed schemata to interpret stories from an unfamiliar culture in a manner, which made more sense to them. They drew upon these schemata to reconstruct the story when they wanted to recall the story. This resulted in a considerable amount of unconscious distortion and elaboration of the original.

Research shows that background knowledge has a great effect on L2 reading comprehension. Research on the effect of culture on L2 reading comprehension shows that culturally familiar topics are read faster and easier. It has been suggested that if the L2 reader doesn't have the appropriate background knowledge about the text it is more likely that he/she will not be able to comprehend the text or have errors in the interpretation, even though they may have the linguistic knowledge.

2.7.2 The Importance of Vocabulary

The importance of vocabulary to our lives cannot be denied. Goerss et al. (1999) has highlighted the importance of vocabulary not only to reading but also to all aspects of our daily lives by stating that:

It (vocabulary) helps us communicate effectively and it affects others perceptions of us and our own feelings of worth. It is also an indication of intelligence and educational achievement, as evidenced by the use of verbal measures on intelligence tests and college boards to make predictions about success in school.

(Goerss et al. (1999, 151)

The educational research of vocabulary has been one of the oldest areas of interest. Research on vocabulary instruction has focused on building the readers vocabulary and making comparisons between the different instructional methods to decide the most effective. According to Goerss et al. (1999) it has focused on:

- Direct teaching of word meaning.
- Encouraging a broad scope of reading to allow students to learn words from context independently.
- Intervention to upgrade students' independent word-learning abilities.

The desired goal of vocabulary instruction is to enhance higher order processing skills such as comprehension (Mckeown et al.,1985). The importance of vocabulary to reading comprehension has been indicated in a huge body of research. Educational research on the relationship between vocabulary and comprehension has focused on three areas. The first area is the strong correlation that exists between reading comprehension

and vocabulary. Several correlational studies have reported the high correlation that exists between tests for reading comprehension and vocabulary (i.e. Sternberg, 1987; Thordike, 1973; Farr, 1969; Pavlak, 1973; Mezynski, 1983 In Arnouste and Leeuwe, 1998).

Another area of research is readability formulas. Readability formulas are applied by calculating the average word difficulty and sentence length in short samples of texts. It was based on two assumptions; the first is that difficulty of words indicates the difficulty of the text, and the second is that when a word has more syllables or when it is infrequent it was considered to be more difficult. Anderson and Davison (1988) argue that reading formulas are not reliable because word difficulty and sentence length may predict difficulty but they cannot control text difficulty and are not the most appropriate measure for determining the degree of difficulty of a text. Some long or infrequent words are not necessarily difficult and may not affect comprehension. There are variables that are not accounted for in readability formulas that are essential to determine the difficulty of a text; i.e. writing style, text cohesion, background knowledge of the reader, and interestingness of the topic to be read. Others defending readability formulas argue that they are meant to indicate how easy a text is to *decode* and that it may not necessarily mean how easy it is to *comprehend*. For example, a student can accurately pronounce a word but still not understand its meaning; to that student, the word is readable, but not understandable.

The third area of research involves replacing ambiguous, difficult words by clearer simpler ones. The goal of those studies was to provide a readable more coherent text through clearing any ambiguities that may be caused by vocabulary in order to improve comprehension.

Vocabulary knowledge research in a foreign language has focused on the similarities and differences in the procedures readers use to recognize words in their native language and the target language. Research on eye movement suggests that even highly proficient EFL speakers take longer to process words in the target language than native speakers. Research on lexical access shows that less fluent readers (poor readers) have to

translate the words into L1 and then gain access to semantic memory, whereas fluent readers directly link between the foreign language word and its meaning. Research also shows that syntactic knowledge and the complexity of the text are related to the target language comprehension. Moreover, The lack of knowledge of grammar can severely hinder comprehension and also the negative transfer from the L1 grammar (i.e. applying syntactic knowledge from L1 to Target language inappropriately).

2.7.3 Metacognitive Reading Strategies

Readers are said to use two levels of strategies; that is cognitive strategies and metacognitive strategies. Cognitive strategies -- which have been just discussed -- are the strategies that enable the reader to understand a text. Metacognitive strategies govern the use of those cognitive strategies. Metacognitive strategies include motivation, focusing attention, managing time, deciding what to read and methods for reading (Grow: 1996). In reading there is no separation between the two levels of strategies and they actually work together.

Based on (Vygotsky's 1962) work and (Flavell's 1976) work Brown (1980) defines metacognition as the self-integration that readers actively do to learn something or understand the gist of a text. To (Brown1980) metacognition is the monitoring of data intake and the regulation of comprehension and memory techniques used toward the achievement of some goal (i.e. the metacognition used for skimming and getting the gist of a text would be far different than those used for a verbatim recall). Brown (1980) calls the metacognitive skills the debugging devices we use when something triggers our awareness that our automated reading functions are not working and we are failing to comprehend. Tei & Stewart (1985) in Collins (1996) have a similar definition to Brown's; to them metacognition is having knowledge (cognition) and having understanding, control over, and appropriate use of that knowledge and that it involves both the conscious awareness and the conscious control of one's learning. Activities considered in the realm of metacognition include, but are not limited to:

- rating the difficulty and getting the gist of a text
- double checking the authenticity of an assertion
- categorizing data
- evaluating alternatives and evidence (in a multiple-choice context)
- previewing
- comparing and connecting and organizing ideas
- summarizing and taking notes
- predicting
- clarifying and generating questions
- agreeing, disagreeing and anticipating
- learning new concepts
- deciding what is important
- skipping
- problem-solving
- making connections
- reflecting, reviewing, comparing
- analyzing, synthesizing

(Brown, 1980; Collins, 1996; Grow, 1996)

According to (Grow 1996) readers also make use of nonverbal cues when they read. They interpret: pictures, graphics, color, charts, symbols, decorations, cartoons, typography, rules (lines and boxes), spatial relations (i.e. indentation, over and under) and recurring positions and patterns.

Reading from a metacognitive perspective is related to a very important factor that is text. Text refers to the textual features of the reading materials which influence comprehension and memory. Factors such as arrangement of ideas in texts, vocabulary, syntax, clarity of author's intentions, and reader's interest and familiarity with a text all have an effect on readers' metacognitive process. (Collins, 1996) stressed that text structures influence the reader even if the reader is unaware of their effect.

In processing a text a narrative is easier to comprehend and remember, compared to

expository text. Greaser et al (1990) have stressed the strong advantage of narrative over expository text. They stated that the different types of narrative are not only read substantially more quickly than expository passages but that also the scores on recall tests and comprehension tests are substantially higher for the narrative. The relative easiness of narrative discourse is due to the familiarity of the text structure of a narrative. Although narrative is easier to comprehend and recall, it might be difficult for the reader to understand a narrative if its structure lacks coherence. Research shows that there is an interaction between text structures and its comprehensibility and that ambiguous words or confusions within the text affect cognitive processing. An important dimension that is likely to affect comprehensibility of a narrative is its coherence. (Beck et al, 1984) define coherence as: *“The extent to which the sequence of events makes sense and the extent to which the surface structure of the text makes the nature of these events and their relationships apparent”*. (Beck et al, 1984: 264).

In their study (Beck et al 1984) revised texts to improve their coherence and then assessed the effect of its revisions on children’s comprehension. Results indicated that revised stories produced better comprehension both in recall and questions tasks.

Knowledge of text structure is critical for metacognitive process and for reading comprehension. Detecting the organizational patterns or structures of texts, helps the reader to observe how the author arranges ideas and determine which kinds of structures are used to interrelate ideas. Experienced readers will adjust their reading rate when they encounter inconsistencies in a text. They may return to an inconsistent sentence or passage several times, in order to compare what they know with what is written in the text. Fluent readers are more aware of text inconsistencies and can judge whether or not their comprehension is altered because of such inconsistencies.

Another variable of metacognition in reading is related to the purpose of reading and the task that the reader is required to perform. For example, reading a story that the reader is going to be tested in requires a different process than that needed for reading a story for pleasure. An additional variable of metacognition involves knowing how to

remedy comprehension failures or what is called by (Collins,1996:4) "fix-up" strategies. These include forming a mental image, rereading, adjusting the rate of reading, searching the text to identify unknown words, and predicting meaning that lies ahead. A final variable of metacognition in reading is the awareness of the reader of his or her own characteristics and his own metacognitive skills. For example, the reader needs to be aware of his background knowledge, degree of interest, skills, and deficiencies. Research shows that successful readers tend to relate information in texts to previous knowledge, whereas less successful readers are unable to use their knowledge to clarify the text at hand.

Another aspect of the EFL reading process to which researchers have devoted attention is the influence of text structure on EFL reading performance. As has been mentioned before, the manner in which ideas are structured in a text has been shown to influence how native language readers read the text. For EFL readers research also suggest that some text structures are more easily understood than others. It is also very important that EFL readers identify internal inconsistencies and deal with them appropriately to be able to comprehend the text correctly. If they are not able to do so, their comprehension will be hindered and they may misinterpret it.

2.8 Consideration of Related Studies

This section reviews the related studies, which in this case consist of studies of reader response both in L1 and in TL. Research on reader response has greatly increased since Rosenblatt's theories were more broadly acknowledged. Surveys of reader response research are also numerous. The first comprehensive survey of research on reader response was produced by (Purves and Beach 1972) in which they subdivided research on reader response into nine subheadings.

The purpose of this study this part of the chapter is to focus on research on reader response in four areas: first, studies that attempted to classify readers' responses to literature; second, studies that used reader response as a classroom practice and assessed its general influence on a variety of factors (i.e. on comprehension, personality, and

promoting ethnicity); third, studies of the factors that affect responses to literature (i.e. culture, race, social class and gender); finally, studies that utilized reader response theories in EFL classrooms.

Studies that attempted to classify reader response into specific categories that describe the content of response are numerous. One of the major studies to be mentioned here is Squire's study (1964). His study is one of the most cited studies and his taxonomy has been widely used essentially because of its ease and because of its clear classification of response. Squire has identified seven categories of response: Literary Judgments, Interpretational Responses, Narrational Reactions, Associational Responses, Self-Involvement, Prescriptive Judgments and Miscellaneous. Similar to Squire's classification is (Purvis and Rippere's, 1968) classification in which they classified responses into five main categories: Engagement-Involvement, Perception, Interpretation, Evaluation and Miscellaneous.

(Langer's, 1989, 1990, 1994) research has also presented a classification system for response to literature. Langer (1989) in her qualitative study examined the ways in which students create meanings when they are reading literary and non-literary texts. Subjects produced think-aloud protocols as they read two short stories, two poems, a science text, and a social studies text. The think-aloud protocols were analyzed and a set of patterns of student concerns was identified. Langer has classified the process of reading literary and non-literary texts into four broad recursive stances that the reader takes toward the text: (1) being out and stepping into an envisionment; (2) being in and moving through an envisionment; (3) stepping back and rethinking what one knows; and (4) stepping out and objectifying the experience.

Bogdan research (1986, 1987, 1990a, 1990b, 1992, 2000) has rendered three categories for analyzing stances: the stock response, the kinetic response, which is subdivided into a predictor response and an ideologue response, and the dialectic response. The stock response exists at a pre-critical level, it is a passive form of automatic reflex to the content. It is the positive or negative sympathetic identification in

which the reader is concerned with clichéd thought and ego-message. Kinetic response involves a passive form of automatic reflex to the form. It is intellectually more sophisticated than the stock response. Kinetic response can fall into two main categories, the “predictor” and the “ideologue”. The predictor response is a detached and disinterested mode in which the reader relies excessively on literary knowledge. It operates at the critical level and “literary knowledge militates against literary experience” (Bogdan, 1992, p. 118). The ideologue is determined by extra literary knowledge and the reader’s belief system. The dialectic response incorporates both the intellectual and the emotional aspects to attain imaginative identity and oscillates between engagement and detachment. It is the closest to a full response where the merge between literary experience and knowledge is achieved.

Reader response is considered the new paradigm in teaching literature for readers. Therefore, there are numerous studies that sought to study reader response as an instructional strategy and how it affects and is affected by a variety of variables. One of the variables that has been studied is comprehension and how reader response instructional strategies can actually improve reading comprehension. Reader response was also used to aid low-achieving or at-risk students in improving their word study skills, reading comprehension and strategy knowledge (i.e. Brown, 1994; Dugan, 1996).

Research has also explored the efficacy of reader response models on students’ thinking complexity and social development. Garber’s (1995) study indicated that students think with greater levels of complexity when reader response strategies were utilized as well as greater signs of social awareness, social adjustment, social responsibility and personal responsibility.

Research has also focused on the stance the reader adopts and how engagement with the text affects it. Research shows that the stance the reader adopts can be an indication of the level of understanding. (Penn 2000) and Cox and Many (1992a, 1992b) studies indicated that aesthetic stance is significantly linked to higher levels of understanding.

Reader response was also used as a method of promoting anti-bias education. Findings of many studies (i.e. Duff, 1992; Totten, 1998; Furniss, 1992; McKenna, 1996) suggest that using reader response, as a teaching strategy, will provoke unique and strong insights towards racial/ethnic diversity. It will also promote increased understanding among students from different cultures and ethnicities.

The nature of the response was also a subject of study. There are numerous studies that have tried to identify what happens when we respond to literature and what are the actual processes of the response. The factors that affect the response were also examined. These factors focus on backgrounds that the reader has and might affect response to literature such as gender, race, culture, age, genre, personal experiences, attitudes and preconceptions. Culture is probably one of the most important factors that affect response to literature and which has been extensively examined. Research that indicates the relation between culture and response is numerous (i.e. Altieri, 1993; Busch, 1994; Carter-Jones, 1999; Gordon, 2000; Katopish, 1997). The findings indicate that the transactions between the text and the reader do reflect the reader's backgrounds.

2.9 The Importance of Developing Sociocultural Competence

An EFL student who is confronted in an alien culture which is markedly different from his own and who lacks sociocultural knowledge is in a position with certain parallels to that of a socially inadequate individual (Furnham 1993). While knowledge could be transferred from the native culture, there is no way of guessing correctly what the possible cultural differences or similarities are. Native speakers would be unaware of the visitor's lack of sociocultural knowledge (Blum-Kulka 1997), and both the EFL student and the native speaker may even be unaware that cultures can vary as much as they do (Hinkel 2001). The natives are also likely to find behaviour that runs counter to their society's beliefs or norms unacceptable, and to react accordingly. After studying Celce-Murcia et al's (1995) list of sociocultural factors, it is not difficult to see how inappropriacy in any of the listed areas could lead to problems. The acceptable length of a silence varies across cultures, and one possible

reason for some students' perceived reticence in EFL contexts could be caused by the fact that in certain cultures, people are comfortable with longer response times than is the case in English. Gestures (See Appendix 1 "Gestures and their Meanings through Pictures") vary across cultures, and are used to express abstract ideas (McCafferty and Ahmed 2000); potential for confusion is therefore plentiful and plain. In a liberal Western country such as England, men coming from a more patriarchal society could easily find themselves being rebuked or criticised, and might feel at a loss as to why. When and to whom the words 'Thank you' are required to be said in England is a notoriously confusing area, and a source of much resentment among the inhabitants of towns where there is a constant influx of language learners.

While the above examples show the significance of sociocultural factors in communication, the key question is how this knowledge relates to and is formulated in language, and in particular a second language. (Pavlenko and Lantolf, 2000) argue that traditional models of foreign language acquisition account for the way we acquire lexical, phonological and grammatical units of knowledge, but that in order to understand language use in context, and therefore the persuasiveness of culture in communication, a model which accounts for learning as participation is necessary. In this model, the learner develops skills which enable him or her to engage with contextual and cultural factors of communication. Although the two models are not mutually exclusive but in fact complementary, the latter is far more appropriate for understanding language as socialisation, as an ongoing process of engagement (Pavlenko and Lantolf 2000: 156). Carter and McCarthy's (1994: 150) Discourse Analysis viewpoint is compatible with that of Pavlenko and Lantolf (2000: 156), who argue that the adoption of a 'cultural view of language is to explore the ways in which forms of language, from individual words to complete discourse structures, encode something of the beliefs and values held by the language user'.

The necessity of clarifying the context in order to ascertain implied or intended meaning is also highlighted by (Widdowson 1990: 102):

Understanding what people mean by what they say is not the same as understanding the linguistic expressions they use in saying it...Every linguistic expression contains the potential for a multiplicity of meanings

and which one is realised on a particular occasion is determined by nonlinguistic factors of context.
(Widdowson (1990: 102):

If the language learner can become sensitive to the unintelligible yet omnipresent influences of culture and context, then it seems probable that his stay abroad will, according to Furnham (1993), be more enjoyable and less stressful. He will have more chance of being able to make informed decisions, and will therefore become more empowered. He will not unwittingly offend members of his host culture, and could thereby gain deeper access into that very culture, if so desired, and find the experience of living abroad more enriching and fulfilling. If we agree with Halliday (1985: 46) that ‘much of the work of learning a foreign language consists in learning to make the right predictions’, then developing sociocultural knowledge will aid the learner to be able to make predictions and navigate sensitively through the muddy waters of another culture.

The purpose of this research is to propose an approach for enabling students to effectively navigate through culturally-embedded situations. The approach is not intended to be a language teaching panacea: the primary aim is the development of sociocultural awareness through the study of pragmatically overloaded texts.

Improvements in such areas as vocabulary, spelling, fluency and listening are probable, yet unintentional, outcomes of this approach. Representational texts have been chosen because they are ideal for developing the empathy that is a prerequisite for cross-cultural understanding (Seelye 1993), and also because they by definition challenge the schemata (Cook 1994) that dictate how we will act in and react to a given situation (Widdowson 1990). Textbooks typically are devoid of culturally based communication (Cook 1998), or represent such communication unrealistically (Bardovi-Harlig 2001), and thus fail to activate the schema or provide the appropriate input from which the learner can interpret and infer from a communicative act. Indeed, it could be argued that by offering such culturally-disinfected exchanges as models for students to follow, publishers are deceiving students and are at least partly responsible for breakdowns in communication. Hinkel (2001) has gone so far as to argue that textbooks are incapable of adequately accounting for sociocultural variables. If language is truly a social semiotic (Halliday 1985), if meaningful communication does in fact

require culture (Roberts 1998), and if potentially breakable sociocultural norms do exist (Hinkel 2001), then it is imperative that speakers of a language realise how culture can and does affect meaning. As native speakers of English, at least in Britain, receive through the popular media prejudice-reinforcing input (Fowler 1991), the language learner and his or her teacher should develop the skills necessary for ensuring the desired outcome of an intention. The importance of this is highlighted by (Blum-Kulka 1997: 57): ‘Pragmatic failure...carries the risk of being attributed to flaws of personality or ethnocultural origins and may carry grave social implications.’ This thesis will attempt to look at ways of effectively reducing the likelihood of such failure.

2.9.1 The Case for Classroom Instructions

EFL language learners are able to transfer their universal pragmatic knowledge, and to develop a working understanding of TL speech acts compatible with that of native speakers purely from naturalistic settings, then classroom instruction would perhaps be unnecessary. According to empirical studies, however, this is not the case (Kasper and Rose 2001; (Bardovi-Harlig 2001). Findings in educational psychology indicate that the transfer of appropriate knowledge and skills does not consistently occur, and this is also true of universal pragmatic knowledge. Learners tend not to use contextual information effectively, and to miss figurative or inferred meaning completely.

Not only do EFL learners differ from the natives in terms of the comprehension of the intent of speech acts, but also in the performance of speech acts, even to the extent of performing no speech act at all (Bardovi-Harlig 2001). In observations of advising sessions, EFL learners were found to produce more rejections and less suggestions than the natives . (Bardovi-Harlig 2001: 29) states: *Learners tend not to use contextual information effectively, and to miss figurative or inferred meaning completely.* (Bardovi-Harlig 2001: 29)

She then goes on to recommend providing learners with appropriate input so that such differences can be noticed. (Kasper and Rose 2001: 7) argue that it is not always necessary to teach students new information, as making them aware of and encouraging them to use their L1 pragmatic knowledge will also be of great benefit.

The language learner who consciously chooses to apply a divergent pragmatic system is, of course, perfectly entitled to do so. But in order to make that decision an informed one, learning about the culture and the way it is expressed through and reflected in language is prerequisite. As Bardovi-Harlig (2001: 32) concludes:

Adopting the sociocultural rules as one's own in an L2 may have to be an individual decision. Providing the information so that a learner can make that choice is a pedagogical decision.

(Bardovi-Harlig (2001: 32)

The role of the teacher is to provide this information in the most accessible and meaningful way possible. The controllable environment of the classroom is ideally suited for this purpose (Widdowson 1990). As encounters between NNSs and NSs can actually be potentially damaging to intercultural communication because, rather than being stereotype-challenging, such exchanges can be stereotype-reinforcing and lead to imagined and real instances of discrimination, time spent reflecting on and analyzing language and its cultural context is essential (Roberts 1998).

2.9.2 The Challenges and Limits of Sociocultural Instruction

If we consider the above five areas that comprise Celce-Murcia et al's (1995) model of communicative competence, it is plain that the one area that has received the least systematic pedagogical attention is sociocultural competence. While the aim of this thesis is to modestly redress the balance, the reasons for this absence of guidelines are worth some attention. One obvious reason for this lack of attention is that it can be a very uncomfortable area to teach. The importance of developing sociocultural awareness is now hopefully evident, and yet if we consider Kramsch's (1993: 6) paradox of education:

Teachers have to impart a body of knowledge, but learners have to discover that knowledge for themselves in order to internalise it - how can teachers at the same

time give it to them and make them discover it on their own? This question is the fundamental paradox of education.
(Kramersch's 1993: 6)

Then developing awareness of something this intangible entails an acceptance that we may never be certain of our pedagogical efficacy. Whereas, for example, with vocabulary or prescriptive grammar, we can easily check whether the input has been effective, with sociocultural competence, we are primarily encouraging skills, and sensitivity to context, that are not open to a comparative type of assessment (Hudson 2001). Teachers who, quite rationally, like to test and score their students' progress in the classroom are therefore unlikely to enjoy leaping into the abyss of awareness raising.

Another possible dilemma for the teacher is to decide whose sociocultural norms should be taught, and how to analyse them systematically in the first place (Wolfson 1989). Such a question is not as apposite to the debate, however, as it may at first appear: the teacher is not asking the students to adopt another identity, which, as Byram (1994) notes, might entail a rejection of one's own. Instead, the teacher is offering information on some of the underlying factors that can affect discourse, and some possible consequences of flouting the actualisation of such factors in specific sociocultural situations. Most of the EFL students subsequent input will come from their immediate environment, but they can equally spend time reflecting on their own native culture. The thorny issue of cultural imperialism and EFL (Pennycook 1994) is thus sidestepped: *"there is no overt or implied prescription. What the student decides to do with this information is not under the teacher's control, but the student should be encouraged to develop an outlook which is informed and attentive"*. (Pennycook, 1994)

The students may then be given chance to discover the other culture and then develop their own ideas either by comparing their own culture with the target language.

2.9.3 The Potential Problems of Using Textbooks

A common feature of textbooks is that they offer a model of language which students can internalise, and then produce. This is true for both the micro and macro levels of language:

useful vocabulary or exercises for developing pronunciation are provided, as are whole conversations which can serve as an example of learnable, and therefore retrievable and reusable, discourse. Such an approach to learning is predicated on two simple assumptions: language can be absorbed and then produced in an unreflective, unself-conscious way (Carter and McCarthy 1994), and the model offered to students is a valid one. When discussing raising language awareness, and sociocultural awareness in particular, these two assumptions seem somewhat slippery.

“The general use of speech is to transfer our mental discourse into verbal...the train of our thoughts into a train of words.” Since Thomas Hobbes (2014) in “Leviathan” called upon the ancient Greek notion of ‘logos’, the relationship between speech and reason has been widely accepted in Western academic discourse. Apart from the errant blip that was the behaviourist account of language acquisition, consciousness is assumed to be real, and reflection is an integral aspect of our consciousness. Textbooks and the methodologies used in language teaching, however, often appear to be designed in denial of, or with less regard for, the relationship between language and thought (Byram et al 1994), with few exercises aimed at developing interpretive, inferential or reflective skills (Carter and McCarthy 1994: 160). While certain features of language may successfully be acquired through repetition and memorisation, for example pronunciation and perhaps collocations, this approach does not suit other, for example sociocultural, aspects of language (Hinkel 2001). Even if it were the case that a reproducible model for each individual context existed, for the language learner to be able to develop sociocultural knowledge using such a system, the model of each particular context would have to be learned. As each context is unique, the comprehensive textbook based on this disregard of consciousness would be a tome of considerable, and everexpanding, length! It seems wise to use them. If we ignore the argument that using typical textbook-type material to develop awareness is a priori mistaken, and study the empirical evidence from textbooks, the case against using such material becomes much stronger. Textbook-based instruction, according to Bardovi-Harlig (2001: 26), ‘may play a role in perpetuating some of the nontarget-like realisation of speech acts.’ This is because the actual models that are offered as examples are untypical, or inappropriate for the context. By using such material the teacher is not merely deceiving the students by giving inappropriate input, but is a mistake in teaching:

he or she is giving them input which will hinder their opportunities for successful communication, and may well lead to their attempts at interaction with native speakers being met with coldness or even aggression.

2.10 Reading as a Process

Reading is a selective process. It involves partial use of available minimal language cues selected from perceptual input on the basis of the reader's expectation. As this partial information is processed, tentative decisions are made to be confirmed, rejected or refined as reading progresses (Goodman, 1970: 260).

According to Mackay and Mountford (1979), from this statement, inferences can be drawn which are important in the preparation and use of the reading materials:

First, the definition assumes that reading is an active process. The reader forms a preliminary expectation about the material, then, selects the fewest, most productive cues necessary to confirm or reject that explanation. The second inference, closely tied to the first, is that reading must be viewed as a twofold phenomenon involving process-comprehending- and product-comprehension. Third, reading involves, an interaction between thought and language. The reader brings to the task a formidable amount of information and ideas, attitudes and beliefs. This knowledge, coupled with the ability to make linguistic predictions, determines the expectations the reader will develop as he reads. Skill in reading depends on the efficient interaction between linguistic knowledge and knowledge of the world. Widdowson (1979) mentions that recent studies of reading have represented it as a reasoning activity whereby the reader creates meaning on the basis of textual clues. This view of how meanings can be negotiated in discourse is consistent with Goodman's comments on the reading process. Furthermore, what Goodman is describing is a general discourse processing strategy of which reading is simply a particular realization. Accordingly, reading is an act of participation in a discourse between interlocutors. It seems to follow from this that reading efficiency cannot be measured against the amount of information contained in a text. This is incalculable since it depends on how much knowledge the reader brings to the text and how much he wishes to extract from it. Rather, reading efficiency is a matter of how effective a discourse the reader can create from the text, either in terms of rapport with the writer or in

terms of his purpose in engaging in the discourse in the first place. In fact, in this view, reading is regarded not as reaction to a text but as interaction between writer and reader mediated through the text.

Alderson and Urquhart (1984) assert that it is possible to view reading both as product and as process. Research has tended to focus upon the product rather than the process. But this is inadequate because of the unpredictable and normal variation in product, and because knowing the product does not tell us what actually happens when a reader interacts with a text. The process underlies the product (which will vary from reader to reader, purpose to purpose, time to time and so on). The value of concentrating on process in research and teaching is that if processes can be characterized, they may contain certain elements that are general across different texts, and learners can learn in order to improve their reading. The basic rationale behind attempts to describe process is that an understanding should lead to the possibility of distinguishing the processing of successful and unsuccessful readers. This view is dynamic rather than static- that is, it emphasizes a reader's progression through a text rather than as a product. As Alderson and Urquhart (*ibid*) point out, a product view relates only to what the reader has got out of the text while a process view investigates how the reader may arrive at a particular interpretation. Wallace (1992) reports that researchers into both first and second language reading have argued against the view that texts are self-contained objects, the meaning of which it is the reader's job merely to recover. Texts do not contain meaning; rather they have potential for meaning. This potential is realized only in the interaction between text and reader. That is, meaning is created in the course of reading as the reader draws both on existing linguistic and schematic knowledge and the input provided by the printed or written text.

2.11 Schema: A Brief History

To clarify the nature and function of schemata, first, it is necessary to take a brief look at their historical background: Plato elaborates the Greek doctrine of ideal types -such as the perfect circle that exists in the mind but which no one has ever seen. Kant further developed the notion and introduced the word schema. For example, he described the "dog"

schema a mental pattern which “can describe the figure of a four-footed animal in a general manner, without limitation to any single determinate figure as experience, or any possible image that can be represented in concreto.” (Kant, 1781). Thus, important features of the schema-concept can already be found in the writings of the philosopher Immanuel Kant in the 18th century where he speaks of ‘innate structures, which organize our world’.

According to Brewer (1999) Bartlett developed the schema construct in the 1920s, yet the idea had its main impact on cognitive psychology and cognitive science in the 1970s and 1980s. What was the cause of this 50 years lag? In developing the schema construct Bartlett was essentially proposing a completely new form of mental representation. Unfortunately for Bartlett, he made the proposal during the period when behaviorism was becoming the dominant intellectual framework in psychology, and a core component of the behaviorist framework was the mental entities were to be excluded from scientific psychology. Bartlett gathered much of his data on human memory during the period around World War I. He published some of it without an overall theoretical framework. In the early 1920s he was very frustrated by his inability to work out a theoretical account of his data. He stated that during this period he wrote up several chapters for a book describing his memory research, but eventually destroyed them. However, during the early 1920s he spent much time interacting with the neurologist Henry Head and he reports that these discussions led him to the development of the schema construct. Finally, in 1932 he published his famous book, *Remembering*, which contained a more detailed account of his empirical findings.

The schema concept is frequently attributed to Bartlett (1932) who posited that people’s understanding and remembrance of events is shaped by their expectations or prior knowledge, and that these expectations are presented mentally in some sort of schematic fashion. Bartlett’s concept was decried for being too vague to be incorporated into any form of testable theory. The lack of a precise definition has isolated various conflicting interpretations of his work. Bartlett’s ideas were swept aside by the impeding tide of behaviorism, until a return to more naturalistic approaches to human memory in the 1970s provided a favorable climate for their revival. Computational models made it possible to tie down Bartlett vague notion and understand the basic properties of schemata.

Khemlani and Lynne (2000) assert that since the late 1960s, a number of theorists (Goodman, 1970; Smith, 1978) have developed interactive theories of reading which place great importance on the role of the reader and the knowledge s/he brings to bear on the text in the reading process. These interactive theories, which now dominate reading research and strongly influence teaching practice, draw heavily on schema theory.

2.12 Defining a Schema

Schema is a key word and is repeated many times above in this chapter, so it would be worth giving an overview about it. A schema is a hypothetical mental body structure to represent new concepts stored in memory. It's a sort of framework, or plan, or script. Schemata are express experiences of people, dreams, and events that take place in this world. When we are confronted every time with something, such as a hotel, we begin to generalize across our hotel experiences to generate an abstracted set of expectations about what we will encounter in a hotel. This is important, mainly because if ever someone says to you a story about buying in a hotel, they don't have to provide all of the details about being served, showing the way to your room, leaving a tip at the end, etc., because your schema for the hotel, experience can fill in these missing details.

Schemata can be seen as the organized background knowledge, which leads us to expect or predict aspects in our interpretation of discourse. Bartlett (1932) believed that our memory of discourse was not based on direct reproductions, but was rather constructive. This constructive process uses information from the encountered discourse, together with knowledge from past experience related to the discourse at hand to build a mental representation. The past experience, Bartlett argued, cannot be an accumulation of successive individuated events and experiences, it must be organized and made manageable "the past operates as an organized mass rather than as a group of elements each of which retains its specific character (Bartlett, 1932; 197). What gives structure to that organized mass is the schema, which Bartlett did not propose as a form of arrangement, but as something which remained active and developing (ibid, 1932:201). It is this active feature of

discourse that leads to the constructive processes in memory (ibid, 249).

For (Yule, 1985) the key to the concept of coherence is not something which exists in the language, but something which exists in people. It is people who make sense of what they read and hear. They try to arrive at an interpretation which is in line with their experience of the way the world is. Indeed, our ability to make sense of what we read is probably only a small part of the general ability we have to make sense of what we perceive or experience in the world.

(Cook 1989: 69) states “*The mind stimulated by key words or phrases in the text or by the context activates a knowledge schema.*” Cook implies that we are not necessarily dealing with conscious processes, but rather with automatic cognitive responses given to external stimuli. This view clarifies that schemata are activated in one of two ways:

1. Fresh information from the exterior world can be cognitively obtained and related to past known information already stored in memory through retrieval or remembering. Following this phase, new concepts are accepted into existing schemata which can be changed
2. Other new and fresh information can be represented by new mental structures. In this case, in absence of old existing schemata, new knowledge builds up new schemata.

Following Plastina (1997), in both examples mentioned above, the individual is trying to assemble bits of information together, attempting to make sense of them. It follows that the main features of schemata are flexibility and creativity. We say schemata are flexible because they experience a cyclical process in which changes occur in an active and economical way, in other word, the information is stored in memory and emerged when needed without making much effort. They are creative in that they can be used to represent all types of experiences and knowledge, i. e.; they are particular to what is being perceived.

Carrell and Floyd (1987) maintain that the ESL teacher must provide the student with appropriate schemata s/he is lacking, and must also teach the student how to build bridges between existing knowledge and new knowledge. Accordingly, the building of bridges between a student's existing knowledge and new knowledge needed for text comprehension. A number of organized pre-reading approaches and methods have been proposed in the literature for facilitating reading through activation of background knowledge.

2.13 Misinterpreting Reading Passages

According to (Chia, 2001), some students report that they have no problem with understanding both words and sentence structures of the paragraph, but they cannot reach satisfactory understanding of the reading passage. In fact, most of the students depend extremely on bottom-up processing individual words and analyzing sentence structures, but do not use top-down method for the general view of the text. This may be caused due the lack of suitable instructions and practices which should be used to in apply in reading strategies. That is why, it is claimed that providing students with traditional pre reading activities such as word definition, and structure explanation seems to be questionable.

Ringler and Weber (1984) call 'the pre-reading activities' as 'enabling activities' because they provide the reader with the essential information to organize activity and to comprehend the material. These experiences encompass being aware of the purposes for reading and then building a knowledge base necessary to deal with the content and the structure of the material. It is said that pre-reading activities elicit anterior knowledge, construct a good background, and center attention.

2.13.1 Pre-reading Activities

Pre-reading activities tend to emphasise mainly to get the reader ready to interact alone with linguistic difficulties in a text; very recently attention has oriented to cultural or conceptual difficulties. Nevertheless, pre-reading, activities may not only provide the reader

with compensation for his second language be it linguistic or socio-cultural inadequacies; but they may also remind the reader of what he/she does.

The experience-text-relationship (ETR) method of Au (1979) consists of students expressing their own experience of knowledge about the topic before to reading. After the students have shared their knowledge, the text becomes the target of the class. During this part of the lesson, the teacher asks the students to read short passages of the text and then questions about the content. The teacher should be aware about those text choices that could elicit misunderstandings and work through any difficulties that the students may have. In the final stage, the teacher helps the students to draw relationships between personal experiences and the material discussed in the text stage. This provides allows for an opportunity for each student to make comparisons and contrasts with what they already know and to adapt to the new information into their preexisting schemata

With the help of this process, the student's schemata become redefined and broadened. The teacher's role is limited to leading the students to the convenient answers without providing them with extra information, in this case the chore becomes one of self-discovery and integration.

Langer's (1981) pre-reading plan consists of three steps of assessment / instructional procedure, which, like Au's ETR method, uses a discussion-based activity in the assessment stage, which give the teacher a chance to as well as the student to define the amount of necessary information needed and vocabulary items needed to be presented to the student or reinforced in order to facilitate comprehension of the text.

The pre-reading stage starts with the teacher introducing the key word or a picture to stimulate a discussion. When the students start brainstorming and eliciting any idea that initially comes to mind and having that information mentioned on the board, the students will then be able to see the associations. When asking them questions, such as, "What made you think of such an idea?" they become aware of their work associations. Like Au's ETR method, the students also have the opportunity to listen to other explanations and interact with other

students. This interactive process also allows the students for the opportunity to receive information and accept, reject or alter their own initial associations and to integrate them into more accurate pictures of the target concept. The third and final step is the reformulation of knowledge, which allows for the opportunity to students to express any changes of adjustments of their associations that may have taken place during the discussion phase. The purpose of helping the student to link his/her background knowledge with concepts in the text is to set up appropriate expectations about the language and content of the passage.

Auerbach and Paxton (1997: 259) suggest the following pre-reading strategies of which three major ones as a good indication of schema-theory-based pre-reading tasks/strategies more favor us in this study.

- Accessing prior knowledge
- Writing your way into reading (writing about your experience related to the topic)
- Asking questions based on the title
- Semantic mapping
- Making predictions based on previewing
- Identifying the text structure
- Skimming for general idea
- Reading the introduction and conclusion
- Writing a summary of the article based on previewing

(Auerbach and Paxton, 1997: 259)

2.13.2 Previewing

Swaffar et al (1991) point out the benefits of previewing techniques that allow students to formulate hypotheses about the text. By taking advantage of contextual clues – titles, headings, pictures, students are encouraged to draw inferences prior to reading. In addition, Swaffar views identification of text genre: articles, poetry, nonfiction, and plays, as a very important pre-activity task. She suggests that if the teacher applies this type of analysis he will enable students to identify the possible rhetorical grammar, stylistic markers and possible constraints on the thinking process and improvement of ideas.

According to Chia (2001), the aim of previewing is to help readers anticipate or make some good guesses about what is in the text and then activate effective top-down processing for reading comprehension. Plenty of stimuli in a text, such as the title, photographs, illustrations are usually very related to the author's ideas and content. So, taking them into consideration, students can make predictions about the content of the text. To be ready for more specific predictions, however, students evidently need more guidance. The following guidelines can help:

1. Ask the students to read the title of the reading passage if they know anything about this subject?
2. Have the students read the first few paragraphs, which generally introduce the topics discussed in the text and ask them if they are able to determine the general themes of the passage?
3. Then, the teacher invites the students to read the first sentence of each paragraph because the topic sentence often introduces the main idea of the paragraph. The objective is to determine whether the students are able to find the major points of the article?
4. Reading the last paragraph often reveals the conclusion of the writer. The teacher encourages the students discuss how the writer organizes the information to present his point of view.

2.13.3 Questioning

Pre-reading activities merely are about questions to which the student is required to find answer from the text. Traditionally, this type of question used to follow the text to design the test comprehension, but in more recent materials questions often precede the text and function as scanning tasks.

Questioning can be regarded as another type of top-down processing activity. Questions may be given by the teacher or by the students and should be done before the reading, rather than after the reading. Reutzel (1985) suggested the Reconciled Reading lesson to assist teachers form effective pre-reading questions. Teachers who use the

Reconciled reading questions from the comprehension questions that are in the textbook after the reading selection or in the teachers' lesson preparation. A problem, here, is that not all the questions originally designed as post-reading exercises can be appropriately allotted to pre-reading tasks.

How can students provide text-related questions even in the pre-reading phase? (Williams, 1987) gives an interesting three-phase (pre-reading, while-reading, and post-reading) approach to reading, with particular attention to the pre-reading phase. The approach begins by introducing the topic of the passage that students are going to read. Once the topic is presented, students are asked to work in groups and write a list in two columns.

Williams suggests that each student in the group will have his turn to a question, so that no student is neglected. After that, the teacher invites a representative from each group to write one or two items, from their lists they prepared together, on the board so that some interesting items, which other groups may not have thought of, can be added to the list of other students.

2.13.4 Semantic Mapping

According to (Chia 2001), many teaching techniques have been developed to activate student's prior knowledge for effective top-down processing in order to facilitate reading comprehension. Several of them have been empirically proven to be helpful, but some have not. Surprisingly, pre-reading vocabulary exercises, despite widespread use, do not improve overall comprehension (Hudson, 1982; Johnson 1982). In fact according to Johnson, vocabulary study may result in a word-by-word, bottom-up approach that is detrimental to comprehension. But direct vocabulary instruction does not necessarily involve teaching specific words rather equipping learners with strategies necessary to expand their vocabulary. It is also argued that most vocabulary is learned through context, but that the learning-from-context method is at its best for teaching learning-to-learn skills not for teaching vocabulary (Steinberg.1987; Oxford and Scarcella, 1994). Williams (19871) suggests that pre-teaching

vocabulary probably requires that the words to be taught in semantically and topically related sets so that word meaning and background knowledge improve concurrently. (Zimmerman, 1997) maintains that direct vocabulary instruction focusing on semantic mapping as an acquisition strategy is more effective than vocabulary acquisition activities that teach only words rather than strategies for acquiring words.

According to (Wallace, 1992), one very popular kind of pre-reading task is “brain storming”. This may take the form of giving the class a particular key word or key concept. Students are then invited to call out words and concepts they personally associate with the keyword or words provided by the teacher. Brainstorming has many advantages as a classroom procedure. First, it requires little teacher preparation; second, it allows learners considerable freedom to bring their own prior knowledge and opinions to bear on a particular issue; and third, it can involve the whole class. No - one need feel threatened when any bid is acceptable and be added to the framework. For example, these are the kinds of associations which might be called up by the key word money: ‘coin’, ‘bank’, ‘poverty’, ‘pay day’, ‘interest’, ‘purse’, and etc. These bids reflect very different categories and levels of generalization. However, the initial random association can be classified and subcategorized either by the teacher or the students, and additional contributions from class members or the teacher added to stretch existing concepts. The result of this kind of activity resembles what has been called “semantic mapping”.

2.14. Why Representational Texts are Suitable for Developing Sociocultural Competence

Cook (1994: 10) argues that in order to participate successfully in a new culture it is necessary to adapt our existing background knowledge. Communicating in the new culture is not sufficient for bringing about this adaptation (Roberts 1998; Kasper 1997), and classroom instruction has been shown to facilitate pragmatic development (Kasper and Rose 2001). This section will argue that representational material is, by definition, schema-challenging, and that well-chosen representational material is ideally suited for the task of developing sociocultural schematic knowledge.

2.14.1 Representational Material and Schema Theory

Literary or representational texts require, by definition, more thoughtful processing than referential texts (McRae 1991). A basic computer, for example, could read a referential text and process the information that is involved e.g. the correct time to catch the bus to get to work on time, or the rules for playing chess. At present, computers are incapable of processing or producing inferred or metaphorical meaning, and the recent interest in schema theory is in part down to the belief that the reason for this lack of ability is caused by computers' lack of schematic knowledge. Research into Artificial Intelligence has therefore been focusing on how meaning is created in text and how schematic knowledge is involved in interpreting text (Cook 1994). Language learners, too, have problems understanding inferred meaning or interpreting background information, because they either lack the relevant schematic knowledge in the L2, or such knowledge that exists is underdeveloped (Widdowson 1990). Texts that are cognitively challenging and interesting do, however, tend to be motivating (Dornyei and Cziser 1998).

The key question is, then, can representational texts help develop schematic knowledge? According to Cook (1994: 10), the answer is yes: literary texts are... representative of a type of text which may perform the important function of breaking down existing schemata, reorganising them, and building new ones... Schemata play a well-documented role in processing text, but certain texts may also play a role in building and adjusting schemata.
(Dornyei and Cziser 1998).

While discourse can reinforce, preserve, or refresh existing schema (Cook 1994), it is the latter type that is of interest here. Schema-refreshing types of text deviate from expectations inherent in one's existing schema, and Cook argues that literary texts are prized for their ability to refresh or challenge our background knowledge and assumptions. The stereotypes we hold are questioned, and this leads to either new schema being formed, or those that remain being altered to incorporate the new information. How this relates to sociocultural knowledge in particular will be discussed in the next section.

2.14.2 Representational Material and Sociocultural Schemata

Celce-Murcia et al (1995: 24), in analysing their components of sociocultural knowledge concur with Widdowson (1990), in that it is the ‘Cultural Factors’ of their model which are compatible with schematic knowledge. While background knowledge of the target community, awareness of dialect differences and cross-cultural awareness (which could itself be seen as sociocultural competence in action) most certainly form part of a successful or ideal language learner’s makeup, it is arguably a little cautious to stop there. It could equally be reasoned that the remaining sociocultural components are also embedded, or lacking, in our learners’ schematic knowledge: how touching can convey messages, or how age can affect communication, are examples.

If that all these factors are accepted, or should be, part of a language learners schematic knowledge, and that textbooks typically are inappropriate for delivering the necessary input, then an alternative form of material is needed. Whatever material is used, the primary goal is that learners can at least notice how these factors can exist across cultures and countries (Bardovi-Harlig and Dornyei 1998), and how these factors may affect communication. The aims of such a pedagogical approach will be described below. The central claim of this thesis is that representational texts are suited to developing this knowledge for two reasons: representational texts encode sociocultural forms, and the mental processes and cognitive ability necessary for understanding and responding to such texts are the same as those that are required for noticing and consciously applying sociocultural forms. Indeed, it could even be argued that the first reason, to some extent at least, causes the second.

The latter reason can involve the following skills or processes: observing, interpreting, analysing, inferencing and reacting. Widdowson (1983: 34) asserts that it is through the process of communicating that we infer meaning, and literature can help students how to learn and use language because ‘in drama and in normal conversation the meaning is created by the interaction. It’s not there in the language’. Studying literature can thus enable learners to become better communicators by encouraging them to interpret meaning (ibid). When reading a representational text the aim is for students to create meaning through the process of ‘integrating one’s own needs, understanding and expectations with a written text’ (Brumfit

1985: 119). McCarthy (1996) argues for a similar process, deconstruction, whereby the learner first experiences, then analyses and understands a text. It is through experiencing the pragmatic mechanisms in a text that students can understand such notions as tension, conflict and irony. The former reason can be elucidated by pondering W.H. Auden's definition of a good poet: 'like a valley cheese: local, but prized elsewhere.' Unlike textbook material which is often lacking in any kind of cultural or controversial colour and is invented (Cook, 1998), representational texts are examples of attested language, and attested language 'is a site in which beliefs, values and points of view are produced, encoded and contested' (Carter and McCarthy 1994: 155). This holds true for both literature and spontaneous speech. And studying selected examples of the former can lead to a fuller understanding of and more adept participation with the latter (Tomlinson 1994; Cook 1998). It should be noted, however, that not all representational texts are equally rich or accessible in pedagogical terms.

2.15 Pragmatic Competence

Research into the pragmatic competence of foreign language learners has demonstrated that grammatical development does not guarantee a corresponding level of pragmatic development (Bardovi-Harlig and Dörnyei, 1997) and that even advanced learners may fail to comprehend or to convey the intended intentions and politeness values.

Even though pragmatic competence has been recognized as one of the vital components of communicative competence (e.g. Bachman 1990), there is a lack of a clear, widely accepted definition of the term. In Bachman's model (1990: 87), language competence is divided into two areas consisting of 'organizational competence' and 'pragmatic competence'. Organizational competence comprises knowledge of linguistic units and the rules of joining them together at the levels of sentence ('grammatical competence') and discourse ('textual competence'). Pragmatic competence consists of illocutionary competence, that is, knowledge of speech acts and speech functions, and sociolinguistic competence. 'Sociolinguistic competence' entails the ability to use language appropriately according to context. It thus includes the ability to choose communicative

acts and fitted strategies to implement them depending on the contextual features of the situation. In Bachman's model, pragmatic (1990: 87), competence is not subordinated to knowledge of grammar and text organization but is coordinated to formal linguistic and textual knowledge and interacts with 'organizational competence' in complex ways.

An important question needed to be raised is whether the students are in need to be taught pragmatics. It can be argued that perhaps pragmatic knowledge simply develops in parallel lexical and grammatical knowledge, without requiring any pedagogic interference. Nevertheless, a research into the pragmatic competence of adult foreign and language students have strongly showed that the pragmatics of students and native speakers (NSs) are thoroughly different (Kasper 1997). Blum-Kulka, House, and Kasper (1989: 10) report that, 'Even fairly advanced language learners' communicative acts regularly contain pragmatic problems and drawbacks, in that they fail to convey or understand the intended illocutionary force or politeness value'. Therefore, there is a need for L2 instruction to focus on the pragmatics of the language, and researchers in this area generally point out the positive impact of instruction aimed at raising learners' pragmatic awareness (Kasper 1997).

2.15.1. Types of Activities for Pragmatic Awareness

According to Kasper (1997), there are two types of activity that are useful for developing pragmatic awareness:

- a) Awareness raising activities
- b) Opportunities for communicative practice.

Each pre-reading activity is designed to activate gradually the seeds of the prerequisite schematic knowledge which will in turn facilitates the student to notice the outstanding points of the text and/or performance. Tomlinson (1994) proposes the following as objectives of a pragmatic awareness approach:

- To help learners to notice the way that proficient users of the L2 typically use pragmatic strategies
- To help learners to achieve deep, learner-driven analyses of language in use which can help them to note the gaps and to achieve learning readiness
- To help learners to develop cognitive skills
- To help learners to become independent.

Tomlinson (1994)

These goals elucidate what can be developed through awareness raising. For opportunities for communicative practice, activities such as role plays, drama or pair work seem ideal as they allow for students to experiment and receive feedback in a controllable environment. Cook (1998) posits the use of plays or parts of plays, and argues (196) that through the type of post-reading activities proposed below in lesson four, which could equally be performed with the other lessons, the following are learnable:

- Rote learning and repetition of a model
- Attention to exact wording
- Practice in all four skills
- Motivating and authentic language and activity
- Instances of culturally and contextually appropriate pragmatic use
- Integration of linguistic with paralinguistic use.

2.15.2 Raising Pragmatic Awareness in the EFL Context

For a good mastery for the target language, it is essential for learners to know not just grammar and text organization but also pragmatic aspects of the target language (Bachman 1990). 'Pragmatic competence' can be specifically defined as "knowledge of communicative action and how to carry it out, and the ability to use language appropriately according to context" (Kasper 1997). Previous studies in 'Interlanguage Pragmatics' (Kasper and Rose 1999; Cohen 1996; Ellis 1994; Kasper and Blum-Kulka 1993) have shown that differences and similarities exist in how to carry out communicative actions between language learners and native speakers of target languages.

One of the approaches that can be used for teaching pragmatics is awareness-raising. Rose (1994) introduced active video-viewing activities and suggested that an approach using pragmatic consciousness-raising had the distinct advantage of providing learners with a foundation in some of the central aspects of the role of pragmatics, and it could be used by teachers of both native speakers and non-native speakers. (Bardovi-Harlig 1996) in her endeavor to bring pragmatics and pedagogy together, stresses the importance of helping learners increase their pragmatic awareness, over a teacher-centered classroom where the teachers “tell” and the learners “receive” the information.

2.15.3 Pragmatic Awareness in the Language Classroom

An awareness approach seems to be an effective way to teach students how to make pragmatic choices without arising stereotypes. This chapter describes activities for helping students become aware of the pragmatic function of words, the differences between their own speech acts and those of a native speaker, and their own beliefs about English and American sociocultural differences.

There are many challenges in teaching pragmatics in the classroom. First, special care must be taken so that students understand that pragmatic rules are normative rather than prescriptive (Thomas, 1983). Unlike grammatical rules, pragmatic norms can differ depending on the speaker’s age, sex, and personal preferences. Secondly, teaching pragmatics in a general way may degenerate into stereotypes, such as the belief that English speakers are direct while

2.15.4 Raising the Pragmatic Awareness of Language Learners

The development of pragmatic and sociolinguistic rules of language use is important for language learners. It is necessary to understand and create language that is appropriate to the situations in which one is functioning, because failure to do so may cause users to miss key points that are being communicated or to have their messages misunderstood. Worse yet is the

possibility of a total communication breakdown and the stereotypical labelling of second language users as people who are insensitive, rude, or inept (Thomas 1983). In this thesis discussions on different approaches to teaching pragmatics will be included based on personal teaching experiences. In addition, some strategies that can be used to raise the pragmatic awareness of English language learners will be provided.

The responsibility for teaching the pragmatic aspects of language use falls on teachers. However, as language teachers, certain challenges are confronted. These include lack of adequate materials and training, which are the result of a lack of emphasis on pragmatic issues in EFL teaching methodology courses. The goal of this thesis is to discuss the possibility of teaching pragmatics to EFL students. For this reason a large share of the coming part is devoted to pragmatic competence, then some of the teaching methods used for teaching pragmatics will be discussed, and finally, some techniques for raising the pragmatic awareness of students.

2.16 Helping Students to Develop Pragmatic Competence

a number of activities that are useful for pragmatic development may be suggested by teachers. Such activities can be classified into two main types: activities aimed at raising students' pragmatic awareness, and activities offering opportunities for communicative practice (Kasper 1997).

Awareness raising activities are activities designed to develop recognition of how language forms are used appropriately in context. While both of these activity types (awareness and practice) deserve a focused discussion.

2.17 Integrating Translation into Task-Based Activities

Translation activities help a lot the EFL learners to raise their awareness about the differences in his mother tongue and the target language. This will also help in avoiding misinterpretations while reading literary texts.

One strategy that was successfully used for this phase of instruction is to have students literally translate speech acts from their first language into English. The experience shows this to be an interesting activity to illustrate how cultural norms are reflected in the language, why pragmatic translations of instances of language use can be challenging, and what the peculiarities of literal translations are. The translation activity involves class discussion of pragmatic norms in different speech communities and students reflecting, and making some tentative generalizations based on the data.

The use of the translation method in the EFL classroom is often criticized based on two general arguments. First, translation involving the use of the mother tongue deprives students of opportunities to receive sufficient TL input. Second, translation triggers TL learning errors due to negative interference from the mother tongue.

Before dealing with translation for EFL classes, it would be important to mention one good benefit can be drawn from translating for future young student writers. (Abbes Bahous @) believes that every translation or act of translating is considered as an art of creation/recreation or transformation. In one word translation implies rewriting. The translator may come out with new ideas and become the author of his ideas. He reinforced his idea through the example of Beckett's translation of "En Attendant Godot" into English in which he produced nothing new except repeating his own ideas in different language and for this reason that his is unnoticed as a translator.

The use of translation in the EFL classroom has also been proven beneficial by a significant number of research studies. By undertaking a clear comparison between the two languages, translation promotes students' acquisition of difficult structures and elements in the target language. In addition, translation facilitates students' quicker comprehension of the target language. Translation also provides an opportunity for students to apply what they have learned by, for example, enabling them to transform their knowledge of vocabulary and sentence structure into real use. Linguistic knowledge, in the translation method, is no longer comprised of discrete pieces of

information but is rather a communication tool for them to convey a message or get their meanings across. Overall, translation does not hinder the target language learning at all, but rather assists students to elude the interference of the mother tongue on the first step and then further enhance their English.

Here, the researcher is not advocating the use translation by the teachers of literature but it can be implemented as a subject as such or included from time to time in reading comprehension sessions. Regardless of negative interferences by the mother tongue, supporters of the translation method claim that translation increases students' awareness about both the similarities and differences between the two languages, which, thus, prevents them from producing utterances that deviate from the target language.

Many examples are provided in this part of analysis. After the experience the students showed fewer problems of language interferences.

2.18 Potentially Problematic Interactions

It is also useful to present and share examples from cross-cultural (mis)communications and use examples of potentially problematic interactions that evidence some sort of pragmatic peculiarity and then present these examples to students for discussion (Rose, 1999). Teachers should be keen observers and take field notes in order to collect their own data of similar examples and also should train students to be good observers. Teachers can use potentially challenging incidents in introducing pragmatics to students.

Students may be able to share other personal cases of problematic interactions from their own experiences or from watching movies and programmes in the target language. The examples illustrate the types of cross-cultural pragmatic issues teachers and learners of English encounter. The point here is that teaching materials can be derived from such encounters and shared with students during the introductory phase of classroom instruction on pragmatic issues. The various examples can be presented to learners with an

aim to determine whether the interaction seems acceptable to them. Following that, learners can offer tentative explanations for the pragmatic peculiarities in the exchanges.

2.19 Conclusion

The objective of this chapter was to present a birdview of literature of the different theories and areas of study that are related closely to the purpose of the study. The main focus of this study is to identify the Algerian students as EFL readers' attitudes toward the American and British culture and towards reading American / British literature, to analyze their responses to American literature, and to determine the relationship between these attitudes and their responses. Therefore, theories of reader response were discussed and since Louise Rosenblatt efferent vs. aesthetic reading concept was central to the study her contribution to the field of literature was also presented. The chapter also presented the main theoretical frame for reading literature in TL context, as well as the different components that are crucial for reading i.e. the role of schema, vocabulary knowledge and metacognition. Finally, the chapter discussed the main studies of reader response that are significant to the present study.

Notes to Chapter Two

(1) Defining the fifth skill

Bettina is an elementary student in an in-company Business English class. She enjoys her lessons, but the hard part for her is walking into the classroom and making the switch between German and English. For her, skills work is a long and laborious process of word-for-word translation, and she would like to know how to eliminate the need to move between the two languages, in other words, how to jump the language barrier. Removing the need for translation is an entirely realistic goal, one that involves putting classroom emphasis on precisely the process Bettina describes, moving from one language to the other, referred to here as the ‘fifth skill’. I contend that the fifth skill not only deserves as much attention as the other four, but is in fact key to mastering the language.

Chapter Three
THE THEORITICAL FRAMEWORK OF THE STUDY

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3.1. Introduction

One of the impediments for foreign language students reading British or American literature is their lack of target culture knowledge. Unfamiliar cultural background, cultural words, cultural coherence of the discourse can impede understanding of the text and discourage the reader. Many examples are provided in this research showing the misunderstanding of passages in short stories and novels simply because of the cultural differences. For instance, when dealing with "The Red Badge of Courage" (1) the student fail to understand the meaning of the colour yellow which refers to the cowardice of a soldier. Many questions may be raised to find a way to motivate students to read and encourage them to respond critically to cultural texts. Students reading foreign fiction are assumed to participate in an intercultural encounter. It requires both affective and cognitive engagement. Therefore, developing the habit to dialogue with the text, the author and other readers seems a promising, effective classroom alternative to answering traditional

comprehension questions.

One of the most important changes in language learning and teaching over the past decades has given rise to the recognition of the cultural side as a vital component. This has brought changes in the nature of the experience of teaching and learning languages. The purpose of language learning is no longer defined in terms of the acquisition of communicative competence in a foreign language, which refers to a person's ability to act in a foreign language in linguistically, sociolinguistically and pragmatically appropriate ways (Council of Europe, 2001). Rather, it is defined in terms of the intercultural competence, which is "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures" (Meyer, 1991:138). This definition enriches to the notion of communicative competence and enlarges it to implement intercultural competence. As stated by Byram (1997) the success of interaction implies not only an effective interchange of information, as was the case of communicative language teaching, but also the "the ability to decentre and take up the other's perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior " (Meyer, 1991:138).

The intercultural implementation in the teaching of foreign languages has become a vital need for teachers and researchers. Studies in the field of social psychology, as well as studies of intercultural communication (Wiseman & Koster, 1993) have provided insights into the linguistic and social skills, knowledge and attitudes needed to communicate effectively and appropriately in intercultural contact situations. The intercultural dimension in foreign languages emphasizes effective cross-cultural communication based on the acquisition of a key set of competences as suggested by Byram's model of intercultural communicative competence. This model identifies five different factors involved:

- knowledge,
- attitudes,
- skills of interpreting and relating,
- skills of discovery and interaction
- and political education including critical cultural awareness (1997).

Knowledge concerns learning about social groups, practices and processes of interaction, however attitudes involve curiosity and openness towards the other as well as readiness to revise cultural values and beliefs and to interact and engage with otherness. Skills of interpreting and relating mean ability to identify and explain cultural perspectives and mediate between and function in new cultural contexts.

Skills of discovery and interaction are related to the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge attitudes and skills under the constraints of real-time communication. Finally, Critical cultural awareness is defined as the ability to evaluate critically the perspectives and practices in one's own and other cultures. Jokikokko (2005) defines intercultural competence as “*an ethical orientation in which certain morally right ways of being, thinking and acting are emphasized*” (Jokikokko, 2005: 9).

These five models are necessary as the basic components that both teachers and student should be aware. Kramsch and McConnell-Ginet (1992) further claim that the primary focus of teaching based on the intercultural approach is on the target cultures, yet, it also includes comparisons between the learner's own country and target country, thereby helping learners to develop a reflective attitude to the culture and civilization of their own countries. Thus, educating students to use a foreign language means to get them used to being interculturally sensitive, by supporting them to build the ability to act as a cultural mediator, to see the world through the other's eyes, and to consciously use culture learning skills (Sen Gupta, 2002). Within this framework, the foreign language learner is viewed as an “*intercultural speaker*”, someone who “*crosses frontiers, and who is to some extent a specialist in the transit of cultural property and symbolic values*” (Byram & Zarate 1997: 11).

This change in focus in the conceptualization of the foreign language learners implies a change in the expectations voiced towards foreign language teachers. Teachers are now expected not only to teach the foreign linguistic code but also to “*contextualize that code against the socio-cultural background associated with the foreign language and to promote*

the acquisitions of intercultural communicative competence” (Castro, 1999:92). The teacher is expected to mediate between the native language and target language culture(s) to help learners achieve the above mentioned goals (Byram & Risager, 1999; Edelhoff, 1993). Thus, to support the intercultural learning process, foreign language teachers need additional knowledge, attitudes, competencies and skills. They need to be acquainted with basic insights from cultural anthropology, culture learning theory and intercultural communication and need to be willing to teach intercultural competence and know how to do so (Edelhoff, 1993; Willems, 2002).

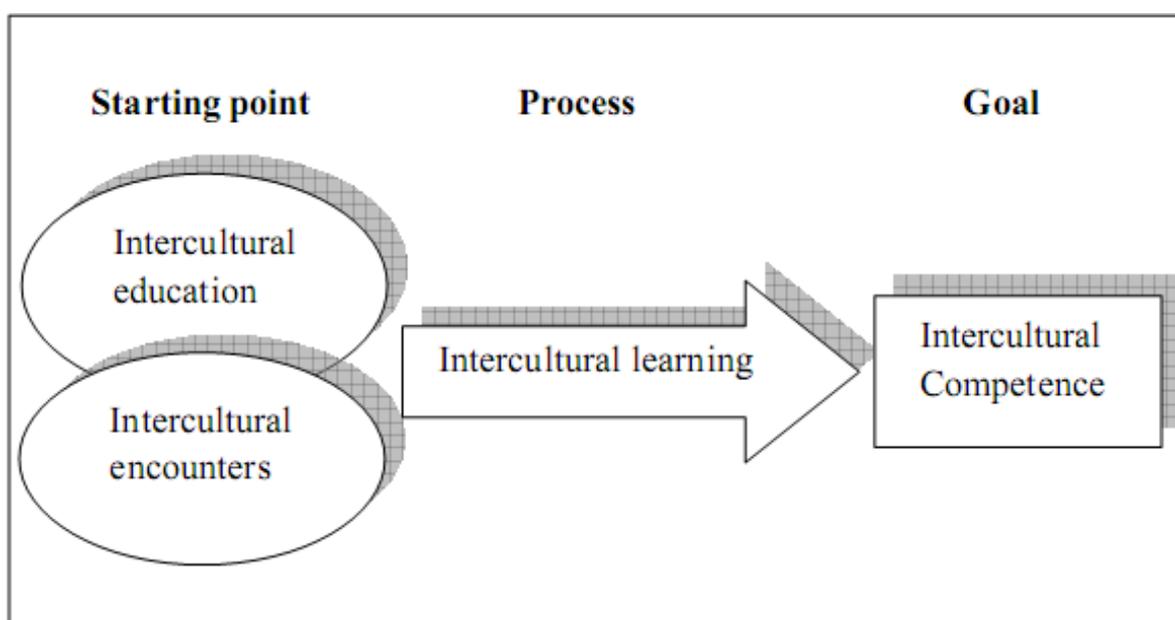
3.2.1 The Need for Intercultural Education

The importance of an international understanding with all its different angles has long been a real problematic, but the concepts like intercultural education, intercultural learning, intercultural understanding and interculturalism are debated in some seminars in Algeria but really been introduced fully in teaching. The first two have been interpreted in different ways in different national cultures. They may also mean different things within one and the same culture¹. In multicultural countries with a number of cultural minorities, such as immigrants, refugees or older ethnic groupings, intercultural education has aimed at integrating different cultures and at improving their quality of life. The term “intercultural education” was in fact first introduced in the USA, where it was already used during the two world wars to describe educational programmes for the integration of different ethnic groups in North American society (Doyé 1999:5). In countries with a fairly homogenous cultural background, intercultural education is principally concerned with the education of citizens towards internationalism and multiculturalism. Intercultural education, the aim of which is to foster mutual and reciprocal understanding, is in this respect also aimed at the students of the majority.

In this thesis, through the intercultural education concept is it meant to refer to teaching, whereas intercultural learning concerns mainly the process of acquiring some kind of intercultural competence. The relationship between the two is put plainly in the illustration in Figure 3.1, which is a modification and a translation of a figure presented by

Nieke (1995). It is worth noting that not only educational arrangements, but also “real” intercultural encounters may of course be regarded as starting points for the learning process. Both formal and informal, either inside or outside the classroom learning situations are relevant. Although this research focuses on institutional practice only, and more specifically on teachers’ attitudes towards and student’s feedback.

Figure 3.1 Clarification of key concepts: Intercultural Education and Intercultural Learning



¹See e.g. Edmondson 1994: 48-50), (Freudenstein 1994: 56-58) and (Solmecke 1994:165-167).

Nowadays, there seems to be general agreement that intercultural education should become an integral part of the syllabus in language teaching. Following this concern, for the transition into the new millennium UNESCO established two commissions, *Culture and Development* and *Education in the 21st Century*, whose objectives were to develop an intercultural approach in pedagogics everywhere in the world. Their international plan of action thus promotes intercultural education at all levels of education, the preparation of teachers for this new dimension in teaching, the awareness of cultural pluralism and of the need for intercultural dialogue (Reiberg 2000: 6). The research

community has also emphasised the importance of intercultural pedagogics as something that gives chance to education at large. In this concern Bedjaoui, F; 2014 says:

Such interaction happens in different ways namely in intercultural learning, i.e. going to meet the other in order to make improved communication possible and in this way helps learning about the realities of one's culture and not just conceptions concerning the culture of the other; and exchanges with the country of origin which result in possibilities, for joint-training between people from the country of origin and the host country and in this way help learning again. Discovery gives an essential value to the cultures which are encountered, i.e. a worth with regard to one's identity. At a socio-political level, interculturality is based on the protection of national minorities. For example, the European Union has established the bases of interculturality, i.e. integration of different peoples within a common citizenship. Social reality is always more complex than the purity of the theoretical model which it calls for. In a world of change where inequalities are increasing in employment the capacity for intercultural dynamics remains fragile.
(Bedjaoui, F; 2014)

The principal factors playing a role in the need for intercultural learning in today's world are presented by Kaikkonen (2001: 70-71). The first of these is a person's own cultural identity and its strengthening. He sees self-esteem and consciousness of one's own identity as a kind of foundation for intercultural learning. National identity, according to Haarmann (1993), is directly related to one's roots, i.e. the ethnic origin of one's forefathers, the cultural mould formed by the social environment one is accustomed to, as well as by perceptions and value judgements. The last concerns perceptions of one's own culture, perceptions of foreign cultures, as well as others' perceptions of one's own culture.

Another significant immediate fact is the need for intercultural learning is obviously the multicultural reality in which we live. Kaikkonen (2001: 71) draws attention to the situation in Europe, which appears to be developing in opposite directions. On the one hand, we have seen the European Union aspiring towards a stable partnership of states, and on the other hand, new small states emerging in the Balkans. According to Kaikkonen, languages play a vital role in this changed situation, since all nations – regardless of their size or national policies – naturally wish to hold on to their own languages and the right to use them. Unfortunately, however, tendencies toward linguistic hegemony within the European Union can be discerned. As pointed out by (Krumm, 2004: 62-63), English and

sometimes French are emerging as the dominant languages in our part of the world, whereas other languages are losing in importance. Krumm warns against making linguistic diversity invisible in public or in educational systems, which is in fact already happening, as other languages, especially in smaller European countries, do not exist as languages that could be learnt as regular foreign languages at school. Such developments may, in Krumm's view, lead to an increased awareness of the contrasts between cultures and people with different religious, historical and value backgrounds.

Although the continuous social changes are ceaselessly moving the post-modern society that we live in is becoming increasingly international, with abundant intercultural encounters through tourism, trade, diplomacy, youth exchange and the mobility of people generally, our ability to deal with differences, foreignness and heterogeneity seem to diminish. Despite growing intercultural collaboration at different levels, phenomena such as racism, xenophobia, ethnocentrism, stereotypes, prejudices and different forms of extremism appear to have become increasingly common. These will naturally have to be recognised and considered.

As the Algerian case is much more concerned in this thesis, it is worth noting to witness that the attitudes of people towards the others are now positively changing. Despite the cultural differences, the people nowadays show no rejection of the foreigners. According to some officials in Sidi Bel Abbès the census in 2015 there are about 6 000 foreigners who are installed for the last years for different reasons. Amongst this number there were about 350 foreigners who attended classes at Mactalang (4) -the researcher's private school -to learn English, French or Arabic. While writing this research it was a good opportunity for the researcher to deal with an empirical study with them. At the school and because all the all the learners were already made ready to accept and tolerate with new cultures and despite the social and intellectual divergences existing amongst the Algerian learners no one showed the rejection of the foreigners. This case does not mean that there is a total acceptance of otherness because the place creates a friendly atmosphere which all culture to embrace. It is important to note that although there are many foreigners in Sidi Bel Abbès but their contact with people is so limited and their conversations is restricted to work only. The local

government prevents them from going out the camp even for shopping for fear that something wrong may happen to them. In other words, the authorities in Algeria believe that the general population is not really yet ready to cohabit with the foreigners as the case is in Morocco or Tunisia where tourism has already smoothed the way for a peaceful symbiosis.

Racism has never been limited to race alone but it is a concept that may be related to other racial forms or be associated with various sorts of discrimination, based on attributes such as ethnic background, gender and even age. Most frequently, however, racism involves the oppression of people who are culturally different in terms of their physical traits. Fear for the unknown, which is the literal meaning of xenophobia (from Greek *ksenos* and *phobia*) appears to lie deep in most humans. What is unknown is considered dangerous and threatening, perhaps due to its perceived unpredictability. Kaikkonen (2004: 56) points out that when cultures meet, the fear tends to be greater among the cultural majority, who might feel that representatives of the minority will try to impose their own cultural behaviour and thus jeopardise safe and familiar traditions.

Ethnocentrism is related to one's own culture, the tendency to assume that its values and standards are universally applicable as well the opinion that it is somehow superior to other cultures. Seelye (1988:101) mentions three basic factors involved: integration and loyalty among ingroup members, hostile relation between ingroup and outgroup members as well as positive self-regard among ingroup members in contrast to the derogatory stereotyping of outgroup characteristics. According to Lustig and Koester (1999: 146), all cultures have a strong ethnocentric tendency to use the categories of one's own culture to evaluate the actions of others. I think we all agree on how common it is for us as a nation to claim, or at least think, that we produce the cleanest food and the best machines, or that our language is the most beautiful and our strategies for doing business are the most effective.

However, as Kaikkonen rightly emphasises (2001:72), ideas of one's own excellence are as deep as prejudices towards diversity and foreignness. Prejudices and stereotypes are very closely related, and many researchers have in fact regarded them as synonyms for one and the same concept. Since the 1980's, psychologists have returned to

the distinction originally made by Katz & Braly (1933), according to which stereotypes are the cognitive and prejudices the affective aspect of human attitudes to groups of people. Stereotypes are categorisations or statements about total groups of people or phenomena that are valid only for a part of these groups. A distinction can be made between autostereotypes when referring to stereotypes about one's own culture, and heterostereotypes when referring to stereotypes about the foreign culture (Jensen 1995: 50). British are not talkative whereas the Americans are sociable, Spanish are greedy and French cannot cook are all generalisations that are of course often erroneous. Fixed stereotypes could potentially be very dangerous. Stereotypes of a nation mostly develop outside the nation but seem, interestingly enough, to be maintained quite effectively by the nation itself, who may use them in jokes and even propagate them further in its own description of the nation's typical characteristics. However, stereotypes – no matter how harmless they may seem in everyday conversations – are optimal breeding ground for prejudices, and should therefore be dealt with sensitivity regarding intercultural learning.

Prejudices, according to Lustig and Koester (1999, 153), refer to a negative reaction to other people based on a lack of experience or firsthand knowledge. It is, in other words, a premature judgement that may be fairly rigid. Gordon W. Allport (1954), who is the father of all modern research on prejudice, claims that if a person is capable of rectifying his erroneous judgements in the light of new evidence, he is not prejudiced. People who are prejudiced tend to ignore evidence that is inconsistent with their biased viewpoint, or then they simply distort the evidence to fit their prejudices. The rigidity of prejudices is aptly expressed by Albert Einstein: "*It is harder to crack a prejudice than an atom.*" Prejudices can be seen as instruments of projection, meaning that feelings like fear, anger and aggression are transferred to other people, who become what we often call "scapegoats." It is always easier to blame somebody else for misfortune than to start seeking the reasons for it in oneself.

Encouraging unprejudiced attitudes and forbidding discrimination, which can be seen as prejudice in action, can be considered as an important but difficult task for today's intercultural education. Although it is to be conceived as one of the cross-

curricular issues that pervade the whole curriculum, it should receive particular attention in specific subject areas. Obviously, FLT is in a particularly favourable position to contribute to this general task. It could, at best, be regarded as training in respecting otherness and developing a non-ethnocentric perception and attitude. The question is, however, whether this opportunity is fully exploited.

Bedjaoui in her article entitled *Pedagogy of Stereotypes* says that a stereotype is a one-sided, simplifying and idealized image of one's own community (self stereotype) and an equally one-sided, simplifying and negative vision of other communities.

Most stereotypes are created through social learning. An important role in this process is fulfilled by parents, peers and the mass media, as well as by teachers. Undoubtedly, this provides a wide scope for pedagogical activities directed towards prevention of negative, unjust stereotypes towards certain social groups.

The next part will explore the (inter)cultural component in FLT from a historical perspective by shedding light on different ways of looking at culture and the relationship between language and culture.

3.3.2 Culture and Language Teaching

Language is culture. When a person decides to learn English, for example, he or she is not merely absorbing the linguistics of the language, but everything to do with English and England. What he or she is taking in includes all the preconceptions about the English language, that it is beautiful, that it is romantic, that it is spoken along the Thames, and so on. By speaking the language, therefore, one automatically (to a greater or lesser extent) aligns oneself with the culture of the language. To speak a language well, one has to be able to think in that language, and thought is extremely powerful.

Bedjaoui in her article entitled *Pedagogy of Stereotypes* says:

“as teachers we want to give some thought to the issue of how to raise the attention and sensitivity to stereotypes in teaching and educating, to indicate those areas in literature / intercultural studies which offer some room for “education to tolerance” and to point out the objectives, tasks and perspectives of development of such an education or teaching.
(Bedjaoui, F; 2014)

3.3.2.1 Conceptions of Culture

“Culture”, to quote Williams (1981), “is one of the two or three most complicated words in the English language.” It is a notoriously imprecise term that is used in widely different contexts. Over time, researchers from a varied scientific disciplines have tried to formulate definitions, which have differed considerably in their orientation.

A relatively easy approach is to look at culture from a normative perspective and distinguish between “Capital-C culture” and “Small-c culture” The former refers to elite culture in the form of outstanding works of art and music, buildings and monuments as well as literary and philosophical achievements, whereas the latter refers to products of everyday life and the conditions of its production (Doyé 1999: 19). According to Brøgger (1992: 31-32), “culture” as an elitist and aesthetic concept has been typical in the humanities, while, on the other hand, the anthropological concept of culture has been a non-elitist and collective one, involving assumptions and norms that people adopt and share, as a result of upbringing and socialisation. In the first half of the 20th century, it was customary to focus on empirically observable features such as habits, customs and artefacts. Quite a few post-war definitions, however, see culture in terms of ideas and values shared by members of a society or a social group. Geertz (1973), for example, points out that culture does not only consist of the symbols through which people express themselves (e.g. language, deeds and objects), but also of the meanings which people grant to these symbols.

This shift of emphasis taking place in the scientific debate, from a consideration of the products to the circumstances in which they are created, is also discussed by (Doyé, 1999: 19). He refers to Triandis (1989), who speaks of “objective culture” (such as

roads, tools and houses), and “subjective culture” (such as associations, attitudes, norms and values), where the latter has reached prominence in more recent research. A good example of this is Brislin’s definition of culture as:

Widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or sub-consciously accepted as “right” and “correct” by people who identify themselves as members of a society
(Brislin, 1990: 27).

Hannertz (in Lundgren 2002: 29), represents a similar view of culture as human systems of meaning, when he describes culture in terms of three central dimensions: ideas and modes of thought (that is the entire array of concepts, propositions and values which people within a social unit carry together), the forms of externalisation (the different ways in which meaning is made accessible or public) and social distribution (the way in which meaning and expressions of meaning are spread socially). According to this view, culture is a way of living and thinking, which does not necessarily have to have an ethnical or national foundation, and which, above all, cannot be considered superior or inferior to something else. Such descriptive definitions of culture have been typical among sociologists and anthropologists, who have debated this phenomenon for decades.

The essence of culture is closely related to how culture is “learnt” or acquired. An interesting set of definitions from the point of view of foreign language learning is presented by Robinson (1985, 8-12) and discussed by Kaikkonen (1991: 42-47). Robinson distinguishes between behaviourists, functionalist, cognitive and symbolic definitions. Culture in behaviourist anthropology is seen as consisting of various forms of behaviour, such as customs, habits and rituals that are linked to specific situations and social groups. In language learning contexts, this way of looking at culture is realised through teaching, for example, how spare time is spent in Algeria, what a typical British family looks like or how you buy food on the market. Culture is hence comprehended as something concrete that can be seen and experienced, but very little interest is devoted to why or under what circumstances the behavioural patterns arise. As was mentioned above, this line of thinking is outdated today.

Functionally oriented anthropology, again, also deals with culture as a social phenomenon, but seems to go further than the behaviourist approach in the sense that it tries to describe and understand the structure and variety of these forms of behaviour, as well as clarify the roles they play in society. Both approaches provide the learner with a fairly concrete model for dealing with a foreign culture, by trying to describe how and why a representative of another culture acts in a particular way. The teaching aim is thus to make the learner recognize culture-specific behaviour, and, in the long run, to prevent so-called culture shocks. Understanding what lies behind certain events or behaviour, such as eating a particular type of food or speaking in a loud voice, is seen as contributing to a deeper understanding and tolerance in the learners.

Both the behaviourist and the functionalist approach represent a *product* perspective on culture, which, according to Robinson, tend to dominate FL instruction. He points out that both types of definitions have several flaws, one of which lies in the belief that culture-specific forms of behaviour and its functions can be objectively observed, and the underlying reasons deduced by the observer. As we all know, behaviour can be interpreted in numerous ways, often influenced by one's own cultural background.

According to cognitive definitions culture does not necessarily consist of material phenomena, such as objects, people or behaviour, but is considered rather as a process of memorising, associating and interpreting data we receive, which is continually taking place in every individual's brain. Culture could thus be resembled to a computer programme within the individual. In order to be able to clarify the essence of culture, cognitively-oriented anthropologists have encouraged individuals to be aware of and analyse their personal experiences. Robinson regards this "inner" view of culture as a valuable contribution to the behaviourist and functionalist approaches. It represents a view of culture as an ongoing process, which, according to Robinson, has had a fairly limited influence on foreign language education. This definition also has its limitations, which are related to the complexity of grasping and researching

feelings which are still very closely bound to experiences of culture. In his discussion of the cognitive definition presented by Robinson, (Kaikkonen,1991, 45) states that very little research has been conducted concerning how the FL learner builds up his image of culture within the framework of the cognitive theory.

The fourth definition, which is clearly favoured by Kaikkonen, sees culture as a dynamic system of symbols and meanings (cf. Geertz's definition cited above), and stresses the significance of continuous change. It focuses neither on outer events, nor on internal mechanisms, but on the meaning emerging as a result of the dialectic process between the two. Every individual is taking part in a process, in which previous experiences influence the interpretation of new phenomena, and previous interpretations influence new experiences. In every society and in every individual, culture thus takes on a new meaning, i.e. culture can also be viewed historically. As (Kaikkonen,1991: 47) puts it, it is an everchanging conception of the world around us. This process sets off at birth and is solely influenced by the individual's own culture until he or she is confronted with a foreign one. When this theory is applied to foreign language teaching, it thus means that cultural understanding is an ongoing process, where the learners are continuously combining cultural data with their own previous and present experiences, in order to create meaning.

Thavenius (1999) adds yet another dimension to the discussion about culture by distinguishing between *culture* in the sense of what could unite us, and *cultures* in the sense of what separates us. In his opinion, recent theoretical discussions have come to focus on conceptions of culture as something contradictory and temporary. The same observation has been made by Lundgren (2002: 27), who points out that there were more than a hundred different definitions of culture as early as fifty years ago. However, in the 1990's, researchers began to doubt the fruitfulness of trying to find a generally acceptable definition. Every attempt to do so would lock the concept of culture to something static, which does not correspond to current views of culture as something that is constantly re-created. Bruner (1996, 97) points out that cultures have always been in the process of change, but the rate of change has increased as our fates have become increasingly intermingled through migration, trade and the rapid exchange of information. Hence, in today's

internationalised world, where borders between national cultures are gradually erased and cultural phenomena tend to float into each other, a re-evaluation of the concept of culture will be necessary.

One may conclude that it is impossible to agree on one single definition of culture that would be applicable in all contexts. The researcher's point of view of culture is influenced by many of the perspectives discussed above. Culture is sometimes something that both unites and separates people. *Culture* is often the force that brings people together. However, if there were no *cultures* that people sharing the same traditions, values or ideas could identify themselves with, there would be one universal way of human interaction. Culture is first and foremost a social phenomenon, created by people for specific purposes, in specific contexts and at specific times. It is, in other words, also an historical phenomenon. We acquire culture through the interaction with the people and the contemporary world around us.

Like Takala (1991: 200), I think the metaphor of culture being the web that we (like spiders!) ourselves weave is very appropriate. It illustrates the fact that cultural features tend to be difficult to distinguish when you are right in the middle of them. What is too close is either taken for granted or not seen at all, until a situation arises when you suddenly notice that there are other "webs" out there as well. When talking about cultures, one should always bear in mind that no culture can be elevated to a higher level, in the sense that it would be more valuable, sophisticated or simply more "right" than any other. In today's world it does not make sense to treat cultures as if they were clearly limited, defined or detached from one another. Cultures today tend to be hybrids, i.e. mixtures of a variety of cultural elements. They are characterised by inconsistency and a permanent state of flux.

In the light of this, one can argue that everybody belongs to a number of different constellations that could be conceived of as cultures. In addition to belonging to a national or ethnic culture, you are grouped by gender, age, education, profession, social class, living environment and many other factors that together form your identity. Our language and ways of behaving are influenced by the cultural contexts that we find

ourselves in, since it is through language that the interaction takes place. The language also influences the way in which we think and perceive the world around us.

All this calls for a closer look at the intricate relationship between culture and language which will be explained in the following part of this chapter.

3.3.2.2 The Relationship between Language and Culture

The relationship between language and culture is highly complicated. This is due to the fact that on the one hand language is an integral part of culture, but on the other hand it is an expression of culture. It is, in other words, both the substance and medium at the same time or, as Agar (1994: 28) puts it: “*Culture is in language and language is loaded with culture.*”

Kaikkonen (2004b:104) attributes this to the fact that languages and cultures must have developed together, in a kind of symbiosis. Whether culture originally was the product of language or whether it was, in fact, the other way round is a controversial topic. At the beginning of the 20th century, Sapir and Whorf proposed that language determines perception and shapes our world view and our culture, rather than reflects it. Today, however, the strong version of the *Sapir-Whorf hypothesis*, also named *linguistic relativity* and *linguistic determinism*, has few believers (Brown 1986, 46). Most linguists today are concerned with the fact that language and culture interact and have apparently done so from the very beginning.

As Bruner (1996: 3) (2) puts it, mind could not exist without culture. The evolution of the human mind is linked to the development of a way of life, where “reality” is represented by a symbolism shared by members of a cultural community. This symbolic mode is not only shared by a community, but also conserved, elaborated, and passed on to succeeding generations who continue to maintain the culture’s identity and way of life. In this sense, culture can be described as “superorganic”.

The relationship between language and culture thus becomes especially obvious in the light of the symbolic definition of culture, according to which culture is the process where symbols and meanings are learnt. This process makes the individual understand and interpret various phenomena, as well as describe them linguistically.

Due to the cultural nature of language, and the fact that languages can in many respects be conceived of as products of their culture, different languages naturally differ from each other. This applies to vocabulary, grammar as well as pronunciation. Words often contain traces of their cultural origin, but detecting them does not happen by itself. A native speaker of a language does not normally pay attention to or even know about these hidden messages that may reveal interesting facts about bygone times and societies. As an example, Kaikkonen (2004b: 104) mentions the *kansainvaellus* and its equivalent in other languages; *Völkerwanderung* in German, *volksverhuizing* in Dutch, *les grandes invasions* in French and *the Germanic* or *Barbarian Invasions* in English. The Dutch word comes closest to the Finnish word, meaning roughly “the migrations of people.” The French and the English word reflect the idea of violent peoples breaking into foreign lands to gain new territories. The German word, conveying a positive or at least a neutral image, is easily understood in the sense that the Germanic peoples were the ones expanding their territories in Europe at the time. Thus, the words given by people to things and phenomena tend to reflect their attitudes, feelings and experiences. As a result, the same word in two different languages normally overlaps only to a certain degree. *Brot* and *bread* do not necessarily mean precisely the same thing, neither do *Wald* and *forest*. (Kaikkonen (2004b: 104)

Gagness (2003: 33) points out that communication is not merely about using words and expressions in a particular language. Nonverbal communication, including facial expressions, gestures, eye contact, posture, patterns of touch as well as things like clothing and smells, is closely linked to culture and indirectly also to language. When you communicate with another person, that person understands you as a result of the whole

picture you convey, not simply on the basis of what you say (3). In communication we do not consciously separate verbal and nonverbal signals from each other, until, for some reason, they give contradictory messages and do not support each other in a way that would be expected in that culture. This could lead to misunderstandings or even communication breaking down. Everybody that has tried to nod⁴ and say “no” at the same time knows how difficult it is to go against culturally ingrained habits. Curiously enough, in some parts of the world shaking your head does, in fact, mean “yes.” Cultural differences in nonverbal communication are a fascinating field of research; unfortunately they are far too complex to elaborate on here.

This case of paralinguistic features are well illustrated in when the researcher tried to draw student’s point of view while watching “The Great Gatsby”. They encountered many difficulties in grasping the meaning of the American gestures. See Appendix 1 (Gestures and their Meanings through Pictures) for clearer illustrations.

According to Gagnestam, the nonverbal signals could sometimes be even more important than the verbal ones. Some researchers claim that more than half of the information conveyed in a normal conversation is nonverbal; the figure provided by Birdwhistell (1970) is as high as 70%.

Byram (1991b), believe that many of the current misunderstandings of the tasks of FLT are based on an insufficient consideration of the double relationship between language and culture. In Buttjes and Byram (1991: 18) this is expressed as follows:

Language is not simply a reflector of an objective cultural reality. It is an integral part of that reality through which other parts are shaped and interpreted. It is both a symbol of the whole and a part of the whole which shapes and is in turn shaped by sociocultural actions, beliefs and values. In engaging in language, speakers are enacting sociocultural phenomena; in acquiring language, children acquire culture. Given this theoretical viewpoint it follows that to teach culture without the language is fundamentally flawed and to separate language and culture teaching is to imply that a foreign language can be treated in the early stages as if it were self-contained and independent of other sociocultural phenomena.

Byram (1991: 18)

Education was provocatively expressed in the title of a programmatic publication by (Byram et al 1994): *Teaching-and-Learning-Language-and-Culture*. Through the demonstrative use of hyphens the authors wanted to draw attention to the fact that a separation of cultural studies from language learning cannot be justified.

Later, however, Risager (1996, in Gagnestam 2003:35-39) has criticised this view of an inseparable relationship between language and culture in FLT, with reference to the cross-national processes going on in the world. Migration, tourism and globalised communication and information technology have resulted in languages, particularly English⁹, spreading worldwide and cultural areas also becoming more and more mixed. This has led to both linguistic and cultural complexities, in the light of which talk about an exclusive relationship between language and culture appears problematic. She agrees with the above mentioned anthropological / philosophical statement that culture and language have developed together and, as it were, presuppose each other, but questions the conceptions existing within modern FLT culture-pedagogical discourse.

Risager distinguishes between three perspectives on the relationship between language and culture, which, in her opinion, are often mixed:

1. Culture as embedded in the pragmatics and semantics of language
2. Culture as the macro context of language usage
3. Culture as the thematic content of language teaching
4. Culture seen as the content of the pragmatics and semantics of language tends to be the traditional way of approaching culture from a linguistic point of view.
5. Culture seen as the macro context of language usage is what lies behind modern socio-linguistics, although the term frequently used there is social structure. (Halliday & Hasan 1989) make a distinction between “the context of situation” and “the context of culture”, and (Fairclough 1992) emphasises the connection between language usage discourse and social structure.

6. Culture as the thematic content of language teaching involves viewing culture as pedagogically and politically determined. There is no given connection between the language used and the content one speaks or writes about. Still, the conceptual structure of a particular language may be more appropriate for describing phenomena in the native context than the structures of other languages.

According to (Risager, 1996), language and culture can be separated on all three levels. As Level 1 is “near-native competence”, influenced by the speakers’ mother tongues and their cultures, is today generally accepted. This linguistic competence may function well although it does not necessarily contain the semantic and pragmatic features characterising native speech. Level 2 consens migration and international media have resulted in the recontextualisation of languages, which are replanted into new contexts and situations. According to Risager, it is essential to distinguish between contexts where the language is spoken as a mother tongue and contexts where it is spoken as a second language (L2) or as a FL. The latter can be called a non-congruent macro context. When a language is transferred into a new cultural context it gradually develops. In other words, language and culture are separated, but reunited in a new context. The immediate situational micro contexts, or contexts of situation (to use Halliday’s concept) may follow the language, e.g. through films. Often, however, non-native speakers use the language in a micro context detached from native norms and values, and instead bring in their own norms and values. Contrary to what one might think, the language does thus not become culture neutral. This complexity, which Risager does not consider to be a negative thing, should be recognized in FLT. As for level 3; there is today a tendency towards dissociating language and content in relation to traditional FLT. Thus, the subject matter does not have to concentrate on the culture of the target country but could very well focus on cultures at large.

The complexity of the concept of culture and strong and rich relationship with language, is studied in the different approaches taken to FLT at different times. The following overview of the development of teaching purposes clearly shows that the congruency between language and culture has not always been considered as educationally reasonable as it may seem in the light of the reflections presented above.

3.3.2.3 From Linguistic Competence to Intercultural Communicative Competence

The language of texts was the object of careful historical explication and interpretation in terms of the age and culture to which it belonged. Since language, literature and culture are closely related, one could say that philology represented an authentic interdisciplinary approach to the study of texts. However, much of this general, cultural tendency was abandoned in the period between the 1930's and the 1960's, which saw the growth of strictly formalist and structuralist modes of thinking. Teachers tended to ignore, or perhaps even deny, the importance of sociocultural context for the understanding and acquisition of the language. Having learnt the distinctive features of phonology and grammar, the student was expected to understand and use the language correctly. In other words, general structural laws were thought to ensure the necessary *Linguistic Competence (LC)*, which became the unquestioned aim of every FL teacher. After the 1950's, two main disciplines emerged within FL studies at universities: linguistics, on the one hand, and literary study, on the other. According to (Brøgger, 1992:12), both fields were highly professionalised and kept strictly separate.

Speaking, listening, writing and reading were highlighted as the four language skills that every student was to acquire. Interestingly enough, these are still today often listed as objectives in curricular documents. At that time, however, the recognition of the social dimension of language was missing. Doyé (1999: 11) refers to such conditions as setting, communicative intention and the relationship between the interlocutors, which were not considered significant, until the so-called Pragmatic reform in the latter half of the previous century. This new paradigm entailed a shift in the overall aim of FL instruction from LC over Socio-Linguistic Competence to *Communicative Competence (CC)*. Teachers realised that it was not enough for the students to be able to produce grammatically correct phrases if they lacked the skill of using these phrases in real communicative contexts. This was thus the time when manuals of grammatical structures were replaced by lists of language functions in curricular texts.

The term Communicative Competence, as pointed out by Lundgren (2001: 53), is vague and has been interpreted in different ways by teachers. The term derives from Hymes (1972) and Habermas, but it is above all Van Ek who has applied CC to FL teaching. In his thorough analysis, van Ek (1986) presents six partial or superordinate abilities, which should be seen as different aspects of one and the same concept:

- linguistic competence (vocabulary and grammar)
- sociolinguistic competence (how language is used in various contexts)
- discursive competence (rules for how a discussion is built up)
- strategic competence (strategies for how to cope when one runs out of words and expressions)
- social competence (ability and willingness to interact with others)
- sociocultural competence

The sociocultural competence was added to the list at a later stage. Van Ek realised that a person cannot be regarded as communicatively competent unless he or she possesses a certain insight into the sociocultural context which every language is an integrated part of, and which tends to function as a frame of reference for its speakers.

A third phase thus began in the development of FL instruction, which focused on the content dimension of language use. As (Tornberg, 1997: 42) points out, the CC is indefinite as far as the subject matter is concerned. It consists of a set of knowledge and skills related to communication, but says very little about what the communication is about. Since this “something” is always embedded in the context of a particular culture and cannot be separated from it, one has to strive towards a higher goal in FL teaching. The “communicative turn” in language teaching, particularly in EFL, has in fact been criticised by Byram, among others, for emphasising speech act and discourse competence, rather than cultural competence. However, the understanding of culture now regained recognition as an important component of foreign language studies, intended to contribute to the pupils’ CC (Brøgger 1992: 12). (Doyé, 1999: 11) talks about a renaissance, which was named “Cultural Studies” or “Culture Studies” by their Anglo-Saxon experts.

“British Studies” and “American Studies” worked their way into universities, but,

as becomes evident from Brøgger's account, it took quite some time before these fields of study gained a status even remotely equal to those of linguistics and literary studies. In fact, they were regarded as "a kind of stepchild of the two other disciplines – something bothersome yet tolerated as part of the undertaking" (1992: 16). In the beginning, the term used for the cultural dimension was "Background", because the idea was to give the students some additional information about the countries they were studying. Many attempts to teach culture followed what is sometimes humorously referred to as the 4-F Approach, focussing on folk-dances, festivals, fairs, and food (Moore 1996: 597). Gradually, the study of culture changed its focus from historical, geographical or socio-political bits and pieces about specific nations to a deeper analysis of ideas and values shared by the members of a society or social groups.

In the 1990's *Intercultural Competence (IC)* emerged as the guiding concept for the overall aim of FL education. The term was introduced by Michael Byram, professor at Durham University in the United Kingdom. His research on intercultural skills as well as his noteworthy contribution to the formation of the language programme of the Council of Europe is recognised worldwide. His conceptual framework is worth clarifying, since it has influenced many other researchers and also bears significance on my empirical study.

The sociocultural, social and strategic competences presented by Van Ek were extended by Byram to IC. In their first paper on this theme (1997), Byram and his colleague Geneviève Zarate define acting interculturally as bringing two cultures into a relationship. They stress that the outcomes of teaching languages (and cultures, which they then saw in national terms) should be the ability to see how different cultures relate to each other in terms of differences and similarities, and to act as mediators between them, or rather between people socialised into them. It is a question of being able to interpret and understand the perspective of others as well as to question one's own perspectives, which often tend to be taken for granted. This mediation, according to Byram and Zarate, also means being able to look at oneself from an "external" perspective when interacting with others, and to analyse and adapt one's own behaviour as well as underlying values and beliefs. Persons with the ability to take a double perspective by bringing into contact

two sets of values, beliefs and behaviours are called “intercultural speakers.” Byram & Fleming (1998: 9) define “the intercultural speaker” as “someone who has a knowledge of one or, preferably, more cultures and social identities and has a capacity to discover and relate to new people from other contexts for which they have not been prepared.” (Chambers, 2001: 52), following Byram, specifies the three principal qualities of the intercultural speaker as follows:

- a multilingual competence
- a sensitivity to the identities present in interlingual and cross-frontier interaction
- an ability to mediate/relate own and other cultures.

The phrase “intercultural mediator” might be appropriate as well, since we are talking about people bridging cultures. However, as Byram (2003, 61) points out, the emphasis on the speaker is useful because it keeps the link with language, and the implication that mediation presupposes some LC.

By considering the “intercultural speaker” as FL teaching, Byram and Zarate argued on many other several views that the purpose of imitation or is to be a native-like, which, until the early 1990’s, had been regarded the ultimate objective. Learners of English were expected to imitate not only the LC of natives but the phonetic competence, to have a native speaker accent, and also their cultural competence. Byram and Zarate considered the imitation of the native speaker as neither desirable nor fully attainable, partly because it implies forgetting about one’s social identity in favour of another, and partly because native speakers themselves do not know much more about their culture the same as they know about their language. In comparison with a native, the learner will always appear as an inferior language user, and hence run the risk of being the weaker part in the conversation. Furthermore, in today’s English-speaking world it is very difficult to specify who is actually a native speaker especially when speaking about a standard language or RP that, for instance, a good Algerian may use better than a native one.

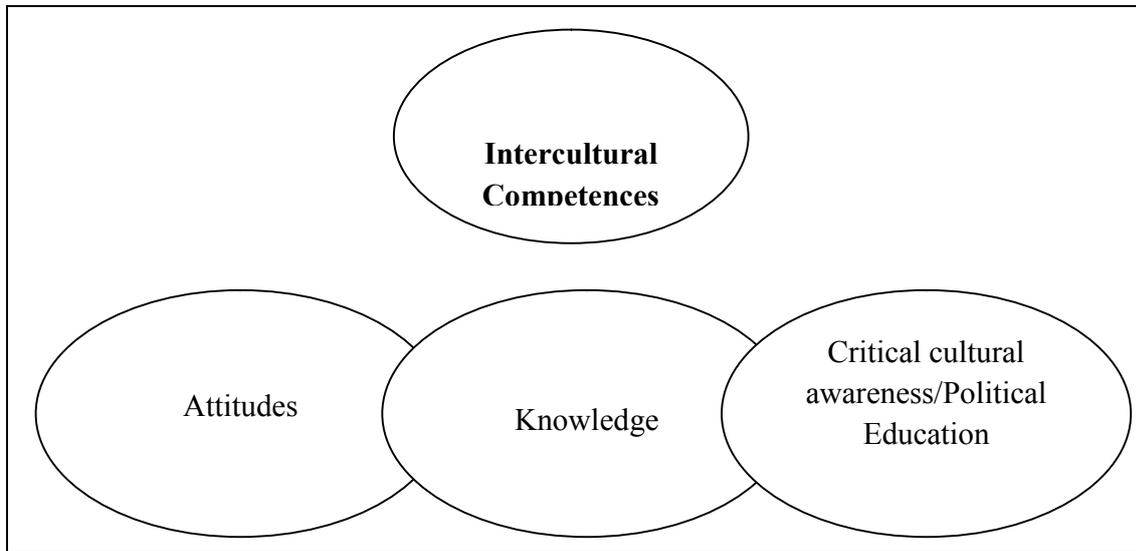
Other prominent language researchers (Phillipson 1992, Kramsch 1993, Risager

1998, among others) had previously begun to question the fruitfulness of having the native speaker as an ideal to strive for. (Kelly, 2001:129) represents a similar line of thinking when pointing out that maintaining the aim of producing native (or near-native) competence is no longer realistic. What is required today is teaching that will enable the learner to function effectively in contexts where other languages and cultures are in play.

What is it then to be interculturally competent? Being intercultural, in Byram's view, is an activity. He has tried to describe the behaviours involved in "behavioural objectives" terms, which, however, does not imply that being interculturally competent simply means adopting some specific surface behaviour. Byram (2003: 61-62) stresses that the issues involved are affective, cognitive as well as behavioural. On the one hand, it is a question of intellectually comprehending things thanks to facts and information, and on the other hand, it is a question of attitudes and a sensitive skill to take an open stand towards new and unfamiliar things. In his classical model of IC, Byram presents five partly overlapping *savoirs*. The components are attitudes, knowledge and skills, linked to the values one acquires as a result of belonging to several social groups in a society. Byram has continually revised his descriptions of what the *savoirs* contain. Some formulations are selected from Byram 2003, and made in personal model layout. Methodological competence (*savoir enseigner*), which was added at a later stage, is thus missing from this version

Figure 3. 2. Byram's Five Savoirs, Components in Intercultural Competence (IC) (Byram

2003: 62)



This figure shows how the intercultural competence umbrella that includes within its fold culture, knowledge and critical cultural awareness

Attitudes (savoir être): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Knowledge (savoirs): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

Skills of interpreting and relating (savoir comprendre):

Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

Skills of discovery and interaction (savoir apprendre/faire):

ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

Critical cultural awareness/political education (savoir s'engager):

an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

(Byram 2003: 62)

Since the 1990's, *Intercultural Communicative Competence (ICC)* has been the key term, which has been included in the theories of more and more researchers. The concept also appears in a number of international documents. According to Doyé (1999: 11-12), this comprehensive competence integrates the cognitive (knowledge of languages and cultures, the pragmatic (the competence to perform speech acts) and the attitudinal domains (open-mindedness and tolerance, as in political education) within FL learning.

Byram's elaborate model of ICC includes the aforementioned five abilities in IC, in addition to Van Ek's concepts of linguistic, sociolinguistic and discourse competence, which Byram has reviewed. As can be seen from the figure below, Byram also pays attention to the locations of learning, where the teacher and the learner have different roles and relationships. ICC can be developed in the classroom, in fieldwork and as independent learning. Byram wants to present a general framework that would be applicable in different contexts, for different levels of teaching and for different types of language learning. Every point is explicated through detailed aim descriptions, in addition to being thoroughly analysed both from a teaching and an assessment perspective (Byram 1997). It is significant to note that the qualities to be acquired are not restricted to meetings with members and objectives of the specific target culture(s) (TC) whose language the learners are studying. The knowledge, attitudes and skills to be learnt are directed towards communication with members of other cultures in general.

Figure 3. 3. Byram's Comprehensive Model of Intercultural Communicative competence (1997: 73)

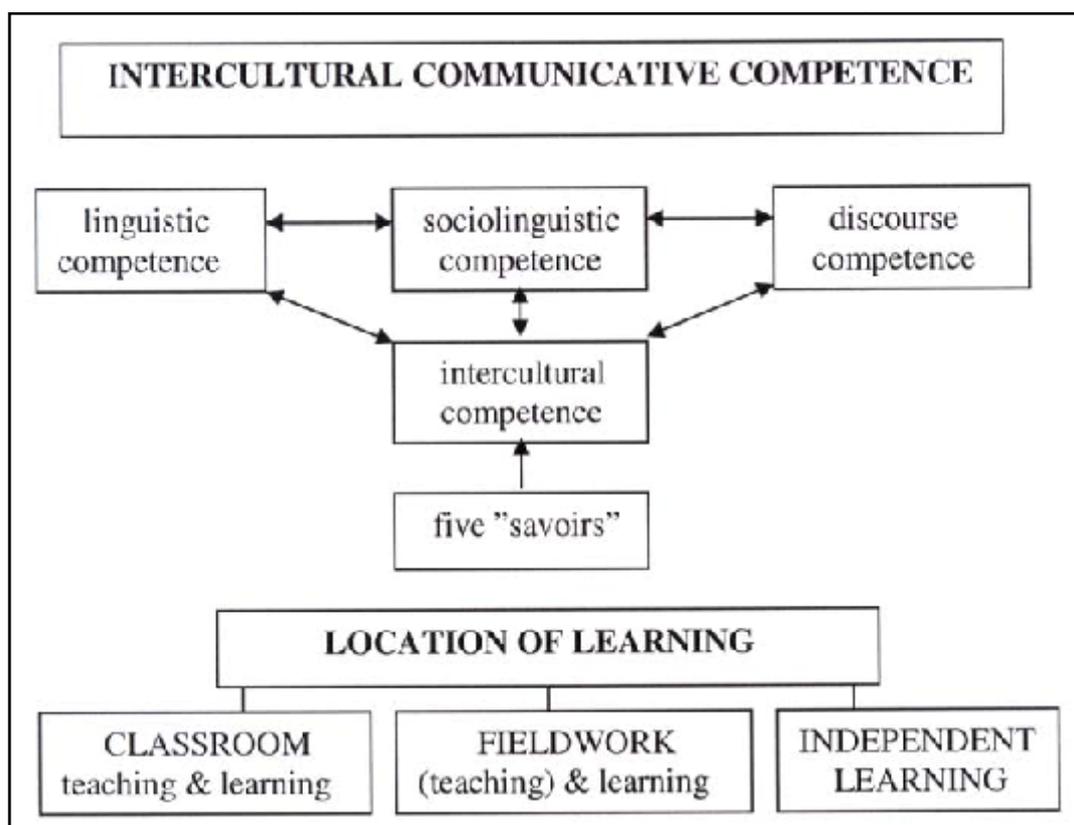


Figure 3.4 illustrates the interwoven aspect of the intercultural communicative competence and how the process works to end up with a personal given output.

In Lundgren’s opinion (2003: 57), the weakness of Byram’s model is that it has to be kept on a fairly general level in order to fit different contexts, whereas its strength is that it enables the formulation of distinct teaching aims that may be linked to assessment. The question of assessing ICC, however, entails a number of practical considerations, and is thus a problem that the model does not fully address. Theorists have approached this dilemma from different perspectives. Sercu (2004), for example, presents a systematic framework for the operationalisation of assessment of IC in an enlightening article. However, she admits that this may be impossible to assess holistically.

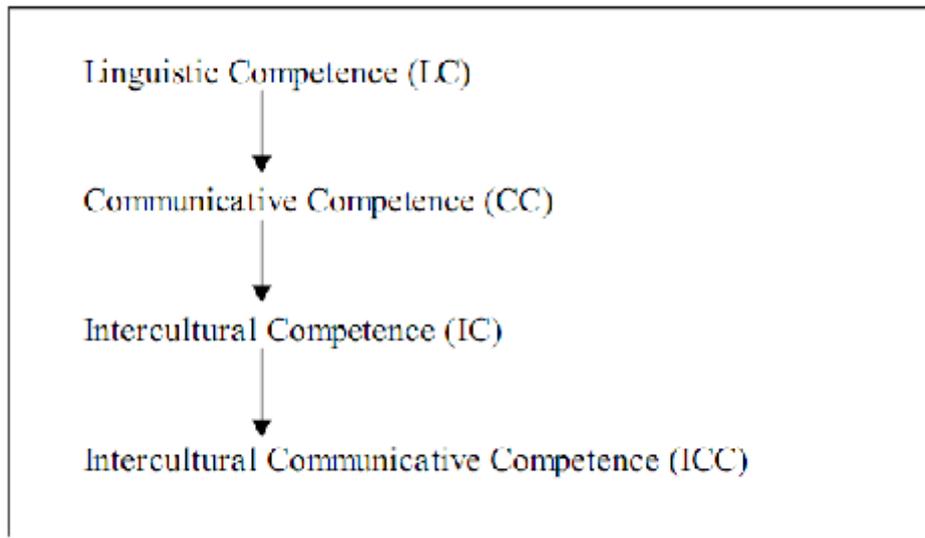
This successive development, sometimes referred to as the “cultural turn”, was most certainly influenced by the transforming social and historical context in our modern world. Generally speaking, what has happened is a shift in emphasis from the *whats* and *hows* to the *whys* of FL education. The key question may be formulated by Abdallah-Preteille (2001: 132): “Why do we learn languages? To know the language or to understand the Other?” She

answers the question herself by stating that learning another language is above all a means to learning otherness. It is not simply a matter of knowing other languages and cultures, but of understanding other people through their language use and their culture(s). She (2001: 141) distinguishes two significant shifts in language training currently taking place. One is the shift from historical, geographical and institutional knowledge to cultural learning in a broader sense. The other is a passage from cultural competence to IC as a tool for understanding the stage management, as she calls it, which takes place around us.

To sum up, culture today is no longer seen as something external to the activity of language learning itself. It is not an expendable fifth skill tacked on to the teaching of speaking, listening, reading and writing, but should always be in the background, right from day 1 (Kramsch 1993: 1). (Philippa Baker: 2006)..strengthen the idea “*I contend that the fifth skill not only deserves as much attention as the other four, but is in fact key to mastering the language.*”

As pointed out by Byram at the international symposium *Language as Culture – Tensions in Time and Space* in November 2003 in Vaasa⁵, “We have focussed too much on skills and too little on values.” The ongoing research into Political and Cultural Education is now of great importance as a means to clarifying the objectives of FL teaching and how these objectives are implemented in the classrooms. The present study may be regarded as a contribution to this debate.

Figure 3.4. The development of aims in foreign language teaching



This Figure 3.5 resembles the complexity of human beings. No result comes out of the blue but it is the output of various steps.

As suggested in the figure above, the different competences adopted by FLT can historically be seen as a continuous chain, in which all competences are integrated. ICC, or intercultural understanding, as Lundgren prefers to call it (2002: 33-34), calls for a holistic approach to FL education. This is definitely an easy undertaking, since it goes further than the framework of the usual borders of linguistics, including applied linguistics, and moving into a cross-disciplinary area. The holistic view of learning process indicates that the whole personality of the learner is involved in every learning situation. The learner is thus not simply thinking and knowing individual, but also a feeling and acting one. Intercultural FLT must hence be regarded as a new FL pedagogy, with clearly interdisciplinary ambitions. Furthermore, intercultural FLT requires that a much greater emphasis be placed on subjectivity than in the FL education of the 1970's and 1980's.

The following chapter offers more viewpoints about what other theorists think about an intercultural approach to FLT, and the implications of this for the teachers.

3.4. The Role of Literature and Culture in English Language Teaching

Literature promotes ELT through constituents such as reliable and authentic material, language in use and aesthetic representation of the spoken language, as well as language and cultural enrichment. The latter is considered as element which literature opens the door that leads to a wider and closer look on the culture (or cultures) where the target language is spoken.

Culture, being an interdisciplinary essence, offers several views that ELT can also approach such as artistic discourses, social conventions, and reflexive impacts. It also places the object of study as a triangulation system that could be regarded by students, who already have fixed interests, according to their respective fields of study. Through this study the role of literature and culture in ELT will be elaborated taking into account the features as mentioned earlier and then examples will be given about the process. It is important to mention that literature and culture are integrated within instances including several cultural activities. Thus, literature is not dealt with but in a way more integrated to an intercultural experience.

3.4.1 Intercultural Understanding to Promote Foreign Language Teaching.

Literature can be regarded as a rich source of ‘authentic material’ because it conveys two features in its written text: one is ‘language in use,’ that is, the employment of linguistics by those who have mastered it into a fashion intended for native speakers ; the second is an aesthetic representation of the spoken language which is meant to recover or represent language within a certain cultural context.

What authors like, Scott Fitzgerald or John Steinbeck have in common is that their literary works reconstruct the way language is spoken in certain geopolitical context and period (See glossary in Appendix about the ‘Roaring Twenties’ vocabulary). These reconstructions provide students with a good idea of how language is used by a given class in America. Another vocabulary of the same period but with different class in California used by John Steinbeck. It is important to remind English learners that these reconstructions are no more than aesthetic recreations that in some cases include a critical reflection about the use of

language.

According to (Kaikkonen, 2001: 64), “the most important goal of FL education is to help learner grow out of the shell of their mother tongue and their own culture.” He uses the metaphor of a cultural shell to discuss the personal significance of intercultural learning. While learning a new language, everyone must have acquired certain culture with specific ways of thinking, speaking and creating a suitable environment, as a consequence of the socialisation process into one’s own culture. Such patterns, which one tends to take more or less for granted, may set limits to his/her behaviour that will provide the learner with a customized environment. Sometimes, however, the learner tends to release himself from that environment to embrace others in different societies who will probably have different ways of living, thinking and behaving. Kaikkonen claims that a learner acquired from early childhood how to think of oneself and how to relate to others, especially to people who look or behave differently. Hence, many stereotypes and prejudices are formed before school age. When children begin to learn foreign languages at school, they may already have developed some ideas about the new language. In this context, the researcher’s point of view seems not conform with Kaikkonen because with the experience at Mactalang, it was noticed with children learning English or Spanish did not show any rejection. They were quite aware of the difference but gradually, as they become more familiar with the foreign languages and hence they could develop smoothly their understanding and accepting the other culture which was introduced through some vocabulary items such as pork. Others could easily within three months communicate because they had the chance to visit the TL culture, they begin to cross the boundaries of their own culture and grow out of this cultural shell. Their experiences of the world become more multifaceted. Kaikkonen (2001: 85) talks about the widening of the learner’s picture of culture, with the help of new information about the foreign culture and language. This also increases the learner’s consciousness of his/her own culture and language.

Cultural learning should therefore be introduced as early as in primary schools. According to (Seelye, 1988: 4), culture should in fact be taught during the first two years of FL study. For young children, contact with members of other cultures is not

something that might occur in the distant future, but could very well happen at any time in their everyday lives. In the contemporary world, a person does not need to travel to encounter representatives of other cultures: popular music, the media, tourism and the multicultural nature of many societies combine to ensure that sooner or later students will meet members of other cultural groups (Cortazzi & Jin 1999: 198). Consequently, they will have to cope with the situations arising from encounters with people from elsewhere who speak a foreign language.

The fact is, however, that the intercultural dimension in language learning has been taken seriously only at the secondary level. This may be due to fear that cultural issues might go beyond the capacities of primary school children. (Doyé, 1999: 25) is convinced that basic intercultural competence *can* be developed in younger children too, provided the tasks given and the experiences offered are selected in accordance with the learners' stage of development. He presents a wide selection of, what he calls, learner-appropriate contents and strategies for intercultural learning, many of which appear relevant also for older and more mature learners.

Christ (1994: 34) represents a similar line of reasoning. He discusses the possibility and necessity of intercultural learning at all educational stages, but points out that it may take different forms depending on the learner's age, prior insights and capacity for abstraction. The last is likely to determine the learner's ability to take the perspective of the other, which Christ considers to be the desired outcome of all forms of intercultural education.

As mentioned above, developing the knowledge, skills and attitudes involved in ICC is inevitably linked to the personal growth of the learner. The idea of influencing someone's personality naturally raises ethical questions. At least in Western ways of thinking, a human being's personality is almost sacred and should hence be respected. It is therefore of vital importance that pedagogues consider what they want to achieve in this respect. If they are to be able to sensitise the learners to diversity in languages and cultures, accurate teaching and learning goals will have to be set up, and suitable activities to train

the desired qualities will have to be devised.

English is naturally of great interest in this respect. Although, it may be regarded as a threat towards the existence of smaller languages, as indicated by Krumm and many others, its role as an international contact language cannot be overlooked, nor can one underestimate its potential for intercultural understanding. The many varieties of English existing today, as well as the prevalence of English as a common language throughout the world, highlight its unique role.

Kachru (1985, in Schnitzer 1995: 228) describes the position of English as three concentric circles. The Inner Circle comprises countries that have been perceived as the traditional bases of English; Britain, the United States, Canada, Australia and New Zealand. The Outer Circle consists of a larger and linguistically more diverse group of countries such as Singapore, Kenya, India and Malaysia. English came on the scene in these countries with colonisation, and has established itself in particular domains of society, such as business, administration and education. In some of the countries within the Outer Circle it has the position of official language alongside the indigenous languages spoken there before the arrival of English. The so-called Expanding Circle, finally, can be said to include the rest of the world, i.e. countries where English is learnt as a foreign language at school. Here it is the unofficial second language, or the third language in bilingual or plurilingual societies. Between 1860 and 1996 the number of people speaking English as a first or second language rose from 60 million to 593 million, making it the geopolitically most widespread language of all (Kaikkonen 2004: 111).

Schnitzer (1995: 229), like Risager (1996), draws attention to the fact that today English is used among non-native speakers at least as much as between native and non-native speakers. According to Graddol (1997), over 80% of interactions conducted in English take place in the absence of a native speaker. It is in this context that the use of English is truly expanding and also diversifying. Schnitzer compares it to a snowball that is picking up new features as it rolls. As a result, concepts such as English as an International Language (EIL), English as a Lingua Franca (ELF) and English as a Language of Wider

Communication (LWC) (6) have emerged, referring to its growing function as a common code for people of different nationalities.

As pointed out by House (2002:244), English is not owned by its native speakers any more. Thus, there is no monolithic “hegemonic” English voice, reflecting socio-cultural norms held by an inner circle, as has been claimed by Phillipson and Skutnabb-Kangas (1996), among others. What we have is a diversity of different voices, which reflect differences in the social, cultural, economic and political background of its speakers. According to House, ELF has great potential for international understanding precisely because lingua franca speakers must work out a joint linguistic, intercultural and behavioural basis for their communication. They tend to speak using a dynamic “interlanguage”, characterised by paraphrases, language switches and low variation of so-called ritual speech, such as phrases of politeness. Meierkord (1996, in Brodow 2003: 177-178) has found that they try to adapt their own language use to the interlocutor’s ability, cooperate to find a suitable conversation style, have longer pauses between the various phases in the conversation and use encouraging openings. The cultures form the background against which the common language of communication is shaped. Being aware that different languages have different norms for communication will greatly assist the interlocutors in their endeavour to find common ground. Meierkord’s empirical study, also referred to by House (2002, 248), shows surprisingly few misunderstandings in ELF contacts. However, when misunderstandings do occur, they tend to be overcome by abrupt topic changes rather than resolved through negotiation.

House (2002: 245), notes that the very spread of a common language for communication tends to lead to speakers of “weaker” languages to insist on their own local language for identification with, and emotional binding, to their own culture and traditions. Contrary to Phillipson and Skutnabb-Kangas, she sees no need to set up a dichotomy between local languages and English as “the killer language.” Since they fulfil different functions, she sees a place for both of them.

Every teacher thus has to decide by himself how to deal with his learners and, even

more importantly, how to teach, English; as an international language which is everywhere in the world, or as a language spoken as a mother tongue in the common wealth countries. The intercultural potential of English as a school subject is related to seeing it as the means through which intercultural encounters are facilitated and intercultural understanding promoted, in addition to considering it an end in its own right. This is one of the issues that English teachers in particular will have to address when setting up goals and preparing classroom activities.

3.4.2 Some Challenges of Contemporary Language Teachers

It is clear that the idea of intercultural FL education depends primarily on who is the teacher. What are the qualities needed to foster intercultural understanding in a large perspective, assist the learners in achieving the coveted ICC and educate unprejudiced and tolerant intercultural speakers?

Kramersch's contribution focussed on the role of the language teachers as *go-betweens*. It is pointed out that the days are now definitely gone when teachers could hide behind their grammar books and the discipline of dictation to get their students to learn the language (2004: 42). However, as indicated above with regard to English, gone are also the days when it was considered enough to try to transmit the standard national communicative and cultural knowledge of the native speaker. The reason for this lies in the fact that symbols of national identity have become multiple, hybrid, conflictual and changing. In Kramersch's view, teachers should have a more critical, socially, culturally and politically conscious knowledge- base than just content knowledge about the language and the culture associated with it. Teaching culture through a language has no boundaries, it may go further than the idea of teachers-of-language-and-culture as advocated by Byram et al. in the mid 1990's. What is called for today are language teachers who are not so much authoritative transmitters of linguistic, pragmatic and even cultural knowledge. Instead, teachers should be seen as mediators between various identities and cultures, and for this reason it questioned previously about the type of teacher. The latter is the ambassador of the language he/she is teaching. As a matter of fact, it can be said the language teachers,; as ambassadors,

may also find themselves at the intersection between local and more global dimensions of language teaching, balancing between the domestic needs of the students already present, and international demands that will be placed upon the students once they leave school.

Kramersch (2004: 44-47) looks at language teachers from two perspectives, on the one hand, distinguishing between the expertise they have to display and, on the other hand, the knowledge they have to possess. When doing so, she applies Byram's model of ICC (see Figure 4) to characterise the intercultural teacher. This, I think, is a fruitful way of trying to define today's language teachers, since one has to presume that the teachers themselves already possess the knowledge, skills and attitudes that they are trying to develop in the learners.

Language teachers, Kramersch writes, are to be seen as linguistic/cultural experts, expert methodologists and expert professionals. The first indicates that language teachers must not only *know about* the language, but naturally also *be able to use* it appropriately, i.e. to display a pragmatic, discourse and sociolinguistic competence adapted to a particular social context. The second area of expertise refers to language teachers' mastering of pedagogic methods and techniques of instruction, and the third is related to the teachers as professionals of the institutions they serve. These include the school they are working in but also professional organisations, collegial networks, and the national and international communities they belong to.

The knowledge that language teachers are expected to display is applied knowledge. In the three domains of expertise mentioned above, teachers are supposed to apply their theoretical knowledge to mediate between languages, and between learners and institutions. Kramersch introduces the *go-between* concept when referring to teachers' roles as mediators, called by the researcher the ambassadors, and draws upon Byram and Zarate's *savoirs* to illustrate the varied types of knowledge required. As so-called cultural go-betweens, teachers should, among other things, understand language and culture, not as static information, but as social semiotic, be able to use the language both like

a native and like a non-native speaker, as well as be able to appreciate the political dimension of language teaching. For teachers as methodological go-betweens, *savoir* means remaining flexible with regard to methodology, mediating between what can be taught and tested and what must be taught and cannot be tested, as well as keeping a log for self-reflection. Finally, Kramsch describes teachers' roles as professional go-betweens as, among other things, mediating between institutional constraints and educational value, as well as mediating between commercial interests and textbook publishers and students' needs. She also stresses the importance of continuous professional development.

Van Lier (2004b: 79-99) explores the changing FL classroom, and implicitly the challenges faced by language teachers, from a slightly different perspective. His contribution at the same conference in Örebro focussed on the language classroom as an arena for democratic education. This he views from a macro perspective, involving the education of democratic citizens in a democratic society, and a micro perspective, involving the promotion of democratic learning processes in the classroom. He sees democracy building as a bottom-up process.

Traditionally, the language classroom has been about learning languages, not about changing the world or even oneself. The content has been of a light-hearted, neutral nature, reflecting uncontroversial topics and safe ideas. What Van Lier advocates is a move away from safe, tried-and-tested language classrooms into a more critical, challenging democratic direction. In his opinion, teaching materials should challenge students to think, with complex collaborative projects that push the boundaries of experience along with the language boundaries. However, critical-pedagogical work is not commonly practised in elementary or secondary schools. He is also aware that – just like many students would prefer not to have a cultural component in their language classes – democratic orientation is not likely to score very highly in the opinions of the students. It is always easier to stick to the old and familiar. This, I am sure, also applies to many teachers.

To highlight his point, Van Lier argues that language is always about something, so it might as well be about something of consequence. Here it would be important if the

learners themselves had a say and a stake in what these “things of consequence” are. Furthermore, the development of “dually compatible identity” that links the self to reality requires a voice in that language, as well as having both the right to speak and the right to be heard. Although communication and interaction are central to language development, it is in many classrooms limited to the transmission of (trivial) information. The idea of language teachers as democracy educators naturally poses challenges to language teachers, who traditionally have not ventured into the area of “big questions”, to use Kramsch’s expression.

This fact is also acknowledged by Tornberg (2004: 136), in her discussion about the FL classroom as an arena for democratic experiences. She sees the need for deliberative communication (7) characterised by the acceptance of different, opposing views to be expressed, and the questioning of traditional views and authorities. In this respect, the responsibility of the teachers cannot be underestimated. Nor can one deny the importance of intuition and sound judgement regarding how a shared interest may be developed, which at the same time allows for different opposing opinions to be voiced. Deliberate communication, as I see it, is of especially great importance in multicultural classrooms, but also in every other FL classroom where the aim is increasing the learners’ ability to encounter difference, diversity and ambiguity.

Kramsch, van Lier and Tornberg all highlight the fact that the role and tasks of the FL teacher have become increasingly diverse and complex. This logically raises the question of what the teachers themselves think about their work and the factors influencing their professional decisions.

In the following chapter, some significant characteristics of teachers’ thinking will be discussed as well as an overview of findings from a research area will be provided.

3.4.2.1 Teacher Cognition

The study of teacher cognition - what teachers think, know and believe - and of its relationship to teachers' classroom practices has become a key theme in the field of language teaching and teacher education.

3.4.2.2 Some Characteristics of Teacher Cognition

As many things depend on the attitude of the teacher who is responsible for both output and input in the teaching, the teacher cognition is a crucial feature. Through teacher cognition it is meant the cognitive processes and structures which influence, and are influenced by, what teachers do. This unobservable cognitive dimension of thinking includes beliefs, knowledge, principles, and attitudes, as well as the thoughts and reflections teachers have before, during and after teaching. The study of teacher cognition aims at shedding light on these cognitive processes and structures. It explores their origins and development, and strives to understand their relationship to what teachers actually do in the classroom.

In the last 25 years, mainstream educational research has recognised the impact of teacher cognition on teachers' professional lives, and this has resulted in a substantial body of research. The findings point to a fact that is now largely uncontested, and which (Borg, 2003: 81) puts like this: *"Teachers are active, thinking decision-makers who make instructional choices by drawing on complex, practically-oriented, personalised, and context-sensitive networks of knowledge, thoughts, and beliefs."* Borg (2003: 81)

As a forerunner in this area of research, he identifies several reasons for studying teacher cognition (1999: 23):

- to provide a conceptually more complete account of teaching than a solely behavioural model offers
- to understand discrepancies between theoretical recommendations, based on research, and classroom practice
- to provide policy-makers in education and teacher education with the

basis for understanding how best to implement educational innovation and to promote teacher change

- to engage teachers in a form of reflective learning, by making them aware of the psychological bases of their classroom practice
- to provide the basis of effective pre- and in-service teacher education and professional development
- to provide descriptive information about subject-specific teacher cognition and pedagogy
- to understand how teachers develop

(Borg (2003: 81)

The main issues addressed in teacher cognition research are summarised by Borg (2003, 81) as follows:

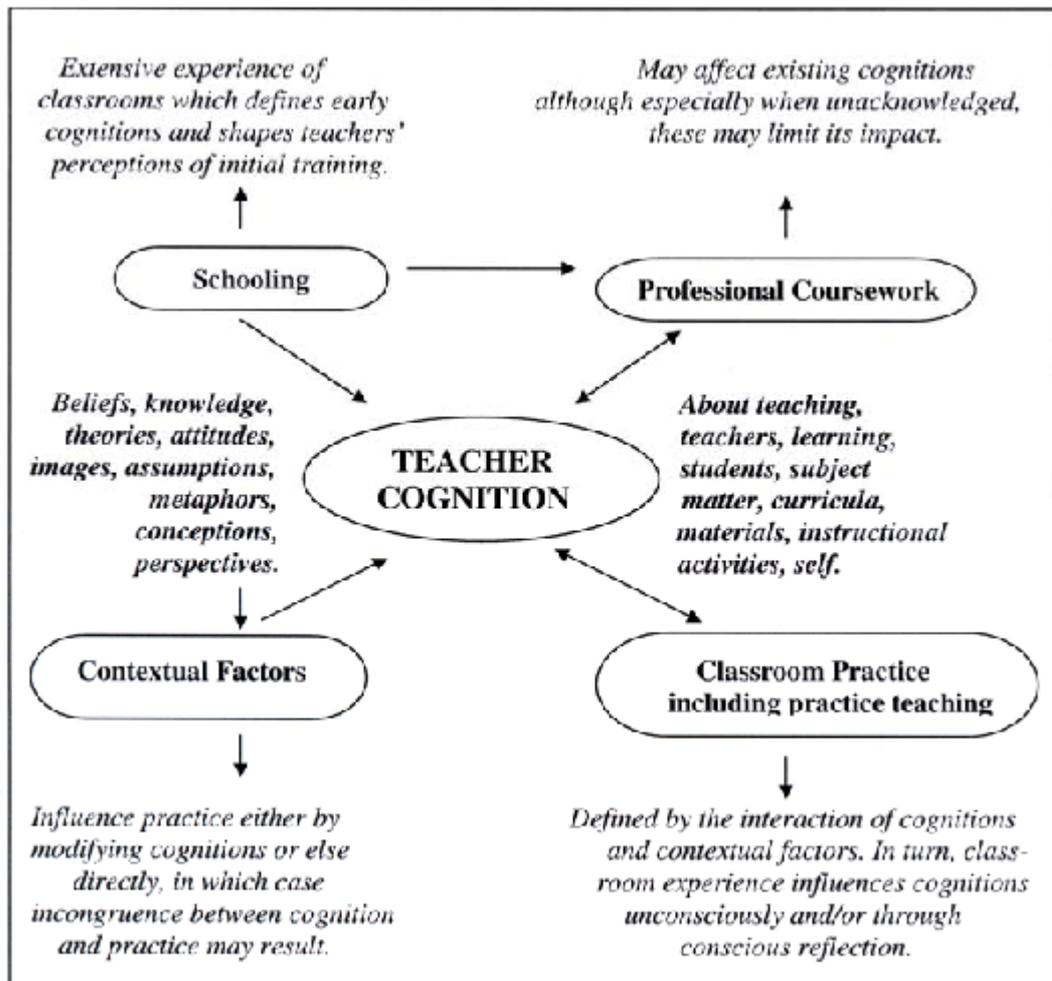
- How do these cognitions develop?
- How do they interact with teacher teaching?
- How do they interact with classroom practice?

The answers to these questions can be illustrated in the following figure (Borg 2003), which indicates that teachers have cognition about all aspects of their work. The figure represents a schematic conceptualisation of teaching within which teacher cognition plays an essential role in teachers' lives. It also outlines relationships suggested by mainstream educational research among teacher cognition, classroom practice and teacher learning, where the last comprises both schooling and professional education. Research indicates that teachers' experiences as learners can inform cognitions about teaching and learning which continue to influence them throughout their career (e.g. Holt Reynolds 1992).

There is also evidence suggesting that although professional preparation in the form of teacher training does shape the cognition of teacher trainees, programmes which ignore these prior beliefs may be less effective at influencing these (e.g. Kettle and Sellars 1996). Research has also shown that teacher cognitions and practical

classroom work influence each other mutually, with contextual factors playing a significant role in determining to what extent teachers are able to implement instruction congruent with their cognitions (e.g. Beach 1994).

Figure 3.5. Teacher Cognition, Schooling, Professional Education, and Classroom Practice (Borg 2003)



As becomes evident from the figure above, “teacher cognition” as a concept is highly multidimensional, comprising notions which are difficult to separate from each other. The distinction between teachers’ knowledge and belief about a specific subject matter, for example, is extremely unclear (8). The reason for this, according to Verloop et al. (2001: 446), is that in the mind of a teacher, components of knowledge, beliefs, conceptions, and intuitions are inextricably intertwined. The study of teacher cognition is hence characterised

by a certain degree of conceptual ambiguity, which is further complicated by the fact that identical terms have been defined in different ways by different authors, and different terms have been used to describe similar concepts. Listed below are some of the central terms, which also pertain to this study:

Chart 3. 1. Key Terms in Teacher Cognition Research

Crookes & Arakaki (1999)	Routines	Habitualised patterns of thought and action
Gatbonton (1999)	Pedagogical knowledge	The teacher's accumulated knowledge about the teaching act (e.g. its goals, procedures, strategies) that serves as the basis for his or her classroom behaviour or practices.
Meijer et al. (1999)	Practical knowledge	The knowledge that teachers themselves generate a result of their experiences as teachers, and their reflections on these experiences.
Richards (1996)	Maxims	Personal working principles which reflect teachers' individual philosophies of teaching.
Richards et al. (1998)	Pedagogical reasoning	The process of transforming the subject matter to learnable material.
	Content knowledge	Factual information, organising principles, central concepts of a discipline.
	Implicit theories	Partially articulated theories, beliefs, and values about teacher role and about the dynamics of teaching and learning.

3.4.2.3 Understanding Teachers' Professional Actions

Another intricate matter concerns methodological issues and the question of what counts as evidence of teacher cognition. The studies reviewed by Borg are largely qualitative, generating data such as interview material, observed or reported classroom practices, teachers' retrospective commentaries on their instructional decisions and comments elicited through video-based stimulated recall. It can be questioned whether such material can be considered evidence of the "unobservable psychological context of learning", as Borg (2003, 106) calls it. He also raises the question whether teacher cognition can be usefully studied without reference to what actually goes on in the classroom. According to him, we are after all interested in understanding teachers' professional actions, not what or how they think is isolation of what they do. As I see it, purely reported cognitions or conceptions are also well worth exploring. Gaining an insight into teachers' lines of reasoning has a value in its own right. Naturally, this may later provide a useful basis for further inquiry, as will be discussed in the final chapter of this thesis.

Based on studies in this domain – some of which have indeed also comprised investigations of actual classroom practices – certain characteristic features of teacher cognition can be distinguished. To begin with, teachers' thinking is practical in two senses. One is that education by nature is a practical undertaking which calls for practical solutions to practical problems. The other is that teachers' understandings of instruction are largely influenced by their accumulated practical experience of classrooms, and by what works and what does not work for them as learners and teachers. Research has shown that teachers' beliefs about teaching is well established by the time they get to university, and that new teachers tend to teach as they themselves were taught, despite their intentions to do otherwise (Castro et al. 2004: 94).

Secondly, teacher cognition is *personal* in the sense that it is shaped by a wide range of experiences teachers have as learners, teacher trainees, and classroom practitioners. As indicated above, these unique experiences interact to promote conceptions of education

which are highly personalised, forming “personal theories”, rather than objective knowledge, which are reflected in teachers’ classroom work. Furthermore, beliefs, being parts of teachers’ cognitions, are considered to have an affective, attitudinal domain. They tend to act as a filter and define what a teacher considers to be important or negligible information.

Borg (2004) refers to studies suggesting that teachers’ cognitive structures exist in some form of system or organised pattern, the need for which becomes obvious when one considers the wide range of issues that teachers have conceptions of: students, themselves, the subject matter at hand, curricula, schools, classroom management, parents and so forth. This systematic feature is something we as practitioners do not always acknowledge.

A fourth characteristic mentioned by Borg concerns the *dynamic* way in which teachers continuously develop, test, and refine theories on the basis of on-going professional experience. This process may also often occur subconsciously, but may be facilitated through deliberate conscious reflective behaviour. Interestingly, Castro et al. (2004, 93) speak to the contrary when claiming that teacher beliefs tend to persevere, in other words be resistant to change. According to them, beliefs are self-perpetuating, persevering against contradiction caused by reason, time, schooling or experience. The earlier a specific belief system is acquired and incorporated into the belief structure, they say, the more difficult it is to change. Recently acquired beliefs are most vulnerable to change. In the light of what was said above about the personal nature of teachers’ thinking, I think one can conclude that it depends on individual teachers, whether or not they are willing to alter or abandon particular beliefs when confronted with new and more relevant beliefs. I would like to think that teachers do indeed develop in their profession and consequently also develop their personal theories.

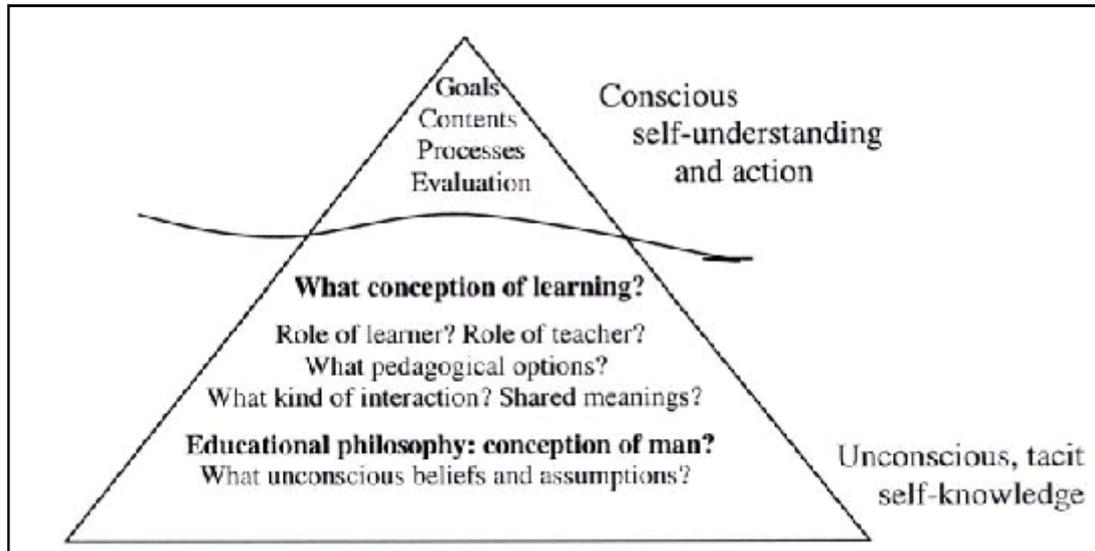
A fifth characteristic of teacher cognition, discussed by Castro et al. (2004: 94), concerns the co-occurrence of conflicting beliefs within one and the same teacher, resulting in conflicting educational practices. As an example they mention co-

operative learning, which may be perceived as an affective method for increasing student learning, but which may also raise fear of increasing off- task behaviour, making the class difficult to handle. Castro et al. draw the conclusion that the conception of teachers as needing control over student behaviour is a conservative and strong force, which could even hinder the implementation of curricular reforms.

Finally, teachers' cognitive structures often appear to be *tacit*, that is implicit, subconscious or unarticulated. The beliefs, which tend to be pervasive in the sense that they underlie everything the teacher does and says, tend to operate without teachers' explicit attention to them (9). Teaching, as well as all other activities related to functioning in a school and dealing with young people, involves making constant choices, both consciously and unconsciously, and often under pressure. Kohonen (2001, 54-55) addresses this very issue when talking about teacher development and teachers' professional growth. He points out that professional thinking is based on an understanding of the values and assumptions that underlie a specific pedagogical approach, involving both the theoretical principles of this approach and the manifestation of these in classroom practices and teaching techniques. This understanding comprises both tacit and conscious knowledge. The former, according to Kohonen, is related to fundamental, philosophical issues, such as the teacher's conception of man as well as his conceptions of the essence of learning, including the role of the teacher and the role of the learner. Every teacher has an implicit conception of man which is inherent and embedded in his/her methods and practices, and which forms the foundation of her ontological decision (see Lehtovaara 2001,157).

As illustrated in Kohonen's figure, unconscious beliefs and assumptions can be seen as the broad basis on which conscious choices regarding teaching goals, contents, processes and forms of evaluation are made. The latter merely constitute the tip of the iceberg.

Figure 3.6 Conscious and Unconscious Teacher Knowledge (Kohonen, 2001)



Both Lehtovaara and Kohonen stress the importance for teachers to clarify for themselves their fundamental educational orientation. Lehtovaara (2001:148-149,157) talks about teachers' self-reflection and about making the implicit explicit. As I understand this, a teacher occasionally needs to stop to seriously reflect upon what his/her personal educational philosophy is, and try, as it were, to raise the unconscious to a conscious level. If practices are to change, the beliefs and assumptions behind them need to change. Dynamic professional growth, as indicated above, can happen only when teachers actively and willingly pursue this search, and when social and situational factors do not get in the way. Unfortunately, as pointed out by (Kohonen, 2001: 55) there are often factors at play that offer teachers the technical curriculum implementer's role, rather than invite them to work toward an educational innovator's position. This, as indicated above, is one of the topics addressed in studies on language teacher cognition.

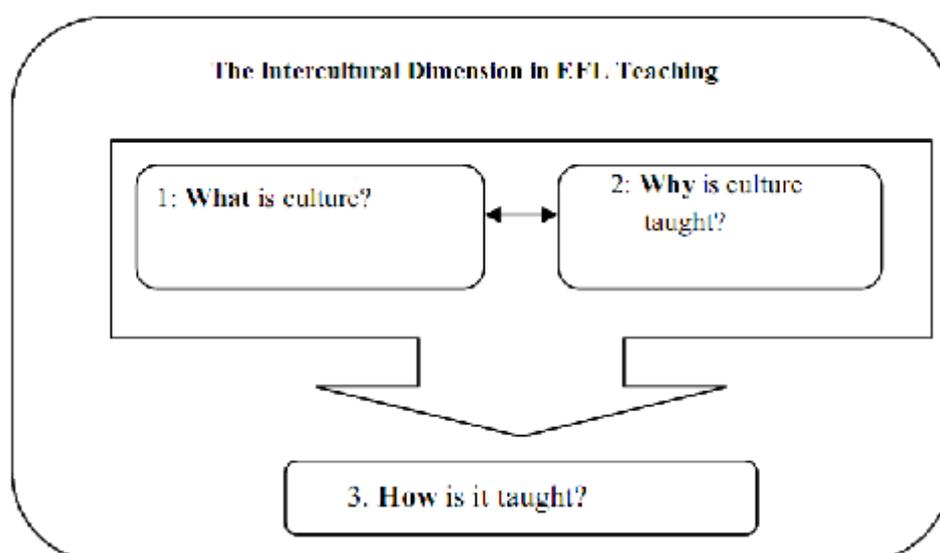
3.5 Specification of the Research Questions

In this study the researcher set out to explore the cognitions that Algerian teachers at the university level have about the intercultural dimension in EFL-teaching. In light of the discussion in the theoretical framework of this thesis, the intercultural

dimension can be understood as consisting of three components:

- 1 Conceptions about what culture in FLT is,
- 2 beliefs about why culture is taught, in other words, beliefs about the cultural objectives of FLT, and
- 3 teaching practices aimed at reaching those objectives. The word “belief” is used in the meaning formulated by (Pajares, 1992: 313), as “an individual’s representation of reality that has enough validity, truth, or credibility to guide thought and behaviour.” Hence, conceptions about culture and beliefs about the cultural objectives are seen as interacting and together influencing classroom practice. The relationship between the three components is illustrated in Figure 8 below. **What, why** and **how** are used as question words to highlight the starting point of my study within classical didactics.

Figure 3.7 The Intercultural Dimension



The Intercultural Dimension; perceived in this study as 1) conceptions of culture, 2) cultural objectives, and 3) the relationship of both of these to how it is taught.

The primary field of interest can consequently be summarised in the following three research questions:

1. What is the impact on students’ understanding of cultural diversity, and what issues are involved when incorporating a multicultural dimension and using multicultural fiction in EFL-teaching?

2. How do students read across cultures? Do they assimilate a foreign culture through their own cultural assumptions? Or do they find in it terms which they can use to rethink our their practices, without assuming any ready identification
3. How do teachers interpret the concept “culture” in EFL-teaching and how they specify the cultural objectives?
4. Do Cultural sensitive elements such as male-female relationships, controversial political or religious issues and other subjects like alcohol and drugs represent a culture shock?

These questions constitute the very core of this study, and it is the reseacher’s ambition to try to find patterns within teachers’ conceptions. In order to gain as deep an understanding as possible of the background of these conceptions and beliefs, for an empirical study, too much attention will be paid to teachers’ cognitions on the following themes:

- the overall aim of the teaching of English
- the status of English in today’s world
- the relationship between language and culture
- their own role as teachers-of-language-*and*-culture
- the importance of
- assessment
- ambitions with respect to the teaching of culture
- factors obstructing their work
- student motivation and insights
- language teacher education and in-service training

(Pajares, 1992: 313)

These themes can be seen as providing vital information on the factors influencing the respondents’ conceptions and their classroom activities, thus facilitating the understanding of the three main topics and enabling the researcher to view them from a wide range of angles. The reasons for choosing these particular themes can be attributed to questions arising in the researcher when studying literature and later teaching culture and language teaching and language.

In Chapter 4, the methods used in this study will be clarified, and how they have been used in order to reach the ultimate goal. This can be described as revealing whether or not language teaching in Algerian universities today can be described as intercultural, in the sense that culture is taught with the aim of promoting intercultural understanding, tolerance and empathy; qualities which are needed in our world now more than ever.

3.5.1 The Setting of the Study

After many research attempts, the researchers was not really convinced of the collected data. For the first reason, the time allotted to teach literature is 90 minutes a week which is not enough neither for teaching nor observing them for the research. The second reason is that the students relied during the teaching only the information they need for the test. In other words, one cannot really get close to them for cognitive investigation. For a better and suitable place, the researcher invited them in his private school considered as a language laboratory where native and non-native teachers, books and films for the study are available

3.5.2 The Algerian Context

It is worth remembering that this research, as stated in Chapter One, lasted for more than eight years and was conducted both with students at the university of Sidi Bel Abbes and other learners in the researcher's private school which is considered as a real language laboratory where besides the Algerian there were people from Africa, Asia, Europe and Australia. Mactalang might be as a multicultural area where empirical experiments have taken place.

If we speak about the Algerian context in the research it will be that the researcher has found many differences in the data they were collected within the eight period time. People, especially the children aged from 5 to 24 showed big different attitude to languages and language learning. It is noticed that each five years lap the youth come up with a new opinion.

Nowadays people are much more interested in many languages notably Spanish, English and French. Sometimes the researcher believes what was right five years ago may not be true today due to the recurrent changes.

In this study, cognitions among teachers are explored. Algeria is a bilingual country where French is dominant in the Algerian dialect. For some people aged more than 50 French can be considered to them as a native language, in fact, Algeria was a part of France for more than 130 years as stated before, every five years time a change in the Algerian society is observed. Now that there are many foreigners working in different fields as the case is in Sidi Bel Abbes where there are about 600.000 foreigners. As a result, English comes first to facilitate communication with the foreigners. Now, with the emergence of private schools Spanish, Italian and Turkish are being taught because they are the requirements to recruited by the foreign companies.

There are consequently numerous contacts between many countries. Many merchants, civil servants from Algeria to many other countries. This contact resulted in mixed marriages with Americans, English, Spanish, Italian, German, Turkish, Chinese, French..., even from African countries such as Sudan, Angola, Burkina Faso...

3.6. English Language Teaching in Algeria

English is taught as foreign language in Algeria. There have been many attempts to make English as the first foreign language but all ended in vain just because of political tendencies mainly Francophile members. In the researcher opinion of the French is now mistakenly considered as a foreign language the same as English is! Department of French is nowadays in didactics 'FLE' French as a foreign Language! This cannot be true as long as all the Algerians are using French in their daily life conversations. French, for the researcher is a second language and English is a foreign language.

3.6.1 Civilisation and Literature Studies in the Syllabus

On the basis of the definition of civilisation, one may say it is synonymous to culture through one can learn about specific and general knowledge about manners of behaviour, skills, beliefs, values, philosophy, art, norms and attitudes which guides individuals and inclines them to function as a group.

The term culture, as used in the present research, refers to something beyond art, literature and civilisation. It encompasses the system of values, beliefs and behavioural patterns or lifestyles of a society or group of people. According to (Moran, 2001:5), it refers mainly to “the ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures”. The word "implicit" in this definition concerns the researcher’s strong belief that foreign language teachers will do better if they go beyond background studies or what are customarily called “civilisation modules” in the implementation of the English course syllabus.

As far as the aim of this thesis is find out a symbiotic way through which the students may learn a lot through Literature teaching, the researcher believes that Civilisations as a module participates a lot in feeding Literature courses. Civilization studies are of great importance. It is now agreed that understanding fully a foreign language it is highly recommended to know about its culture. Civilisation studies are the window through which the students can at least have a glance to discover the other culture. The researcher highly believes that both Civilisation and literature teaching go together hand in hand to fulfill the students’ needs.

The students start their first civilisations courses in their first year. The students do take much advantage of this module since it is scheduled once a week for a period of 90 minutes. Besides that, the courses are loaded with historical events. The latter do not help them a lot to know much about the different facets of the country, United Kingdom or America.

3.6.2 British Civilisation

The first year courses are all about introduction of the history of the United Kingdom. The teachers are doing all their best to equip the students with some information about the country but it seems that there is a lack of interest because of the old historical background that the students sound not to be interested in. The lectures are generally about old events of the United Kingdom from the middle age, the Norman invasions and the successiveness of kings and queens. Besides that, it is noticed that there is no congruency between civilisation courses and literature contents.

3.6.3 American Civilisation

The content American civilisation seems to be more interesting than the British simply because the American history is not that old one. One thing that should be pointed out is one can still observe the historical events dominance in the lectures. The teachers of literature find some easiness in the analysis of some novels such as “The Great Gatsby”, “Sister Carrie”, The “Grapes of Wrath” and other similar ones. Most of the events in the respective novels have already been dealt with either teachers of Literature or Civilisation.

3.6.4 Literature Teaching

Culture is active and perpetually changing. It concerns member of any given society or a particular group taking into account the cognitive, behavioural and affective aspects.

Literature can be considered as a rich source of ‘authentic material’ (10) (Collie, Joanne and Stephen Slater, 1988) because it conveys two features in its written text: one is ‘language in use,’ that is, the employment of linguistics by those who have mastered it into a fashion meant for native speakers; the next aspect aesthetic representation mainly of the spoken discourse which is meant to represent language within a given cultural context. ‘Language in use’ penetrates in the static nature that is made by the artificial grammar of a classroom provided by textbooks.

Literature as aesthetic diversion can be seen much more as an “authentic” source which can give birth to more authority in the use and improvement of language than English books or even than direct samplings of language to give chance to students develop an “aesthetic reading” of the text: “Through this personal and social experience students can develop a closer relationship with language, since they are reconstructing the target language on their own identity.

While exploring these relations and reflecting on them this paves the way to lead students to develop a important understanding of the way of life of the context the target language comes from, and furthermore, these references open other horizons for students to figure out how the literary text surpasses to other cultural subjects, making a certain symbiosis nourishing relationship. With the help of exploring other paths offered by the target culture, a universe of possibilities is opened for the study of a foreign language where students can weave their own experience and life with these disciplines (arts, politics, sports), accomplishing a close empathy between language and their way of life.

Language improvement, either it is through an aesthetic reading or an “efferent reading”(11) of a literary work, provides a “rich context in which individual or lexical items are made more memorable” A literary text offers students clearer ideas about the syntactic structure of a written text and to what extent written language differs from spoken language. By getting used to the formation and function of sentences, to the structure of a paragraph, a section or a chapter, their writing skill improve and their speech skill can gain eloquence. Of course, students considerably expand their vocabulary by being exposed to a literary text. Looking up words, however, is quickly followed by looking up cultural references¹² and this process leads to cultural enrichment.

About this function, (Lazar, 1993:63) states that —although students may find it easier to respond personally to a text from within their own culture, there is a strong argument for saying that exposing students to literature from other cultures is an enriching and exciting way of increasing their awareness of different values, beliefs, social structures, and so on. This situation is substantial to motivate students, but language teachers should not select culturally

dense texts so as not to prevent learners from understanding the essential meaning.

3.6.4.1 Importance of Literature in an Efl Class

In this part of the thesis the researcher attempts to elucidate to what extent literature may be used in an EFL class. In other words, it shows how the possibilities of literary works, linguistically and culturally, are useful for students to learn and improve their linguistic competence and cultural competence so that they will probably have a mastery over the communicative performance.

Besides the novellas, short stories and plays other numerous genres can be introduced in class such as tales, anecdotes and jokes. An EFL class should provide the learners with a good learning atmosphere so they can acquire and master the target language. Competence is more than acquiring mastery of structure and form. It also includes acquiring the capacity to interpret a text in all its social and cultural contexts.

For this reason, teaching literature in the EFL class can offer a powerful pedagogic means in learners' linguistic and cultural growth. A poem, a short story, a play, or a novella can probably serve as valuable materials to increase their learning process and to raise their mastery of both language and culture.

To speak about the importance of literature teaching and why it is useful in an EFL class (Gwin, and Brock, 1990) summarize some functions of literature, among others:

1. Literature provides learners with interesting and meaning input in the written form. Interest is the primary goal of literature.
2. It provides a means for meaningful output through writing and discussion.
3. It enhances learners' understanding of cultural values of English-speaking people.
4. It provides realistic experiences for the type of reading that is most probably encountered in academic courses.
5. It encourages extensive reading.
6. It provides a basis for learners' conversation, group work, and problem-

solving activities.

In the meantime, Collie and Slater (1987:3) add that literature is an example of authentic materials in a way that literary works are not meant for a particular objective in the teaching learning process of a language. Students are exposed to the authentic and unabridged language, but still with some modifications for class adaptations and students' need. However, the most important aspect in the teaching of literature is the wide possibility of personal involvement in the process of literary appreciation.

In addition to that, Collie and Slater (1987: 4-5) also suggest three more advantages of literature: cultural enrichment, language enrichment, and personal involvement. For many learners, to deepen their understanding of life in the country where that language is spoken is just not possible. Through literature, they are given indirect routes to this form understanding; this is what cultural enrichment means. At the same time, they also gain language enrichment by reading literature. In terms of personal involvement, literature can help learners in the language learning process because of the personal involvement it fosters in readers. Engaging imaginatively with literature enables learners to shift the focus of their attention beyond the more mechanical aspects of the foreign language system.

Despite all the advantages of using literature in EFL classes, literary works do not seem to ensure success when it comes to practice. This sometimes occurs when students find it frustrating to read short stories, poems, novels, and plays. Many of them say that the language is complicated, with many unfamiliar words, not to mention the lack of cultural background knowledge. The problems multiply and become worse when dealing with literary case such as theme, characters, setting, plot, and point of view that learners have to deal with, especially when it come to give a literary analysis. With these heavy loads, it is not new for teachers have to see students hesitating to read literature, even before they start reading. Then, the objective of reading literature as enjoyment is unfortunately subject to direct failure from the start.

The impediment of language complication is made worse by the question of what techniques and strategies are to be used to teach literature. The comprehension problem become worse owing to the absence the of student's cultural background. Teachers of literature often tend to go back to a traditional approach through which they find themselves as carrying information-about the writer, the background of the work, and/or the particular strategies that provides the text with further information. The students are expected to have the ability to take all this in and make it their own (Collie and Slater, 1987: 7).

3.6.4.2 Approaches to the Teaching of Literature

Now that a lot is said about the use literature to teach in EFL classes, the question would be what we use literature for. Is it used to teach language skills? language components? to arouse cultural awareness? or to build empathy? The answers to these questions will lead to varied approaches applied in the teaching of literature in an EFL class. Taking into account the objectives in using literary works as instructional materials, one may prefer to use one of the following approaches, Cultural Model, Language Model, or Personal Growth Model.

a. Cultural Model

Cultural model is, in fact, a traditional approach to teach literature. The teacher who uses this kind of model would attempt to investigate and interpret the social, political, literary and historical context of a specific text. Besides exposing the universality of such thoughts and ideas, this model helps a teacher especially to encourage his students to understand different cultures and ideologies in relation to their own. Unfortunately, Cultural Model tends to be teacher-centered. It does not give a rich opportunity for extended language work either. Due to these drawbacks, this model is largely rejected by many of the teachers.

b. Language Model

This model is a Language-based approach considered as the one most common approach in the field to literature in an EFL class (Carter and Long (1991). This model attempts to help the

students to understand a text in a systematic and methodical manner so that the student may exemplify specific linguistic and literal characteristic namely the literal and rhetoric language, direct and indirect speech. At the level of practice, Language Model also requires teaching strategies that are often used in an EFL class. In other words, it goes with many of strategies used in language teaching, such as cloze procedure, gap filling, sentence completion, creative writing , role play, prediction exercises, jumbled sentences and summary writing.

However, some literary critics considers this model as a ‘reductive’ approach to literature, far from from the literary objectives of the particular text in that they can be applied to any text. This happens owing to the classroom practices that endeavors the students with the text for a good linguistic usage. Instead of listing the cultural aspects, literature is used in order to offer students a range of language activities made by the teacher (Carter and McRae 1996).

c. Personal Growth Model

following the drawbacks brought by the both the cultural Model and the language model, there is a necessity to bridge the gap. Thus, the aim of the personal growth model is to bridge the cultural model and the language model by making emphasis on the certain use of language in a reading passage and putting it in a specific cultural context. In order to bring literature closer to students’ lives, this model encourage the students to speak their mind and their express their opinions, feelings and make relationship between their own personal and cultural experiences and the ones expressed in the reading passage. In this way, the teacher will be able to help students develop knowledge of ideas and language – content and formal schemata – through varied themes and topics. In short, the emphasis is placed on the interaction between the reader and the text.

In theory, the personal growth model helps to induce the Reader Response Theory, in which reading text itself has no meaning, but only provides direction for the reader to construct meaning from the reader's own experience. Thus, learning is said to occur when the is reader is able to interpret it and construct meaning on the basis of his personal experiences.

Practically speaking, one way to explore the student's personal responses to literary works is to ask them to come out with comments in written form. Many students are actually not used to giving personal comments and/or opinions in written form. Instead, they are usually asked to discuss a story, and then they would express their likes/dislikes orally. The idea of putting students' personal responses in writing is actually very helpful to get the meaning of a particular work. One way that a teacher can use is to ask students to write their anticipating responses, which show their impression of the work they have just read, in any form they like, be it in chunk or a sentence. Since the student knows what he/she is writing is not intended to be read by other people, they feel free and comfortable to write anything that comes into their mind (Barnet, et.al, 1996: 7)

There is a different way is to get the students ready to write about their personal responses in paragraph forms. These personal responses reflect their reactions about the story they build up in their heads. They may write not only any personal experience involving their answers but some questions they have about the reading passage. In brief, they may show whether they like it the story or not; if they understand everything or a part of it. The only consideration that the students are expected to accomplish is that they should give the reason why they come up such comments stance or reactions.

Now being acquainted to the three approaches, what is expected from do EFL teachers to do? Up till now, the cultural model considers the text as a cultural artefact, the language model focuses mainly on grammatical and structural analysis, and the personal growth model that uses the text as the stimulus for personal growth activities. As far as we are concerned as teachers, the most appropriate approach would be an approach to teaching literature in the EFL classroom which tries to integrate these components in a way that makes literature easy to the students for their linguistic growth. Bearing this in mind, one would advocate the personal growth model be used in EFL classrooms, as this approach includes together the purposes of the cultural model and the language model, in other words, the teacher should be eclectic.

3.7 Conclusion

Literature and culture in ELT provide stances and positions through which students should make an end to considering a foreign language as a rough and cold code people use to have little to do with their own situation or identity. With the help of literature and culture, students can develop an intimate relationship with the target language as they become aware of how much this is a living system that changes according to the needs of its native and foreign language speakers. They also realize that their own personal, social and historical context has been influenced by a foreign language and a foreign culture and how, in a symbiotic process, this other culture has been developed by their own. This inner sight of the world arises from the varied component that literature and culture offer to ELT.

Literature is a source of authentic material, which conveys the use of linguistics by those who have mastered it into a fashion intended for native speakers, and an aesthetic representation of the spoken language, which enriches students' language and culture.

Culture, on the other hand, offers an interdisciplinary field that includes artistic discourses, social conventions, and reflexive impacts. It opens the door for students to increase their knowledge of the target culture as they can contemplate and critically comment on people's way of life, values, attitudes, and beliefs, and regard how these elements manifest in linguistic categories and forms.

The inclusion of literature and culture, however, must follow a pedagogic model, like those proposed by Rosenblatt and Byram that deal, respectively, with literature and culture. With these tools, teachers can create programs and lesson plans in order to avoid getting lost in the middle of factual data that can result in a sterile application of literary and cultural elements that prevent students from interacting and developing any critical consideration on the matter, thus remaining simple recipients of linguistic symbols and codes. Like Master Shakespeare shows his audience in Madden's film, language found a soulmate in literature, and they are inserted in a mystical halo called culture. Together, they lead us to acknowledge that, at any level, language deals with human nature and at some point; it is capable of projecting its soul.

Notes to Chapter Three

(1) Crane Stephen has written into this novel a way to tell certain characteristics even without explicit direction from the narrator (the use of color metaphors). The title itself is a color metaphor. "The Red Badge of Courage" could refer to an actual award given for heroism; yet it surely refers to a wound from battle. The "red badge" shows your valiancy by proving you were bold and brave enough to fight until wounded. However, as we see in the first chapter with the mother's speech, this courage is not guaranteed. Indeed, every man killed in battle would have a red badge, and still be dead.

Crane uses color metaphors to imply certain meanings throughout the book. An example of this in the first chapter is Henry's mother's discouragement is described as throwing a "yellow light upon the color of his ambitions." The use of yellow here is deliberate; it refers to cowardice or "being yellow." Henry somehow sees denying his heroic dreams as necessarily falling to cowardice, as this metaphor shows.

(2) For an overview of Bruner's views on culture, language and cognitive processes and strategies, see Takala (2002).

(3) Body language as well as prosodic features, turn-taking signals, hesitations, repetitions etc. can be referred to as direct *affordances* (as opposed to indirect *affordances*, which are of a social and cognitive nature). They are communicated directly to the participant in a linguistic event, and become part of the meanings generated. *Affordance*, according

to van Lier (2004a, 91) denotes what is available to a person in a particular situation to do something with, i.e. signifying material provided by the environment, which creates opportunities for action.

- (4) Head movement is commonly used to communicate positive versus negative response. However, whereas in US culture, vertical head movement denotes positivity (nodding to say "yes") and horizontal head movement is associated with negativity (shaking heads to say "no"), in Bulgaria, this response pattern is reversed, that is, horizontal head movement means "yes" and vertical head movement means "no." Thus, these two cultures spatially "embody" agreement via different movement directions.
- (5) See Byram (2004).
- (6) See Dubin & Olshtain (1986, 6-13).
- (7) Tornberg refers to Tomas Englund (2004), who argues that deliberative communication can be considered complementary to other teaching and learning practices, since deliberation focuses not on facts but on values, opinions and perspectives regarding a variety of controversial questions that may also be discussed within the official public sphere of society.
- (8) A model for the categorisation and description of different forms of teacher knowledge is proposed by Shulman (1986).
- (9) Berliner's research (1986) into the characteristics of experienced teachers and expert teachers shows that particularly expert teachers very often lack the ability to articulate the basis for their expertise and skill. It appears as if much of the experts' knowing-in- action is due to the automation of procedures.
- (10) Joan Collie and Stephen Slater define literature as a source of authentic material in the sense that most works of literature are not fashioned for the specific purpose of teaching a language. In this sense, students are exposed to a language that is as genuine and

undistorted as can be managed in the classroom context (c.f. 1995, 3).

(11) “An ‘Efferent’ reading, according to Rosenblatt, is reading for the purpose of getting information. When we read from an efferent stance, we focus more on content than on form, paying more attention to the writer's message than to how that message is delivered”.

(12) Especially if students are involved in envisionment building

(13) Mactalang is the researcher's private school of languages. During the reseach, the students were invited to attend lectures linked to the reseach. This school is considered as the reseacher's language laboratory. The place is suitable for the reseach because the reseacher can meet at regular times suitable for the informants even during the holidays.

Chapter Four
METHODOLOGICAL CONSIDERATIONS

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4.1 Introduction

Because the researcher in thesis tries to explore the relation between the reader and the text in a foreign language, he decides to devote three main parts in this chapter. First, the ontological and epistemological background of this research will be discussed as well as the influence of this on methodological and methodic choices concerning data collection, analysis and interpretation. Second, a practical implementation of these considerations will be illustrated by describing, step by step, how this empirical study was carried out. Third, translation as it takes a major role in the research. The translation of the scripts of two selected films revealed the core of the main problems of students that are not related to vocabulary deficiencies as it believed but to cultural differences as it will explained in this chapter.

It is worth noting that this research has been carried out for more than eight years. The research lasted so long because the researcher devoted all the time to the investigation trying to enquire deeply about the way the way students conceive the cultural side of English language when reading any literary piece of writing containing, proverbs, humour, jokes, anecdotes and idiomatic expressions.

Watching and then debating a film was also a great part of the study to discover the way the student apprehend the parts of the film and how they perceive some expressions and gestures. A native speaker was also invited to give chance to the student a kind of linguistic bath and observe them how they interact while discussing various cultural topics including humor.

Besides that, for an empirical research objective, the researcher made a private school which is considered as a research laboratory. All the informants were invited to study the language and the teacher was observing their attitudes towards English culture. The participants who were about 300 varied in age, gender, occupations and social classes. The ages varied between 5 and 70. There were non-school and schooled children, retired people, housewives, and all the working positions: teachers, lawyers, builders, mechanics, officials...

These people could even have direct contacts with 35 foreigners coming from different parts of the world.

4.2 Research Design

In this study, because of the complexity of the language and that its components cannot be tackled separately the researcher decided to go through a series of inter-related aspects. The research design therefore refers to the general plan of data collection and the procedures used in the analysis of data in order to shed light on the problem(s) under investigation. The aim is to obtain data which will serve to answer the research questions.

As far as interculturality in literature teaching is the target of the research, it is now common practice among researchers that data collection is handled using two different types of approaches: the qualitative, phenomenographic and hermeneutical approaches.

4.2.1 Definition and Reasons for a Qualitative Research Paradigm

Qualitative research involves the use of qualitative data, such as interviews, documents, and participant observation, to understand and explain social phenomena. Qualitative researchers can be found in many disciplines and fields, using a variety of approaches, methods and techniques. Qualitative research methods are designed to help researchers understand people and the social and cultural contexts within which they live. Kaplan and Maxwell (1994) argue that *“The goal of understanding a phenomenon from the point of view of the participants and its particular social and institutional context is largely lost when textual data are quantified”*. (Kaplan and Maxwell, 1994)

The qualitative research paradigm is selected in the research because the objective of the research is to investigate the attitude of the students towards the cultural side of the English language and also the way of thinking and interacting when being confronted with some cultural hindrances while either reading a novel, a short story, a play or watching a film in its original version.

The reason for which this approach is selected is also by being convinced by (Cresswell,1994) saying that a qualitative study is defined as an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting.

4.2.2 The Choice of the Qualitative Approach

The qualitative approach to research dealing with language and people is a necessary grounding that promotes particular ways of asking questions and particular ways of thinking through problems. The questions asked in this type of research usually begin with words like how, why, or what. Through qualitative researchers try to extract meaning from their data. The focus of research is generally words and texts as opposed to numbers (as is the case in quantitative/statistical research). More than a concept or a series of techniques that can simply be employed, qualitative research is an intellectual, creative, and rigorous method through which researchers gain time and extract true information from the informants.

According to (Alvesson & Sköldbberg 1994: 11) the quality of scientific research is not determined by the methods used, but by the underlying ontological and epistemological reflections. The researcher's perspective on knowledge is a constructivist and sociocultural one, meaning that knowledge is seen as a set of constructions and not absolute truths about the world. It is historically and culturally determined.

During the years of observation the researcher noted several differences in one informant. Many people change their mind through time while knowing more about the other culture. In other words, the researcher considers the language as a human being, it is born, it grows, cherishes and then dies depending on various socioeconomic changes. Thus, culture is also dynamic and variable. Due to the changes in the mind of people this study relies much on the constructivist research paradigm which is based on ontological relativism and views the social reality and the knowledge that can be obtained about it as socially constructed. Reality is shaped through the meanings, values and experiences that people in a particular situation

and context attribute to the phenomena they meet. The epistemological starting-point is subjectivist. The researcher's quest for the "truth" involves trying to identify and reconstruct the meaning that the respondents attribute to their experiences and their reality. Working the private school which gathered all the respondents for a long time period gave chance for a close and interactive relation with them which paved the way for the identification and interpretation of their points of view. This interaction provides the researcher with a subjective perspective on various phenomena. The interpretations are bound to vary due to the frequent changes as mentioned earlier. The researcher may find new possible interpretations; as may other researchers, either now or in times yet to come. It is fruitless to debate whether the interpretations are true or not, or whether they correspond to reality or not. The researcher's task is to show that his/her interpretations are reasonable, rather than final or correct (Alvesson and Sköldbberg 1994: 168).

In order to prove that the conclusions represent a credible interpretation, the researcher favours observation rather than questionnaires. The latter are not considered for the research to be reliable because it was noticed that the informants responded randomly and very often without giving any consideration just to please the researchers, keep peace with him and not to disappoint him. This fact was noticed many times for many with students at the university who were repeatedly given the same questions, but each they provided total different answers.

In literature on methodology, the overall considerations have traditionally been reduced to the contrasting of qualitative and quantitative methods. The qualitative approach is described as the method of analysis that provides results not obtained by means of numbers (Strauss and Corbin, 1990). (McMillan and Schumacher, 1993) agree and add that it is a method which does not make use of statistical procedures in the examination and interpretation of observations; it makes use of words rather than numbers, i.e., it is narrative and non experimental in character. A qualitative approach, as asserted by (Nunan, 1992), uses textual analysis and is very effective in the exploration and interpretation of participants' beliefs, opinions, attitudes and motivation.

The qualitative research involves the studied use and collection of a variety of empirical materials, such as case study, personal experience, introspection, life story, artefacts and interviews. The combination of multiple methodological practices, empirical materials and perspectives within one and the same study is generally believed to add rigor, breadth, richness and depth to the inquiry (Flick, 1998: 231). In phenomenographic studies individual, open interviews are the most frequently used method for collecting data. However, texts, films and drawings also count as empirical material, either alone or as a complement to interviews. When planning the design of the present study, I carefully considered the possibility of method triangulation¹, as an attempt to secure an in-depth understanding of the phenomenon in question and increase the reliability and internal validity of the study. Teacher interviews appeared as the most appropriate method regarding research questions 1 and 2, related to teachers' conceptions about culture and their beliefs about cultural objectives, whereas video observations would have been an option for research question³, related to classroom practice. However, as already mentioned before the emphasis was put primarily on classroom behaviour only.

Consequently, the interview is the sole method used. Much has been written about different types of interviews and how to conduct them. According to (Fontana and Frey, 2000: 645-646), interviewing is one of the most common and powerful ways in which we try to understand our fellow human beings. The most frequently used form involves individual, face-to-face verbal interchange, but interviewing may also take the forms of face-to-face group interchange, mailed or self-administered questionnaires and telephone surveys. They may be structured, semi-structured or unstructured.

The steps to be followed in this type of research are not planned in advance. The approach is context sensitive and the researcher usually involves himself in the situation / subject under investigation.

According to (Bogden and Biklen, 1992:121), the general characteristics of qualitative research are:

- The natural setting is the direct source of data and the researcher is the key instrument.

- Data are collected in the form of words.
- The process and the product are important.
- The data analysis is inductive, and the theory is constructed from the data.
- The perspective of the subject of a study is very important to the researcher.

This approach to interviewing is inspired by phenomenography, which is why a brief discussion of the characteristics of the phenomenographic interview will be presented below.

4.2.3 The Phenomenographic Interview

Phenomenography is the empirical study of the different ways in which people think of the world. In other words, its aim is to discover the qualitatively different ways in which people experience, conceptualize, realize and understand various aspects of phenomena in the world around them (Martin et al., 1992). In phenomenographic research, the researcher chooses to study how people experience a given phenomenon, not to study a given phenomenon. (Marton,1986) and (Booth, 1997) described phenomenography as:

“Phenomenography is focused on the ways of experiencing different phenomena, ways of seeing them, knowing about them and having skills related to them. The aim is, however, not to find the singular essence, but the variation and the architecture of this variation by different aspects that define the phenomena”
(Walker,1998).

The phenomenographic interview is characterised by in-depth interest and an open method of questioning. The in-depth interest is related to the aim to reach contents and meanings that may not have been explicitly dealt with by the interviewee beforehand. It is therefore important that the interviewer applies a technique that reaches beyond what could be called opinions, in order to unravel the underlying conceptions. According to (Kroksmark 1987: 264-265), these are often linked to direct experience, and this is the level the interview will have to strive for.

The openness is related to the aim to reveal the ways in which the interviewees choose to limit and deal with a particular thematic content. When asked questions, the interviewees are not provided with alternative answers that the interviewer has formulated beforehand.

Instead, they are expected to independently define one or several aspects of the theme, and freely reflect upon those issues that are relevant to them. Due to the unstructured character of the interview, it will bear close resemblance to an informal conversation, with a personal touch determined by the interviewee's approach to the content. (Ashworth and Lucas 2000:302) have defined the interview as a *conversational partnership in which the interviewer assists a process of reflection*". (Ashworth and Lucas 2000:302).

The so-called entry questions should be formulated in advance and should naturally be identical in all interviews. The continuation, however, will depend on the answers given by the respondents. Interviews on one and the same theme may hence follow partially different routes. In his defence of the interview as a method for data collection, (Marton, 1994:4427) stresses the following:

This type of interview should not have too many questions made up in advance, nor should there be too many details determined in advance. Most questions follow from what the subject says. The point is to establish the phenomenon as experienced and to explore its different aspects jointly and as fully as possible.
(Marton, 1994:4427)

(Larsson, 1986:27) advocates this type of interview technique with reference to the basic assumption that people always interpret what is said. When a respondent answers an interview question, he/she does not necessarily respond to what the interviewer had in mind, but to his/her own interpretation of the question. Consequently, the interviewer does not fully understand how the question was perceived until he has heard the answer. Then he can rephrase the question and ask follow-up question, in order to increase the likelihood that both parties talk about the same thing, and that his understanding of the topic will be as deep as possible.

Ashworth and Lucas (2000: 296-298) describe the task of the phenomenographer as stepping into the "life world" of the respondents. The concept "life world", which originates from phenomenology, has been discussed by (Kroksmark 1987:245-257), among others. He regards life world primarily as the concretely experienced everyday world, which we all

take for granted, and which we subconsciously start off from when trying to structure the unstructured world around us. According to him, phenomenography distinguishes between two life worlds; the private one, consisting of all the possible conceptions of the individual, and the collective one, consisting of the possible conceptions that all people currently carry or have access to. Ashworth and Lucas strongly advocate a specific methodological principle aimed at facilitating an entry into the life world of the interviewees. They think the researcher should deliberately put aside all theories, preconceptions and premature interpretations in order to open up to the respondents' experiences and ways of viewing the phenomenon. "Bracketing" is the term used by Ashworth and Lucas about this endeavour to disregard personal assumptions and views.

4.2.4 Benefits of Phenomenographical in Research

There are certain benefits to using the results of phenomenographic study in education research. Phenomenographic studies in education probe how students experience understanding and constructing of new knowledge. In universities or institutes of higher education, students are usually encouraged to develop conceptual understanding (Entwistle, 1997). The goal of teachers is to assist their students in developing conceptions that are consistent with those of experts in different areas. However, in general, students have multiple, different and alternate conceptions for a phenomenon which may not be consistent with experts' conceptions. (Marton, 1986) claims that *a careful account of the different ways that people think about phenomena may help uncover conditions that ease the transition from one-way of thinking to a qualitatively better view of reality*" (Marton, 1986: 33). Therefore, "phenomenographic information about the different conceptions that students hold for a particular phenomenon may be useful to teachers who are developing ways of helping their students experience or understand a phenomenon from a given perspective" (Orgill, 2002).

Another possible advantage of phenomenographical research is that "students may become aware of contradictions in their own reasoning and become more open to alternative ideas as they reflect on their views and understandings of their world experiences" (Marton, 1986). As a result, educators can benefit from these studies designed to improve or develop

their teaching strategies or their curriculum by understanding students' conceptions and thoughts about the course.

4.2.5 Hermeneutical Analysis

Hermeneutics deals principally with understanding and interpreting the *meaning* of a text or text-analogue. Interpretation which is applicable to hermeneutics is an attempt to give sense and make it clear for an object of study. This must, consequently, be a text, or a text-analogue, which is somehow unclear, incomplete, and seem to be contradictory - in one way or another. The interpretation objective is to bring light an underline coherence or sense' (Taylor 1976: 153). As for the 'text-analogue' is anything that can be treated as a text, such as an organization or a culture. The hermeneutic objective comprises understanding what a particular text means and helps the researcher to come out with a believable text.

Hermeneutics' concerns poses principally on the *meaning* of qualitative data, mainly textual data. The aim of using hermeneutics is to help human understanding, it also helps the qualitative researcher to understand what people say and do, and why.

There are many varied methods to analyse qualitative data and the hermeneutics is one approaches for analysing and interpreting qualitative data are which used as follows:

- In qualitative research studies type concerns primarily business and management, the 'text' is what people say and do.
- Interviews help to record the views of the interlocutors and describe certain incidents, etc.
- The ordering is done following to the researcher's theoretical attitude and by comparing one text with another
- The researcher's understanding of the text has to be continually revised in view of the reinterpretation of the parts.
- We can list four main types of hermeneutics which are:
- *Pure hermeneutics* stresses empathic understanding from the 'inside' – it sees the text

or object as 'out there' ready to be investigated

- *Post-modern hermeneutics* says there is no such a thing as an objective or 'true' meaning of a text. 'Facts' are what a cultural, conversational community agrees they are (Madison, 1990: 191)
- *Critical hermeneutics* takes a middle position – the interpreter has the important task of judging between alternative explanations
- *Depth hermeneutics* assumes that the surface meaning of the 'text' hides, but also expresses, a deeper meaning

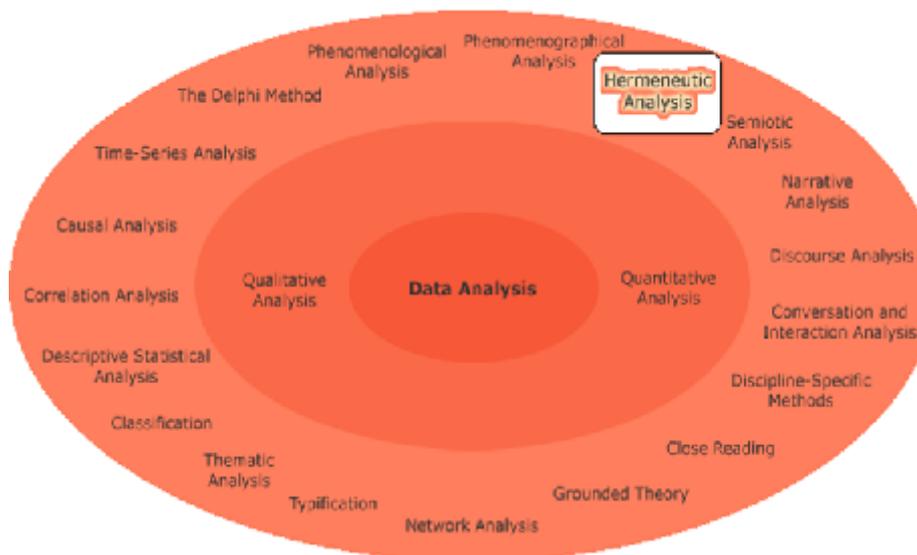
The hermeneutical analysis (1) is used in this part of the research because the researcher's main interest is to find out how students interact when dealing with some expressions they think are offensive vis à vis their view point, how they understand English idioms and how they understand and interpret American or British films.

The hermeneutic approach concerns the most fundamental fact of social life is the meaning of an action. The social life is made of social actions which are supposed to have a clear meaning to the doers and to the other social part. In addition, accompanying actions are oriented towards the meanings of anterior actions; so understanding the posterior action necessitates that we have an interpretation of the meanings that various participants attribute to their own actions and to others.

Hermeneutic analysis is one for various methods of analysis which emphasis lies much on interpreting. The strategy ways which differs from the others research strategies is that it focuses on objectivity and independence of interpretations in the formation of knowledge. Hermeneutic research covers also various different approaches. Methods of analysis are varied and includes different disciplines methods for interpreting a given phenomenon. Hermeneutic analysis helps the researcher to raise an in-depth understanding of meanings of, for example: daily practices of people, their culture, artistic creativity and texts. Understanding is achieved through systematic interpretation processes. The latter is known as a hermeneutic circle. Interpretation of details may very often have an effect on the interpretation of the entire phenomenon. One can use hermeneutic analysis with other

techniques that aim to interpret and understand meanings. A combination of a set of rules of hermeneutics and phenomenology forms phenomenological hermeneutic analysis. Hermeneutic analysis also comes up with the groundwork of different discipline-specific way of analysis and close readings methods.

Figure 4.2 Hermeneutic Circles. Wikipedia, The Free Encyclopedia@.



The her meneutic circle refers to the dialectic between the understanding of the text as a whole and the interpretation of its parts, in which descriptions are guided by anticipated explanations (Gadamer 1976 1976, p. 117).

- The her meneutic circle suggests that we understand a complex whole from preconceptions about the meanings of its parts
- Human understanding is achieved by iterating between the parts and the whole which they form eg. Lee's (1994) study of information richness in email communications - he iterates between the separate message fragments and the wider context which determines the full meaning of the separate messages.

The hermeneutic circle refers to the dialectic between the understanding of the text as a whole and the interpretation of its parts, in which descriptions are guided by anticipated explanations (Gadamer 1976: 117). The hermeneutic circle suggests that we understand a complex whole from preconceptions about the meanings of its parts. Human understanding is achieved by iterating between the parts and the whole which they form. The goal of interpretation is 'to produce a reading of the text that fits all important details into a consistent, coherent message, one that fits coherently into the context . . .' (Diesing, 1991: 110)

The process of hermeneutical interpretation main goal is to provide a good understanding to any particular phenomenon. As mentioned earlier, the most important characteristic is a uninterrupted, dialectic interaction between the individual parts and all the whole parts questions and answers, interpretation and understanding. Understanding is then made through the process between the parts and the whole. The meaning of the separate parts as well as their internal relationship is determined by the general meaning of the text. The closer decision of the meaning of the separate parts may end with a change of the original anticipated meaning of the totality, which again affects the meaning of the separate parts, and so on. In the hermeneutical tradition, this process is not viewed as a “vicious circle”, but rather as a *circulus fructuosus*, which implies the possibility of a continuously deepening understanding of meaning (Kvale 1996:48).

The first thing the researcher has to start with is to get a pre-understanding of the phenomenon, which should be explicitly explained. After the a result of data collection, analysis and interpretation, the understanding becomes deeper and richer. This deepened understanding will constitute the starting point of the next step in the interpretation process. The researcher may either find support for his first suppositions based on previous experiences, or they may become a problematic or contradictory. As for the second case, the suppositions will have to be reconstituted in accordance with the understanding that will step by step develop as the research process continues. According to (Salo, 2002: 17), the key concepts of a study can seldom be finally defined at the beginning of the process. Instead, the researcher should continuously redefine them in accordance with the ongoing critical analysis of their meaning.

As mentioned in the previous chapter, the final goal is not to arrive at one unclear or “correct” interpretation, but to provide an acceptable equivalent for how a phenomenon, situation or event can be interpreted and understood (Alvesson & Sköldbberg 1994:169-170). What is accepted is that hermeneutical interpretation is an infinite process. In practice, it ends when one has reached a valid, common meaning free of inner contradiction or subjectivity.

According to the concept of (Kvale 1996, 46), hermeneutics is double relevant to the type of interview research. Firstly, it elucidates the dialogue producing the interview texts to be interpreted, and secondly, it clarifies the consequent process of interpreting the interview text. This may again be conceived as a dialogue or a conversation with the text. The researcher's inclusion of the hermeneutical meaning interpretation is illustrated in Chapter 4.2.3, which shows the analysis of the interview materials.

4.3 The Implementation of the Empirical Study

The goal of is research in this thesis is to formulate a good understanding of the questionable elements affecting the successful inclusion of knowledge management. To reach this goal, the research formulated and tested a variety of variables. To get authentic and reliable results the researcher relied on five tools, selection of informants, one-to one meeting for discussions or interviews, personal manuals adapted for the research, novellas, short stories and plays in accordance with video films. All of these tools were used under the observation of the researchers.

4.3.1 The Selection of Informants

This research objective is to generalize the findings obtained from the students and the teachers who were invited at the researcher's private school of languages. In other words, the researcher was not interested in how big a proportion of that group contains certain differences such ideas or beliefs, but to identify qualitatively different cognitions. Important nuances and variations might not have emerged, had the research group been too homogenous. Though they are of different ages and social classes but they are still considered as homogeneous as long as they have the same religion and share many common traditions and beliefs. The goal when selecting respondents was thus to arrive at a group that would be heterogeneous within certain limits.

Aiming at strategic selection fulfillment, the (Trost's 1997:106-107) model is used. This requires finding a set of variables or features that are theoretically important, and

then selecting categories or variable values. This leads to a number of so-called sub groups, which are then filled with students. The more variable values are used, the larger the amount of emerging sub groups. A sub group may contain one or more interviewees.

The choice was made following the variables genders, teaching experience and time spent abroad while studying or for certain length time as guidelines for the strategic selection. It was observed that men and women reflect differently upon their own work.

Experience of working as a teacher and life experience often offers a important role in the making of conceptions, but since the field of interest is didactically oriented and the study set at Mactalang school, the professional experience is considered to be more adequate. In this study, a “novice” is a teacher who has already graduated from the department of English and has been working in the middle or secondary school for five years or less. Others, either before or after graduation, joined the private school and started teaching after having been trained for several months during in-training services sessions at the same school. All others fall under the category experienced (Berliner,1988) though there is a nuance defining what an experienced English teacher is. The research view point is different from Berliner’s in a way that a teacher of English who is not equipped with a good cultural background may not be a good modern teacher who can cope with today’s generation and transmit the English message as it should be free of translation or influenced by Arab traditions.

The third variable, time spent abroad, is grounded on the researcher’s conviction that a teacher’s view of culture is bound to be influenced by whether or not he/she has had experience of real meetings with other cultures. It is easy to think that a teacher who has been fed by the British culture, for example, just by reading about it, will represent a more restricted view of British culture and cultures at large, than a person with first-hand experience. Their didactic approaches are also liable to be different.

Despite that the study deals with the teaching and learning of English, the researcher did not wish to be limited by variables to stay in an English-speaking country. teachers with experience of studying or working overseas will most likely have been influenced by their

stay in a way that will vary their attitudes towards intercultural education in a larger perspective. The fact that the third variable is not culture-specific can also be justified in the light of the discussion in Chapter 2.

4.3.2 Interviews

Qualitative interviewing helps to deal with a method for collecting numerous and detailed information about how people experience, understand and explain events in their lives. This research offers an introduction to the topic and some advice on carrying out effective interviews.

As already stated before that interviews contributed enormously in the research because they provide greater detail than the standard survey. Interviews allow for a perception into how people understand and narrate aspects of their lives. Additionally, interviews can be shaped specifically to the knowledge and experience of the interviewee.

It is worth remembering that the interviews are very common with communicative approaches to foreign language teaching. They are usually presented to the students mainly in a written format and are required to fill in the information gaps within the interview. Along with the present approach, interviews are very helpful in the sense that they are considered to be a source which reflects the native speakers' reality. Usually, participants in an interview convey some cultural information about their social and geographical identities, their values, considerations and attitudes. In a typical class taught according to the ethnography based culture-integrated approach, the learners are first lectured on how an interview is conducted, how interviewers go about asking questions and how to analyse the data contained in an interview. With regard to this last point, data analysis, the learners are required to carry out their analysis from a cultural perspective and are instructed that both the content and the interactive speech style are important.

4.3.3 Novels, Excerpts, Plays and Film Clips

Film books are used to improve literacy skills and reading enjoyment among people, it is recommended that to try to select a movie that is based on a book. This gives incentive not only to watch, but also to read. Many films associated with literature are now available.

This technique can assist in the implementation of the suggested approach is the 'film video'. This is particularly useful in teaching culture within language because it helps to promote the learners' appreciation of the diversity that exists between their native culture and the English culture. Movies are the mirror of society and reflect a society's culture (Steel, 1990). It also gives the learners the opportunity to enter an intercultural space while learning English. The extra-linguistic features such as facial expressions and gestures used by native speakers can promote the learners' comprehension. The language spoken in films is not only authentic but is also used in different cultural contexts. More importantly, the use of movies may contribute to enhance the often neglected skill within the English course offered by the Departments of English, namely, listening comprehension (listening is in many ways an undervalued skill: no module is designed to teach this skill.) As far as the steps to be followed in the use of the 'movie video' technique, the following procedure is one among others:

First, during the previewing phase, the learners are given a worksheet. The worksheet may include the following.

-A brief description of the plot of the film in the form of two to three sentences. The description is supposed to increase the entertaining nature of the film not to decrease it.

-A list of the names of the characters in the film which helps the learners to be familiar with each character.

-Difficult words, necessary in understanding different exchanges in the movie, are put in sentences to enable the learners to infer their meanings.

Second, during the viewing phase the worksheet may include the following types of exercises.

-Exercises on idiomatic expressions: the learners are given a number of idiomatic expressions in their native language and are required to find their English equivalent expressions uttered by the characters in the film.

-Comprehension exercises: these are in the form of comprehension questions related to facts in the film. The question items may be in the form of who-what-when-where question types or in the form of how-why question types. The former type requires factual information whereas the latter type requires inferential information.

During the third phase, the learners are required to demonstrate their understanding of the film. This can be done through spotting differences between the target and the learners' cultures or highlighting misunderstanding between characters in the film particularly if they belong to different cultures.

- Evaluation of film sequences: taking into consideration the cultural contexts, the learners are supposed to evaluate some of the characters' deeds and actions (included in the worksheet), first from the native culture point of view and then from the target culture point of view.
- Solving communication problems: this is related to the strategies used by the characters in the film to clear up misunderstanding, be it linguistic or cultural. Stress within this type of exercises is laid on the extra-linguistic means of communication such as gestures, facial expressions...etc.

Following the above steps, teachers can make of video movies the learners' only 'boarding pass' to "enter into the ongoing social negotiation of what it is to be a member of a given culture at a particular time" (Corbett, 2003: 181). In addition, since video movies are "the dominant forms or modes through which people experience the world" (Ryan and Kellner 2005: 213), the learners will be able to find out how native speakers see themselves, their own social groups and those out-side their cultures. Consequently, the learners "will

learn to communicate verbally and non-verbally as their language store and language skills develop” (Shumin, 1997:6).

4.3.4 The Personal Meeting

Face-to-Face interviews are the most frequently used format. This format is more time intensive because it requires additional scheduling and logistical planning. The advantages to this technique are that it provides a free-exchange of ideas, and lends itself to asking more complex questions and getting more detailed responses. Some researchers use note taking or tape recording but in this research these tools were not really necessary as long as the researcher has been exchanging conversations with them every day and for many years.

4.3.4 Personal Manuals

Mastery of the English Language for the study was essential to the conduct the research but many of the participant students had a pre-intermediate level in English. The researcher then elaborating his own manuals as a source for teaching them English. The lessons were based mainly on the communicative approach. All the skills were included but much focus was held to communication. The latter gave chance an impetus and strong enthusiasm, interest and motivation in learning English. The participants were divided in several groups according to their levels for which the researchers has already prepared twenty manuals: four books for children, (A1 to A2), and sixteen books for adults from A1 to C2) (2). The levels are based on the Common European Framework of Reference for Languages (CEFR) (5) to provide an international levels equivalent to the criteria required by the CEFR. To valid the courses some participants sat successfully for the TOFL examination.

Table 4.1 Manuals for Adult Learners

Books		Levels	Levels	
Manual	1-3	Level I	Beginner	A1
Manual	4-6	Level II	Elementary	A2
Manual	7-9	Level III	Pre-intermediate	B1
Manual	10-12	Level IV	Intermediate	B2
Manual	13-15	Level V	Post intermediate	C1
Manual	16	Level VI	Advanced	C2

These manuals are the courses prepared by the researchers from which some short stories are implemented in the research.

Table 4.2 Manuals for Children

Manuals		Levels		
Manual	1-2	Level I	Beginner	A1
Manual	3-4	Level II	Beginner	A2

These books are also prepared by the researchers. They are meant for children aged from 4 to 10. The books filled with illustrative pictures. The aim is get the learners ready to accept the other culture and understand better English.

4.4 Translation as a Key Tool for Investigation

Translation of the two films; “The Great Gatsby” and The “Wars of the Worlds” have been of a great help for both the students and the researcher. The former could identify many of linguistic deficiencies which they developed later. As for the researcher, translation was the only and good tool from which he could go deeper in the mind of the students through their choice of words. Bearing in mind that reading makes a full man conference a ready man and writing an exact man (Francis Bacon, Of studies (1597) from the writing the researchers has been able to list several misinterpretations of linguistic and paralinguistic items such as word, gestures and colours.

Among the international exchange, film culture, especially film, has been promoted to be one of the dominant forms of culture in modern society. Extended beyond the field of art, it has become a part of people's lives and exerted a strong influence on the formation of people's language, living patterns and even values.

In order to know to what extent Algerian students understand an original English film works, we had to resort to translation to determine whether the linguistic and paralinguistic feature difference drive them astray from the original meaning. Two films were selected for translations with the students; "The Great Gatsby" and "The Wars of the Worlds".

Criticizing the translation process without taking into account the necessary theoretical knowledge of what really happens in the whole process - for instance in a real film translation process - tends to a biased and superficial analysis which most of the time is extremely subjective and leads to nothing but the depreciation of such an activity. This study attempts to see film translation from the students' translation perspective. The latter helped the research a great deal to know how much the students know about the English language and its culture through their choice of words and expression while translating.

It is quite obvious that translating is not limited to finding linguistic equivalents but other paralinguistic features are also of so much weight to convey a given meaning from the source to the target language. Many translators and linguists confirm the fact that language translation is not restricted to vocabulary mainly when dealing with two different languages whose culture is quite apart from each other. A gesture in a given language means something different in another language; one good gesture may be offensive in another linguistic environment. A good understanding of a film in English requires cultural understanding from the part of the non-native viewer. (Michael Croni, 2009) (1) says this book is about the visibility of translators. More properly, it is about how translation becomes visible, when we know how to look.

Intonation and stress are also very significant in the English language which requires additional words in Arabic that may substitute the particularities as the case is interpreting from English into Arabic.

Being aware of the language changes and language shift also pose a real linguistic impediments for the interpreter taking into account the interjections, idiomatic expressions, the different language varieties used in one given language plus the emergence and disappearance of certain expressions in relation to their environmental necessity.

4.4.1 Translation

It will be repeated many times in this thesis the reason for the inclusion of translation. The main objective is to be able to find out the techniques the students are reading a literary text in English and the way they understand it. Not necessarily because of linguistic deficiencies are misinterpreting their literary texts but being culturally unequipped will surely lead to misunderstanding.

Translation is an activity comprising the interpretation of the meaning of a text from one language called the source text into another language called the target language. Because the language is human translation has been and will always be a human activity despite the technological development contribution. The researcher believes that technology will never be able to produce reliable software to help in translation.

The goal of translation in this thesis is to establish a relation of equivalence of intent between the source and target texts (that is to say, to ensure that both texts communicate the same message or not), while taking into account a number of constraints. These constraints include context, the rules of grammar of languages, their writing conventions, their idioms, and the like. Many variables will be given in the sixth chapter when dealing with translation problems especially in the case of the cultural aspects; idioms and expressions. The translations of “The Great Gatsby” and “The War of the Worlds” revealed many realities about the cultures; of the translator and the source text.

4.4.2 Translation vs. Interpreting

A distinction is made between translation, which consists of transferring from one language to another ideas expressed in writing, and interpreting, which consists of transferring ideas expressed orally or by the use of gestures (as in the case of sign language). In this research both cases are needed to translate the words and then interpret the gestures when watching “The Great Gatsby”. Before watching the film, the students were informed about the differences of gestures both an Algerian and an American may use for the same word as it will be explained in the next title.

4.5 Body Language

Body movements, too, go along with language. Sometimes they take the place of actual speech. Somebody signals probably cannot be helped. Someone who says “Wha-a-at?” may show disbelief by actions as well as words. His eyes may widen, his mouth open a little wider perhaps. Some gestures can be common in different cultures especially when dealing with astonishment or fear. Eyebrows may draw together as angry words are spoken. A slight hunch of the shoulders may go along with a confession of fear.

Body signals that cannot be helped sometimes contradict the messages of spoken language. A look may say no, even if the words say yes. The way a person stands may say “I don't like you,” even if the words say “We're friends.” This is very often even in the Algerian context probably because the speaker does not wish to show loathsomeness toward the addressee.

Somebody's signals are carefully thought. Deliberate signals, called gestures, have to be learned. People in different places use different gestures and attach different meanings to them. In many places, an up-and-down nod means yes. But in the Middle East, an upward jerk of the head may mean no. Western Europeans often shake the head from side to side to say no. But in some Arab countries, as the case is in Algeria, the same gesture means acceptance. Most Chinese motion “Come here” with palm down instead of palm up. French people often

substitute a shrug for “I don't know.” At this point, it is good to remember that there some Arab and European countries share the same gestures which are borrowed through colonialism. The gesture mentioned with the palm up to call someone to come is used in France the same as in Algeria. Even among the same group of people, a gesture can have many possible meanings. In the United States, for instance, a wink can mean “Hi, there.” Or it might mean “This is our secret,” or “You'll get a laugh out of this,” and so on.

4.5.1 Gestural Interpreting

A gesture is a form of non-verbal communication performed with a part of the body, often accompanied with verbal communication. The language of gesture is rich in various ways for people in order to express different abstract ideas such as feelings and thoughts, from contempt and hostility to approval and affection. Most people across the world use gestures and body language in addition to words when they speak; some ethnic groups and languages use them more than others do, and the amount of such gesturing that is considered culturally acceptable varies from one location to the next. See Gestures with pictures in Appendix 1 (Gestures and their Meaning through Pictures)

4.2.2 Type of Gestures

Although some gestures, such as the repeated case of the act of pointing, differ little from one place to another. The meaning may be also interpreted differently from speech community to another. Most gestures do not have invariable or universal meanings, having specific connotations only in certain cultures. Different types of gestures are distinguished. The most famous type of gestures are the so-called emblems or quotable gestures. These are culture specific gestures that can be used as replacement for words. Communities have repertoires of such gestures (see Table 2.1). A single emblematic gesture can have very different significance in different cultural contexts, ranging from complimentary to highly offensive.

Another type of gestures are the ones we use when we speak. These gestures are closely coordinated with speech. The meaningful part of the gesture is temporally synchronised with the co-expressive parts of speech. For example, a gesture that depicts the act of throwing will be synchronous with the word 'threw' in the utterance “and then he threw the ball right into the window.” Other gestures like the so-called beat gestures are used in conjunction with speech, keeping time with the rhythm of speech and to emphasize certain words or phrases. These types of gestures are integrally connected to speech and thought processes.

4.6.2.1 American Gestures

Does the viewer understand fully the dubbed or translated film? The answer would obviously be ‘no’, merely because of the paralinguistic features which represents a real cultural impediment. For a better understanding the viewer, in this case, has to get acquainted to the gestures made by the actors. In addition to that, the interjections uttered by the natives also convey a meaning and may also hinder the understanding if the non-native is not familiar with. Underneath there are some common gestures which belong to the American culture.

- COMMON GESTURES

1. Americans are a not touch (touch/not touch) oriented.
2. In normal social situations, Americans generally stand about 30 inches apart from one another, which is also considered their personal "comfort zone."
3. At sporting events or the theatre, Americans usually slide into a crowded aisle while facing forward (forward/the people).

Table 4.3 American Gestures

Gesture	Meaning
Americans shake hands, and from an early age they are taught to do so with a firm,	When greeting one another.

solid grip.	
American children are taught to look others directly in the eyes.	When greeting and conversing. If not, means shyness or weakness.
Arm raised and the open hand "waggles" back and forth.	Signaling "hello" or "good-bye." Or trying to get someone's attention.
Americans will often wave to another person and then turn to make hand scoop inward; or raise the index finger) palm toward one's face, and make a "curling " motion with that finger.	To beckon or summon another person.
Palm facing out with the index and middle fingers displayed in the shape of a "V."	Victory" or "peace."
Thumb and forefinger form a circle with the other three fingers splayed upward; it is used frequently and enthusiastically.	"O.K." meaning "fine" or "yes."
Thumb up with a close fist.	Meaning support or approval, "O.K." or "Good Going!" or "Good job!"
Fist raised with index finger and little finger extended.	Texas rallying call "hook 'em horns." Baseball meaning "two outs."
Whistling	Pretty woman, cheering at sporting events, applauding performances.
Nodding and shaking the head.	Yes and No
Extend the forefinger and make a circular motion near the temple or ear.	Something or someone is "crazy."

This Table includes some main gestures widespread amongst the American society.

4.5.2.2 Other American Gestures

Beckoning varies from one society to another. These gestures are essential in this thesis since watching films is concerned in this research. A misunderstanding of a given act may result in misinterpreting a sentence as long as gestures are always accompanied with speaking. The table underneath offers other gestures related the American everyday life.

Table 4.4 American Greeting Gestures

AMERICAN MEANING	GESTURES
Greetings	hand shake
Farewells	Raise the hand and with the full, open palm wave the hand back and forth raise the hand and with a full, open palm wave the hand up and down at the wrist.
Beckoning	raise the hand, with the index finger, raised about head high or a little higher raise the hand and with the full, open palm wave the hand back and forth to attract attention; curl the index finger in and out
O.K.	Thumb and forefinger making a circle.
Good Job	Thumbs up
“Victory” or “peace”	holding the index and middle fingers upright

This Table focuses mainly on the everyday American gestures

4.5.2.3 American Gestures – Head

This part is devoted only to head gestures, bearing in mind that, in the American culture, each of these gestures conveys meaningful actions.

Table 4.5 American Body Gestures (head)

Yes	nodding the head up and down
No	Shaking the head side to side.
Thinking or confused or sceptical	scratching the head
Shows attentiveness, listening	direct eye contact
sharing a secret or flirtatious	winking with one eye
Flirtatious gesture by men	eyebrow flash(raising the eyebrows)
incredulity or amazement	Rolling the eyes
I can't hear you	cupping the ear
someone or something is crazy	rotating the forefinger (index) around in

	front of the ear
disgust or What's that smell?	Wrinkling the nose
smells bad or stinks	holding the nose with thumb and forefinger
Approval	Whistling
rude, crude, insulting	Spitting
tiredness or boredom	Yawning
Derision	sticking out the tongue
contemplation, I am thinking	chin stroke, tapping the head with forefinger
A Puppy face or a Puppy dog face	It is a facial expression that humans make that is based on canine expressions. The look is expressed when the head is tilted down and the eyes are looking up. Many people consider this look cute.

This Table explains the meaning of the head gestures. A nod may say 'yes' in a culture, but may mean negative in another culture.

4.5.2.4 Legs and Feet

Legs and feet gestures are also expressive since they also considered as a complementary part to the verbal expressions.

Table 4.6 American Body Gestures (legs and feet)

When seated, crossing legs	Male: crosses at the ankles; rest ankle of one leg on top of the knee of the other leg; some cross the legs at the knees. Female: crosses the legs at the knees; crosses the legs at the knees and curls the upper foot around the calf of the lower leg.
aggressive and very masculine stance	standing with feet apart (wide stance)
feminine stance	Standing with feet apart (narrow stance)
military exhibiting respect and attention	heels together, toes pointed out at a slight angle

This Table presents some stances reflecting a cultural identity.

4.6.2.5 Arms, Hands and Fingers

Like in the Arab traditions; the arms, hands and fingers also are omnipresent in every single daily American conversation the Table below provides some illustrations.

Table 4.7 American Body Gestures (arms, hands and fingers)

goal, touchdown, victory, or surrender	upraised arms
defensive, disagree	folded arms
aggression, resistance, impatience, or anger	standing with the hands of the hips bowed outward (arms akimbo)
praise and appreciation	hand-clapping or applause
Affection , friendship with children	hand holding
anger, resentment, or opposition	shaking the fist
"hand loose" or "relax" or called the "shaka" sign	The shaka sign, known as "hang loose", consists of extending the thumb and smallest finger while holding the three middle fingers curled, and raising the hand in salutation while presenting the back; The shaka sign was popularized among locals in Hawaii by surfers throughout the state in the 1960s; it remains a salutation of friendship.
American Sign Language for "I love you."	Lifting the hand up, palm out, and extending the thumb, forefinger, and little finger.
Congratulations	high five
suicide	and cuts across the throat
"Choke" performed badly American Red Cross for "I am choking."	hand to the throat
Impatience	hand cuts across the top of the head
"You have a	With a fist, extended the thumb and little finger widely holding it

telephone call."	up to the ear.
Hitchhiking. In the Baseball game meaning "Out."	Make a fist with thumb up and making a sweeping motion.
Waving Goodbye	extend the hand outward, palm down, fingers spread, and then bobbing the whole hand up and down.
Money	rubbing the thumb and forefinger together
pointing	extend the hand with the index finger
"No, no, don't do that."	wagging the forefinger back and forth
Good luck	crossing the fingers
Get someone's attention, music	snapping the fingers
The Corna or "Devil Horns"	It is realized by extending the index and little fingers while holding the middle and ring fingers down with the thumb.
Air quotes or finger quotes	Virtual quotation marks; this is typically done with both hands held shoulder-width apart and at the eye level of the speaker, with the index and middle fingers on each hand forming a V sign and then flexing at the beginning and end of the phrase being "quoted."
The war chant known as the "Tomahawk Chop."	The war chant is a traditional melody and gesture associated specifically for athletic teams. The chop is performed during the chant and is done by bending and straightening the arm as if it were chopping.
The V sign as an insult	The index and middle fingers are raised and parted, while the other fingers are clenched. It has various meanings, depending on the cultural context and how it is presented. It is most commonly used to represent the letter "V" as in "victory," especially by Allied troops during W.W. II. It has also been used by people of the United Kingdom and related cultures as an offensive gesture (when displayed with the palm inward); and by many others simply to signal the number 2. Since the 1960s, when the "V sign" was widely adopted by the counterculture movement, it has come to be used as a symbol of peace
A Vulcan salute	The Vulcan salute is a hand gesture consisting of a raised hand, palm forward with the fingers parted between the middle and ring finger, and the thumb extended. Often, the famous phrase "live long and prosper" is said after it. The salute was devised and

	popularised by Leonard Nimoy, who portrayed the half-Vulcan character Mr. Spock on the original Star Trek television series in the late 1960s.
Feeling cold	To move the hands close to the mouth and blow (on them), to warm them up and to show that we feel cold.

This Table elucidates some gestures related to the American culture.

4.7 Arab Gestures

Algerians, like most Arab people, use gestures and body movements to communicate. It is said that "To tie an Arab's hands while he is speaking means to tying his tongue." It is worth mentioning that in one country as the case is in Algeria, some gestures interpretations differ from one area to another taking into consideration the ethnic difference, in other words, people from Grande Kabylie may use gestures in a different way from people in Tlemcen.

However, Arab gestures differ a great deal from American (or Western) ones. Although there are numerous other gestures associated specifically with the Arab culture, the following have been identified as some of the most common and widespread in the Arabian Peninsula.

Right hand out, palm down, with fingers brought toward oneself repeatedly in a clawing motion, is the sign for calling someone to come.

- Placing the palm of the right hand on the chest immediately after shaking hands with another man shows respect or thanks. A very slight bow of the head may also be added.

Touching the tips of the right fingertips to the forehead while bowing the head slightly, or kissing the back of a dignitary's hand also connotes "Respect."

- Grasping the chin with the thumb side of the right fist is a sign of wisdom or maturity. By holding the fingers in a pear shaped configuration with the tips pointing up at about waist

level and moving the hand slightly up and down signals "wait a little bit" or "be careful. " This gesture can be observed extensively when driving in the crowded streets of the Arab cities.

-Hitting the side of one's face with the palm of one hand, head slightly tilted, and eyes wide open, is meant as an expression of surprise. Flicking the right thumbnail on front teeth can be translated to mean "I have no money" or "I have only a little."

- Biting the right forefinger, which has been placed sideways in the mouth, may be a threat or an expression of regret. In the Algerian case, biting the fingers is either feminine or childish. In Western culture the "OK" sign is a positive gesture. However in the Arab world, if the gesture is shaken at another person it symbolizes the sign of the evil eye. An Arab may use the sign in conjunction with verbal curses.

-Hitting the right fist into the open palm of the left hand indicates obscenity or contempt. Placing the palm of the right hand on the chest, bowing the head a little and closing one's eyes connotes "Thank You" (in the name of Allah).

-Touching noses together three times when greeting is a Bedouin gesture of friendship and respect in the Gulf. Though this gesture belongs to the Arab behaviour but very weird in the Algerian culture. The same as kissing hands of the elders in Morocco is a sign of respect but this gesture is not accepted in Algeria though people in the North of Algeria used to do it after the 60s till the 70s. This may be due to the presence of many families in this part of the country.

- A quick snap of the head upwards with an accompanying click of the tongue connotes: "No", "perhaps", or "What you say is false."

- By joining the tips of the right thumb, forefinger, and middle finger and then moving the hand up and down in front of the body, an Arab will add emphasis to his speech or to express being pleased with the interlocutor.

-Patting another person's shoulder with the right hand is a conciliatory gesture showing

also friendship.

During the pilgrimage, people may kiss only on the shoulders as a gesture of community membership and greeting.

In the middle East, if an Arab rubs his earlobe with the tips of his right forefinger and thumb, he may be asking, "Do you want me to answer the question for you?"

- Placing a half closed hand in front of the stomach, and then turning it slightly connotes that the person to whom the gesture is made is a liar.

- Once with a company, it would be better not to look at the watch, this act can show impoliteness because you show you are in a hurry. For example, during an appointment or social visit with an Arab, one should not look at his watch or otherwise act as if you have little time to talk. Time is much less rigidly scheduled in Arab countries than in the U.S.

- Pointing your finger at anyone while speaking, or beckon anyone with your finger. It is considered a threat, and only animals are treated in this manner.

-No. The gesture "no" may often be done by tilting the head backward, raising eyebrows, jutting out the chin or making a clicking sound with the tongue. The latter is avoided by adults because it shows disrespect.

4.7.1 Arab Greetings

Shaking Hands: Handshakes, though regarded as important, usually do not possess the same firmness as handclasps of many Europeans or Americans. The Europeans or Americans usually shake hands only the first time they are introduced to someone. Most Arabs shake hands every time they meet you and every time and even when they leave you. This applies whether they meet on the street, in an office, at the mosque, at the university or school, restaurant, or at home. The pattern in Algeria as in many Arab countries is to shake hands on

meeting, chat a bit, and shake hands again on leaving--even if you meet ten times a day. The long discussion while shaking hands is very frequent in the south of Algeria.

Small Talk and Ritual Greetings: Middle East people often greet each other with a number of ritual fixed and repeated phrases and responses. This is borrowed from ancient traditions of the elders. Most of the people keep shaking hands and repeating words inquiring about health and families probably as a phatic communication because they have nothing to say or to express warm welcome.

Hospitality: Giving a warm welcome to guests is traditionally inherited from the culture of the desert. Developed over centuries, where the desert environment bound travelling nomads to depend on the graciousness and generosity of others, hospitality enabled inhabitants of the Arabian Peninsula to survive thirst, hunger and sudden raids/attacks. Many Middle Eastern peoples continue this custom of showing the warm welcome and acceptance of the new guests. Expressing friendship, respect, generosity and hospitality become expressions of personal honour, even sacred duties as long as receiving well guest is a part of the behavior of a good and generous Muslim.

Touching: Long handshakes, grasped elbows by two males are common in Arab and European people. Contact between the opposite sex in public is considered close to obscene in European countries but not with Arabs. Europeans tend to shake hands with males and kiss females but in the Arab countries people can exchange shaking or kissing. Kissing a woman depends from one person to another depending on their social classes and education.

- Distance in talking with one another (body space) may be much closer with Middle East peoples than with Westerners. For an Arab, keeping distance may be interpreted as disdain or disrespect. For this reason, males often exchange hugs when meeting.

- Eye contact during discussions--often long and direct--is important. Staring is not necessarily rude except gazing at women either intentionally or not. Because of respect, in an

Arab country, the man should not fix his eyes to his female interlocutor.

4.9 Language Shift

Although the United States does not have an official language, most Americans speak English. It is the primary language used in schools, workplaces, and the media. Many people, however, also speak the language of the country from which they or their ancestors came. In 2000 nearly one in five Americans did not speak English at home. The United States has many Spanish-speaking people due to its large Hispanic population.

Language shift and most recently language spread is defined by (Cooper, 1982:6) as follows: *increase, over time, in the proportion of a communication network that adopts a given language or language variety for a given communicative function.* (Cooper, 1982:6)

Language shift is not a new phenomenon. It has been going on for all of recorded history. Whenever two cultures/populations with different languages come in intense contact, shift is a possibility.

Due to the melting pot situation language shift emerged within the American society. This case creates a real linguistic hindrance for the Algerian students in the department of interpreting and translation. Chapter Three will offer several examples of many words that appeared in the Roaring Twenties in relation with the script of “The Great Gatsby” but these words are no more used nowadays. This language shift poses a linguistic problem for the translator because whenever he wants to translate a film he has to refer the concerned period to understand the words used that time.

4. 9.1 Roaring Twenties a Time of Economic, Social Change and Language Shift

Language shift can be detrimental to at least parts of the community associated with the language which is being lost. Sociolinguists such as Joshua Fishman, reports that language shift (when it involves loss of the first language) can lead to cultural disintegration and a

variety of social problems including increased alcoholism, dysfunctional families and increased incidence of premature death.

Since “The Great Gatsby” is an important novel in this research and analysis this part is devoted to the roaring twenties which exhibits the socioeconomic changes that took part in the twenties. The administrations of President Warren Harding and Calvin Coolidge were a time of economic progress for most Americans. Many companies grew larger during the nineteen twenties, creating many new jobs. Wages for most Americans increased. Many people began to have enough money to buy new kinds of products.

The strong economy also created the right environment for many important changes in the day-to-day social life of the American people. The nineteen twenties are remembered now as an exciting time that historians call the "roaring twenties." The nineteen twenties brought a feeling of freedom and independence to millions of Americans, especially young Americans. Young soldiers returned from the world war with new ideas. They had seen a different world in Europe. They had faced death and learned to enjoy the pleasures that each day offered. Many of these young soldiers were not willing to quietly accept the old traditions of their families and villages when they returned home. Instead, they wanted to try new ways of living. Many young Americans, both men and women, began to challenge some of the traditions of their parents and grandparents. For example, some young women began to experiment with new kinds of clothes. They no longer wore dresses that hid the shape of their bodies. Instead, they wore thinner dresses that uncovered part of their legs.

Many young women began to smoke cigarettes, too. Cigarette production in the United States more than doubled in the ten years between nineteen eighteen and nineteen twenty-eight. Many women also began to drink alcohol with men in public for the first time. And they listened together to a popular new kind of music: jazz. Young people danced the Fox Trot, the Charleston, and other new dances. They held one another tightly on the dance floor, instead of dancing far apart. It was a revolution in social values, at least among some Americans. People openly discussed subjects that their parents and grandparents had kept private.

There were popular books and shows about unmarried mothers and about homosexuality. The growing film industry made films about all-night parties between unmarried men and women. And people discussed the new ideas about sex formed by Sigmund Freud and other new thinkers. An important force behind these changes was the growing independence of American women. In nineteen twenty, the nation passed the Nineteenth Amendment to the constitution, which gave women the right to vote.

Of equal importance, many women took jobs during the war and continued working after the troops returned home. Also, new machines freed many of them from spending long hours of work in the home washing clothes, preparing food, and doing other jobs.

Education was another important force behind the social changes of the nineteen-twenties. More and more Americans were getting a good education. The number of students attending high school doubled between nineteen twenty and nineteen thirty. Many of the schools now offered new kinds of classes to prepare students for useful jobs. Attendance at colleges and universities also increased greatly. And colleges offered more classes in such useful subjects as teacher training, engineering, and business administration.

Two inventions also helped cause the social changes. They were the automobile and the radio. The automobile gave millions of Americans the freedom to travel easily to new places. And the radio brought new ideas and experiences into their own homes. Probably the most important force behind social change was the continuing economic growth of the nineteen twenties. Many people had extra money to spend on things other than food, housing, and other basic needs. They could experiment with new products and different ways of living.

Of course, not all Americans were wearing strange new "flapper" clothes or dancing until early in the morning. Millions of Americans in small towns or rural areas continued to live simple, quiet lives. Life was still hard for many people including blacks, foreigners, and other minority groups. The many newspaper stories about independent women reporters and doctors also did not represent the real life of the average American woman. Women could

vote. But three of every four women still worked at home. Most of the women working outside their homes were from minority groups or foreign countries. The films and radio stories about exciting parties and social events were just a dream for millions of Americans. But the dreams were strong. And many Americans -- rich and poor -- followed with great interest each new game, dance, and custom. The wide interest in this kind of popular culture was unusually strong during the nineteen twenties. People became extremely interested in exciting court trials, disasters, film actors, and other subjects. For example, millions of Americans followed the sad story of Floyd Collins, a young man who became trapped while exploring underground. Newsmen reported to the nation as rescue teams searched to find him. Even the "New York Times" newspaper printed a large story on its front page when rescuers finally discovered the man's dead body. Another event that caught public attention was a murder trial in the eastern state of New Jersey in nineteen twenty-six.

Newsmen wrote five million words about this case of a minister found dead with a woman member of his church. Again, the case itself was of little importance from a world news point of view. But it was exciting. And Americans were tired of reading about serious political issues after the bloody world war.

The nineteen twenties also were a golden period for sports. People across the country bought newspapers to read of the latest golf victory by champion bobby jones. "Big Bill" Tilden became the most famous player in tennis. And millions of Americans listened to the boxing match in nineteen twenty-six between Jack Dempsey and Gene Tunney. In fact, five Americans reportedly became so excited while listening to the fight that they died of heart attacks. However, the greatest single sports hero of the period was the baseball player, Babe Ruth. Ruth was a large man who could hit a baseball farther than any other human being. He became as famous for his wild enjoyment of life as for his excellent playing on the baseball field. Babe Ruth loved to drink, to be with women, and to play with children.

The most famous popular event of the nineteen twenties was neither a court trial nor a sports game. It was the brave action of pilot Charles Lindbergh when he flew an airplane across the Atlantic Ocean without stopping. He was the first man in history to do this.

Lindbergh flew his plane alone from New York to France in May, nineteen twenty-seven. His flight set off wild celebrations across the United States. Newspapers carried story after story about Lindbergh's success. President Coolidge and a large crowd greeted the young pilot when he returned to Washington. And New York congratulated Lindbergh with one of the largest parades in its history. Americans liked Lindbergh because he was brave, quiet, and handsome. He seemed to represent everything that was best about their country.

4.9.2 Steps in Reversing Language Shift

Joshua Fishman proposes an eight-stage model for reversing language shift and recommends that efforts should concentrate on the earlier stages until they have been consolidated before proceeding to the later stages. The eight stages are as follows:

- Acquisition of the language by adults, who may effectively act as language apprentices (recommended where most of the remaining speakers of the language are elderly and socially isolated from other speakers of the language).
- Create a socially integrated population of active speakers of the language, thereby creating a community of people who use the language frequently (at this stage it is usually best to concentrate mainly on the spoken language rather than the written language).
- In localities where there are a reasonable number of people habitually using the language, encourage the informal use of the language among people of all age groups and within families and bolster its daily use through the establishment of local neighbourhood institutions in which the language is encouraged, protected and (in certain contexts at least) used exclusively. (At this stage it may be useful for speakers to be aware of the personal advantages of being bilingual).
- In areas where oral competence in the language has been achieved in all age groups encourage literacy in the language but in a way that does not depend upon assistance from (or goodwill of) the state education system.
- Where the state permits it, and where numbers warrant, encourage the use of the language in lieu of compulsory state education. (at this stage it may be useful for speakers of the language to be aware of the benefits of bilingual education).

- Where the above have largely been achieved encourage the use of the language in the workplace (lower worksphere).
- Where the above have largely been achieved encourage use of the language in local government services and mass media.
- Where the above have largely been achieved encourage use of the language in higher education, government etc.

4.10 Intonation

Intonation is the variation of tone used when speaking. Many languages use pitch syntactically, for instance to convey surprise and irony or to change a sentence from a statement to a question. Such languages are called intonation languages. English is a well-known example. Some languages use intonation to convey meaning. Rising intonation means the voice goes up; falling intonation means that the pitch goes down. For example, northeastern American English has a rising intonation for questions, and a falling intonation for statements. The classic example of intonation is the question-statement distinction. For example, northeastern American English, like very many languages (Hirst & DiCristo, eds. 1998), has a rising intonation for echo or declarative questions (He found it on the street?), and a falling intonation for wh- questions (Where did he find it?) and statements (He found it on the street.). Yes or no questions (Did he find it on the street?) often have a rising end, but not always.

British English is a collective term for the forms of English spoken in the British Isles. In particular, when used by other English speakers, it often refers to the written Standard English and the pronunciation known as Received Pronunciation (RP), the term is often used to make a distinction from American English. In such context the written form is sometimes called International English, since few other English-speaking countries have adopted the changes in spelling introduced by nineteenth century US lexicographers.

4.11 Conclusion

This chapter has addressed the elaboration of a cultural approach to the teaching of culture based on research methods and techniques of ethnography. It has been affirmed that ethnography, as a tool, offers foreign language learners the chance to observe, explore and interpret the native speakers' behaviour and use of language according to their social and cultural ethos. It is believed that such an approach helps the learners to develop their intercultural communicative competence. Another concern addressed within this framework has been the construction of a cultural syllabus. This selected methodology adopted in this research allows to obtain more or less credible data because it is based on observation and interviewing. A humanistic research is very subject but qualitative research that involves the use of qualitative data, such as interviews, documents, and participant observation, to understand and explain social phenomena help to develop a good scientific research in humanities.

This chapter also covers reliable tools focussing on interviews and observations as criteria related to the type of research. Because investigation into humanities and especially trying to break some of the so called taboos as talking about sensible topics other elements imposed themselves in the research like translation of the dialogue script of films.

Watching a film is also an essential element in teaching literature. This enables the informants to have another understanding and then a second interpretation of the text because the picture adds another apparent element. In other words, the film can be a complementary realia to understand better i.e. a picture is worth a thousand words.

Notes to Chapter Four

- (1) Hermeneutic analysis is a name for various methods of analysis, which are based on interpreting. Hermeneutic analysis enables to elicit an in-depth understanding of meanings of, for example: human practices, culture, works of art and texts. Understanding is produced through systematic interpretation processes. These processes are known as a hermeneutic circle Interpretation of details affects the interpretation of the entire phenomenon; reviews of these interpretations produce a deepening understanding of the phenomenon. (Finlay, 2012)
- (2) Berliner's (1988) theory of the development of expertise in pedagogy involves five stages. Novices tend to be student or first-year teachers, whereas advanced beginners are often in the second or third years of their teaching career. If they have talent and motivation, Berliner argues, they may become competent around their fourth year. Around the fifth year, a small number of teachers may move into a further stage of development, that of proficient. Some of these proficient teachers will reach the highest stage, that of expert.
- (5) CEFR, Common European Framework of Reference for Languages (CEFR) is a guideline used to describe achievements of learners of foreign languages across Europe and, increasingly, in other countries.
- (2) - C2: with ease, effortless, natural, finer shades of meaning
- C1: wide range, well-structured, precise, complex, spontaneous, almost effortless, implicit and explicit
- B2: wide range, accurate, clear, detailed, fluent
- B1: field of interest, straightforward, short, prepared
- A2: everyday matters, familiar, simple exchanges, rehearsed
- A1: basic, very simple, isolated phrases, needs help.

Chapter Five

ANALYSIS AND INTERPRETATION

Chapter Five

ANALYSIS AND INTERPRETATION

- 5.1 Introduction
- 5.2 Quantitative and Qualitative Analysis of the Observations
- 5.3 Literature and Language Competence
- 5.4 Using Film Clips in Teaching Literature
 - 5.4.1 Course Description:
 - 5.4.2 Expectations and Assignments
- 5.5 Film Clips as Literature Homework Project
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- 5.9 Student’s Interpretation of the Colours
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- 5.11 Student’s Reaction toward “Hamlet”
- 5.12 Scripts Translation of the “The Great Gatsby” and The “War of the Worlds”
 - 5.12.1 Metaphor and Cognitive Equivalence in Translation
 - 5.12.2 Interlingual Transfer and Culture’s Influence on Perception
- 5.13 Conclusion

5.1 Introduction

Teaching at the University of Sidi Bel Abbes shows emphasis much on providing students with information dealing with the subjects (modules) but no real interest is given to the cultural side to make the students ready to deal easily whenever confronted with cross-cultural differences. This study which stimulated was stimulated from a part of Chapter two about easthetic reading attempts to explore under what conditions the students would be more motivated to engage themselves in an English learning environment in literature lectures.

This thesis has already explained in Chapters two and three the different reasons for including literature in the teaching of English as a foreign language and has tempted to answer some questions related to how literature can be relevant to other modules, to train for further literary studies, for personal growth, and mainly how it can help students understand and vicariously participate in the target language.

There may be many unanswered questions about teaching literature and the nature of literature. In his booklet about “Culture and Literature”, (Robert Hanvey 1976) describes four levels of Cross-Cultural Awareness (CCA): The first level uses information about the 'other' culture to create superficial stereotypes. The second level is based on an expanded knowledge of the 'other' culture that focuses on its differences, and the subsequent difficulties it presents. The third level accepts the 'other' culture at an intellectual level and uses it as a frame of reference for understanding. Finally, at the fourth level, empathy of the 'other' culture is achieved through direct experience.

Literature provides a valuable basis for learning because creative writers are themselves so deeply involved in language constantly reaching toward to the best word, the right phrase, the appropriate form. Literature, moreover, goes beyond technique to an imaginative vision that can alter our usual way of perceiving. In this case, literature allows for the use of personal observation, analysis and then interpretation. Cultural values may pose a crucial problem, to bridge the gap students should be provided with literary texts in Reading

Comprehension or Listening Comprehension and introduce them to the target culture through proverbs and sayings in oral Expression.

The cross-cultural awareness admits the cultures of others. It helps the students to function more effectively within the frames of cultures and to realize that each ethnic, racial, religious group makes its own contribution with its unique cultural tradition.

Literature goes beyond being an excellent way of practicing language of being a device for establishing an affective classroom

5.2 Quantitative and Qualitative Analysis of the Observations

The following section will attempt to answer some questions dealt with during interviews, and some remarks observed while teaching the students. The questions and remarks were about the students viewpoints concerning reading American/ British literature, their attitudes to the cross cultural difference which may hinder their progress for a better understanding. In order to answer this question the responses to the literature read during the study were analyzed and described based on Rosenblatt's transactional theory of reader response. The responses were analyzed both quantitatively and qualitatively in order to explore the aesthetic and efferent stances of the Algerian during reading American / British literature.

5.3 Literature and Language Competence

The responses of the informants about various questions dealing the importance of literature as a subject in the syllabus were not positive. 75% said that literature does offer much help to develop their linguistic competence and if they are the department of English it is simply because they wish to learn to speak fluently or to become a teacher of English. They added that literature can help them make their dreams true. 25% of the students were in different; they showed their interest because it is compulsory subject and must get a good mark. The rest of the students which represent a minority but still' optimistic statistics (10%) were in favour of studying literature.

One distinguishable observation in the attitude of learners about literature courses is that despite they are few those who admire literature but they possess a good critical thinking. The researcher encouraged them and many this minority were initiated to writing poetry and shor stories. The teaching of literature in Sidi Bel Abbes is good but the time alloted to this subject is not enough bearing in mind that these students are not used to reading not even in their native language.

Vocabulary is central to language and of critical importance to the typical language learner (Zimmerman, 1997). The prominent role of vocabulary knowledge in foreign language learning has been increasingly recognized (Rodriguez & Sadoski, 2000). In studying literature learners will be learning how to read and write better, to communicate better. Literature is associated with language-based approach which provides a secure set of procedures for developing language competence. According to (Povey, 1979) “*Linguistically, literature has much to offer all language learners. A wide range of vocabulary, and developing all four language skills.*” For (Winddowson 1979) literature contributes significantly to the process in that it sets up a situation in which it is essential from the reader to negotiate meaning, since in literature the meaning is not obvious as it is in so many text books. This negotiation of meaning is necessary for language development. Literature contributes to the purpose of learning in that it represents language in use, i.e. language in a social setting, in a meaningful context, as being used for the purpose. In addition, literature opens up to the learners the culture of the people whose language is being studied. “literature can help students understand and vicariously participate in the target culture” (Stern, 1987:47). The contribution of literature to the learning of a language may be summed up as follows: *it provides students with a rich linguistic storehouse to explore; It encourages extensive reading; It provides a basis for students conversation, group work, writing and problem-solving activities.*

(Mc Kay 1986, Sage 1987)

Literature avoids many of the difficulties a reader encounters when faced with culturally foreign texts, and reading. (Krashen; Paulston and Bruder 1976).

100% of all the students witnessed that they enjoyed learning English through excerpts taken from novels, short stories and play. They also expressed their gratitude for being members of the participants because they a lot about the english language and its cultures through humor, proverbs and jokes. Issar cited Bedjaoui in her article entitled 'Humour' says that the attitude to know and understand intercultural reality is facilitated when the individual thinks about it leisurely and not compulsorily: *A humourous attitude allows people to make light of matters that usually may be frightening to. Denying and rising above the fears and limitations of real-life gives people the overwhelming feeling of superiority* (Bedjaoui, F in Issar @ 1996)

The use of literature can break down the psychological barriers that stand between the learners themselves and also between the teacher. Thus, literature can be considered as an adequate device that enhances establishment of an affective classroom atmosphere that is favourable to language learning. The students can then, profit from literature as a literary and linguistic phenomenon, can explore the unusual syntax, the uncommon vocabulary, the writer's style and literary devices.

Individuals, who assimilated best, are those who regard their cultural values in an objective fashion and diversity as fundamental to the survival of humankind. To this end, humour could be useful in enabling human beings to be aware of differences while developing a larger world-view about other's viewpoint of reality. Though ethnic humour has been prejudiced and racist for some years, based on harsh stereotypes and crude jokes, Meera Syal, for example, uses Indian jokes to break taboos and release suppressed emotions.

For one of the best ways to understand a people is to know what makes them laugh. *Using literature, laughter and some sharp social observations, Meera Syal has brought the lives of Asian women to the foreground and inspired us all to rethink the way we view Asian culture.* (Bedjaoui in CRE 2000).The basis for every nation's humor lies in its historical, socio-cultural and linguistic background.

In American/English language and culture, many adult jokes and most children's

jokes consist of “playing” with language. The humor depends on words or phrases that sound the same (or almost the same) but have different meanings, or else on a word that has several meanings. For foreign language learners, the inherent risk in this word-play is that the double meanings will not be as immediately apparent to them as to native speakers.

5.4 Using Film Clips in Teaching Literature

For many months, the researchers had been all the time wondering whether this task would be realizable or not. The research had to be conducted with students at the university and at Mactalang (13). The school was new and things started from scratch but the decision was determined to undertake the study. The school was a suitable place for the teacher and the participants because they had the freedom to meet any time or any day they agreed upon. Besides that, the introduction of some lessons from the manuals could be implemented together in the school syllabi for these courses.

5.4.1 Course Description

Stories are considered to play an essential part of every human culture. They help readers to make meaning to everything in life and even to understand themselves, each other, and their existence in this world. The means by which these stories are told – whether they are written, spoken, or performed on stage watched on screen – influences the way people approach and interpret them. A film, despite it may be influenced by written work, it always be considered an entirely unique piece of art for the purposes of critique and analysis. Selected novels, short stories and plays (as stated above) are analyzed in relation to film versions of the same works in order to gain an understanding of the possibilities—and problems—involved in the transposition to film. It will also be noticed the differences between the script and the film such as the case is in ‘The Great Gatsby’ and ‘Waiting for Godot’. There some difference for technical reasons.

The students are informed that the lesson requires extensive reading and writing in addition to viewing films and taking part in class discussions. The students were not prepared

to read books like the “Old Man and the Sea’ of about 150 pages in a week time period and to write on a regular basis and to take an active part in class discussions should not consider taking this course.

Objectives of the research are:

- Increase their ability to understand, appreciate, and discuss works of literature through extensive reading and discussion of short stories, novels and plays.
- Analyze works of fiction and drama for plot structure, setting, characterization, theme, and narrative point of view.
- Develop an understanding of critical analysis of film through careful examination of adaptations of literary texts, focusing on character development, dramatic structure, and performance.
- Analyse literary discussion about characters, plot, themes and setting

Dialogue script, Materials and Film Clips:

Translated Dialogue Script:

The Great Gatsby” by F. Scott Fitzgerald, “ (1992),

The War of the Worlds” by H. G. Wells “(2005),

Novels and plays:

”Animal Farm” by George Orwell, (2000),

The Grapes of Wrath by John Steinbeck, (1992)

“Waiting for Godot” by Samuel Beckett, (1996)

“Hamlet” by William Shakespeare, (2001)

“The Red Badge of Courage” by Stephen Crane, (1996)

“The Scarlet Letter” by Nathaniel Hawthorne, (2001)

Short stories

“Feathertop” by Nathaniel Hawthorne (2006) @

The Rocking-Chair Winner” by D.H. Lawrence @

Film Clips:

- F. Scott Fitzgerald, “The Great Gatsby”
- H. G. Wells “The War of the Worlds”
- Samuel Beckett, “Waiting for Godot”

5.4.2 Expectations and Assignments

It is well noticed that most of the Algerian families do not watch a Western or American film with all the members of the family because of respect. It is not accepted for fear to see some obscene scenes. According to some interviews with the informants the degree of obscenity varies from one family to another. For example watching a couple kissing each other may be accepted one family members but not for others depending whether the family is tolerant or very conservative. This is also regarded to age, gender, kinship degree, religious, intellectual differences.

Generation which came after the 1990s do not know much about the cinema simply because they have never been to, others have not even heard about it. Still, this fact is relative and depends on family class differences. They are other family members go to cinemas whenever they are abroad.

Nowadays, views about the cinema share some of the daily conversations amongst the teenagers and students because in 2014 in the city of Sidi Bel Abbes the old cinemas have renovated and reopened after being closed for more than two decades. Now, they are open for all the people to get them used to the cinema gradually.

As a matter of; the researcher spent too much time censoring some scenes from one film, “The Great Gatsby” to give a chance for watching and debating the film with the informants. As for the other films, the researcher made copies for 20 students (males and female) to watch them at home to debate them later in class.

As for the assignments, the students were responsible for the following tasks:

- be ready for the assignments to participate group activities,
- ask questions, to stretch beyond what they think are the “safe” answers, and to take full responsibility for their own learning.
- come with any questions, problems, or concerns they have and

5.5 Film Clips as Literature Homework Project

Screens show the literature of today's students whether it is a film, a television programme, or a play. Today's English Language Teaching curriculum sprung from centuries to teach people about the popular culture of their time through oral tradition written stories. But today's literature no longer relies on novels; instead it has developed to include stories narrated on screens. Most of the reasons to teach the structure and devices of fiction apply with equal force to screened stories. Nowadays, many researchers advocate using cartoon strips for an easier and better understanding. In fact, the need to teach about screened fiction becomes more urgent every day as today's youth increasingly shift their attention toward screens and away from the written word. Screen stories are well broadcasted on Japanese screens as it is noticed that nowadays generation is not reading too much. In Japan, Manga cartoons are used in the teaching of literature and history. For these reasons, ELT contends that literature teachers who wish to convey lifetime lessons about the wonder of stories will give students the tools to analyze screened fiction.

Some teachers have pointed out that today's students are not familiar to books are then are not used to reading that teaching the elements and devices of written literature by showing appropriate film clips assists students in applying those concepts to written texts. “*Reading in the Dark: Using Film As a Tool in the English Classroom*” (John Golden 2001) written by, published by the National Council of Teachers of English Publications. While this is a an important view, it does not teach students that the entirety of a filmed work of fiction can be subjected to literary analysis. Moreover, just as reading the whole book in class is by necessity unusual, showing a film and leading the class through an in-depth literary analysis of the film is something that can be done only once a semester.

Part of the solution to this difficult problem is solved and becomes as *Literature Homework Project* which requires students to watch films at home and prepare an analysis of the film.

Now that the majority of students are equipped with modern technological devices they can easily by themselves download the request films by the teacher and watch as a homework. This case was the procedure used by the researcher for some films to watch at home as long as many channels are available and the majority of the students can easily get such MB2, MBC4 and the like .

5.5.1 Instructions for Using the Assignments

The assignment consists of the following documents: (1) the selection of the film by the researcher was based on the objective of the lesson and extract the maximum of information concerning the linguistic difficulties students encounter and to familiarize them with some cultural aspect (2) written assignments were compulsory otherwise the research was not be so beneficial because the aim is not limited to watching as learning as well.

This project can be used directly as presented or it can be adapted to enhance its benefits. For example, teachers can have students make presentations to the class about literary elements or devices that they have seen in the movies they have watched for the assignment. If the class has been focusing on a group of literary devices. Now that access to films is easy teachers can, over the semester, require students to view a popular and easily accessible movie outside of class that can then be analyzed during school. At any rate the students are doing that without being asked to, but making them aware of the objectives set forth by the teacher this will enable them to foster their English and hence their promote their culture.

5.5.2 Lesson Plans Based on & Film Clips

Other variations include the following: Students can be required to watch a film. Students can also be separated into groups of four or fewer with each group being asked to give an oral presentation in response to a question on the Worksheet. For intermediate students the Worksheet can be simplified by eliminating some of the questions or by requiring that fewer examples be given. For upper intermediate or advanced students questions are going to be different. They can be asked for example, to describe images or scenes that stand out in their mind when they think about this movie.

5.6 Colour Symbolism and Culture

Colour means many different things to different people and cultures. We all have our own favorite colors. People like different colors the same as they like different foods. Colours also express feelings, personal identity, countries, cultures, and colour symbolism. In some European countries, the colour red is seen frequently as a symbol of anger or aggression. As a because of this attitude some car insurance European companies charge more for red cars because some of the owners of red cars are more aggressive or take more risks.

Following the complexity of meanings that differ from one country to another and to simplify their intended meanings in specific situations, this project offers some explanations to pave the way for students in order not to confuse their usages.

Before reading “The Red Badge of Courage” the researchers informed the students that the Stephen Crane is using a lot colours as keys words to convey some meanings. As a matter of fact, one question was adressed to them: Do Americans conceive colours the same meanings in the Algerian do?

Many informants hesitated in giving a clear-cut answer others tried to give suppositions which were all negative. Before analysing the students’ point view about the clours and meanings, it would be preferable to know first about the students’ viewpoints about

the colours. The discussion with them about the colours was about six main ones notably the red, white, black, blue, yellow and green. In the analysis only three colours are selected; the green, the black and the blue.

Table 5.1: Algerian Students' viewpoint vs. Americans's about the green colour.

The colour 'Green'			
Algerian Students' viewpoints	Percentage	American Viewpoints @	
Environment	29,62	Green has taken on a very strong connotation as the colour representing ecology and concern for the environment, however it also conveys meanings associated with money and suggestions "to go ahead" witch is obviously derived from traffic lights. It also represents christmas, nature earthiness, warmth and the south part in USA. Green is living wilfully	
Vegetation	3,70		
Spring	7,40		
Life	18,51		
Hope	7,40		
Happiness	3,70		
Simplicity	3,70		
Comfort	7,40		
Paradise	11,11		
Peace.	7,40		

This table shows the students' points of view about the symbol of the green colour. Different views are given in percentage. The column on the right shows the American viewpoints which are retrieved from American Viewpoints @

The Americans view towards green colour is natural for trees and grass. But it is an unnatural colour for humans. A person who has a sick feeling stomach may say he feels a little green. A passenger on a boat who is feeling very sick from high waves may look very green. Sometimes a person may be upset because he does not have something as nice as a friend has, like a fast new car, that person may say he is green with envy. Some people are green with envy because a friend has more dollars or greenbacks. Dollars are called greenbacks because that is the colour of the backside of the paper money. Most of Algerian people believe that the green colour means life and paradise, while a few percentages think that this colour has the meaning of spring, hope, comfort, etc. In the Algerian society the green colour also presented in the flag as a symbol of life, development ...etc.

The same is done with same students about the black colour. See Table 5.2

Table 5.2: Algerian Students' viewpoint vs. Americans's about the black colour.

Black colour		
Algerian Students viewpoints	Percentage	American Viewpoints@
Sadness	25	-Introspection self examination, reflection, bear.
Darkness	35	-black has long been associated with death.
Fear	5	-black has also come to suggest sophistication and formality.
Night	20	-Halloween.
death	15	-black also refers to hearing (harmony listening).

This table shows the students' points of view about the symbol of the black colour. Different views are given in percentage. The column on the right shows the American viewpoints which are retrieved from American Viewpoints @

The black colour is used often in expressions. The American describes a day in which everything goes wrong as a black day. The day of a major tragedy is remembered as a black day. A black list is illegal now, but at one time some businesses refused to employ people who are on a black list for belonging to unpopular organizations. Algerian students said that black is a symbol of lifeless atmosphere, darkness, sadness and death.

Table 5.3: Algerian Students' viewpoints s vs. Americans's about the blue colour.

bleu		
Algerian Students viewpoints	Percentage	American Viewpoints@
Life	11,11	-Americans generally trust stability with the blue colour.
Hopes	11,11	
Deeply	11,11	-reminiscent of the flag, immediately convey notions of patriotism and, to some extent, conservatism stability, power, trustworthiness.
Horizon	11,11	
Sky	22,22	
Water	16,66	-water and coolness.
Space	11,11	-convey fun.
Comfortable	11,11	-blue represented north which cold, defeat, and trouble.
beauty	16,66	-blue (intuition) using intuition to teach and serve.

This table shows the students' points of view about the symbol of the bleu colour. Different views are given in percentage. The column on the right shows the American viewpoints which are retrieved from American Viewpoints @

Bleu is a cool colour. The traditional Blues Music in the United States is the opposite of Red Hot Music. Blues is slow, melancholic, and sorrowful. Duke Ellington and his orchestra recorded a famous song Mood Indigo about the deep blue colour indigo. In the words of the song, "You ain't been blue, till you've had that Mood Indigo." Someone who is blue is very sad. The American say 'to have the blues' to mean to be depressed or sad. The Algerian students liked the blue colour and said that it solves problems, give hope, comfort and beauty. They generally link the blue colour to the sky and the sea.

5.7 Analysis of Color Imagery

The analysis of the color imagery precedes the other incultural varieties because it is included in two selected novels; “The Great Gatsby” (1992) and “The Red Badge of Courage” (1996).

Colour can influence our emotions, our actions and how we respond to various people, things and ideas. Much has been studied and written about colour and its impact on our daily lives.

Color meanings, symbolically and emotionally, can vary widely from culture to culture and person to person. That is because how we react to a particular red or yellow has a lot to do with how we have been programmed by our culture and our personal past experiences. The researcher admits himself that he learnt the differences only after experience and of course after having read many novels. When the researcher himself read the novel, he asked himself two questions bearing in mind that colour symbols vary from one society to another.

- Are the students interculturally equipped to understand the metaphors used by American writers?
- Are they able to guess correctly the meanings of the colours used by Stephen Crane?

The answer was obvious. It is not possible for EFL to understand certain metaphorical usages due to the differences in conceiving them and then interpreting them.

5.7.1 Colours Interpretation in the “Red Badge of Courage” (1)

Two important colours mentioned in this novel are not illustrated in the tables above, so it would be advantageous to include them two colours symbols that will help to know about the metaphorical image description of the main character in order to understand the novel.

Color Imagery in “The Red Badge of Courage” Stephen Crane uses color imagery and color symbols in. His deliberate use of color symbols and color imagery allows a reader to

better interpret the way Henry feels and thinks. The abundant visual imagery, which often emphasizes particular colors, contributes to the highly poetic style of the novel.

This film shows how even if one proves to be a coward (being yellow) in one battle, he can redeem himself in the next. It shows a boy coming to manhood in battle and what battles were like in the Civil War. The novel is a classic and students should be encouraged to read the book before they see the film. The colour 'yellow' and red are key words in the story. The first stands for cowardice and the latter for bravery.

In the first chapter of "Red Badge of Courage" Stephen Crane writes in a way to tell certain characteristics even without explicit direction from the narrator; the use of color metaphors. The title itself is a color metaphor. "The Red Badge of Courage" could refer to an actual award given for heroism; yet it surely refers to a wound from battle. The "red badge" shows valiancy by proving one is bold and brave enough to fight until wounded. However, as mentioned this chapter with the mother's speech, this courage is not guaranteed. Indeed, every man killed in battle would have a red badge, and still be dead.

Crane uses color metaphors to imply certain meanings throughout the book. An example of this in the first chapter is Henry's mother's discouragement is described as throwing a "yellow light upon the color of his ambitions." The use of yellow here is deliberate; it refers to cowardice or "being yellow." Henry somehow sees denying his heroic dreams as necessarily falling to cowardice, as this metaphor shows.

In chapter three Stephen Crane uses the color metaphors when the soldiers arise, they come grouped together. The best example of this is the description of the regiment moving out for the first time. Their uniforms are not the blue of melancholy and deep thought; they are purple. In the next sentence, "red eyes" of the enemy peer at them from across the river. In the east, the yellow of the sun appears, silhouetting a colonel on a horse, making him appear solid black.

These colors can be interpreted as having certain meanings. Eyes that are red seem more violent and potentially harmful. The yellow may still represent cowardice; but the color is from the sun, a far more courageous and proud symbol. The black of the colonel can be any number of things fear of the unknown, a death symbol, a figure of authority like a judge. Most important though is not the particular meanings of these color metaphors but that they appear so rapidly one right after another. They mirror Henry's ambivalence. All these emotions, represented by distinct colors, are embedded in this one scene of the regiment moving out.

One night, most of the colors are gone, washed out by darkness. Still, Henry broods. His conversation with Wilson does not help his mood much. The color that does appear in small splashes in this scene is red, the red of the fires. This suggests what we are soon to discover that a battle is eminent. As gray smoke rises above the regiment, Wilson lays his hand on Henry's shoulder and says that, with a trembling lip, that this will be his first and last battle. He just has a feeling about it. He gives Henry a packet of letters to send to his family and then, crying slightly, turns away. The colors of this chapter do follow the previous pattern of relating to Henry's shifting feelings. Gold, orange, and red colors flash in chapter 3.

Yet, there is an important shift of colors in this chapter towards gray and silver. These two colors have particular historical references to the Civil War. Silver refers to the metal of the troops' rifles, bayonets, and swords. More important, gray was the color of the uniform of the Rebel army. Much like the blue of the Union army uniforms often relates to Henry's melancholy and brooding, the gray refers to the southerners' uniforms, but symbolizes the unknown of battle. The blue Union soldiers, who have been thinking about the implications of battle for days, are now faced with the enemy, both in the metaphor of the "blood-swollen god" of war and the Rebel army. The gray of smoke and fog symbolizes this unknown; and in this chapter, Henry gets closer and closer to it. He believes it to be red, but all he can see now is gray.

In chapter six Henry loses himself again, but this time not in a way that leads him to fight. He feels that he is about to be eaten by "a red and green monster" (the monster of war

and death, which these two colors represent. As men around him begin to flee, Henry loses his nerve and runs in terror.

Table 5.4 Students’s Viewpoints about colours in “The red Badge of Courage”

Red	Gray	Yellow
Blood	Sad	Sickness
War	Weakness	Jelousy
Violence	Clouds	Hypocricity
Danger	Darkness melancholy	

This table shows the students’ points of view about the symbol of the red, gray and yellow colours.

Bearing in mind that the novel is about the Civil War, the students gave the colours connotations. After the discussion about the colours used by the Stephen Crane 0% of the students could think the meaning of the colour yellow meant by the writer. 100% of the students refer it mainly to sickness due to fatigue or hunger in the battle field. It is now obvious that it is difficult for an Algerian student to understand fully an English novel especially when it is loaded with metaphors as the case is for “The Red Badge of Courage”. Understanding fully the meanignconveyed by a native writer require a lot of reading and a good cultural background. The instances of colour symbols can be learnt not only from short stories or novels but proverbs and idiomatic expressions can of a great help to get acquainted the metaphorical usages and may then become a part of the daily life usage.

5.7.2 Colour Yellow in Poetry

For further details about the use of the yellow colour, the researcher perovided the students with a song entitled “Coward of the County” by Kenny Rogers and asked to listen to. The use of yellow in this song is a key word that means the same as in the “Red Badge of Courage” and the blame of a person. But still the students could not relate yellow to cowardice.

To understand better the story in a form of a song and see how the word yellow is used three stanzas are included.

Everyone considered him
The coward of the county
He'd never stood one single time
To prove the county wrong
His mama named him Tommy
But folks just called him "yellow"
Something always told me
They were reading Tommy wrong
He was only ten years old
When his daddy died in prison
I looked after Tommy
'Cause he was my brother's son
I still recall the final words
My brother said to Tommy
Son my life is over
But yours has just begun

Promise me, son
Not to do the things I've done
Walk away from trouble if you can
Now it don't mean you're weak
If you turn the other cheek
And I hope you're old enough to understand
Son, you don't have to fight to be a man

As a further activity, the researcher presented a song and poem where the cloud yellow is again repeated; "Coward of the County" by Kenny Rogers and Daffodils by William Wordsworth. After having listened to the song and read the lyrics the students were asked to

guess the meaning of the word yellow. They all responded that the boy is called yellow because it is about puny man who may look pale and for this reason he is called yellow. 100% of the respondents claimed that yellow refers to health problems in this song; however the song says because he is coward.

The second presentation was a poem, “The Daffodils” by Read the poem below. The first two stanzas are selected. The British culture is so rich with the culture of daffodils. There are many institutions named after the name daffodils. First, the national flower of Wales is the daffodil, which is traditionally worn on St. David’s Day.

As a remark, participants in the research noticed the repetition of the word ‘daffodil when dealing with a short American story, “The Rocking-Chair Winner” by D.H. Lawrence where the name of the winning horse is daffodil. Of course, the raise the question because they attempted to guess but got confused.

I wandered lonely as a cloud
That floats on high o’er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.
Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance

5.8. Colours Interpretation in the “The Great Gatsby” (2)

F. Scott Fitzgerald coined the term “Jazz Age” to describe the decade of decadence

and prosperity that America enjoyed in the 1920s, which was also known as the Roaring Twenties. After World War I ended in 1918, the United States and much of the rest of the world experienced an enormous economic expansion. The surging economy turned the 1920s into a time of easy money, hard drinking (despite the Prohibition amendment to the Constitution), and lavish parties. Though the 1920s were a time of great optimism, Fitzgerald portrays the much bleaker side of the revelry by focusing on its indulgence, hypocrisy, shallow recklessness, and its perilous—even fatal consequences.

The vitality and beauty of F. Scott Fitzgerald's writing may be found nowhere where exhibits his handling of the color symbols use in "The Great Gatsby". The green light that comes from Daisy's dock—that symbol of the "orgiastic future," the limitless promise of the dream Gatsby pursues to its inevitably tragic end; familiar, too, with the ubiquitous yellow—symbol of the money.

From its first few pages, it is clear that the symbolism of color plays an essential role in F. Scott Fitzgerald's renowned novel "The Great Gatsby." Throughout the novel, Fitzgerald employs a rainbow of different hues to symbolize the limitations of social class, the innocence and moral decay of certain characters, and the hope and desire of the Jay Gatsby himself.

Now the most obvious representation, by means of color, of the novel's basic conflict is the pattern of contrasting lights and darks. Gatsby, Nick tells us, is "like an ecstatic patron of recurrent light." His imagination has created a "universe of indescribable excessive colour," of "a vast, vulgar, and meretricious beauty"—a world of such stirring vividness that it may be represented now by all the colors of the rainbow, now simply by light itself, by glitter, by flash. In his innocence, Gatsby of course sees only the pure light of the grail which he has "committed himself" to follow. The reader, however, sees a great deal more: sees, for example, the grotesque "valley of ashes," "the gray land and the spasms of bleak dust which drift endlessly over it"—the sordid reality lying beneath the fictions of the American dream of limitless opportunity and achievement.

5.8.1 Colour Blue in “The Great Gatsby”

The color blue in “The Great Gatsby” can be interpreted to represent hope for the future. It represents a lost time, a pure color that is overly displayed, a pure colour in the valley of ashes. "The eyes of Doctor T.J. Eckleburg are blue and gigantic...." (See picture 1 in Appendix 4).

The blue of his eyes present a contrast to the dismal gray atmosphere of the Valley of Ashes; thus, symbolizing a higher world from which God looks down upon the scene. The color blue, in a sense, brings a window of hope into a land that is dead. Blue also symbolizes the unhappy relationship of Tom and Daisy. The color blue has always been known to represent a melancholy disposition or situation. Because it is based on money instead of love, Tom and Daisy's relationship is undoubtedly blue.

Blue also represents fantasy and is a symbol of a different world. "In [Gatsby's] blue gardens men and girls came and went like moths among the whisperings and the champagne and the stars." Gatsby's blue gardens and house provide places where people can go to get away from reality. His parties are out of touch with the real world and in an era of dreams and illusions. (See picture 2 in Appendix 4)

5.8.2 Colour White in “The Great Gatsby”

The first time Nick Carraway meets his cousin Daisy Buchanan at Tom's and Daisy's home, she was dressed totally in white. So as the house and its furnishings are also tuned in light shades. This fact might be interpreted as: beauty, cleanliness, wealth, innocence, virginity and also laziness. Daisy's color is white, she wears white dresses and recalls her “white girlhood”, and this use of color helps her to characterize her as the unattainable “enchanted princess” who becomes incarnate as Gatsby's dream (p.21, 1.8-9)

In sum the white color in the novel represents the following:

- Purity and innocence

- Because this is a novel that is submerged in the theme of appearance vs. reality, this has the a deeper meaning of false purity and goodness
- “White” becomes a superficial cloak to hide the underlying darkness and corruption
- Daisy and Jordan always seen in white.
- Also, Gatsby, when he wanted to meet Daisy again for the first time in five years, wore a white suit as it to show that he was good and pure. See Picture 5.

5.8.3 Colour Gray in “The Great Gatsby”

The valley of ashes, as observed with student during the analysis, provides the scene for the majority of the use of the color gray in “The Great Gatsby”. Fitzgerald chooses this colour for various reasons. Gray means things are gloomy, dirty, dust. Gray prominently and obviously symbolizes the utter hopelessness that thrives within the valley of ashes.

Fitzgerald describes the valley of ashes as "...a fantastic farm where ashes grow everywhere, maybe like in the beginning of the first pages in “The Grapes of Wrath” when John Steinbeck describes the aftermaths of drought, misery and poverty where ashes take the forms of houses and chimneys...and ash-gray men swarm up with leaden spades and stir up an impenetrable cloud...." It is also noted that, "occasionally a line of gray cars crawls along...."

The people who reside in the valley of ashes are of the lowest class, from which there is no escape. The writer himself chooses small letters for ‘valley of ashes’ whereas West Egg and East Egg are capitalized. The gray atmosphere surrounding them symbolizes the hopelessness of their destitute situations.

When the reader gets to know the character George Wilson, a member of this poor class, it is noted that "an ashen dust veiled suit and his pale hair....", the use of gray ash allows readers to see that Wilson is a miserable and hapless man. The ash, in a sense, suppresses him, leaving him with no chance for future improvement. The color gray can also be interpreted a symbol of doomsday as it coincided with, Myrtle Wilson's death in the gray setting of the valley of ashes.

5.8.4 Colour Green in “The Great Gatsby”

Green stands as the most prominent color Fitzgerald employs in “The Great Gatsby” from the very beginning of the novel or the film. The flashes of the green colour is very visible to any viewer of the film. Green is significantly associated with both the green light of Daisy's dock and the "green breast of the new world," which unites the hope and promise of Gatsby's dream with that of America itself. The color green is generally, as many students responded during the interviews, that green is associated with spring, hope, and youth. However, throughout the novel, green has many possible interpretations, but its use to explain Gatsby's character is probably the most meaningful in the story.

The green light at the end of Daisy's dock is the symbol of Gatsby's hopes and dreams. It represents everything that haunts and beckons Gatsby, in other words, mainly the physical and emotional distance between him and Daisy, the gap between the past and the present, the promises of the future, and the powerful lure of that other green stuff he lust for that it is money. In fact, the colour green is repeated ten of times in the novel “The Great Gatsby” that the reader cannot escape. As an example, Long Island sound is “green”; Gatsby spends hours contemplating the flashes of light. George Wilson's bony tired face is also “green” in the sunlight; the witness, Michaelis, describes the car that kills Myrtle Wilson as “light green” though it is yellow i.e. the newly rich people are controlling the rules or maybe as the American proverb says ‘when money talks the right keeps quiet.’ Gatsby's perfect lawn is green; and the New World that Nick imagines Dutch explorers first stumbling upon is a “fresh, green breast.” The symbolism of green throughout the novel is as variable and contradictor y as the many definitions of “green” and the many uses of money—“new,” “natural,” “innocent,” “naive,” and “uncorrupted”; but also “rotten,” “gullible,” “nauseous,” and “sickly.”

One possible meaning of the color green can be envy as the Americans say green with envy. While reading “ the Great Gatsby” the reader can notice that Gatsby as an envious, jealous character. He once had the love of his life, Daisy, but now she is married to another man. He spends all of his time and effort in an attempt to win back Daisy. He is also envious of many of the wealthy people around his home. He throws huge parties and extravagant parties every Sunday in order to be well known amongst the wealthy people. This leads one to believe that Gatsby is indeed "green with envy."

Besides that it is also probable that Fitzgerald uses green to symbolize money and its power in society. Money rules the lives of the people in the story, the title of the novel says it by the great Gatsby. From the novel's covers the reader understands to class the protagonist belongs. Gatsby needs money to live the life that he does. Gatsby also feels he needs the money to get back together with Daisy. Gatsby has a large green lawn and green ivy going up his house. Inside Gatsby's car, the passengers sit "in a sort of green leather conservatory." Later, Mr. Michaelis describes the car that killed Myrtle as being light green instead of yellow as mentioned above. All of these things represent the riches, as well as the importance of money in Gatsby's life.

For further explanation as stated earlier the colour green can both symbolize envy and money; however, the most reasonable meaning may be a better tomorrow meaning a better future full of good dreams to be realised, especially in Gatsby's case. The presence of the green light at the end of a landing stage to signal a romantic dream in the mind of Gatsby which similar to the green light at the end of Daisy's Buchanan's dock as mentioned on (p.22, 1 31-33), which becomes key image in “The Great Gatsby”. The first appearance of the green light is quiet clear is the moment Nick sees Gatsby for the first time, standing in front of his mansion and stretching out his arms to "...a single green light, minute and far away that might have been the end of dock." The light becomes, for Gatsby, the symbol of a reunion with Daisy.

This is a fantastic and suitable symbol of Gatsby's life. Gatsby is all the time living alone in a gloomy world, now it is the opportunity for him to take advantage one small thing

to bring him back happiness. He already experienced through his younger years many hardships in his life, a life full troubles and loss of self control which resulted into a melancholic life. Now, he thinks it is high time to rebuilt all the dreams he had in mind and construct a beautiful life a distinguishable name . The longing in his heart is to have Daisy, but more importantly to have a new hope in his life. He has always kept the idea in his heart that he could be reunited with Daisy. Gatsby is longing to free himself from ‘ dark world’ and enter the green light for a better future. Gatsby gets unbearably close to his dream, yet in all of his efforts, he comes up short in grasping the better life that he wanted. He hopes for the "green breast of the new world," the people's idea that tomorrow will bring a better day. This idea seems justifiable, yet it is far away from coming true.

What can be first remarked is at the party in the New York apartment purchased by Tom to conduct his affair, Myrtle wears a red, rather than a cream colored dress.

In “The Great Gatsby”, the use of colors such as gold, silver, white, blue, green and gray in the descriptions of images are important. The use of gold is repeated many times in the novel which is as a good illustrative means to distinguish the aristocratic class in gold as Gatsby pretend s to be, and the newly rich people in green. While watching the film, it can be noticed how the screenwriter extended the use of gold into a separate motif with an importance of its own. For the color gold: Gatsby's toilet set in the bedroom was pure dull gold, (page 91); Daisy is a golden girl, (page 120); Jordan's skin is golden colored, (page 79) (there are several references to Jordan's skin as golden); Gatsby wears a gold colored tie to his tea with Daisy (page 84). The golden cufflinks become an important and separate element. The reader can observe them from the very the beginning, at in the middle, and even at the end of the film. They are clearly very important to the characters, as a reminder of the early love between Daisy and Gatsby. Gatsby buys his West Egg mansion with the sole intention of being across the bay from Daisy Buchanan's green light at the end of her dock, a fantasy which becomes Gatsby's personal version of the American Dream.

The vitality and beauty of F. Scott Fitzgerald's writing are perhaps nowhere more strikingly exhibited than in his handling of the color-symbols in *The Great Gatsby*. To reinforce the idea of the importance of the use of colour in this novel Schneider (3) says:

We are all familiar with "the green light" at the end of Daisy's dock—that symbol of the "orgiastic future," the limitless promise of the dream Gatsby pursues to its inevitably tragic end; familiar, too, with the ubiquitous yellow—symbol of the money, the crass materialism that corrupts the dream and ultimately destroys it. What apparently has escaped the notice of most readers, however, is both the range of the color-symbols and their complex operation in rendering, at every stage of the action, the central conflict of the work. This article attempts to lay bare the full pattern.

(Schneider, Daniel J., 1970)

The green colour may be summarised as follows:

- Largest representation in the novel
- Money
- Hope
- Green light
- Something to strive for
- Gatsby reaches out to the green light at the beginning of the novel
- We find out later that it is at the end of Daisy's and Tom's dock
- Life with her would represent wealth and prosperity
- In the book, wealth is something to hope for and reach out for

Following the symbol colours representation a question may be raised. How would an Algerian student interpret the text if he ignores the American colour symbols? The introduction of culture in all the subjects is then necessary to understand better a foreign language.

5.8.5 Gold, Yellow, and Silver in "The Great Gatsby"

The "Great Gatsby" speaks about three different social classes: "old money" (Tom and Daisy Buchanan); "new money" (Gatsby); and a class that might be called "no

money” (George and Myrtle Wilson). “old money” families have fortunes dating from the 19th century or before. The latter is insignificant, the writer expresses this through the use of spelling the valley of ashes with small letters. The “new money”, as the case is for Gatsby, a class made their fortunes in the 1920s boom and therefore have no social connections and tend to overcompensate for this lack with lavish displays of wealth. This well illustrated through the lavish parties thrown every Sunday when Gatsby is inviting all the people even those he does not know. Many of his guests neither know him nor does he. The most important thing is spending money to have a name in society.

The Great Gatsby shows the newly developing class rivalry between “old” and “new” money in the struggle between Gatsby and Tom over Daisy. As usual, the “no money” class gets overlooked by the struggle at the top, leaving middle and lower class, of the valley of ashes, people like George Wilson forgotten or ignored. These people exist in the novel because they are working for those who money who are exploiting them and even using their wives as the case is for Myrtle and Tom.

Gold and yellow are colors that symbolize old wealth. The colors green and gold contrast in a significant way. In old times people used gold as a means for exchange, but as a national currency was established green money replaced the gold and gold no longer even backed the dollar. So, gold represents the old money and green represents the new. In the same way, gold symbolizes Daisy and Tom’s old money and green symbolizes Gatsby’s new money. One might say that Gatsby is “green.” To contrast this Tom is gold. In the same way that green and gold contrast so do Gatsby and Tom.

Jordan and Daisy are also represented by gold. “...Jordan’s slender golden arm resting in mine...” “...high in the white palace the king’s daughter, the golden girl...” The golden girl is, of course, Daisy. Gatsby wants to be rich with old money so he can win the heart of his early love, so he buys a yellow car. One thing worth mentioning is that the lower class owns pride and gain their money with their sweat. The reader knows the job of George but no one knows Neither Tom’s nor Gatsby’s job. Besides, all the guests invited by Gatsby are

wondering where his money comes from! But it did not fool anyone; Gatsby did not have old wealth.

The colour yellow shows up in many facets of the book which are:

- Yellow symbolizes corruptness and things that go bad
- In the fall, the leaves turn yellow and decay – this is similar to the corruption that happens in the world
- Gatsby’s yellow car represents corruptness, dishonesty and deception

Gold:

- Gold represents wealth, or the show of wealth
- Gatsby tries to win back Daisy using gold, or his wealth as a motivation

5.9 Student’s Interpretation of the Colours

Prior the class discussion, the reseacher listened to the various interpretations of the students about three colours used in “The Graet Gatsby”: green gray and yellow. The answers were varied but none coresponded the meanign meant by Fitzgerald. The green, for the students, is related to ecology. They expected that the novel is mainly about a great massion of Gatsby with gardens and trees. Because they knew that the story is a kind love story so 100% of the students related the colour yellow to jealousy between two rivals. Gray meant for the students mainly melancholy.

Table 5.5 Students’s Viewpoints about colours in the Great Gatsby

Green	Gray	Yellow
Ecology	Sad	Sickness
Spring	Weakness	Jelousy
Vegetation	Clouds	Hypocricity
Paradise	Darkness	
Comfort	Hypocricity	
Environment	Isolation	
	melancholy	

This table shows the students’ points of view about the symbols of green, gray and yellow colours and their interpretations.

To help student to guess symbols of meaning in “The Great Gatsby” they were provided with a synopsis of the novel. They were given the same colour as the case is for Table 5.4 to see how they views vary except tfor the red colour which is added in this table because it is important to “the Great Gatsby’s analysis. They students explored the connotations of the colors associated with the characters in F. Scott Fitzgerald’s “The Great Gatsby”. During the discussion, they first brainstorm other words for the colors and discussed the meaning of connotation and how word meanings can change based on circumstances. They work in groups to explore the cultural connotations of a particular color and present their findings to the class.

5.10 Students’ Difficulties to Understand the Slang Used in the Roaring Twenties

One good question may be raised what the relation between language and society is. Language is obviously a social phenomenon. People are created to know each other to interact between themselves. Language is then like a string containing the beads of a rosary. It builds a social structure. And indeed, the results over the years in the field of sociolinguistic researchers have demonstrated that many aspects of linguistic variation and change are dependent on social structure. Yet much of the sociolinguistic research informing theories of variation and change has been done on modern, industrial state societies, and moreover on the urban segments of those societies.

Throughout the reading and watching the film “The Great Gatsby”, it is well noticed that the language variety used is not really the modern language used nowadays by the American natives. Bearing in mind, that the film events took place in socio-economic and cultural situations that marked the American society. This is well expressed by David Jarmul saying:

Many companies grew larger during the nineteen twenties, creating many new jobs. Wages for most Americans increased. Many people began to have enough money to buy new kinds of products.
(D. Jarmul @)

The strong economy also created the right environment for many important changes in the day-to-day social life of the American people. The nineteen twenties are remembered now as an exciting time that historians call the "Roaring Twenties." The nineteen twenties brought a feeling of freedom and independence to millions of Americans, especially young Americans. Young soldiers returned from the world war with new ideas. They had seen a different world in Europe. They had faced death and learned to enjoy the pleasures that each day offered. Many of these young soldiers were not willing to quietly accept the old traditions of their families and villages when they returned home. Instead, they wanted to try new ways of living as the case is for Jay Gatsby in the novel "The Great Gatsby".

Being tired of the puritan system for many years and the hardships experienced in the wars many young Americans, both men and women wanted to make a change in their lives by embracing new modes of modern life. As a result, the generation of the roaring of the roaring twenties began to challenge some of the traditions of their parents and grandparents. For example, some young women began to experiment with new kinds of clothes. They no longer wore dresses that hid the shape of their bodies. Instead, they wore thinner dresses that uncovered part of their legs. Many young women began to smoke cigarettes, too. Cigarette production in the United States more than doubled in the ten years between nineteen eighteen and nineteen twenty-eight.

Many women also began to drink alcohol with men in public for the first time. And they listened together to a popular new kind of music, jazz. Young people danced the Fox Trot, the Charleston, and other new dances. They held one another tightly on the dance floor, instead of dancing far apart. It was a revolution in social values, at least among some Americans. People openly discussed subjects that their parents and grandparents had kept private.

The films and radio stories about exciting parties and social events were just a dream for millions of Americans as it well illustrated in " The Great Gatsby". But the dreams were strong. And many Americans -- rich and poor -- followed with great interest each new game,

dance, and custom. The wide interest in this kind of popular culture was unusually strong during the nineteen twenties. All these changes gave a new shape to the American citizen who determined to forget about his parents' customs and adopt a new lifestyle as a pursuit of happiness to fulfil the American Dream. As a consequence, those changes had an impact also on language and language behaviour.

The language behaviour in "The Great Gatsby" belongs to a certain social class. As a modern society and a new generation which was ready to embrace a new life style forgetting all about the past traditions, people seemed to be eager and zealous to force such a change in all its forms. To mark and identify this new generation a new register emerged from within conversational daily life. New words characterised their new needs such as flappers, jazz, Charleston.

Here are some other examples that sprang in the same period and which can also say much about their feeling:

Baby vamp: A seductive woman who uses her sex appeal to exploit men

Cash: a kiss

Cash or check? : Do we kiss now or later?

Handcuff: engagement ring

Heavy sugar (1929): a lot of money

Sheba: one's girlfriend

Sheik: one's boyfriend

Skirt: an attractive female

Scratch: money

goofy: in love

gold-digger: a woman who pursues men for their money.

doll: an attractive woman.

declaration of independence: a divorce

dead soldier: an empty beer bottle.

crush: infatuation

ciggy: cigarette

bootleg: illegal liquor

big cheese: important person

gigolo: dancing partner

necker: a girl who wraps her arms around her boyfriend's neck.

An exhaustive list of the words that marked the 1920's are available on Appendix 6 (Slang Glossary 1, words used in the 1920's). This list of words shows also the difficulties the students encounter while trying to understand the story. Even the dictionary cannot sometimes help. These are words which reflected the socioeconomic changes that took place in America during the twenties.

5.11 Students' Reactions toward "Animal Farm", "Waiting for Godot" and "Scarlet Letter"

It is already stated in this thesis that time is changing to a more developed one and so does the people's attitude varies accordingly. This case was observed while teaching "Animal Farm". The students I taught 10 years ago did not interact to the story the same as the students in 2015. The discussion, interpretation and analysis took a long time to be completed. The researcher spent so much time explaining the issues of the story dealing about the political problems, the clashes between the parties, the man's greediness and thirst for power, and mainly political cunning ways to gain the heart of the naïve population. Talking about the Soviet Union was so demotivating and thus nearly 90% of the students showed their lack of interest.

On the contrary in 2015, almost 90% of the students showed enthusiasm and eagerness to speak out their mind. When the researcher presented the novel, the majority of the students competed to give his/her point of view about the story. One reading was enough because it reflects the Arab uprising and the Arab Spring. They could even match some of the characters in the novel with the names of some Arab leaders.

Nevertheless, there were some cultural problems and they raised so many questions they could not answer. It was a good opportunity for the researcher to find out the cause of the problem and hence he asked the group who participated in the thesis interviews some questions related culture:

1. If you were the writer, what animal would you choose to be leader of the coup against Mr. Jones^{4?}
2. Why do you think the pigs are leaders of the revolution in “Animal Farm”?
3. What does a pig represent to you?
4. British and American buy for their children pig box to save money, would accept one of that kind?

Though the questions were answered each separately, the answers are given here in one common analysis. As for the first question, all the informants said that they would choose the lion because it is the king in the forest. Concerning the second question, they all agreed that because pigs are big they symbolise greediness which is not a good virtue. The third and the fourth questions touched their attitude and showed their tendency to their belief. Obviously, all of them refused the pig bank box because it has the shape of a pig which not admired neither to hold nor to look at. Islam forbids eating pork so it symbolises dirt and sin.

The researcher wondered then why they liked so much the story though the protagonists are pigs. After further discussions, all the students said that they were highly motivated simply George Orwell is their spokesman and that he is the voice of all working class in the Arab world.

5.12 Student’s Reaction toward “Hamlet”

In “Hamlet” (see Appendix) two elements raised the researcher’s attention while discussing the play: incest and ghost. The former is unquestionable simply because it concerns religion. It should be pointed out that marrying brother’s wife after his death is accepted in Islam, but Claudius was conspired as an evil not because of the murder or the cheating but mainly because they read incest in the story in the Internet. As far as the ghost is concerned,

the student did not really interact again because of in the intrusion of the ghost which cannot be admitted to their mind. The ghost, for them can never be a character. The researcher reminded them of the British belief that it is a part of their tradition that they themselves watch in films about ghosts in castles. Moreover, a 65 year-old English ESL teacher was invited to explain the presence of the ghost in the life of the English and how the ghost is conceived in “Hamlet”. The more she tried to explain to them about what she thinks about the presence of ghosts the more conflictual gap widened. Likewise, she asked them to prove the existence of the jinn they strongly believe in! Of course, the debate was a real problematical with a lot hypotheses but no evidence to prove one’s claim because two contrastive cultures were speaking. The Sun survey results revealed that *the English population believed in paranormal things, such as haunted houses, ghosts, and the ability to communicate with the spirits of the dead. They found that ‘one in four British people (39%) believe that a house can be haunted by some kind of supernatural being, and almost as many (34%) think that ghosts actually exist.* (Sun newspaper, 27th October 2014). Following an interview dealt with the students at the university and even children at Mactalang School no one admitted the presence of the ghosts; they all said it is but a myth.

5.12 Dialogue Scripts Translation of the “The Great Gatsby” and “The War of the Worlds”

The whole novels of both “The Great Gatsby” and “The War of the Words” were fully translated into Arabic. The researchers provided the group of the research with the scripts and asked to translate them. Each dialogue script was divided in groups of students who by themselves selected the parts of the novel they wanted to translate.

The translation lasted right months. Indeed, the translation was very effective and beneficial for the students because they were satisfied with the enrichment of the stock of language they acquired. As for the researcher, the objective of the translation was to find the way the students think i.e. their mental process when reading an English text and the way they understand it because the analysis depends mainly on how they understand a given text.

It is worth reminding that the researcher is not interested in translation as a study in this work but uses it as a means to follow the cognitive thinking process of the students through the translations to find out to what extent the mother's tongue interferes in the process of thinking which may distort the original meaning of the source text. This distortion will lead to misinterpreting the text which on its turn yields into a wrong text literary analysis.

5.12.1 Metaphor and Cognitive Equivalence in Translation

A cognitive approach to the study of culture can be seen in terms of the form of things that people have in mind, their models for perceiving, relating to, and interpreting them. This view of culture suggests that, when translating a text to a target language of any other culture, one needs to be aware not only of the patterns of thinking, and acting in one's own culture, but also of the cultural models of reality (Nida (1964).

Lakoff and Johnson (1980) define metaphor as a means to understand one domain of experience (the target domain) in terms of another, a familiar one (source domain). This usually takes the form of analogy or comparison between two existent entities or one existent entity and another one assumed to exist. For instance to say that someone is a 'lion,' for example, reveals that a link has been established between that individual (tenor) and the 'lion' (vehicle) as a symbol of bravery or strength. Therefore, metaphors are 'conceptual' phenomena in which the source domain is mapped onto the target domain. To put it differently, the structural components of the source conceptual schema are transferred to the target domain. Here one should deter the crucial role of culture in this process of symbolization and conceptualization. In the Arab world, for instance, an 'owl' is often conceptualized as a sign of bad omen. Surprisingly, it is a symbol of wisdom in the Western culture, the same as a dog may be a pet in a country as it may be seen as food in another country. These kinds of cultural conflicts are mentioned when speaking about “Animal Farm and “The great Gatsby” in this chapter.

The presence of the owl in “The great Gatsby” means:

- Owls represent wisdom
- They are also be an omen of death

- The glasses: all-seeing, God-like, more perceptive than others
- This is ironic because upon our first introduction to the character, we find out that he is drunk – which contrasts against our initial impression of him.
- He doubts and investigates Gatsby further, displaying his wisdom.
- He sits in the library, drawing attention to the books in the library.
- The books represent the reality or façade that Gatsby is creating for himself, and the Owl-Eyed man is bringing attention to it.
- He brings together the critic, reader and the characters all into one being...

This study may lead also to include at least a bird eye view about culture's influence on perception and interlingual transfer.

5.12.2 Interlingual Transfer and Culture's Influence on Perception

These two aspects of translation are to be studied together in order to afford irrelevant details. Generally speaking, the term 'interlanguage' means the type of language (or linguistic system) used by second- and foreign-language learners who are in the process of learning a target language. Interlanguage pragmatics is the study of the ways in which nonnative speakers acquire, comprehend, and use linguistic patterns (or speech acts) in a second language.

"Interlanguage reflects the learner's evolving system of rules, and results from a variety of processes, including the influence of the first language ('transfer'), contrastive interference from the target language, and the overgeneralization of newly encountered rules."

(David Crystal, 1997)

The interlanguage is thought to be distinct from both the learner's first language and from the target language. It evolves over time as learners employ various internal strategies to make sense of the input and to control their own output. These strategies were central to Selinker's thinking about interlanguage. Specifically, (Selinker, 1972) argued that interlanguage was the product of five cognitive processes involved in second - language learning:

- 1) language transfer from "L1 ;
- 2) transfer of the training process used to teach the second language;
- 3) strategies of second - language learning;
- 4) strategies of second - language communication; and
- 5) overgeneralization of the target language linguistic material.

In contrast to Selinker's cognitive emphasis, Adjemian (1976) argued that the systematicity of the interlanguage should be analysed linguistically as rule - governed behaviour. In this view, the individual's first- language system is seen to be relatively stable, but the interlanguage is not. The structures of the interlanguage may be invaded" by the first language when placed in a situation that cannot be avoided, the second - language learner may use rules or items from the first language. Similarly, the learner may stretch, distort, or overgeneralize a rule from the target language in an effort to produce, the intended meaning. Both processes Adjemian saw to reflect the basic permeability of the interlanguage.

The influence of the mother tongue and the pervasiveness of interlingual transfer is indisputable, especially in learning situations where students' exposure to the foreign language is confined specific and marking incident. To provide one example from the translation of "The Wars of the World" done by the students, the expression repeated panicky in the script 'oh my God, oh my God, oh my God, man' was translated word to word as in Arabic. The word 'god' uttered by an American does not necessarily mean the same as expressed by another American. A religious American may call for, as in "The Wars of the Worlds", seeking refuge or help from God; however, a non religious may simply use god to express fear, astonishment, or even an insult. The same case may occur in Arabic, but the students related it to religion as translated it 'Allah'.

Culture's influence on perception may be explained through one example though it cannot be applied to the Algerian case; a dog may be seen as a pet for some or food for others! Basing on this idea, some selected idioms are collected during student's discussions and from examinations papers.

An idiom is a group of words which, as a whole, has a different meaning from the meaning of the individual words it contains. Hence, the meaning of the idiomatic expression is not the sum total of the words taken individually. Accordingly, an idiom is learned and used as a single unit of language; it should not be analyzed into its constituent elements. Idioms are sometimes referred to as 'fixed expressions' because in many cases the users should not make linguistic changes such as adding or dropping words, replacing a word with another, or changing the order of words.

Relevant data were collected from paragraphs, essays and term papers written by third-year university students at the department of English throughout the last past five years of teaching. Out of the 80 idioms detected, 25 (i.e. 31, 25%) were grammatically, lexically and contextually correct. Upon close scrutiny, over two thirds (75 idioms) of these correctly used idioms were found to have Arabic equivalents. They were contextually, formally and semantically equivalent to the corresponding Arabic idioms. The following are examples of correct idioms:

- history repeats itself
- out of the blue
- a white lie
- behind his back
- the black list
- to have the blues
- between the lines

The examples above are correctly use by the students because the equivalence already in Arabic and coincides with the word order.

The fact that these correctly produced idioms have Arabic equivalents cannot be taken as evidence of positive interlingual transfer. The remaining idioms out of the 15 correct idioms had no grammatical and/or lexical Arabic equivalents. Discussions with some students revealed that those idioms were either picked up from the teacher in or outside the classroom or deliberately taught or students learned them from dictionaries. Here are some examples:

- raining cats and dogs
- In someone's shoes
- It never rains but it pours.
- Call a spade a spade.
- Bury the hatchet
- You are the apple of my eye
- Hit the book
- Until you're blue in the face
- Scratch my- back, I scratch yours.

These linguistically incorrect idioms could be grouped into the following three main cross-linguistic categories:

(1) Same meaning, different form

The difference in form ranged from a single grammatical or lexical item to a whole phrase. Most of the grammatical errors were in the areas of articles and prepositions.

a) Grammatical Errors

Translation from English into Arabic

*the eye by the eye

*the silence is from gold

*from the cover to the cover

*a drop in an ocean

*in his face

*in my service

*hand by hand

*by any price

*crocodiles' tears

English version

an eye for an eye

silence is golden

from cover to cover

a drop in the ocean

to his face

at my service

hand in hand

at any price

crocodile tears

b) Lexical Errors

Translation from English into Arabic

*from time to another

*a cat has seven lives

English version

from time to another

a cat has seven lives

*the God is our savior.

God is our savior.

*I'm on the road to my home.

I'm on my way back home.

The errors in this category are attributed to negative transfer from Arabic. In all cases where the definite article "the" was incorrectly added, Arabic uses the definite article (al). In case of 'a drop in an ocean', Arabic uses zero article to indicate indefiniteness (nuqta fi al bahri). Other incorrect idioms contained both grammatical and lexical errors reflecting the words and structure of the corresponding Arabic idioms as in:

Translation from English into Arabic

English version

took his right by his hand

took the law into his hands

the luck smiled to him

fortune smiled on him

the chance of the age

the chance of a lifetime

In a number of cases of negative transfer, the error could be attributed to the fact that a completely different form is used in Arabic to express the same meaning of the English idiom as in:

Translation from English into Arabic	English version
in the seventh sky	on cloud nine
he was an ostrich	chicken-hearted
drink from the sea	go and fly a kite
as their mothers born them	in their birthday suits
a ring in her finger	under her thumb

c) Same form, different meaning

There are cases where Arabic and English use similar words and structures to express slightly or completely different meanings. Transfer from Arabic, in this case, leads to formally correct but semantically incorrect use of idioms. The following are examples of idioms that were contextually incorrect. Most of them were related to the parts of the body.

Idiom

Meaning in English

Meaning in Arabic

day after day	every day	every other day
red-faced	embarrassed	furious
pull one's leg	(jokingly) say something untrue	let him talk
stretch one's legs	take a walk	lie down
head over heels	completely (in love)	upside down

The investigated students knew and understood little about frequently used idioms. The majority of the selected idioms were unfamiliar to the students. Most of the students rarely learned and used idioms in their conversations although they acknowledged the importance of idioms and learning idioms in the process of learning English in EFL contexts. Their poor idiomatic competence was consequently derived from a lack of exposure to idiomatic language in their learning process, inadequate guidance in learning and using idioms from teachers, and an insufficient habit of learning idioms as phrases and chunks.

The absence of the use of some idioms and proverbs by the teachers demonstrates also that there is a neglect of the cultural aspect. Thought it is not part of this thesis, but it can be said that even the absence of the use tag questions in the daily conversations proves also a cultural language deficiency.

5.13 Conclusion

This chapter attempts to elaborate how literature can be used in an EFL class. In other words, it presents how the potentials of literary work at the level of linguistics and culture. These potentials are useful for students to learn and improve their linguistic competence and cultural competence so that they will probably have communicative performance. Through this researcher observed that the student not acquired a lot vocabulary and got discovered a new culture, but their got discovered their own national culture which varies from town to another.

Besides the novels, short stories and plays other numerous genres can be introduced in class such as folktales, anecdotes, jokes and provoking the use of idioms in the daily life

conversations and tag questions. An EFL class should provide the learners with a conducive learning atmosphere so they can acquire and master the target language. Competence is more than acquiring mastery of structure and form. It also involves acquiring the ability to interpret discourse in all its social and cultural contexts.

For this reason, the use of literature in the EFL class can provide a powerful pedagogic tool in learners' linguistic and cultural development. Either a poem, a short story, a short play, or a short folktale can probably serve as valuable materials to enhance their learning process and to support their mastery of language and culture.

Notes to Chapter Five

- (1) Crane uses color metaphors to imply certain meanings throughout the book. An example of this in the first chapter is Henry's mother's discouragement is described as throwing a "yellow light upon the color of his ambitions." The use of yellow here is deliberate; it refers to cowardice or "being yellow." Henry somehow sees denying his heroic dreams as necessarily falling to cowardice, as this metaphor shows.
- (2) There are several colors used for symbolism in the novel "The Great Gatsby". For example the colors blue, green white and yellow are used throughout the book. Benefits of the Movie: A film version of "The Great Gatsby", shown after students have read the book, can serve as an integral part of a Gatsby unit or can be used to supplement the lessons based on the book. For readers who need help comprehending the novel, the film can be used in snippets to support comprehension, promote empathic response to the characters, emphasize the literary elements, and explore theme. coloursThe novels
- (3) DANIEL J. SCHNEIDER is a professor of English and chairman of the Department of English at Windham College, in Vermont. He has published a number of essays on the fiction of Fielding, Henry James, Conrad, Hemingway, and Hawthorne in various journals of literary criticism and is writing a book on symbolism in the fiction of Henry James.
- (4) Mactalang is the researcher's private school of languages. During the research, the students were invited to attend lectures linked to the research. This school is considered as the researcher's language laboratory. The place is suitable for the research because the researcher can meet at regular times suitable for the informants even during the holidays.

Chapter Six

FUTURE PROSPECTS

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6.1 Introduction

Teaching culture is no more like it was used to be traditionally, in other words, no more concerned with, formal transmission of information regarding the people of the target community or country, even though this kind of knowledge is an important ingredient through formal language. Culture is, as mentioned in Chapter One, not merely a repository of facts and experiences to which one can have recourse, if need be, but rather a process of developing intercultural competence. Intercultural competence is the ability of successful communication with people of other cultures in a way that enables a person to capture and understand other people's thinking, feeling and acting, without prejudices related to race, religion, class, etc. (Rathje, 2007). (Fantini, 2006) defined intercultural communicative competence (ICC) as “the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (Fantini, 2006:1).

Therefore, to learn a foreign language is not merely to learn how to communicate, but also to discover how much flexibility the target language (in Foreign Language Teaching, the language to be learned) allows learners to manipulate grammatical forms, sounds, and meanings, and to reflect upon, or even flout, socially accepted norms at work both in their own or the target culture, thus requiring some sort of inter-cultural awareness

Chapter one shows that language learning grounded in culture training can help foreign language learners to develop a sense of cultural pluralism (openness to and appreciation of other cultures) and have an improved self-concept and sense of achievement in school (Lipton, 2004; Rubio, 2007; Tochon, Kasperbauer, and Potter, 2007; Tochon, 2009). Plenty of This chapter offers some of the methods how to

smoothly integrate culture to make learners appreciate learning English and literature.

6.2 Between One's Own Culture and the Target Culture

Students' attitude is one of the main factors that determine their success in language learning. Attitudes towards the target language, its speakers and the learning context may all play some part in explaining their success or failure (Candlin and Mercer, 2001). Numerous researches have been conducted on the role of attitude in second language acquisition, spurred by the knowledge that negative attitudes can be changed. Factors like better teaching strategies, classroom and social environment can help reduce negative attitudes. Attitude has cognitive, affective and cognitive components; it involves beliefs, emotional reactions and behavioural tendencies related to the object of the attitudes (McGroarty, 1996). It refers to an individual's inclinations, prejudices, ideas, fears and convictions concerning any topic. It has an evaluative aspect, a disposition and tendency to react positively or negatively to something. It is, in short, the way someone thinks or behaves.

Attitudes is related to the motives of studying a language which can be divided into two main categories; integrative and instrumental motives. Integrative motives refer to situations where a person learns a second language in order to participate in the target language group's cultural activities. Instrumental motives refer to practical purposes of learning a language such as in order to get a better job or to pass examinations. Students with positive attitudes will spend more effort to learn by using strategies such as asking questions, volunteering information and answering questions. Fortunately, attitudes do not remain static; they can be changed through the learning process such as by using appropriate materials and teaching techniques. Attitudes also improve as a result of language learning as learners who learn well will acquire positive attitudes (Choy, 2002).

Culture has recently become an increasingly important component of English language teaching, but the controversy concerning language acquisition in conjunction with culture is one that is still very present today. From all the previous chapters we have learned that although

culture and language are now recognized as an integral part of the language acquisition process –one cannot learn a language without learning its culture– questions as to which culture(s) a teacher should expose learners to have still not been clearly answered. Usually when we hear about culture in the teaching of English as a foreign language, we think about texts describing tea time in Britain or issues related to the American way of life. However, in an increasingly multicultural society where the multicultural use of English is more than obvious, there is an overall feeling that terms need to be redefined. How can culture be defined at the eve of the new millenium and how much culture is needed to teach and learn English? Which culture should we focus on, trying to overcome stereotypes? What is the role of the teacher in providing information and input about a culture given the goals of the institutions and students? How can the teachers do to answer the question of this thesis that is that is about shaking cross cultural values through literature teaching?

6.3 Culture in the Classroom: Some Practical Techniques

This part of this chapter discusses some of the ways the researcher dealt with while he conducted the study with the participants whose aged varied from six to different adult ages. First, it should be noted whether all the different kinds of culture or certain particular culture would be taught in order to eventually suggest practical techniques for teaching culture in the foreign language classroom. This choice was important for the researcher who took into consideration the participant's sensitive view, i.e. respecting the religion and customs. Teaching culture should not be introduced roughly but smoothly to avoid any sudden cultural shock which may result is refusing the other culture. Some of the points were set taking into account the limits of teaching the English culture in the classroom, in other words to pave the way for a new exposure. Moreover, the teacher has to take into account that the learner's contact with the culture is largely confined to the foreign language classroom, the most plausible approach might be the inclusion of multiple cultures in the classroom, including the learners' own culture. This exposes learners to different cultures through one single language, English, and can help in the incorporation of cross-cultural understanding. It is just to note, for younger learners at Mactalang, similarities or differences were drawn for a better explanation and Arabic and French were also used.

6.3.1 Why to Begin with Young Learners

In this part of the study, the researcher prefers to start with young learners of English. This is a huge responsibility because they are highly motivated to learn a new language and the teacher's responsibility is not to disappoint them from the start.

According to a report published by the European Commission,

“Children are starting to learn foreign languages at an increasingly early age in Europe, with most pupils beginning when they are 6-9 years old,. A majority of countries or regions have lowered the starting age for compulsory language learning in the past 15 years and some even offer it in pre-school - the German speaking community in Belgium, for instance, provides foreign language learning for children as young as 3”
(European Commission @)

The early years are recognized as the foundation years for children's development. In particular, the first six years are crucial for young children in developing their first language and cultural identity, and it is during these early years that children build up their knowledge of the world around them. For children from language backgrounds other than English, the language or languages of the home that have been used since birth are the basis for developing meaningful relationships and learning about meaningful communication and interaction (Siraj-Blatchford and Clarke 2000).

‘Language is the most powerful tool in the development of any human being. It is undeniably the greatest asset we possess. A good grasp of language is synonymous with a sound ability to think. In other words language and thought are inseparable’
(Vygotsky, 1986).

Language has a major role in supporting children's process of identity formation and in helping them understand where they fit in the new environment they are entering. The acquisition of language is essential not only to children's cognitive development, but also to their social development and wellbeing. For young children interaction with adults and other children is the key to the acquisition of language.

6.3.1.1 The in-School Experience

The experiment in Mactalang was very easy and simple. It cost neither time nor money. The secret was to love what we are doing and transmit it with love. Taking into consideration the types of learning styles and the age of the learners, we focused on three main ones: auditory, visual, and kinesthetic. These three learning styles were very relevant to this type of learners because of their sense of observation.

Textbooks are the most expected teaching tool the children want to receive. The teacher should make a good selection of the textbook in order not to disappoint them. As for this study, the researcher designed four books manuals for them. The manual but they should be updated. The researcher then wrote four colourful textbooks; each for a specific level.

School environments are increasingly well equipped to facilitate early FL learning with more flexible furniture arrangements, display corners and appropriate teaching materials. Current developments indicate more frequent use of data show and laptops as one tool to enhance learning.

This part of work is not going to explain the techniques and procedures of work throughout the academic year but just how culture was implemented in the teaching. First of all, the books consist were customised; each child has his/her book with his/her own photos and other colourful. The vocabulary included words like pig like in piggy bank, Christmas when introducing January in lesson of the months of the year. Besides Arab the proper names there are Christian names. There are also many drawings including snowman, the witch with the broom, pumpkin and ghost for Halloween (See Appendix, 4.1). Songs are also of a great part to transmit culture. many songs include Old MacDonald had a farm, Clementine, Twinkle, twinkle, little star, London Bridge is falling down...etc. the children spent good time learning new vocabulary items related to the American / British culture. Naturally, the children are very inquisitive and therefore they want to know everything is in the song. A good opportunity is for the teacher to explain the other culture, of course, in French and Arabic.

6.3.1.2 The out-of-School Experience.

The children had the opportunity to share and exchange cultural activities with children of the same age in Ireland. The age of the children at Mactalang and the Irish school varied between 7 and 11. Children of both countries exchanged many cultural activities, and sent cultural identities such as pictures of flags, currency, traditional dresses, stamps, names of big cities, capitals and names of various dishes with recipes. It was very interesting because all the children competing in showing the best of their countries. At the most, the Irish children wrote a magazine "An A to Z of Wick"¹. It is a magazine of the main places with pictures of their city. In return, the children of Mactalang did the same for the city of Sidi Bel Abbas. Because the Irish children showed their interest in riding horses, it was also a good opportunity for the Algerian children to do the same, so they decided to go to the hippodrome in Sidi Bel Abbas. The teacher prepared a lesson including a vocabulary list of the items the children may notice there such as horse, horseback riding, riding boot, riding hat, saddle, tail, rider, horseshoe, racehorse, fence, bridle... .

The children showed great interest and enjoyment in learning the English language and its culture. They were highly motivated and were waiting to send and receive new information about both countries. This experience gave a change to the Algerian children to know more even about the national culture.

6.3.13 Literature with the Adults

The learning styles mentioned above for the children can also be of great benefit to students in literature class. Literary texts provide opportunities for multi-sensory classroom experiences and can appeal to learners with different learning styles. Texts can be supplemented by audio-texts, or film clips as it is mentioned in Chapter Five, both can enhance even further the richness of the sensory input that may allow them to memorise a lot of information.

Literary texts also offer a rich source of linguistic input and can help learners to practise the fifth skill. In other words, literature can help learners develop their understanding of other cultures, awareness of 'difference' and to develop tolerance and understanding. At the

same time literary texts can deal with universal themes such as love, war and loss that are not always covered in the sanitised world of course books.

As a reminder, the manuals conceived by the researcher are adapted to the Common European Framework of Reference for Languages (CEFR). For advanced levels starting from Intermediate, Post intermediate to Advanced levels literature is introduced through excerpt to achieve CEFR outcomes.

Literary texts are representational rather than referential (McRae, 1994). Referential language communicates at only one level and tends to be informational. The representational language of literary texts involves the learners and engages their emotions, as well as their cognitive faculties. Literary works help learners to use their imagination, enhance their empathy for others and lead them to develop their own creativity. They also give students the chance to learn about literary devices that occur in other genres e.g. advertising. Literature lessons can lead to public displays of student output through posters of student creations e.g. poems, stories or through performances of plays. So for a variety of linguistic, cultural and personal growth reasons, literary texts can be more motivating than the referential ones often used in classrooms.

6. 4 The Challenges in a Literature Class

Literary texts can present teachers and learners with a number of difficulties including:

- text selection - texts need to be chosen that have relevance and interest to learners.
- linguistic difficulty - texts need to be appropriate to the level of the students' comprehension.
- length - shorter texts may be easier to use within the class time available, but longer texts provide more contextual details, and development of character and plot.
- cultural difficulty - texts should not be so culturally dense that outsiders feel excluded from understanding essential meaning.
- cultural appropriacy - learners should not be offended by textual content.

To find an answer to these difficulties, I would quote Hadjoui,G. et al giving their view points about an integrating an approach to teaching literature in an EFL Class:

first to examine the situation of teaching and learning culture in the Departments of English and to make some practical realistic suggestions as to the way(s) the teaching of English should be reshaped to take account of the recent developments in intercultural studies with regard to foreign language teaching/learning pedagogy. The second aim stems from the belief that knowledge of the cross-cultural discourse operational patterns is necessary in learning a foreign language and that unawareness of cultural barriers may impede both learner's success and teacher's efforts. The third aim is to develop a theoretical framework in order to enhance the conceptualization of the approach.

(Hadjoui,G. et al ; 2014)

Obviously, in this case, the researcher attempted to do a good choice of the excerpts from American and British writers as shown in the lesson sample underneath. The texts are simplified and divided into parts that each should not interrupt the flow or the course of the story. To give a chance to the students for a breath and avoid long boring passages, each passage is immediately followed by questions and some related cultural issues. To facilitate the reading passage some necessary explanations of key vocabulary are provided on the margin in the same line of the difficult words which are highlighted or underlined. This is done to gain time while reading, the reader does not need to turn the pages and look for it at the end of the passage. In the end, after discussing each passage separately, the teacher invite them to relate the whole story together for a general debate which is shared by all the members of the class. All the lectures of literature varied and included various issues through which the students could grasp easily the maximum of vocabulary to enrich their linguistic competence and discover the other culture. Because the excerpts take a long part of this thesis, a selection is made on one text only. It is "Feathertop" a moralized legend written an American witer, Nathaniel Hawthorne. In Appendix 2 a sample lesson of teaching a short story is provided. It shows all the different steps dealt with from easy to difficult. To involve all the students in the discussion and make them aware of the cultural side, a discussion is followed

After each reading the students expressed their how joyfully they interacted with the

excerpt. A class debate and discussion is always encouraged. Through the discussion, of course, many cultural aspects are raised and often compared with their own culture. In addition to that, whenever, they encounter an idiomatic expression or proverb, the researcher asked them to find an equivalent in the local oral tradition in order to understand it better and memorise in English.

6.5 Suggestions for further Research

It is already mentioned that the research took a long time to be completed and that a great part of it took place at Mactalang, the researcher's private school of language considered as a language laboratory. The informants were of different groups; students from the department of English, employed and unemployed people, housewives, children and even some young illiterate. The researcher used to meet the participants twice a week, the lessons lasted two hours for each meeting. After one year of work in a joyful environment and hard work, the results were very positive. Regardless of the students, even the so called now illiterate could understand, speak and interact easily in English. (See the video). After reaching an upper intermediate level and when the researcher felt they are ready to embrace literature, he started to introduce some literary excerpt and short stories. They all interacted successfully following the technique mentioned earlier in the sample lesson.

As a final observation after this experiment the researcher confirmed that adapting new teaching methods does not mean striving to learn more about the art of an effective teaching, it simply requires love the job and keep feeding the learners' motivation. The students' results proved the effectiveness of the method that was used. The results of the students measure the teacher's work as put by (Robert Coe et al; 2014), *for a judgment about whether teaching is effective, to be seen as trustworthy, it must be checked against the progress being made by students.*

All in all, effective results require be aware of the objective of teaching and commitment to both the teachers and the students' duties as proclaimed by S. Benmoussat,

In order for teachers to bring about significant differences in the teaching-learning process aiming at improving learning outcomes and eventually

move away from a 'routinized' way of work to recreational learning, it is believed that these language educators must be able to make responsible decisions based on a sound professional knowledge background and reflect a strong commitment to their profession.

(S. Benmoussat; 2014)

In the same line of thought a group of teachers (Robert Coe, Cesare Aloisi, Steve Higgins and Lee Elliot Major) from the University of Durham, England believe that when assessing teaching quality, teacher should consider the following six points:

1. (Pedagogical) content knowledge : strong understanding of the material being taught, teachers must also understand the ways students think about the content, be able to evaluate the thinking behind students' own methods, and identify students' common misconceptions.
2. Quality of instruction: Includes elements such as effective questioning and use of assessment by teachers
3. Classroom climate: Covers quality of interactions between teachers and students, and teacher expectations
4. Classroom management: to coordinate classroom resources and space, and to manage students' behaviour with clear rules that are consistently enforced, are all relevant to maximising the learning that can take place.
5. Teacher beliefs: Why teachers adopt particular practices, the purposes they aim to achieve, their theories about what learning is and how it happens and their conceptual models of the nature and role of teaching in the learning process all seem to be important.
6. Professional behaviours: Behaviours exhibited by teachers such as reflecting on and developing professional practice, participation in professional development, supporting colleagues, and liaising and communicating with parents.

(Robert Coe, et al; 2014).

These six components of great teaching are very simple and natural but can yield into incredible results. They can be summed up in one word that is commitment to the profession.

6.6 Writing across the Curriculum

One important task that was compulsory used in the research with the informants is writing assignments. Writing is considered by the researcher as an essential activity and if we exclude it all the effort will evaporate sooner or later.

Human beings tend to learn and forget but if what they learn is reinforced with the script they will store the maximum of the language they learn. Writing workshops filled with a relaxing atmosphere, students where students are encouraged to work together will enable them for a fast and efficient leaning.

Writing Across the Curriculum Approach was maintained through the research. This approach has been in use since the 1980s in both British and American academia. This is the movement seeks to introduce writing in all academic disciplines. It is done mostly by incorporating writing exercises, such as keeping journals and completing writing exercises and assignments in all classes, whether at the secondary school or college or university level.

Brenda, leader of WAC believes that students can best learn to write in their areas by practicing those discipline-specific writing conventions. Francis Bacon in (Bouamrane, A.; 1997) said, *“reading maketh a full man; conference a ready man; and writing an exact man. Furthermore, (George L. Gropper, 1987) adds “If writing is a way of practicing, then students who write should learn more than those who do not write, and the more writing students do, the more they should learn, or at least remember.”*

Human beings tend to learn and forget but if what they learn is reinforced with the script they will store the maximum of the language they learn. Writing workshops filled with a relaxing atmosphere, students where students are encouraged to work together will enable them for a fast and efficient leaning.

Every novel, short story or literary excerpt dealt with a literature class should be accompanied by an assignment. The teacher can ask them to make a summary, transform the text into a dialogue or into a txt if the passage is a play. Variable and motivating questions may be asked to especially get the students involved in the story so that he may interact vividly. The questions could be as follows:

- What would you do if you were the protagonist/ antagonist of the story?
- Describe your favourite character in the novel
- Imagine you spent a day as one of the characters in the novel; describe some of the things that might have happened.
- Choose a character from the story and imagine you met him / her.
- Describe a place you think it is important and explain why it is significant.
- Do you the ending of the story? Is there another possible ending? Suggest another way the story could have ended.

6.6.1 Ordinary Steps Yield Extraordinary Results.

1. “Tell me and I forget. Teach me and I remember. Involve me and I learn.”
This is the motto of Mactalang School. Writing is the way the learners feel involved.
2. Portfolio: learners must have portfolio to keep and observe their writing progress which reflects their learning improvement.
3. In reading comprehension, avoided yes, no questions are avoided; much focus was given to inference / reference questions. Comprehension sustained by writing -kill two birds with one stone.
4. Speaker’s Corner: at the beginning of each lesson, the teacher appoints one or two learners to go to the speaker’s corner to present what he/she prepared at home).
5. Keep the group writing out of class: learners meet on facebook to exchange ideas (text message abbreviations are not allowed).
6. Using Intensive Writing. Learners use writing as frequently as possible to help them learn the content of the course. In a conventional class, learners are often asked to read, think, discuss, and then write or take an exam, pretty much in that order. In intensive writing, teacher asks learners to write as they read, write as they think, write before they discuss, write after they discuss, and then read and discuss even more in order to write again.
7. Workshop: learners participate in magazine writing: essays, poetical attempts, diaries...

6.6.2 Project work

An extremely useful technique that can be successfully used in the intercultural approach is project work. Groups of students may discover various facts about a given culture when working on a project and preparing a presentation. First, students find information about the given culture, using various sources (the Internet, newspapers and magazines, TV, people they know, or their “key-pals”). The next step is a synthesis of the collected information and, very often, some artistic preparation. The results of learners’ work should be presented to others, which can be the whole class or even the whole school. Students may give a lecture (the teacher should prevent them from simply reading their texts aloud), prepare a performance, create a newsletter, or even organize a culture day in their school, with poster displays, slide shows, food tasting, quizzes, and competitions. Students can be very creative and imaginative, and many project presentations are really interesting. A follow-up, in-class discussion is necessary, concentrating on the content of the end-product (not on language form).

Project work lends itself very well to the development of learners’ intercultural knowledge because it is typically content-oriented. Additionally, it has a lot of other advantages. It develops students’ language skills, problem-solving skills, creativity, imagination, research skills, and teamwork skills. There is much emphasis on individualization and the development of students’ interests. The end-of-project presentation of students’ work is usually a very important event for them, which contributes to sustained motivation during project work. Because the responsibility and choice are theirs, each project is a unique, personal, and memorable experience for students.

In addition, project work can allow students to learn in an autonomous way. In

assigning projects, good foreign language teachers help their students develop the ability to learn about the world's cultures without supervision. Effective projects and learning activities in general, teach students where to look for information, how to infer cultural information encoded in a written or spoken text, how to make comparisons between different cultures, and how to make use of the new knowledge. Students ought to have a chance to make their own choices and to work independently of the teacher, individually or in cooperation with peers.

6.7 Implementing the Intercultural Approach

Teachers wishing to implement the intercultural approach in the EFL classroom must consider possible problems and ways of dealing with them. It is a challenging, demanding task for the language teacher, who must possess at least some intercultural knowledge and very often keep developing it alongside his students. What must not be overlooked is that intercultural education leads, to a certain extent, to the acceptance of values, beliefs, and behavior that may conflict with one's own, "*the language teacher, in guiding the learner to new perspectives and new identities, is tampering with fundamentals of human identity*" (Gee, 1988: 220). Therefore, the EFL teacher must implement the intercultural approach in a tactful, skillful, and conscious way. Systematic intercultural training is a precondition for educating a new generation of young people who will not only tolerate, but also understand, accept, and respect people from different world cultures, will communicate with them successfully, and will learn from them through that communication.

6.7.1 Motivating Students

The teacher always starts a lesson by underlining the needs analysis in order to be able to teach according to the students' language needs and objectives, present level of knowledge, learning preferences, and, especially, what they find interesting. No wonder to discover later that some students are not interested from the start in learning about foreign cultures. The teacher's task is to convince them that intercultural training is in fact an indispensable element of modern education in a world of globalisation. The teacher may use accounts of real-life encounters where the lack of intercultural awareness led to amusing, embarrassing, or even

dangerous situations. Needless to say, intercultural lessons need to be interesting for students and should take place in a friendly, relaxed atmosphere. Students need to be active class participants, making choices and taking decisions. Interested, involved, responsible students are motivated students.

6.7.2 Encouraging Appropriate Attitudes

It is vitally important that students do not treat the information about the world's cultures as a curiosity, or, even worse, ridicule it. The teacher has to see to it that students make a serious attempt to get to know and understand other cultures (even if they may not agree with some aspects of those cultures). Both the teacher and the students have to fully understand that intercultural knowledge is indispensable for successful communication all over the world. Stereotyped views and prejudices will prevent students from developing intercultural competence. The teacher must help students understand that there can be different sets of behaviors, beliefs, and values, and the fact that we represent just the one that we have been "born into" is pure coincidence. As Kramsch writes, "breaking down stereotypes is not just realising that people are not the way one thought they were, or that deep down 'we are all the same.' It is understanding that we are irreducibly unique and different, and that I could have been you, you could have been me, given different circumstances" (Kramsch, 1995, 3). Of course, there are aspects of some cultures that students need not accept, such as inequality between men and women or an inhuman attitude toward animals. The teacher's task is not to "convert" the students to other cultures; the role for the EFL teacher is to help students get to know and understand different cultures because this knowledge and understanding are indispensable for successful cross-cultural communication.

6.7.3 Considering Students' Ages

The intercultural approach is certainly easiest to implement with adult learners, as they will see its usefulness clearly, and so will be motivated to learn. Adolescents will perceive the purposefulness of intercultural education less vividly, and for children it will be too abstract to comprehend. Teaching these younger age groups is certainly a bigger challenge

for an EFL teacher. On the other hand, intercultural lessons can be easily made learner-centered, interesting, and fun, and for this reason they may be successful with all age groups. It is challenging in the Algerian context because it requires some challenging effort, but this is also fun for the children as it was done at Mactalang School where they learned new words related to Halloween. For the next occasion, it was the anniversary of the prophet Mohammed (peace be upon Him) and they learned a lot about the different cultures in Algeria and vocabulary related to the topic. On another occasion, the children went to the hippodrome and discovered new vocabulary related to horseback riding.

6.8 The Personal Growth Model to Teach Literature in an EFL Class

Besides the cultural and the language models as mentioned in Chapter 3, the researcher suggests the personal growth model for teaching literature because it is also a process-based approach and tries to be more learner-centred. This model encourages learners to draw on their own opinions, feelings and personal experiences. It aims for interaction between the text and the reader in English, helping make the language more memorable. Learners are encouraged to “make the text their own”. This model recognises the immense power that literature can have to move people and attempts to use that in the classroom.

6.9 Conclusion

The purpose of this study was to identify the perceptions of and attitudes towards the role of literature courses in the teaching of culture in the foreign language classrooms in the University of Sidi Bel Aabbes Saudi University, as perceived by teachers and students in the department of English and Mactalang School. This chapter has stressed the importance of incorporating culture in language learning, especially within the literature curriculum, and the dynamic relationship between acculturation and ELT.

As observed in the last chapter it can be concluded that EFL teachers and students already recognize the important role that literature can play in culture

learning in EFL classes. Identifying the importance of literature in the conveyance of culture is commensurate with prior research which can be implicitly or directly be used to acculturate EFL learners into the English language culture.

Furthermore, EFL teachers need to integrate cultural information as part of their language teaching, since it appears to be introduced more randomly than other aspects of their teaching. The reason is that there is no overt, explicit courses in developing cultural awareness in the EFL programme in ELT classes, except for a language awareness course, which taps into cultural technical terminology without delving deep beyond the introduction of cultural terms. As elaborated in the second Chapter and experimented in Chapter Five, learning culture is often done through teaching, but still acculturation requires more rigorous courses specifically geared towards cultural teaching.

Through the observation for many years, at the university of Sidi Bel Abbes and with some advanced students who come from different towns in Algeria to Mactalang School, it was noticed that the difficulties do not lie at the level of semantics but the metaphorical usages that most of the time create confusions in understanding the meaning of sentences. So the main problems which seem to bedevil the students has to do with the acquisition of idioms and figures of speech. Students often complain about the difficulties involved in understanding idiomatic expressions such as *as gracefull as a swan*, *the apple of eye*, *be head over heel*, *love me, love my dog*, *to fall in love*.

Absence of the metaphorical usages and exlusion of culture is then quite obvious. The students find difficulties to accept the idea, for example, of the existance of the ghost in “Hamlet” to be able to discuss the story. It was also not easy for them to understand the symbols of colours in both novels “The Great Gatsby” and “The Red badge of Courage”.

Traditionally, the teaching of figurative language has been neglected in the EFL classroom. Teachers and materials alike tend to present idiomatic expressions in isolation, as though they were an oddity, as a quirk of language. The students are; consequently, not

provided with the necessary tools to come to terms with figurative usages. As a result, students are left to memorize chunks of language that, unless practiced frequently, will soon be forgotten.

The memorization of figurative expressions which at first sight present a clear mismatch between form and meaning creates a heavy learning burden on the student, which usually leads to a lack of motivation and failure in comprehension, retention and production of idioms. The idioms are not meant for recitations or learning by heart, but they part the daily conversations. In this regard, it is the teacher's role to start using idioms in his class while explaining any lessons the same as he does in his/her native language. Idioms in Arabic are not learnt by heart, but they are a cultural part of the language and the same should be done in English.

General Conclusion

The main objective of the thesis is to investigate how Algerian students in the Department of English in Sidi Bel Abbes University read and respond to American and British literature taking into account their own beliefs, customs and traditions. It attempts also to determine the role of the students' attitudes toward to EFL literature. Besides that, the researcher aims to acknowledge the special place that the aesthetic aspect could hold in current EFL classes. This research also seeks to analyze the students' mis/interpretations in order to determine their sources.

The problematic of the thesis is to find out the reasons of the incomprehension of the literary texts. The research has revealed the main cause that is the cross cultural factor and not the linguistic deficiencies. Cross-cultural misunderstandings or conflicts may arise whenever there are cultural differences. The following are some potential causes or situations in which conflicts or misunderstandings can happen with EFL students such as:

- misunderstandings or conflicts between different beliefs
- cultural ignorance and insensitivity
- lack of awareness of different societal lifestyle practices
- differences in cultural practice
- cultural preconceptions (prejudices) on the native speakers of English.
- The native language and cultural influences
- Metaphoric and symbolic differences in usage

The theoretical framework of this study is built on theories of literary criticism, theories of reader-response and the relatively small body of information about reading literature. The major component of the theoretical framework of this thesis is the transactional theory of reading which stresses the equal importance of the text and the reader in the formation of meaning. Another main component of the theoretical framework of the study is Louise Rosenblatt's efferent vs. aesthetic reading concept (1995).

To achieve these objectives the study used a mixed methods research design. The study first examined the attitudes of the students toward the American/British culture and toward reading American/British literature. The attitude measure developed by the researcher mainly aimed at assessing the feelings and attitudes of the participants toward the host culture and toward what they perceived as their personal characteristics. It also aimed at assessing the feelings and attitudes of the participants toward American/British literature. The study also examined the responses of those readers toward mainly four novels: “Animal Farm” by George Orwell; “The Great Gatsby”(1992), by F.Scott Fitzgerald; “Waiting for Godot (1996)” by Samuel Beckett and “The Red Badge of Courage (1996)” by Stephen Crane and the short story “Feathertop (2006)” by Nathaniel Hawthorne. Unlike, eight years ago, nowadays the students find “Animal Farm (2000)” very interesting because of its political and social themes and it contains issues of significance and concern to the students, especially to Arab readers because this novel alludes the Arab uprising in Libya, Egypt, Tunisia and Syria.

Whatever the student’s level of tolerance is, it is noticed that there are some topics which are unquestionable, such as beliefs and traditions. After introducing the “The Great Gatsby”, the students felt at ease discussing the American Dream and its illusions. While discussing the novel the teacher noticed that all the students avoided talking about the relation between the main protagonists, Gatsby and Daisy; they used neutral words such as unfair relationship or dishonesty.

The gist of the research was is to find out how students would interpret the presence and the metaphorical use of colours. The latter is repeatedly used by the writer to express a certain message as already explained in Chapter Six. The students fail to decipher the symbols of the colour which put by the writer as non verbal expressions. Obviously, misinterpreting a colour would lead the student astray. The student will never have a full comprehension of the story if his / her culture interferes to give a different interpretation. For example; the *green light* at the end of Daisy’s dock is a significant symbol within the book. To Gatsby, the green light represents his dream, which is Daisy. To attain her would be completing Gatsby’s American Dream. The first time the green light is seen in the novel is also the first time Nick sees Gatsby. The green light also represents society’s desire and the seeming impossibility of

achieving the materialistic American Dream.

The same thing is in the same chapter about the colour yellow in “The Red Badge of Courage”. Yellow is a symbol of cowardice in this novel. The students’ cultural interference distorted the image of the soldier in the novel. They said the soldier is not a good fighter because he is sick. For the students ‘yellow’ refers to sickness as the case in the Algerian connotation. During the discussion, it was revealed that ‘yellow’ refers either to sickness or jealousy. The writer’s message is different, he means simply coward.

All the data provided in the sixth chapter about the metaphoric symbols, idiomatic expressions and proverbs showed the main hindrances of the text comprehension and not vocabulary. As it was observed, most all the students have electronic dictionaries installed in their cell phones and they are using them whenever they stuck with a difficult or unknown word. Unfortunately, a word in isolation in a dictionary does not provide the cultural meaning of a given word.

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. Culture is the foundation of mutual understanding like the examples of the colours, gestures badly interpreted can mislead the student while watching an American or British film as already explained in the analysis, though there is no one interpretation but different ones according to the socio-cultural and linguistic background of the students.

The researcher is not advocating any approach simply because he is himself eclectic but can say as a language teacher it would be advisable to shake the cross cultural values for a better understanding of the cultures constituting the wealth of humankind.

This thesis has investigated the importance of culture in teaching English as a foreign language, the necessity of integrating culture as the fifth skill that may go with all the

modules. The aim is not to teach culture as a separate subject but it can be a part of all the subjects. It is quite easy to be included in *civilisation* /cultural lectures, but the teachers of other subjects should find a way even when giving examples, they should find useful sentences that carry within their folds cultural aspects.

Incorporating culture in an EFL classroom is inevitable because language and culture are twins and if we separate them both will suffer from the absence the other side. Language without culture is like a barren land so culture and language are inseparable. With reference to some ethnographic language studies in the thesis it is explained why language and culture are from the start inseparably connected. One of the main reasons is that language acquisition does not follow a universal sequence, but differs across cultures and that the process of becoming a competent member of society is realized through exchanges of language in particular social situations. It is also worth to mention that every society orchestrates the ways in which children participate in particular situations, and this, in turn, affects the form, the function, and the content of children's utterances. The native learner, in addition to language, acquires also the paralinguistic patterns and the kinesics of his or her culture.

Better *international* /cross cultural understanding is a noble aim, but how can the transition be made from theoretical matters into action. It is stated in the analysis the students should be involved while debating a novel or a short story by using authentic materials from the native speech community like films and photographs to give a chance to the students live an authentic cultural experiences. Of course, the teacher can adapt the use of authentic sources to suit the age and language proficiency level of the students. For example, even beginning language students can watch and listen to video clips taken from a T.V. show in the target language and focus on such cultural conventions as greetings. The teacher might supply students with a detailed translation or give them a chart, diagram, or outline to complete while they listen to a dialogue or watch a video. But, time constraints remains barriers to such developments within educational institutions, notably university.

Discussion of common proverbs in the target language could focus on how the proverbs are different from or similar to proverbs in the students native language and how

differences might underscore historical and cultural background. Using proverbs as a way to explore culture also provides a way to analyze, de/construct the stereotypes about and mis/perceptions of the culture, as well as a way for students to explore the values that are often represented in the proverbs of their native culture.

In role plays, students can act out a miscommunication that is based on cultural differences. For example, after reading “The Great Gatsby”, they could play the role of two characters they prefer. As for the short story the case was experienced with the students, notably using “Feathertop”. The students could easily perform a role play of which with her hat and broom, pumpkin and other related items.

Culture capsules (e.g. figurines, tools, jewelry, art) or images that originate from the target culture play an importance and illustrative means. The students are then responsible for finding information about the item in question, either by conducting research or by being given clues to investigate. They can either write a brief summary or make an oral presentation to the class about the cultural relevance of the item. Such activities can also serve as a foundation from which teachers can go on to discuss larger cultural, historical, and linguistic factors that are linked to the objects. Such contextualization is, in fact, important to the success of using culture capsules. In this case, a good experiment was done with the learners of a private school, Mactalang, successfully; The Algerians children with others from Ireland. These children could share authentic insights into the home and cultural life of native speakers of the targeted language.

Another important aspect is the key word in this research: literature. Literary works can be an effective means to develop the understanding of other cultures because they provide the readers with insights of other cultures without having to visit the real place. Literature is the surest bridge to understanding. Students can read novels, plays, short stories, and poems of writers from America or United Kingdom. Literature allows them to immerse vicariously in the other lives.

Another element used in the research is the use of films, also called Cinematic Literature. This particular option offers students an opportunity to witness behaviors that are not obvious/visible in texts. Film is often one of the more current and comprehensive ways to encapsulate the look, feel, and rhythm of a culture. Film also connects students with language and cultural issues at the same time.

The idea of teaching culture through literature is nothing new to EFL teachers. Cultural elements have practically been included even from the early phase EFL teaching. Despite that fact, since the incorporation of culture is one of the most recent issues in the field of language teaching, several areas need to be investigated in order to further develop our understanding of culture in EFL education.

One area that needs to be dealt with is related to both teachers and students perceptions of the importance of culture learning in various EFL contexts. This also depends on the type of both the teachers and students whether they more open to or enthusiastic about EFL culture learning and to extent they think culture is important. The findings of this research showed that both of teachers and students who were already visited many times or teachers who lived abroad are not reluctant to other cultures. They also do not have great difficulties in grasping the meaning of literary texts. The problem lied mainly with novice teachers and those who did not have a chance to be abroad and are monolinguals.

The last point that was distinguished during the research while trying to find out the reasons of the mis/interpretations of other cultures is not only due to the fact, as just mentioned earlier, of not having the chance to live abroad or being monolingual but the total absence of reading. Reading a book will impact, to some extent, on someone's outlook on life as it is generally accepted that reading ten thousands books and walk ten thousands miles to mean that practical experience is very important as well as one's academic studies.

As a conclude with, it can be said that twin literature with culture will bridge cultures, pave the way for a better understanding, facilitates the comprehension of cultural issues for a better intercultural environment. It is important to remember that teaching literature perceived

in the Department of English is different from literature dealt within the Department of Arabic, which seems to remain linked to linguistic devices and less to inter/cultural understanding. The former is by definition associated with intercultural/world literature. It is then also very important to know how to deal with multicultural literature. Through reading and writing this type of material students gain a deeper appreciation of who they are and who the people are and the people they are reading about. They are able to develop critical thinking skills, empathy, and self-worth. All are fundamental to teach to children at a young age as well as adults. And through multicultural literature they can all be achieved through one quick read.

Yet, as any research this thesis contains inevitably weaknesses. Future researches related to teaching literature would probably be of great help to students not only to understand the culture of the other, but to better identify and appreciate cultural specificities and accept differences, to deepen the knowledge of their own culture besides nourishing through critical minds so as to make their own specific choices and become autonomous and responsible people.

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APPENDICES

Appendix 1: Pictures of some gestures used by Americans

- 1:** Pictures of gestures and their Meanings through Pictures
- 2:** Pictures of American gestures- head
- 3:** Pictures of hands and fingers

Appendix 2: a sample lesson of teaching a short story

Appendix 3: Synopses of the novels selected for the research study

Synopsis 1: The Great Gatsby by Fitzgerald, Francis Scott

- Synopsys 2: “Animal Farm” by Gerorge Orwell
- Synopsys 3: “The Rocking Chair Winner” by D.H. Lawrence
- Synopsys 4: “Feathertop” by Nathaniel Hawthorne
- Synopsys 5: “The Scarlet Letter” by Nathaniel Hawthorne
- Synopsys 6: “The Grapes of Wrath “by John Steinbeck
- Synopsys 7: “Wating for Godot” by Samuel Beckett
- Synopsys 8: “The Red Badge of Courage” by Stephen Crane

Appendix 4: Snapshots related to the study taken from “The Great Gatsby” film and at Mactalang School.

Picture 1: the eyes of Doctor T.J. Eckleburg (“The Great Gatsby”)

Picture 2: Green light flashing from Daisy's dock

Picture 3: “old money” (Tom & Daisy Buchanan); “new money” (Gatsby); and a class that might be called “no money” (George and Myrtle Wilson).

Picture 4: Daisy dressed totally in white. So as the house and its furnishings are also tuned in light shades.

Picture 5 Gatsby and Daisy Buchanan dressed in white. Tom says to his wife Daisy “Don’t trsust that man in white because he hides something dark”

Picture 6: Children at Mactalang School celebrating Halloween.

Picture 7: Children at Mactalang School celebrating the anniversary of the prophet Mohammed (peace be upon Him).

Appendix 5: Questionnaires

questionnaire 1 for the students

Questionnaire 2 for the teachers

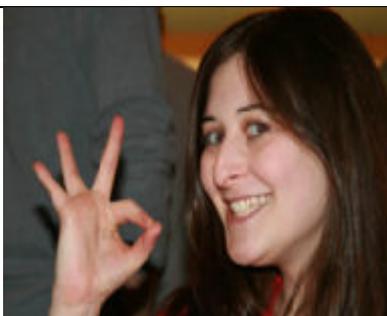
Appendix 6: Glossaries

Glossary 1: slang glossary of the 1920’s related to “The Great Gatsby”

Glossary 2: general concepts

Appendix 1 in Chapter (Gestures and their Meanings through Pictures)

1: Pictures of Common Gestures



"The Okay Sign"

Hook 'em Horns

Other GESTURES

	
<p>Richard Nixon gives the V-sign One last time after resigning from The presidency for “peace”</p>	<p>Raising hand to (non-verbally) say "hello"</p>
	
<p>Polish Prime Minister Tadeusz Mazowiecki making the V sign. For “Victory” or “peace”</p>	<p>Good Job</p>
<p>2: Pictures of AMERICAN GESTURES – HEAD</p>	
	
<p>Rolling one's eyes can express Incredulity or amazement</p>	<p>Thinking or confused or sceptical</p>

	
Thinking or confused or sceptical	<i>Constantine Maroulis</i> Making a puppy face
3: Pictures about ARMS, HANDS, AND FINGERS	
	
upraised arms for victory	In anger or resentment case, Shaking the fist
	
Beckoning	The shaka sign, known as "hang loose", it remains a salutation of friendship.

	
<p>praise and appreciation hand-clapping or applause</p>	<p>“You have a telephone call.”</p>
	
<p>Pointing</p>	<p>Hitchhiking</p>
	
<p>Metal fans displaying the sign at a festival.</p>	<p>The Corna or "Devil Horns"</p>
	
<p>Congratulations: high five</p>	<p>Good luck</p>

	
<p>Using air quotes in a conversation</p>	<p>Fans do the "Tomahawk Chop" at a Braves Game</p>
	
<p>A Vulcan salute</p>	<p>Disapproval: hiss and boo</p>

Appendix 2: a lesson sample dealt with in teaching a short story.

Underneath is a reading sample of a short story.

Feathertop is a short story by Nathaniel Hawthorne (born Nathaniel Hathorne; July 4, 1804 - May 19, 1864) was an American novelist and short story writer. He was born in 1804 in Salem, Massachusetts

Task 1: Before reading guess if the character Feathertop is:

- a. a young boy b. a scarecrow c. Mother Rigby d. an important man

The long cold winter was gone at last. At first the cold nights went away slowly. Then suddenly, the warm days of spring started to come. There was new life again in the earth. Things started to grow and come up. For the first time, green corn plants began to show. They pushed through the soil and could now be seen above the ground.

After the long winter months, the crows, the big black birds, were hungry. And when they saw the little green plants, they flew down to eat them. Old Mother Rigby tried to make the noisy and hungry birds go away. They made her very angry. She did not want the black birds to eat her corn. But the birds would not go away. So, early one morning, just as the sun started to rise, Mother Rigby jumped out of bed. She had a plan to stop those black birds from eating her corn.

Why does Mother Rigby want to make "something that looks like a man"?

- a. To scare the birds away from her corn
- b. To not be so lonely
- c. To show off at the village fair
- d. To confuse her neighbours

Mother Rigby could do anything. She was a witch, a woman with strange powers. She could make water run uphill, or change a beautiful woman into a white horse. Many nights when the moon was full and bright, she could be seen flying over the tops of the houses in the village, sitting on a long wooden stick. It as a broomstick and it helped her to do all sorts of strange tricks.

Mother Rigby has "strange powers". In the story, they call her a ...

- a. magician
- b. queen
- c. doctor
- d. witch

Mother Rigby ate a quick breakfast and then started to work on her broomstick. She was planning to make something that would look like a man. It would fill the birds with fear, and scare them from eating her corn, the way most farmers protect themselves from those black, pesky birds.

Mother Rigby worked quickly. She held her magic broomstick straight, and then tied another piece of wood across it. And already, it began to look like a man with arms.

Then she made the head. She put a pumpkin, a vegetable the size of a football, on top of the broomstick. She made two small holes in the pumpkin for eyes, and made another cut lower down that looked just like a mouth.

At last, there he was. He seemed ready to go to work for Mother Rigby and stop those old birds from eating her corn. But, Mother



Crow: A black bird having an unpleasant call

Rigby was not happy with what she made. She wanted to make her scarecrow look better and better, for she was a good worker. She made a purple coat and put it around her, and dressed it in white silk stockings. She covered him with false hair and an old hat. And in that hat, she stuck the feather of a bird.

Feathertop gets his name from...

- a. the feather in his hat
- b. his hairstyle that looks like a bird
- c. his father's name
- d. how good he is at scaring birds

She examined him closely, and decided she liked him much better now, dressed up in a beautiful coat, with a fine feather on top of his hat. And, she named him Feathertop.

She looked at Feathertop and laughed with happiness. He is a beauty, she thought. 'Now what?' she thought, feeling troubled again. She felt that Feathertop looked too good to be a scarecrow. 'He can do something better,' she thought, 'than just stand near the corn all summer and scare the crows.' And she decided on another plan for Feathertop.

She took the pipe of tobacco she was smoking and put it into the mouth of Feathertop. "Puff, darling, puff," she said to Feathertop. "Puff away, my fine fellow." It is your life." Smoke started to rise from Feathertop's mouth. At first, it was just a little smoke, but Feathertop worked hard, blowing and puffing. And, more and more smoke came out of him.

"Puff away, my pet," Mother Rigby said, with happiness. "Puff away, my pretty one. Puff for your life, I tell you." Mother Rigby then ordered Feathertop to walk. "Go forward," she said. "You have a world before you."

Why is Feathertop's pipe important?

- a. Smoking gives him life
- b. He loves to smoke
- c. The pipe is Mother Rigby's
- d. It keeps the birds away

Feathertop put one hand out in front of him, trying to find something for support. At the same time he pushed one foot forward with great difficulty. But Mother Rigby shouted and ordered him on, and soon he began to go forward. Then she said, "You look like a man, and you walk like a man. Now I order you to talk like a man."

Feathertop gasped, struggled, and at last said in a small whisper, 'Mother, I want to speak, but I have no brain. What can I say?'

"Ah, you can speak," Mother Rigby answered. "What shall you say? Have no fear. When you go out into the world, you will say a

thousand things, and say them a thousand times...and saying them a thousand times again and again, you still will be saying nothing. So just talk, babble like a bird. Certainly you have enough of a brain for that."

Mother Rigby gave Feathertop much money and said "Now you are as good as any of them and can hold your head high with importance."

Why does Mother Rigby give Feathertop money?

- a. To buy bread
- b. To marry the girl he likes
- c. To be important, like other men
- d. To give to the little boy

But she told Feathertop that he must never lose his pipe and must never let it stop smoking. She warned him that if his pipe ever stopped smoking, he would fall down and become just a bundle of sticks again.

"Have no fear, Mother," Feathertop said in a big voice and blew a big cloud of smoke out of his mouth.

"On your way," Mother Rigby said, pushing Feathertop out the door. "The world is yours. And if anybody asks you for your name, just say Feathertop. For you have a feather in your hat and a handful of feathers in your empty head."

Feathertop found the streets in town, and many people started to look at him. They looked at his beautiful purple coat and his white silk stockings, and at the pipe he carried in his left hand, which he put back into his mouth every five steps he walked. They thought he was a visitor of great importance.

'What a fine, noble face' one man said. 'He surely is somebody,' said another. "A great leader of men."

As Feathertop walked along one of the quieter streets near the edge of town, he saw a very pretty girl standing in front of a small red brick house. A little boy was standing next to her. The pretty girl smiled at Feathertop, and love entered her heart. It made her whole face bright with sunlight.

Feathertop looked at her and had a feeling he never knew before. Suddenly, everything seemed a little different to him. The air was filled with a strange excitement. The sunlight glowed along the road, and people seemed to dance as they moved through the streets. Feathertop could not stop himself, and walked toward the pretty smiling young girl. As he got closer, the little boy at her side pointed his finger at Feathertop and said, 'Look, Polly! The man has no face. It is a pumpkin.'

Feathertop moved no closer, but turned around and hurried through the streets of the town toward his home. When Mother Rigby opened the door, she saw Feathertop shaking with emotion. He was puffing on his pipe with great difficulty and making sounds like the clatter of

<p>sticks, or the rattling of bones.</p> <p>What makes Feathertop realize that he can't pretend to be something he is not?</p> <p>a. He falls in love b. A shopkeeper gives him a job c. A little boy says Feathertop's face is a pumpkin d. Mother Rigby creates a magic spell.</p> <p>“What's wrong?” Mother Rigby asked. “I am nothing, Mother. I am not a man. I am just a puff of smoke. I want to be something more than just a puff of smoke.” And Feathertop took his pipe, and with all his strength smashed it against the floor. He fell down and became a bundle of sticks as his pumpkin face rolled toward the wall.</p> <p>What happens after Feathertop smashes his pipe?</p> <p>a. He buys a new one b. He falls in love with Mother Rigby c. He is not longer a man d. He leaves Mother Rigby's house</p> <p>‘Poor Feathertop,’ Mother Rigby said, looking at the heap on the floor. “He was too good to be a <u>scarecrow</u>. And he was too good to be a man. But he will be happier, standing near the corn all summer and protecting it from the birds. So I will make him a scarecrow again.”</p> <p>Questions for discussion: Why do you think Mother Rigby put the pipe into feathertop’s mouth and asked to puff? What does mean when she tells “now you are as good as any of them and can hold your head high with importance.”</p>	<p><u>scarecrow</u>: A representation in the shape of a man to frighten birds away from seeds</p>
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Task 2: Discussion questions

1. How was Feathertop received when he came to the town? How is Hawthorne portraying society and the way it passes judgment on people?
2. Who were the only ones who saw Feathertop for what he really was? What does it say about Hawthorne’s view of children?
3. Mother Rigby has bestowed on Feathertop treasures that are mere fantasy and make-believe. How do these treasures complement Feathertop, and what were their supposed uses?
4. The advance of modern technology blurs the line between living and non-living things. What moral can we learn from this story about the potential benefits and dangers of developments in that field?
5. Was Feathertop indeed more human than the townsfolk, as Mother Rigby claims? What does it mean to be human? Can non-living things achieve humanity, now or in the future?

6. Is *Feathertop* a comedy, a tragedy, neither, or both?

Task 3: What is the moral lesson can you get from reading this story?

Task 4: Conversation Questions Manners

1. What do you think are some good manners?
2. Can you think of some good manners that are bad manners in another country?
3. What are some good manners for using a cell phone?
4. What are some good table manners?
5. What are some good party manners?
6. Do you listen to other's people conversations on the street?
7. Do you let people pass you when you are driving in your car? Is it considered a good manner?
8. Do you honk your horn to people when you drive?
9. Do people have more manners now or in earlier times?
10. What's the best way to teach manners to children?



Proverb: Money doesn't grow on trees. What does it mean? Is there an equivalent in Arabic?

Topic for discussion.

1. If you had to choose between wealth and no love; and love with no wealth which one would you choose? Why?
2. What are you saving your money for?
3. "Money makes the world go round." Do you agree? Why? Why not?
4. Can money buy love? Why? Why not?
5. If you won the lottery, or some other type competition, and won lots of money, what would you do with it?
6. What's the most expensive thing that you have ever bought?
7. How much money have you spent today? What did you spend it on?
8. Do you ever give money to charity? If so, how often and how much?
9. Is it possible to be rich, even if you do not have lots of money?
10. How important is money to you?
11. Have you ever given money to a beggar?
12. Have you ever been in debt?
13. Which is more important, love or money?
14. How much money did you spend yesterday?



What do you think about these sayings?

1. A fool and his money are soon parted.
2. A good name is better than riches.



3. A good payer is master of another's purse.
4. A good paymaster never wants workmen.
5. Early to bed and early to rise makes a man healthy, wealthy, and wise.
6. If you pay peanuts, you get monkeys (An employer who pays low wages will have bad staff.)
7. You can't take it with you when you die

Appendix 3: Synopses of the novels used in the research study.

Synopsis 1: The Great Gatsby by Fitzgerald, Francis Scott

The Author: Fitzgerald, Francis Scott (1896-1940), American writer of novels and short stories that epitomized the mood and manners of the 1920s—the Jazz Age, as he called it.

Plot: James Gatz was a poor boy from the Midwest who fell in love with Daisy, a spoiled girl from a wealthy Louisville family. They met when he was a young officer waiting to be shipped to Europe for the First World War. The young man fell deeply in love with Daisy, and she, in her way, returned his love. "Jay Gatsby," as he styled himself, soon departed for the fighting fields of France. Daisy didn't hear from him for long periods of time. Unable to keep the flame alive, she succumbed to the blandishments of Tom Buchanan, a man of immense wealth and little fidelity. Tom and Daisy were married while Gatsby was still overseas.

Gatsby was determined to recapture the love that he and Daisy had shared. After the war he tried to remake himself into a man of sophistication and wealth, all to impress his girl. He attended a course offered to American officers at Oxford University in England and picked up some of the mannerisms of a young British aristocrat. Upon his return from Europe, in order to grow quickly rich, Gatsby turned to bootlegging and bond swindles.

All of the above is background. The action begins when Gatsby rents an opulent mansion on Long Island across the bay from the mansion shared by Daisy and her husband. Daisy is unhappy because Tom is having a not-so-secret affair with the wife of a man who owns a gas station on the road from Long Island to New York City. Gatsby throws famously lavish parties, to which anyone is welcome. He half expects that Daisy will wander in one night and be impressed by his wealth and status. She never does, but then Gatsby learns that Nick, Daisy's cousin, has rented a small house next door to the Gatsby mansion. Gatsby befriends Nick, who obligingly arranges for Daisy to come for afternoon tea. By

prearrangement, Gatsby just happens to drop by. There are a few awkward moments but Gatsby and Daisy reestablish their acquaintance. After a tour of Gatsby's mansion, Daisy is in

Synopsis 2: “Animal Farm” by George Orwell

Author: George Orwell, a British writer (25 June 1903 – 21 January 1950), whose original name was Eric Arthur Blair, was an English author and journalist. His work is marked by keen intelligence and wit, a profound awareness of social injustice, an intense opposition to totalitarianism, a passion for clarity in language, and a belief in democratic socialism

Plot: “Animal Farm” is an allegory of the 1917 Russian Revolution, the story is just as applicable to the latest rebellion against dictators around the world. It is a dystopian allegorical novella by George Orwell. Published in England on 17 August 1945, the book reflects events leading up to and during the Stalin era before World War II.

One night, all the animals at Mr. Jones' Manor Farm assemble in a barn to hear old Major, a pig, describe a dream he had about a world where all animals live free from the tyranny of their human masters. Old Major dies soon after the meeting, but the animals — inspired by his philosophy of Animalism — plot a rebellion against Jones. Two pigs, Snowball and Napoleon, prove themselves important figures and planners of this dangerous enterprise. When Jones forgets to feed the animals, the revolution occurs, and Jones and his men are chased off the farm. Manor Farm is renamed Animal Farm, and the Seven Commandments of Animalism are painted on the barn wall.

Synopsis 3: “The Rocking Chair Winner” by D.H. Lawrence

Author: D.H. Lawrence (1885–1930) was an English novelist, poet, playwright, essayist, literary critic and painter. His collected works, among other things, represent an extended reflection upon the dehumanising effects of modernity and industrialisation.

Plot: “The Rocking Chair Winner” by DH Lawrence is about a mother who has a son and two daughters is not contented with her marriage because she married a poor, unlucky man. But although they are a poor family, they live in style. She wants money, and nothing but money. She does not love her kids. Paul, her son, wants to help his mother have money

especially that their household seems to shout “more money!” He regards himself as lucky, so he tries his luck at betting for a horse at the derby together with his Uncle Oscar. This luck comes from his “foreseeing the winning horse” when he rides his rocking horse at home. Indeed, the horse he has placed a bet on wins, and he gets ten thousand pounds.

With the help of Uncle Oscar, five thousand pounds is put away for Paul’s mother who receives a thousand for five successive years, on her birthday, under the impression that such money is from a relative. However, greedy as he is, she wants the whole amount at once, and she gets it, with Paul’s approval. Then the household becomes stylish as ever, and it seems to shout all the more “more money!”

Wanting to please his mother, Paul rides his rocking horse - called Daffodil - often. One night, he fell from it from riding so hard and gets hurt badly. That fatal ride has earned him eighty thousand from the winning horse. On his death bed, he seems happy and proud that he has won, for his selfish mother.

Synopsis 4: “Feathertop” by Nathaniel Hawthorne

Author: **Nathaniel Hawthorne** (1804 –1864) an American writer, was born in Salem, Massachusetts. One of his best novels is “The Scarlet Letter”.

Plot: In seventeenth century New England, the witch Mother Rigby builds a scarecrow to protect her garden. She whimsically decides to bring the scarecrow to life and send it into town to woo Polly Gookin, the daughter of Judge Gookin. Once the stuffed man does come alive, Mother Rigby gives him the appearance of a normal human being - and a pipe, on which the scarecrow must puff to keep himself alive.

Judge Gookin meets the scarecrow, whom Mother Rigby has named Feathertop. Feathertop is introduced to Polly, and both fall in love. But when Polly and Feathertop gaze into a bewitched mirror, they see Feathertop reflected as a scarecrow, not as a man. Polly faints, and the now-terrified and anguished scarecrow rushes back to Mother Rigby, where, knowing himself for what he really is, he deliberately throws away his pipe and collapses in a lifeless heap.

"Feathertop" was adapted twice as a silent film.

Synopsis 5: “The Scarlet Letter” by Nathaniel Hawthorne

Plot: “The Scarlet Letter”, adulteress Hester Prynne must wear a scarlet A to mark her shame. Her lover, Arthur Dimmesdale, remains unidentified and is wracked with guilt, while her husband, Roger Chillingworth, seeks revenge. “The Scarlet Letter”’s symbolism helps create a powerful drama in Puritan Boston: a kiss, evil, sin, nature, the scarlet letter, and the punishing scaffold. Nathaniel Hawthorne's masterpiece is a classic example of the human conflict between emotion and intellect.

Synopsis 6: “The Grapes of Wrath “by John Steinbeck

Author: John Steinbeck was born in Salinas, California in 1902, and spent most of his life in Monterey County, the setting of much of his fiction. He attended Stanford University intermittently between 1920 and 1926. Steinbeck did not graduate from Stanford, but instead chose to support himself through manual labor while writing. His experiences among the working classes in California lent authenticity to his depiction of the lives of the workers, who remain the central characters of his most important novels.

Plot: “The Grapes of Wrath” tells the specific story of the Joad family in order to illustrate the hardship and oppression suffered by migrant laborers during the Great Depression in 1929. It is an explicitly political tract that champions collectivist action by the lower classes over expressions of individualist self-interest and chastises corporate and banking elites for shortsighted policies meant to maximize profit even while forcing farmers into destitution and even starvation. Tom Joad, as a representative of all migrant workers, is the protagonist of the novel. He is the rootless man, the individual who must learn responsibility for what capitalism has done to people and to the earth. Along with Tom, the Joads and the other migrants are sent on the road on a quest to rethink their relationship with both humanity and the land itself. This process has been called "education of the heart."

Synopsis 7: “Waiting for Godot” by Samuel Beckett

Author: **Samuel Beckett** (1906–1989) was an Irish playwright, poet and novelist best known for his play “Waiting for Godot”. Beckett is sometimes considered the last of the Modernists. He was awarded the Nobel Prize for Literature in 1969, "for his writing, which—in new forms for the novel and drama—in the destitution of modern man acquires its elevation."

Plot: The play is thought to initiate a theatrical tradition called absurd drama. Two tramps are waiting by a sickly looking tree for the arrival of M. Godot. They quarrel, make up, contemplate suicide, try to sleep, eat a carrot and gnaw on some chicken bones. Two other characters appear a master and a slave, who perform a grotesque scene in the middle of the play. A young boy arrives to say that M. Godot will not come today, but that he will come tomorrow. The play is a development of the title, *Waiting for Godot*. He does not come and the two tramps resume their vigil by the tree, which between the first and second day has sprouted a few leaves, the only symbol of a possible order in a thoroughly alienated world.

Synopsis 8: “The Red Badge of Courage” by Stephen Crane

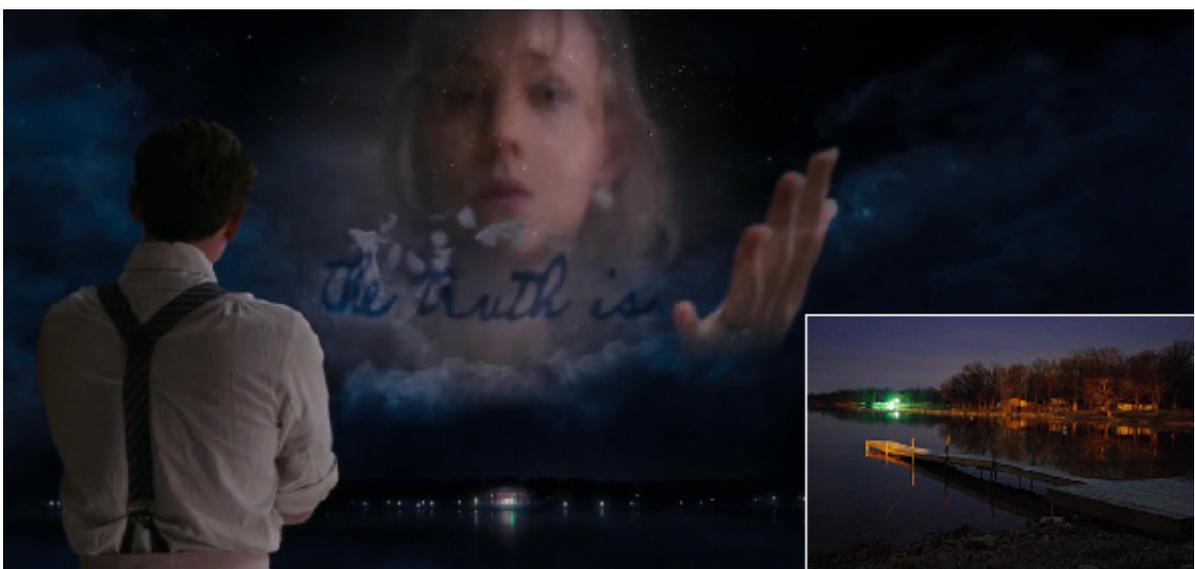
Author: Stephen Crane (1871-1900), one of America's most influential realist writers, was born in New Jersey. He produced works that have been credited with establishing the foundations of modern American naturalism.

Plot: His Civil War novel “The Red Badge of Courage” (1895) realistically depicts the psychological complexities of battlefield emotion and has become a literary classic. Henry Fleming is a teenager with romantic notions about the glories of war. He enlists in the Union army and quickly discovers sides of himself he never knew existed. The horrors, boredom, and complete injustice of war bring out all of Henry’s worst (and occasionally best) tendencies. Initially, Henry fears that he will run like a coward when faced with his first battle. He’s been in the army for a while now but hasn’t seen any action yet. Talking with the other men, he tries to get them to admit that they are scared as well. No one wants to say as much; they all seem perfect examples of fearless men, which leaves Henry feeling even worse about his own apprehension. Shortly before his first battle, he sees his first dead body, a gruesome corpse.

Pictures from the film “The Great Gatsby”



Picture 1: The eyes of Doctor T.J. Eckleburg are blue and gigantic in the poor area “the valley of ashes”. the Valley of Ashes represent many things at once: to Nick they seem to symbolize the haunting waste of the past, which lingers on though it is irretrievably vanished, much like Dr. Eckleburg’s medical practice. The eyes can also be linked to Gatsby, whose own eyes, once described as “vacant,” often stare out, blankly keeping “vigil” (a word Fitzgerald applies to both Dr. Eckleburg’s eyes and Gatsby’s) over Long Island sound and the green light. To George Wilson, Dr. Eckleburg’s eyes are the eyes of God, which he says see everything.



Picture 2: Green light flashing from Daisy's dock

The green light at the end of Daisy's dock is the symbol of Gatsby's hopes and dreams. It represents everything that haunts and beckons Gatsby: the physical and emotional distance between him and Daisy, the gap between the past and the present, the promises of the future, and the powerful lure of that other green stuff he craves—money. In fact, the color green pops up everywhere in "The Great Gatsby". Long Island sound is "green"; George Wilson's haggard tired face is "green" in the sunlight; Michaelis describes the car that kills Myrtle Wilson as "light green" (though it's yellow); Gatsby's perfect lawn is green



Picture 3: Gatsby wants to be rich with old money so he can win the affection of his true love, so he buys a yellow car. The Great Gatsby portrays three different social classes: "old money" (Tom and Daisy Buchanan); "new money" (Gatsby); and a class that might be called "no money" (George and Myrtle Wilson). "Old money" families have fortunes dating from the 19th century or before, have built up powerful and influential social connections, and tend to hide their wealth and superiority behind a veneer of civility. The "new money" class made their fortunes in the 1920s boom and therefore have no social connections and tend to overcompensate for this lack with lavish displays of wealth.



Picture 4: The first time Nick Carraway meets his cousin Daisy Buchanan at Tom's and Daisy's home, she was dressed totally in white. So as the house and its furnishings are also tuned in light shades.



Picture 5 Gatsby and Daisy Buchanan dressed in white confess their love in presence of Tom Buchanan. The latter says to his wife Daisy “Don't trust that man in white because he hides something dark”



Picture 6: Children at Mactalang School celebrating Halloween. The objective is to introduce the culture of the target language with vocabulary of the lesson: pumpkin, witch, broom, scary, pirate, ghost, ugly...ect.



Picture 7: the same children who celebrating Halloween are celebrating the anniversary of thr birth of the Prophet Mohmmmed (peace be upon Him). They quite aware of their own culture and developping respect for their own and tolerance for the other cultures.

Appendix 5 questionnaires

Questionnaire 1 for Students

Q1. What kinds of English movies do you like? (You can choose more than one)

Thriller Romance Documentary Action movie
Comedy Animated movie Science fiction war movie

Q2: Do you think watching English movies has a beneficial effect on learning English?

Strongly agree Agree Neutral strongly disagree
Disagree

Q3. Do you think English subtitles are good helpful to learn English?

Yes
No

If “No” Justify:

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

Q4. Film clips are important to understand better a story and discover the other culture.

Strongly agree Agree Neutral strongly disagree
Disagree

Q5. Do you prefer reading a novel or watching its screen adaptation?

Yes

If “No” Just

Q6. Old cinemas are restored in Sidi Bekl Abbès, are you for or against?

Yes

No

Explain please.

Questionnaire 2 for teachers

Q1: Do you think English film clips can be beneficial for an English class?

Strongly agree Agree Neutral strongly disagree
Disagree

Q2: Do you think watching a film in the classroom may cause problems?

Yes
No

Explain the reasons please:

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

Q3: The film script and the novel are not totally the same; do you the change distort the story?

Yes
No

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

Q4: A film like “The Grapes of Wrath”, “The Great Gatsby” or “Wating for Godot” is censory necessary?

Yes
No

Provide more details please.

.....
.....

Q5: Do you think that films increase the interest in the culture of the target language?

Yes
No

If “No” please Justify:

.....
.....

Appendix 6

Slang Glossary 1: selected words of the 1920's related to "The Great Gatsby"

A

1. **ab-so-lute-ly:** affirmative, yes
2. **absent treatment:** dancing with a timid partner
3. **air tight:** very attractive
4. **Airedale:** an unattractive man
5. **And how!:** I strongly agree!
6. **ankle:** to walk, i.e.. "Let's ankle!"

B

7. **baby:** sweetheart. Also denotes something of high value or respect.
8. **baby grand:** heavily built man
9. **baby vamp:** an attractive or popular female, student.
10. **Bank's closed:** no kissing or making out i.e. "Sorry, mac, bank's closed."
11. **bearcat:** a fiery girl
12. **beat it:** scam, get lost.
13. **beat one's gums:** idle chatter
14. **bent:** drunk
15. **big cheese:** important person
16. **big timer:** A charming and romantic man
17. **billboard:** a flashy man or woman
18. **bimbo:** a tough guy
19. **bird:** general term for a man or woman, sometimes meaning "odd," i.e. "What a funny old bird."
20. **Blind Date:** going out with someone you do not know
21. **blotto:** drunk, especially to an extreme
22. **blue serge:** a sweetheart
23. **bootleg:** illegal liquor
24. **breezer:** a convertible car
25. **bug-eyed Betty:** an unattractive girl
26. **bull:** (1) a policeman or law-enforcement official, including FBI. (2) nonsense (3) to

chat idly, to exaggerate

27. **bump off:** to murder, to kill

28 **bunk:** nonsense

29 **bunny:** a term of endearment applied to the lost, confused, etc. Often coupled with "poor little."

30. **bus:** any old or worn out car.

31 **Butt me:** I'll take a cigarette.

C

32. **cake-eater:** a lady's man

33. **canceled stamp:** A shy girl at a dance or party

34. **caper:** a criminal act or robbery.

35. **cash:** a kiss

36. **Cash or check?:** Do we kiss now or later?

37. **Charlie:** a man with a mustache

38. **chassis:** the female body

39. **cheaters:** eye glasses

40. **check:** Kiss me later.

41. **chewing gum:** double-speak, or ambiguous talk.

42. **chin music:** gossip

43. **choice bit of calico:** attractive female, student.

44. **chopper:** Gun

45. **chunk of lead:** an unattractive female, student.

46. **ciggy:** cigarette

47. **clam:** a dollar

48. **coffin varnish:** bootleg liquor, often poisonous.

49. **crasher:** a person who attends a party uninvited

50. **crush:** infatuation

D

51. **Daddy:** a young woman's boyfriend, especially if he's rich

52. **daddy-o:** a term of address

53. **dame:** a female. Did not gain widespread use until the 1930's.

54. **dapper:** a Flapper's dad
55. **darb:** a great person or thing. "That movie was darb."
56. **dead soldier:** an empty beer bottle.
57. **deb:** a debutant.
58. **declaration of independence:** a divorce
59. **dewdropper:** a young man who sleeps all day and doesn't have a job
60. **dimbox:** a taxi
61. **dimbox jaunt:** a taxi ride
62. **doll:** an attractive woman.
63. **dolled up:** dressed up
64. **dope:** drugs, esp. cocaine or opium.
65. **doublecross:** to cheat, stab in the back.
66. **dough:** money
67. **drugstore cowboy:** A well-dressed man who loiters in public areas trying to pick up women.
68. **dry up:** shut up, get lost
69. **dud up:** to dress up
70. **dumb Dora:** an absolute idiot, a dumbbell, especially a woman; flapper.
71. **earful:** enough
72. **egg:** a person who lives the big life
73. **embalmer:** a bootlegger

F

74. **face stretcher:** an old woman trying to look young
75. **fag:** a cigarette.
76. **father time:** any man over 30
77. **fire extinguisher:** a chaperone
78. **fish:** (1) a college freshman (2) a first timer in prison
79. **flapper:** the modern woman of the 1920s.
80. **flat tire:** a bore
81. **Flivver:** a Ford Model T; after 1928, also could mean any broken down car.
82. **Floorflusher:** an insatiable dancer

- 83. **Flour lover:** a girl with too much face powder
- 84. **For crying out loud!:** same usage as today
- 85. **four-flusher:** a person who feigns wealth while mooching off others.
- 86. **frame:** To give false evidence , to set up someone
- 87. **fried:** drunk

G

- 88. **gams:** legs
- 89. **gay:** happy or lively
- 90. **gigolo:** dancing partner
- 91. **gin mill:** a seller of hard liquor; a cheap speakeasy
- 92. **glad rags:** "going out on the town" clothes
- 93. **gold-digger:** a woman who pursues men for their money.
- 94. **goof:** (1) a stupid or bumbling person, (2) a boyfriend, flapper.
- 95. **goofy:** in love
- 96. **grubber:** one who borrows cigarettes
- 97. **grummy:** depressed
- 98. **grungy:** envious

H

- 99. **hair of the dog:** a shot of alcohol.
- 100. **half seas over:** drunk, also "half under."
- 101. **handcuff:** engagement ring
- 102. **harp:** an Irishman
- 103. **hayburner:** (1) a gas guzzling car (2) a horse one loses money on
- 104. **heavy sugar:** a lot of money
- 105. **heebie-jeebies:** "the shakes," named after a hit song.
- 106. **heeler:** a poor dancer
- 107. **hen coup:** a beauty parlor
- 108. **high hat:** a snob, haughty, unapproachable
- 109. **hike:** a walk.
- 110. **hokum:** nonsense
- 111. **hooley:** nonsense.

- 112.**Hoofer:** Dancer or chorus girl
113.**hope chest:** pack of cigarettes
114.**hopped up:** under the influence of drugs
115.**hopper:** a dancer
116.**horn in:** to get into a dance without an invitation
117.**Hotsy – Totsy:** Pleasing
118. "**I have to go see a man about a dog.**": "I've got to leave now," often meaning to go buy whiskey.
119. **insured:** engaged
120. **iron:** a motorcycle, among motorcycle enthusiasts
121.**iron one's shoelaces:** to go to the restroom
122. **It:** Sex appeal. Actress Clara Bow was the 'it' girl.

J

- 123**jack:** money
124**Jake:** great, ie. "Everything's Jake."
125.**Jalopy:** a dumpy old car
126.**Jane:** any female
127.**java:** coffee
128.**jeepers creepers:** exclamation
129.**joe:** coffee
130.**Joe Brooks:** a perfectly dressed person; student.
131.**john:** a toilet
132.**joint:** establishment or club, usually selling alcohol

K

- 133.**kisser:** mouth
134.**kneeduster:** skirt

L

- 135.**lalapazaza:** a good sport
136.**let George do it:** a work evading phrase
137.**level with me:** be honest
138.**limey:** a British soldier or citizen, from World War I

139.**line**: a false story, as in "to feed one a line."

140.**lip stick**: a cigarette

141.**live wire**: a lively person

142.**lollygagger**: an idle person

M

143.**mad money**: carfare home to be used by a flapper if she has a fight with her date.

144.**manacle**: wedding ring

145.**mazuma**: money

146.**meringue**: personality

147.**Mick**: a derogatory term for Irishmen

148.**Middle Aisle**: To marry

149.**milquetoast**: a very timid person; from the comic book character Casper Milquetoast, a hen- pecked male.

150.**mind your potatoes**: mind your own business.

151.**Moll**: A gangster's girl

152.**moonshine**: homemade whiskey

153.**mop**: a handkerchief

N

154.**neck**: to kiss passionately

155.**necker**: a girl who wraps her arms around her boyfriend's neck.

156.**nifty**: great, excellent

157.**Nobody Home**: Describes someone who is dumb

158.**noodle juice**: tea

159.**Not so good!**: I personally disapprove.

O

160.**old boy**: a male term of address, used in conversation with other males.

161.**Oliver Twist**: a skilled dancer

162.**on the lam**: fleeing from police

163.**on the level**: legitimate, honest

164.**ossified**: drunk

165.**owl**: a person who's out late

P

- 166. **panther sweat:** whiskey
- 167. **pipe down:** stop talking
- 168. **prune pit:** anything that is old-fashioned

Q

- 170. **quilt:** a drink that warms one up

R

- 171. **Rock of Ages:** a woman over the age of 30.
- 172. **rub:** a student dance party
- 173. **rubes:** money or dollars
- 174. **rummy:** a drunken bum

S

- 175. **sap:** a fool, an idiot. Very common term in the 20s.
- 176. **scratch:** money
- 177. **sheba:** one's girlfriend
- 178. **sheik:** one's boyfriend
- 179. **simolean:** a dollar
- 180. **skirt:** an attractive female
- 181. **smarty:** a cute flapper
- 182. **snake charmer:** a woman involved in bootlegging
- 183. **spiffy:** An elegant appearance
- 184. **spoon:** to neck, or at least talk of love
- 185. **stilts:** legs
- 186. **struggle:** modern dance
- 187. **sugar daddy:** older boyfriend who showers girlfriend with gifts

T

- 188. **teenager:** not a common term until 1930; before then, the term was "young adults."
- 189. **ten cent box:** a taxi cab
- 190. **tell it to Sweeney:** tell it to someone who'll believe it.
- 191. **tight:** attractive
- 192. **tomato:** a female
- 193. **torpedo:** a hired thug or hitman

U V

194.**vamp**: a seducer of men, an aggressive flirt

195.**voot**: money

W

196.**water-proof**: a face that doesn't require make-up

197.**weasel**: a young man who steals a girl from her boyfriend

198.**wife**: dorm roommate, student.

199.**what's eating you?!**: What's wrong?

200.**woof! woof!:** ridicule

201.**wurp**: a killjoy (Someone who spoils the pleasure of others)

Y

202.**You slay me!:** That's funny!

Z

203.**zozzled**: drunk

Glossary 2: general concepts

Hermeneutics Analysis

Hermeneutics can be defined as “the theory or philosophy of the interpretation of meaning” (Bleicher, 1980: 1).

- Hermeneutics is primarily concerned with the meaning of a text or text-analogue.
- A text-analogue is anything that can be treated as a text, such as any human artifact, action, organization or culture.

- The main objective of hermeneutics is human understanding: understanding what people say and do, and why.

- There are different kinds of hermeneutics, from “pure” hermeneutics through to critical hermeneutics

- As a mode of analysis, hermeneutics suggests a way of understanding text or a text-analogue

- "Interpretation, in the sense relevant to hermeneutics, is an attempt to make clear, to make sense of an object of study. This object must, therefore, be a text, or a text-analogue, which in some way is confused, incomplete,
- cloudy, seemingly contradictory - in one way or another, unclear. The interpretation aims to bring to light an underlying coherence or sense" (Taylor, 1976: 153).
- Hermeneutics can be used to help understand and explain the relationship between people and organizations

Definitions of Qualitative Research

Denzin and Lincoln (1994) define qualitative research:

Qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials case study, personal experience, introspective, life story interview, observational, historical, interactional, and visual texts-that describe routine and problematic moments and meaning in individuals' lives.

Cresswell (1994) defines it as:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting.

The Interview in the Qualitative Research

The interview is one of the major sources of data collection, and it is also one of the most difficult ones to get right. In qualitative research the interview is a form of discourse. According to Mischler (1986) its particular features reflect the distinctive structure and aims of interviewing, namely, that it is discourse shaped and organized by asking and answering questions. An interview is a *joint product* of what interviewees and interviewers talk about together and how they talk with each other. The record of an interview that we researchers make and then use in our work of analysis and interpretation is a representation of that talk.

Phenomenography

What is phenomenography? Phenomenography is the empirical study of the different ways in which people think of the world. In other words, its aim is to discover the qualitatively different ways in which people experience, conceptualize, realize and understand various aspects of phenomena in the world around them (Martin et al., 1992). In phenomenographic research, the researcher chooses to study how people experience a given phenomenon, not to study a given phenomenon. Marton (1986) and Booth (1997) described phenomenography as: “Phenomenography is focused on the ways of experiencing different phenomena, ways of seeing them, knowing about them and having skills related to them. The aim is, however, not to find the singular essence, but the variation and the architecture of this variation by different aspects that define the phenomena” (Walker, 1998).