

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
MOULOUD MAMMERI UNIVERSITY OF TIZI OUZOU
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH



Dissertation Submitted In Partial Fulfillment of the Requirements for the Degree of
Magister

SPECIALTY: ENGLISH

OPTION: TEACHING LITERATURE AND CIVILIZATION TEXTS.

Submitted by: AKIR MALIKA

SUBJECT:

Reading Short Stories to Develop International Communication Skills:

A Case Study: Third Year LMD Students UMMTO.

Board of Examiners:

Mr Fodil Med Sadek; Professor UMMTO.....Chairman

Mr Amziane Hamid; Professor UMMTO.....Supervisor

Mr Guendouzi Amar; Professor UMMTO.....Examiner

Ms Yassine Souryana; MCA UMMTO.....Examiner

Defendrd on March 20th, 2019

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List of abbreviations

DMICC: The Developmental Model of Intercultural Communicative Competence

CR: Collective/ Cooperative Reading

DMIS: The Developmental Model of Intercultural Sensitivity

FL: Foreign Language

FLL: Foreign Language Learning

ICC: Intercultural Communicative Competence

IS: Intercultural Sensitivity

L2: Second Language

MMUTO: Mouloud Mammeri University of Tizi-Ouzou

Abstract

This thesis is concerned with “Reading Short Stories to Develop International Communication Skill.” By doing this, the aim is to unveil the extent to which the reading of the short stories enhance the learners’ Intercultural Communicative Competence and Intercultural Sensitivity besides to the connection of them to the intercultural development. Looking at these short stories as cultural discourses which foster intercultural competence, it focuses on key issues such as culture, Intercultural Communicative Competence and Intercultural Sensitivity which are very important in for the construction of learners’ ICC and IS, these lead to a third space which arise the learners development of intercultural competence. The intercultural approach provides a comprehensive evaluation which carters for the cultural content represented at the level of the short stories. This study is addressed to undergraduate (Third Year LMD) students at the University of Tizi-Ouzou, who are programmed in a Reading lesson that lasted three weeks. It combines two outstanding theories of Intercultural competence which are Respectively Byram’s model of Intercultural Communicative Competence (1997) and Bennett’s Model of Intercultural Sensitivity (1993). Interacting effectively and appropriately with members of other cultures and developing intercultural competence in language learners is highly recommended. Therefore, an effective intercultural interaction involves both knowledge of that culture and the ability to maintain a conversation with English speakers. In view of that, to involve students into the English speaking cultures, among other alternatives, one possible way is suggested to cover the existing gap between the learning of language and culture and this is through reading short stories. This study hypothesizes that the intercultural approach to reading short stories facilitates the development of the learners’ intercultural communicative competence which includes cultural knowledge, skills and cultural awareness. The results obtained reveal how the cultural contextualization embodied in the short stories affect and enhanced both the students’ intercultural communicative competence and intercultural sensitivity. They show that more than half of the learners (80%) show their willingness to acquire new cultural knowledge. Beside to an improvement of language proficiency, the students reflected a certain cultural knowledge. They, somehow, developed skills to interpret and relate cultural difference as well. Therefore, they enriched their Intercultural Communicative Competence. However, the learners showed their sensitivity toward the English speaking cultures which is reflected in the short stories. More than 50% of the learners remain in an ethnocentric orientation in the intercultural sensitivity continuum. They demonstrated their inability to accept the flagrant difference between the two cultures.

INTRODUCTION

1. INTRODUCTION

Reading the word, the phrase, the sentence never entailed a break with reading the world.¹

In the light of the quote above, Paulo Freire claims that reading the words (text) and the world (context) are the two sides of the same coin. A review of the history of language learning shows that reading in a foreign language often requires the acquaintance to the context in which it takes place, they are intertwined therefore we cannot separate one from the other. In foreign language classrooms, it is challenging to use real-life communicative contexts to teach the target language. For instance, Joan Kang Shin states that Foreign Language classroom has to be a place in which language is used meaningfully within a context that mirrors real world situations depending on the learners' needs and purposes for studying English.² Hence, despite the different influences that the text witnesses, reading remains extremely popular, it is there to stay as the main important support in foreign language learning.

Reading Foreign Language Literature is learning to read the world and everything about the language users. It is a window for English Foreign Language Learners from which they see the English culture; therefore, it puts the reader in front of another world which evokes human life experiences, real life situations and cultural knowledge. Consequently, the reader is facing another culture, in which he/she is supposed to bring life to what he/she is reading. Reading in a foreign language, thus, is a complex task in which the reader is greatly affected, according to H. Douglas Brown, by "a new language, new culture, and new ways of thinking, feeling and acting. He adds that, total commitment, total involvement, and total

¹ Paulo freire, *the importance of the act of reading.*, trans, Loretta Slover, Journal of Education, (1/08/2006) 4-10.

² Joan Kang Shin. *Developing Dynamic Units for EFL*, English Teaching Forum, (2007), 2.

physical, intellectual and emotional responses are necessary to successfully send and receive messages in a FLL.”³

It is obviously clear that FL reading at the university is complex. It includes greater diversity in terms of culture which requires more developed and authentic material that involves the learners quickly within the learning process. In this respect, Penny Ur⁴ listed further the advantages of using authentic material in EFL classrooms; he claims that reading an authentic text “provides examples and representations of various authentic uses of language. It is not only a good resource of vocabulary expansion, but it also involves emotions as well as intellect, which includes the motivation and contributes both to personal development and to world knowledge.” This kind of reading “raises awareness of different human situations and conflicts.”⁵

In Algeria, English is taught as a second foreign language (French being the first). Algerian university learners are in a context which does not allow them direct access to “real” spoken English (except through internet)⁶. Therefore, reading is the main learning material that is meant to provide them with such an opportunity; knowing that reading at the university stands as an instrument for teachers of the literature module to support and to facilitate language learning.

The learning of languages at the university is witnessing some changes, this is due to the shifting demands of a consistently changing society affected by globalization and where both actual and potential roles of EFL alter and multiply. Nowadays, due to globalization, higher education has adjusted its objectives to the demanding multinational and multicultural

³ H. Douglas Brown, *Principles Of Language Learning and Teaching*, ed., (Longman, 2000), p. 1.

⁴ Penny Ur, *A course in Language Teaching*, (Cambridge, 1999), 89.

⁵ Jennifer Moon, *Using Story in Higher Educational and Professional Development*, (Routledge,2010), p.48

⁶ Souryana Yassine, Culture Issues, Ideology And Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach, 25th november, 2012, p.1-2.

world. More than ever, students have to be trained and acquainted with cross-cultural partners. Therefore, they are required to develop intercultural communication competences. Theoretically, using literature in language teaching is very advantageous for it offers great benefits such as authentic material, language advancement and cultural enrichment⁷. Through reading, students are expected to be prepared for communication and interaction in a foreign language, and to acquire intercultural communicative competence in their educational settings as well. In this sense, a student has an opportunity to use an authentic language in context. Indeed, literature with its genres seems to be a source of different forms of communication that conforms to answer the challenges of the demanding educational world, including “short story” which is highly referred to in language learning.

Looking at these short stories as a source of social and cultural discourses reflecting the socio-cultural context in which they are set. Our evaluation will attempt to highlight and show how the reading of the short stories enhances the students’ intercultural communicative competence and intercultural sensitivity.

- **Aims and significance of the study**

The study is concerned with the cultural contextualization in reading short stories. It has two main objectives. The first objective is practical. It consists of exploring issues of inter-culture, communication, sensitivity through reading short stories. This evaluation attempts to depict the extent to which the reading of the short stories enhances the Intercultural Communicative Competence and the Intercultural Sensitivity.

Being socio-cultural representations, short stories cannot be culture free or only a source of linguistic knowledge. They too often reflect their authors’ cultural backgrounds. Since

⁷ (Collie & Slater, 1991) quoted from Çağrı Tuğrul Mart, *The Use Of Literature In Language Teaching*, Journal Of Educational And Instructional Studies In The World, Ishik University, Erbil, (May 2016, 6: 2), 77.

learning a foreign language “involves a process of acculturation” and it “is always culturally loaded,”⁸ any foreign literary work includes a set of social and cultural values which affect the foreign language learner. When dealing with cultural conceptualization of any literary text in learning a foreign language, we cannot overlook their cultural content and the set of values they include.

In sum, unveiling the culture represented in the short stories through reading enhances the learners’ acquisition of the knowledge loaded within these literary texts. It also facilitates the development of new skills and positive attitudes towards the English culture. The learners, besides, reveal their degree of sensitivity towards the English culture, too, because of the uncomfortable situations which are encountered during the reading of the short stories. Fairclough has explained that by saying that “texts are social spaces in which two fundamental social processes simultaneously occur”⁹

Reading in a foreign language does not only develop the learners’ linguistic competence, but it also enhances the knowledge of the other cultural beliefs, practices and traditions...which are embodied in the literary work. Therefore, the study of this English culture through reading short stories has an important role in developing the learners’ intercultural communicative competence and intercultural sensitivity. The question then is how to do that?

The second objective of this research is methodological. It consists of mainly applying for a theoretical design that fits the topic both at the linguistic and cultural levels. The reading of the short stories has been tackled from different perspectives and approaches; mainly thematic approach, eclectic approach, linguistic...etc. They do not give clear ways of how the reading

⁸(Pulverness , 2004) quoted from Souryana Yassine, Culture Issues, Ideology And Otherness in EFL Textbooks: A social Semiotic Multimodal Approach, 25th november, 2012, p.6

⁹ (Fairclough, 1995:6) quoted from *ibid*: 7.

of the short stories enhances the readers' Intercultural Communicative Competence and Intercultural Sensitivity. Therefore, the aim of this dissertation is to develop an intercultural approach through reading short stories.

- **Rationale of the Study**

The English language awareness in Algeria is on the rise. Algeria has relatively growing concerns in learning and teaching the English language and about developing skillful and competent language learners. The Algerian higher education is witnessing an increased awareness of maintaining direct alliances with English Foreign countries to give a chance to the Algerian learners of English language to learn the English language from its owners. That's why we find some foreign language centers like The British Council, and American council in Algeria is giving opportunities for learners and they can afford them scholarships to carry on studies abroad. Another opportunity to spread and learn English language is through the introduction of the English language into broadcasting, such as the Algerian International Radio which broadcasts the news in English everyday at 2pm. This has led to revisiting and introducing new curricula in secondary and higher education.

Few Algerians can afford higher education outside the country. Increasing numbers of young Algerians aspire to pursue a higher education abroad; this is reflected in the growing number of students seeking to take up the scholarships afforded by the different universities and language learning centers. This growing number of students currently undertaking these options is anticipated to grow further. Additionally, English is becoming popular among younger Algerians. Language skills offer improved chances of "using internet/technology"

and “accessing a better education.” English is also used in different social media websites such as Facebook and Twitter which are increasing exposure to the English language.¹⁰

English gains a dominant share in foreign language learning in Algeria. As it is one of the world’s most important languages¹¹, English is highly esteemed by students, thus, in schools and universities, students expand their knowledge and information nearly exclusively from reading; they “have more opportunity to read in English than to use that language in spoken communication.”¹² In this respect, reading has great significance to students in acquiring new knowledge. Thus, EFL learners need to develop the reading skill which is one among other important skills needed in Foreign Language Learning like listening, speaking, reading and writing.

a. Issue and working Hypothesis

In order to achieve the purpose of this study, the research relies on Sabyl Marcus’ book which is entitled “Twentieth Century American Short Stories” from which the selected short stories will feed the topic under study. These selected works are respectively “Mother” by Grace Paley, and “The Model” written by Bernard Malamud which are schematized and set in a rich cultural context. This study presents aims at answering the following questions:

- 1- What are the knowledge and skills that English language learners develop through reading of the short stories?

¹⁰ The Benefits of the English Language for Individuals and Societies: Quantitative Indicators from Algeria, Egypt, Iraq, Jordan, Lebanon, Morocco, Tunisia and Yemen, (Euromonitor, april,2012), pp. 57-60

¹¹Graddol (2004) quoted in Eva Alcón Soler, Maria Pilar Safont Jordà, (ed), *Intercultural Language Use and Language Learning*, (Springer, 2007), p.83

¹²Rattanavich (1987: 1) quoted from Rewadee Chantoeml & Saowalak Rattanavich, *Just-In-Time Teaching Techniques through Web Technologies for Vocational Students’ Reading and Writing Abilities*, English Language Teaching, Published by Canadian Center of Science and Education (9: 1) 2016. www.ccsenet.org/elt

- 2- How do the short stories develop the learners' cultural awareness and modify their attitudes toward the English culture?
- 3- How are the learners sensitive to the English culture?

And in an attempt to answer the above questions, we advance the following hypotheses:

Hp 01: The reading of the short stories enhances the learners' acquisition of the English culture and they also develop some aspects which help them in interpreting/relating and discovering /interacting.

Hp02: There is a growing cultural awareness of the English culture; hence the learners sometimes modify their attitudes to adjust themselves to the English culture.

b. Course Descriptions of English modules at MMUTO

Reading in the Algerian EFL teaching curriculum is identified and chosen by the Algerian academics and educational officers, who carefully select the appropriate syllabi, which provide what is needed to suit the objectives of the literature curriculum. The objectives of the English literature program may be as follows: students should be able to develop

[...]an ability to enjoy the experience of reading literature, understand and respond to literary texts in different periods and cultures through an exploration of areas of human concerns as depicted in the selection of short story, novel, poetry and drama.¹³

Studying at the university level, every semester, students are given a set of mandatory reading assignments. These readings are required in several English modules mainly literature and civilization studies for almost all grades. In Foreign language (FL) education in Algeria, most

¹³ (Ministry of Education, 2007, pp. 1-2) quoted from Muhammad Kamarul Kabilan, Fadzliyati Kamaruddin, Engaging learners' comprehension, interest and motivation to learn literature using the reader's theatre, *English Teaching: Practice and Critique* December, 2010, (9, 3) retrieved from <http://education.waikato.ac.nz/research/files/etpc/files/2010v9n3art8.pdf>

courses are scheduled relying and emphasizing on points of grammar, vocabulary, the learners are supposed to expand their language proficiency thereby accomplishing a better reading comprehension and understanding. From the account above, the central focus is rather on the language development (i.e. syntax, vocabulary etc.) than on the reading gains. Thought students develop and acquire the basic abilities needed for promoting successful interaction across cultures from reading in a foreign language.

This research is reinforced by a theory which focuses both on language and cultural knowledge which is reading collectively (cooperatively) or ‘Learning by Reading’¹⁴. In English curricula at UMMTO, Students rely enormously on literary works so that they have enough exposure to EFL culture, since “a literary work is culturally loaded.”¹⁵ Therefore, students are exposed to a culture that is completely different from theirs. Hence, Collective Reading is projected as an alternative approach to provide the students with a limitless cultural knowledge.

c. Organization of the Thesis

This thesis is divided into two parts. Each part comprises two chapters. A brief summary of each chapter is described as follows: the general introduction in which I set out the review of the literature which has headed the work. The first part is dedicated to methods and materials, the latter falls into three. The first two chapters present an overview of the theories used in the present work, while the third one pertains to the different definitions of culture that suit my scope of research. The second chapter is devoted to materials; it presents a detailed description of the methodology followed in the study. It discusses the research design, presents the context of the study by including the description of the sample and the data

¹⁴Carrell and Grabe 2002.quoted in, *Eddie Williams* "Teaching reading: Individual and social perspectives",*EstherUsó-Juan and Alicia Martínez-Flor*, Current Trends in the Development and Teaching of the Four Language Skills., *ed.*(Mouton de Gruyter Berlin, 2006), p.355.

¹⁵ Lazar Jillian, *Literature in Language Teaching: a Teacher’s Guide*, (Cambridge, 1993), 62

collection process, as well as provides a description of the instrument and the methods of analysis that have been used. The second part deals with the results and discussion of the findings and it consists of two chapters. The first chapter includes two sections; the first one deals with the presentation of the pre and post reviewing of both questionnaires and journals' results i.e. the statistical analysis of the pre- and post-questionnaire on knowledge, skills, attitudes and awareness as well as a questionnaire on the students' sensitivity toward the cultural incidents. Then a discussion of the results follows in the second chapter. Finally, a general conclusion will summarize all what has been discussed throughout the study. It reviews the current situation of the reading culture in foreign language (FL) contexts in higher education and assesses learners' development of intercultural sensitivity and intercultural communicative competence through reading short stories.

Developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with their distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience.¹⁶

In the light of the quote above, the authors highlight the fusion of different objectives in order to develop the Intercultural dimension in language learning. This can be done by developing the linguistic competence alongside the intercultural competence. In addition, interactions with people of other cultures are highly required in order to understand and accept people from other cultures as distinct individuals. One may notice the extent to which the importance of effective interaction is strikingly advocated by the authors (Byram et al.) in

¹⁶Byram, M., Gribkova, B., & Starkey, H. (2002), *Developing the intercultural dimension in language teaching: A practical introduction for teachers*. Strasbourg, (Council of Europe), p. 10

FL teaching and learning that involve both language and culture. This involvement and interaction with other cultures as well as communication in foreign languages have become of crucial importance in many professional fields such as politics, economy, and education as well. This complex process which takes place while members of other cultures communicate with native speakers (literary text) is known as intercultural competence. The latter has been the focus of study of many researchers in the intercultural communication field.

Hammer, Bennett and Wiseman (2003)¹⁷ stated that Intercultural Competence has been a ‘hot topic’ of discussions and an object of study all over the world focusing on its great importance in rendering an international interaction, as in domestic interactions, across cultures successful. Byram defines it as the individuals’ “ability to interact in their own language with the people from another country and culture” whereas Intercultural Communicative Competence¹⁸ refers to the ability to interact with people from another country and culture in a foreign language,¹⁹ making the latter our main concern in this research paper.

Many language teachers highlighted the importance of the reading skills in teaching and learning a foreign language. Feiler, (2007) defines Reading as “a crucial building block, if not the chief cornerstone, of success at school, at work, and in society.”²⁰ Classrooms are, unquestionably, key sites for cultivating school and non-school competences. Students

¹⁷Hammer M. R., Bennett, M. J., & Wiseman, R. Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations*, (27, 2003, p. 421-443).

¹⁸ N.B: More recently, the term has been modified to *intercultural communicative competence* (ICC) to refer to its use in the context of foreign language teaching (FLT).

¹⁹ Michael Byram, *Teaching And Assessing Intercultural Communicative Competence*, (Multilingual Matters Ltd, 1997), pp. 70-71.

²⁰Feiler, (2007) quoted from John S. Hedgcock, Dana R. Ferris, *Teaching Readers of English: Students, Texts, and Contexts*, (Routledge: New York, 2009) , p. 2

develop skills that may never be part of the classroom activities. I.e. they are supposed to develop new behaviors and attitudes while simultaneously cultivating social alliances.

REVIEW OF THE LITERATURE

1. Definition of Intercultural communicative competence:

a. The Communicative competence:

It is coined by Dell Hymes "On Communicative Competence" (1972) who was convinced that Chomsky's (1965) notion of "competence", which is discussed in his representative book "Aspects of the Theory of Syntax" (1965), is too limited. In response to that Dell Hymes confirms that it is not enough for the social and functional rules of language. And he issues his famous sentence "there are rules of uses without which rules of grammar would be useless."²¹ The linguist looks into language not only from the linguistic side but also from the anthropological viewpoint. He refers to other factors that influence communication, thus introducing the communicative competence (CC) as "that aspect of our competence that enables us to convey and interpret messages and to negotiate meanings interpersonally within specific contexts."²² Further efforts, on defining CC were carried on by Michael Canale and Merrill Swain. Thus four dissimilar and complementary elements constructing Communicative Competence are advanced in the following;

1) The Grammatical competence is the knowledge of lexical items and rules of morphology, syntax, sentence grammar semantics, and phonology.

2) Discourse competence is the ability we have to connect sentences to form a meaningful whole out of a series of utterances. It is everything from simple spoken conversation to lengthy written texts (articles, books, and the like). It is concerned with inter-sentential relationships.

²¹ Dell Hymes (1972:278) quoted from *Teaching And Learning In The Language Classroom, A Framework for Teaching and Learning*, (Oxford University Press), 45 retrieved from www.oup.com/elt

²²HosseinTavakoli. A Dictionary of Language Acquisition A Comprehensive Overview of Key Terms in First and Second Language Acquisition, RAHNAMA PRESS (Tehran University, Tehran, 2012), 68

3) The Sociolinguistic competence is the knowledge of the socio-cultural rules of language and discourse. It requires an understanding of the social context in which language is used.

4) The Strategic competence was described, by Canale and Swain, as those strategies used or called into action to compensate for breakdowns in communication due to insufficient competence²³. Savignon associated it with “the strategies that one uses to compensate for imperfect knowledge of rules or limiting factors in their application such as fatigue, distraction, and inattention. It is the ability to make repairs, to cope with imperfect knowledge, and to sustain communication through paraphrase, circumlocution, repetition, hesitation, avoidance, and guessing, as well as shifts in register and style” as memory limitations, distractions, shifts of attention and interest, errors, and hesitation phenomena, such as repeats, false starts, pauses, omissions, and additions, as well.²⁴

b. The Intercultural Competence:

It “refers to the knowledge of how to interpret written texts appropriately within their socio-cultural context.”²⁵ It requires the learner to be acquainted with the socio-cultural aspects of the language including surface and deep culture. Accordingly, “the readers’ background knowledge of the cultural factors reflected in a given written text will help them to construct its meaning and will prevent possible misinterpretations.” Williams asserts that L2 reading should not be “detached from the social context within which the text has been created.”²⁶

²³ H Douglas Brown, *Principles Of Language Learning and Teaching*.,ed, longman:2000, 247

²⁴HosseinTavakoli., *A Dictionary of Language Acquisition A Comprehensive Overview of Key Terms in First and Second Language Acquisition*, (Tehran University, Tehran, 2012), 68

²⁵ Ibid, p. 270

²⁶ Ibid, p. 270

c. The Intercultural Communicative Competence: Intercultural Communication:

Communication is the exchange of messages between the sender and the receiver.²⁷ To achieve a successful communication the sender and the receiver should share the same cultural background. However, it is not the case in an intercultural context, where the interlocutors belong to different cultures. Here the interpretation of the messages may be misleading or inaccurate. In other words, when cultural barriers and gaps occur in the interaction process, the received message will probably be different from the sender's intended one, leading, then, to misunderstandings.²⁸

Numerous authors have given different definitions to intercultural communication. According to Samovar, Porter and McDaniel, intercultural communication is the “interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event.”²⁹ Similarly, Kramsch Claire explains it as “the meeting between people from different cultures and languages across the political boundaries of nation-states” and “the communication between people from different ethnic, social, gendered cultures within the boundaries of the same nation.”³⁰

Notwithstanding the fact that intercultural communication has been an endless source of inspiration for the nineteenth-century writers, as I have already mentioned, it is somewhat fresh as a field of academic research. Since the 1950's there has been an increasing interest in intercultural communication, which has possibly been reinforced by globalization.

²⁷Robert Wandberg, *Communication: Creating Understanding* (Mankato: Capstone Press, 2001), 05.

²⁸Larry A Samovar, Richard E Porter and Edwin R McDaniel, *Intercultural Communication* (Boston: Mass WadsworthCengage Learning, 2010), 10.

²⁹Larry A Samovar, Richard E Porter and Edwin R McDaniel, *Intercultural Communication* (Boston: Mass Wadsworth Cengage Learning, 2010),p. 12

³⁰Claire Kramsch, *Language And Culture* ,(Oxford: Oxford University Press, 1998), 128.

Much of its theoretical background has come from the USA, mainly by the end of the Second World War.³¹ In fact, input initially came from the US army, which faced numerous intercultural problems while operating in many different countries. Other ideas came from American businessmen and entrepreneurs who started to realize that the USA had to learn more about other cultures in case it was to develop its overseas trade.³² The same matter was, also, evoked by multinational companies, which were obliged to find solutions to the problems confronted by their employees from different cultures facing difficulties to work together in multicultural teams.³³

The importance of the intercultural competence is hotly debated these last decades. It is overtly incorporated in different fields for instance in politics, economics,³⁴ and education as well. The latter advocated that learners and curricula should be adjusted to train learners for living in an intercultural world. They reshaped foreign language curricula in a cultural bath, that help learners develop an intercultural competence, which is the new objective settled for education.

In the domain of foreign language education, too, ways are sought to demonstrate or unveil progress in intercultural competence. Attempts have been made to design frameworks for measuring and assessing intercultural competence (Byram, 1997). Most of them aimed at “enhancing learners’ culture-specific and/or culture-general awareness: cultural mini-dramas, critical incidents, culture assimilators or simulation games, combined with oral or written

³¹Edward T Hall, *The Silent Language* (New York: Anchor Books, 1990). 17

³²Ibid, 17.

³³Ibid, 17-9.

³⁴Evelina Kaminskaite, *Intercultural Communication Course Handbook*, (SMK University of Applied Social Sciences, 2015), 25.

reflective work and documentation in the foreign language”³⁵. Thus, authentic foreign language documents (novels, plays, short stories...) originating from a foreign culture is used as input for teaching and learning both language and culture.

Within the same vein, foreign language and culture education cannot be overestimated, every interaction and all communication in a foreign language is intercultural, and therefore learning should promote the acquisition of the intercultural competence. Likewise, intercultural competence is developed via a criterion that aims to document the learners’ knowledge of the cultural elements in class, hence promoting the acquisition of cultural knowledge, and other dimensions of intercultural competence. It is important to underline that ‘intercultural competence’ always implies ‘communicative competence’ in foreign language education, therefore always having a linguistic, sociolinguistic and discourse component.

The Intercultural Communicative Competence emphasizes performance aspects relating to communication in a foreign language in intercultural situations and it refers to someone who can act in (one or more) foreign language(s) which is accordingly the focus of educational approaches aiming at acquiring the knowledge and skills needed to communicate successfully with members of a different social group. However, many consider intercultural competence to go beyond the simple transmission and acquisition of these attributes, arguing that it involves not only the communication of culture-laden meaning, but also requires the setting up of encounters between one’s own culture and that of the ‘other’.

Students develop different competences and attitudes in their reading process in English Foreign Language Learning. The intercultural competence is strikingly important in EFL classrooms, since the students encounter in their language learning process another

³⁵ Lies Sercu. *Assessing Intercultural Competence: More Questions Than Answers*, In Amos Paran And Lies Sercu. *Testing The Untestable In Language Education* (Ed)(Multilingual Matters: 2010), p. 17-32.

language which is bound to its culture. The latter encloses all the social, religious and cultural practices including values, beliefs, traditions, norms...etc and the unspoken aspects of English language society which are reflected in the reading. As a consequence, the learners come across a wide range of cultural knowledge without which the ICC will not be achieved. Indeed, the reading of short stories, stimulate the learners' acquisition of knowledge, skills, attitudes and awareness, in addition to the enrichment of their cultural sensitivity.

Though the incorporation of the intercultural competence in the academic context and in FL class is challenging, Fantini (2000)³⁶ foregrounds the proponents who propose and favor "proficiency in the host tongue" as a fifth dimension of intercultural competence in the context of an FL class

d. Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) developed by Milton Bennett (1986, 1993), according to which "... the core of this sensitivity is an ability to understand subtle differences between cultures. It is an indication of increased cognitive sophistication, a deeper ability to discriminate; therefore, it is considered an inter-culturally more developed, or sensitive perspective" (Mahon, 2006, p. 392).³⁷ The model assumes that most people from distinct cultures think that their culture is the best model to be followed. However, they tend to change this belief once they immerse into another culture. Bennett divided the model based on/ into three ethnocentric and three ethno-relative stages. The ethnocentric stages range from an inability to make distinctions and/or disinterest (denial), to a polarized "us" and "them" position (defense), to a third stage where differences are recognized but in the end are ignored in favor of the notion that all people are the same... "just

³⁶Fantini, A. E. (2000). *A central concern: Developing intercultural competence*. Brattleboro, VT, p. 28.

³⁷ Mahon, 2006, p. 392 quoted from Bennett, M. . *A developmental approach to training for intercultural sensitivity*. International Journal of Intercultural Relations 10, no.2: 1986,179

like me” (minimization).³⁸ When the ethno-relative stages take place; the first step is recognizing the cultural values regardless of evaluating the differences (Acceptance). Adaptation goes one step further, and individuals are able to behave accordingly in situations where other norms and values are needed. Finally, integration is the stage in which an individual is able to identify and move with ease in multiple cultures (i.e., the bicultural person).³⁹

³⁸ Bennett, M. . *A developmental approach to training for intercultural sensitivity*. International Journal of Intercultural Relations 10, no.2: 1986,179-95.

³⁹ Bennett, M. . *Towards ethnorelativism: A developmental model of intercultural sensitivity*. In M. Paige (Ed.), *Education for the intercultural experience*. Yarmouth, ME: Intercultural Press, 1993

Part One
Methods and Materials

Chapter 01: Methods.

Part One: Methods and Materials

Chapter 1: Methods.

1. Section 1: Intercultural Communicative Competence:

In this chapter, we set the aim of dealing with two most representative theories about intercultural competence. We opted for M. Byram “Teaching and Assessing Intercultural Communicative Competence” (1997) and Bennett’s model of Intercultural Sensitivity (1993). The incorporation of intercultural competence in the academic context and in FL class is challenging, Fantini (2000)⁴⁰ advocates and favors language “proficiency in the host tongue” as a fifth dimension of intercultural competence in the context of a FL class.

1. Byram’s Model of Intercultural Communicative Competence:

Byram (1997)⁴¹ presents a model to develop and assess intercultural communicative competence in the foreign language class. This model includes five dimensions of intercultural communication, which are as follows:

1. **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.”⁴² In Byram’s words “there are three inter-related categories of savoirs; (1) about aspects of a foreign culture; (2) about one's own culture; (3) about relationships between cultures at societal and individual levels.” It is related to the knowledge acquired either within the family life, between friends, peers, or in everyday interaction in which different categories (national, regional, ethnic and social class) are also encountered, or from formal institutions such as schools and universities. In other

⁴⁰Fantini, A. E., *A central concern: Developing intercultural competence*. (Brattleboro, VT), 2000. 28

⁴¹Byram. M, *Teaching And Assessing Intercultural Communicative Competence*, (Multilingual Matters, 1997), p.94

⁴² Ibid:94.

words, the knowledge gained from education. Likewise, practices, values, behaviors, gestures and the everyday life products of one's own culture and in one's interlocutor's country as well as the general processes of societal and individual interactions are also included.

2. **Skills:** ⁴³ Byram (1997) presents two types of skills; skills of interpreting and relating, and skills of discovery and relating.

- ✓ Skills of interpreting and relating (*savoir comprendre*) is the “ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.” Byram & Zarate, (1997) refer to it as ‘the capacity to learn cultures and assign meaning to cultural phenomena in an independent way.’⁴⁴ It deals with the individual's ability to interpret, explain and relate a document or event from another culture, to documents or events from one's own.
- ✓ Skills of discovery and interaction (*savoir apprendre/faire*) is the “ability to acquire new knowledge of a culture and cultural practices, and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. Skills of discovery and interaction” (*savoir apprendre/faire*) refer to the ‘the capacity to interpret and relate cultures.’⁴⁵ These skills enable individuals to develop new knowledge; knowledge, attitudes, of a culture and cultural practices and employ them in real life communication or interaction.

⁴³ Ibid: 98-99

⁴⁴(Byram&Zarate, 1997: 241).quoted from Lies Sercu et al., *Foreign Language Teachers and Intercultural Competence; An International Investigation*, (multilingual matters, 2005), p.5

⁴⁵ Lies Sercu et al., *Foreign Language Teachers and Intercultural Competence; An International Investigation*, (multilingual matters, 2005), p.5

3. Attitudes (savoir être) is “curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.”⁴⁶ Byram (1997)⁴⁷ explains it as ‘the capacity and willingness to abandon ethnocentric attitudes and perceptions and the ability to establish and maintain a relationship between one’s own and the foreign culture.’ The valuing and appreciating of all cultures suspend abortive interactions. Okayama, Furuto, and Edmondson (2001) reinforce the foundational importance of attitude stating that: it is important “[...] to maintain culturally competent attitudes as we continue to attain new knowledge and skills while building new relationships.” For them the attitude section is necessary for the successful interaction with members of other cultures. According to Byram (1997), two important attitudes which are curiosity and openness help interlocutors in intercultural situations to suspend negative judgments and misunderstandings that hinder better intercultural interactions.

4. Critical cultural awareness (savoir s'engager) is “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.”⁴⁸ It is the last dimension; it refers to the ability to evaluate critically the perspectives, practices and products in one’s own and other cultures. Knowing about cultures set the basis for students to identify similarities and differences with their own culture fostering the learners’ self-reflection of their attitudes and perceptions toward members of the target cultures.

This model of ICC was used as a comprehensive framework for this research ‘Reading Short Stories To Develop International Communication Skills’ as well as guide the research questions, the design of the instruments, and the analysis of the qualitative data of the study.

⁴⁶Byram.M, *Teaching And Assessing Intercultural Communicative Competence*, (Multilingual Matters, 1997), p.91.

⁴⁷ Ibid :54

⁴⁸ Byram.M, *Teaching And Assessing Intercultural Communicative Competence*, (Multilingual Matters, 1997), p. 101.

Section 02: Intercultural Sensitivity

It is claimed that learners experienced prior cross-cultural situations in previous language study, in their daily lives, at school and in using the internet. Thus, this is administered, at the beginning and at the end of class, to assess the learners' development in learners' intercultural sensitivity development that could lead to intercultural competence.

1. Defining the Developmental Model of Intercultural Sensitivity Bennett (1993)

It is a framework which “explains worldviews, how individuals perceive the world and react to cultural difference.”⁴⁹ Whether in an academic context or outside of it, for him, an individual faces cultural differences as they learn to become competent intercultural communicators. Accordingly, this model assesses how individuals experience cultural difference.⁵⁰ Whether this Intercultural Sensitivity moves forward or backward in the continuum moving from ethnocentrism to ethno-relativism, this kind of sensitivity can be lessened through training and education.⁵¹ “The model describes an individual’s generalized perspective, based [...] towards peoples and cultures which are seen different from his/her group.”⁵² That is to say, the individual relies on his own culture in interpreting the other cultures, by identifying similarities or differences.

According to Bennett, Bennett, and Allen (2003),⁵³ the Developmental Model of Intercultural Sensitivity “uses observed behavior (verbal statements) to indicate an underlying condition (worldview state) that enables people to experience cultural difference in a certain

⁴⁹Bennett, M. J., Developing intercultural sensitivity, *Training and Culture Newsletter*, 3(5),(1991),pp. 4-16.

⁵⁰Hammer, M. R., & Bennett, M. J, *The Intercultural Development Inventory Manual (IDI)*, (Portland, OR: Intercultural Communication Institute, 2001).

⁵¹Bennett, M. J., Developing intercultural sensitivity, *Training and Culture Newsletter*, 3(5),(1991),pp. 4-16.

⁵² M.R. Hammer et al. *International Journal of Intercultural Relations* 27 (2003) 421–443

⁵³Bennett, J.M. & Bennett, M.J, *Developing intercultural sensitivity*. Landis, D., Bennett, J., Bennett, M. (red.), ‘*Handbook of Intercultural Training*, (2003), pp. 147-165

way,”⁵⁴ and that intercultural sensitivity can be taught and assessed by analyzing learners’ statements as indicators of their orientation towards cultural difference. In doing so, teachers can also predict learners’ behaviors and attitudes and interpret learners’ placement in the developmental continuum of intercultural competence. The idea of intercultural competence is represented in the DMIS as “the ability to recognize oneself operating in cultural context, the identification and appreciation of cultural differences, and the development of general strategies for adapting to cultural difference.”⁵⁵

With such a clear statement, the DMIS requires learners to know about both their culture and that of the target language. It focus on developing an ability which enables learners to operate successfully in such contexts of interaction through examining their own cultural beliefs and values as a basis for understanding and appreciating other cultural beliefs and values (Gorrie, 1989).⁵⁶ Taking into account the learners acceptance of the other culture and their recognition of differences, this can be possible next to the promotion of different useful strategies that help them to a better intercultural debate free from stereotypes and misunderstanding.

Language teachers are urged by these authors to fully understand the different stages of the model (see figure 01) so they implement culture into the syllabus by using a teaching approach that gradually facilitates the process of developing intercultural sensitivity in parallel to the development of intercultural competence.

⁵⁴Bennett, J. M., Bennett, M. J., & Allen, W. (2003).Developing intercultural competence in the language classroom. In D. L. Lange & R. M. Paige (Eds.), *Culture as the core: Perspectives on culture in second language learning* (pp. 237-270). Greenwich. CT: Information Age Publishing.

⁵⁵Bennett, J. M., Bennett, M. J., & Allen, W. (2003).Developing intercultural competence in the language classroom. In D. L. Lange & R. M. Paige (Eds.), *Culture as the core: Perspectives on culture in second language learning* , Greenwich. CT: Information Age Publishing. P 246

⁵⁶ Patricia Geist-Martin, , “The Health Care Context Negotiating Cultural Understanding in Health Care Communication”, in *Larry A. Samovar, Richard E. Porter, Edwin R. McDaniel, Carolyn Sexton Roy*, *Intercultural Communication A READER*, (Cengage Learning: USA, 2015, p 326.

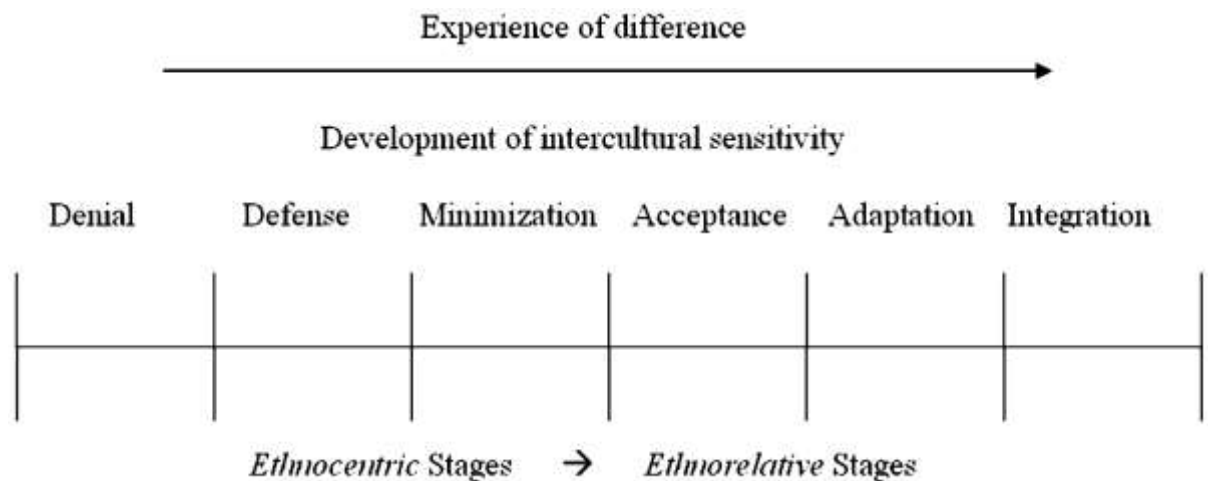


Figure 01: The Developmental Model of Intercultural Sensitivity ⁵⁷

The figure above demonstrates the different moves of the DMIS. Moving from Ethnocentrism to Ethno-relativism, Bennett (1993) categorized different worldviews into six stages of increasing sensitivity to cultural difference.⁵⁸ The former or *Ethnocentrism* is the assumption “*that the worldview of one’s own culture is central to all reality*” (p. 30). This is subdivided into three stages: *Denial, Defense, and Minimization*. *Ethno-relativism*, on the other hand, is “the understanding that cultures are relative to one another within a cultural context” (p. 46) and this also comprises three sub-stages: *Acceptance, Adaptation, and Integration*.

1. Ethnocentric Stages of intercultural sensitivity is “the ability to discriminate and experience relevant cultural differences.” In the Ethnocentric stage any perspective of existing cultural difference is isolated. Individuals attribute meaning to events “operating from an essentially mono-cultural perspective,”⁵⁹ one’s own culture is central to reality and their

⁵⁷ M.R. Hammer et al, *International Journal of Intercultural Relations* 27. (2003: 421–443)

⁵⁸ M. R. Hammer, M. J. Bennett, R. Wiseman, Measuring intercultural sensitivity: the intercultural development inventory, *International Journal of Intercultural Relations* 27 (2003) ,424.

⁵⁹ M.R. Hammer et al, *International Journal of Intercultural Relations* 27. (2003 :433)

primary worldviews and thinking about any other culture have never taught to be changed. It comprises three sub-stages: Denial, Defense and Minimization, according to Bennett (1993)⁶⁰ In the defense stage, one's own culture is experienced as the only good one and cultural difference is denigrated.

a. Denial

At the level of Denial the individuals ignore and refuse the existence of any cultural differences. One's own culture, that is patterns of behaviors, beliefs, and values are experienced as the only real ones and other cultures are avoided by maintaining distance from differences.⁶¹ Individuals experiencing such a situation look at cultures as being indifferent.⁶²

b. In Defense against (stage of resistance to) any cultural difference is noticed, individuals acknowledge cultural differences, the differences are perceived to be threatening,⁶³ "organizing the world as 'us' and 'them,' where one's own culture is superior and other cultures are inferior."⁶⁴ Individuals' perceptions to other cultures are sorted out according to Bennett (1993) into three sub-stages: (1) *Superiority*, at this stage individuals assign positive aspects to their culture and position themselves and community in an exaggerated privileged position at the expense of the other culture. (2) *Denigration*, once again at this level the individuals value their own culture by defaming the other culture

⁶⁰Bennett (1993, 30) Elisabeth Arévalo-Guerrero, Assessing the Development of Learners' Intercultural Sensitivity and Intercultural Communicative Competence: *The Intercultural Spanish Course*, 2009 (PHD –thesis)

⁶¹ Bennett, J.M. & Bennett, M.J. (2003): *Developing intercultural sensitivity*. Landis, D., Bennett, J., Bennett, M. (red.): Handbook of Intercultural Training (147-165)

⁶²Bennett, J. M., & Bennett, M. J. (2004).*Developing intercultural competence: A reader*.Portland OR: Intercultural Communication Institute.

⁶³ Bennett, M.J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In M. Paige (Ed.), Education for the intercultural experience. Yarmouth, ME: Intercultural Press.

⁶⁴Hammer, M. R., & Bennett, M. J. (2001). *The Intercultural Development Inventory Manual (IDI)*, Portland, OR: Intercultural Communication Institute.

through attributing negative stereotypes. (3) *Reversal*, at this stage the individuals denigrate their culture to praise the other culture.

c. The stage of Minimization claims that elements of one's own cultural worldviews are experienced as universal. The threat of the other culture is shaded or reduced into similarities that are categorized to be neutral.⁶⁵ Individuals at this stage show recognition of cultural differences, yet they don't value them.

Even more, *ethnocentrism* is considered a principal communication predisposition influencing intercultural interaction and, therefore, is linked to ICC. The learners having higher degrees of *ethnocentrism* tend to have less understanding of the other culture.

2. Ethno-relative Stages

*The ethno-relative orientation means that "one's culture is experienced in the context of others. Thus, a shift from ethnocentrism involves "the assumption that cultures can only be understood relative to one another and that particular behaviors can only be understood within a cultural context."*⁶⁶ *Acceptance, Adaptation, and Integration* are the three sub-stages that constitute the other scale.

a. Acceptance: An individual at this level recognizes and values cultural differences without evaluating those differences in context. They accept others' behaviors, values, and worldviews, and are curious about these differences. However, as Bennett (2004) clarifies, "acceptance does not mean agreement. It is naïve to think that intercultural sensitivity and competence are always associated with liking other cultures or agreeing with their values or ways of life." (p.69).

⁶⁵M.R. Hammer et al. / International Journal of Intercultural Relations 27 (2003) 424.

⁶⁶Bennett (1993, 30) Elisabeth Arévalo-Guerrero, Assessing the Development of Learners' Intercultural Sensitivity and Intercultural Communicative Competence: *The Intercultural Spanish Course*, 2009 (PHD –thesis)

All in all, individuals first manifest their respect for cultural difference in behavior, and then a deeper respect and curiosity for cultural differences in values, a “commitment that allows taking the perspective of another culture without losing your own perspective.”

b. In Adaptation, the individual when interacting and communicating with people of other cultures is able to solve and operate in any cultural situation, s/he develops a “consciously shifting perspective and intentionally altering behavior”⁶⁷ Adjust him/herself and his/her behavior according to the cultural context.

c. Integration presents the end of the scale in Bennett’s model. Individuals in this stage not only value a variety of cultures but are constantly defining their own identity and evaluating behavior and values in contrast to and in concert with a multitude of cultures. In this stage, individuals incorporate aspects of their own original cultural perspective with those of other cultures resulting on a feeling of marginal cultural identity. In Bennett’s words, at this stage one's experience of self is expanded to include movement in and out of different cultural worldviews.

Bennett (2004) states that “successful intercultural communications involves being able to see a culturally different person as complex as one’s self (person-centered) and being able to take a culturally different perspective. Thus greater intercultural sensitivity creates the potential to increase intercultural competence.”⁶⁸

These brief examinations of both Bennett’s (1993) DMIS and Byram’s (1997) MICC sets the basis for the other theoretical framework of this study, The use of both frameworks

⁶⁷Hammer, M. R., & Bennett, M. J. (2001). *The Intercultural Development Inventory Manual (IDI)*, Portland, OR: Intercultural Communication Institute. P.23

⁶⁸ Bennett, J.M. (2004). Becoming interculturally competent. In J. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education* (2nd ed., pp. 62- 77). Newton, MA: Intercultural Resource Corporation.

facilitates a deeper measure and analysis of the FL learners' development of intercultural competence.

Section 03: Culture in EFL

In this globalized world, people from different nationalities, diverse linguistic and cultural heritage mingled and cooperate with each other due to globalization. Interaction between these different groups may cause misunderstandings and miscommunication between the cultures and it may also present difficulties that hinder and blocks interaction. Culture is defined differently and to adjust it to our research a suitable definition is given by Helen Spencer-Oatey who provides us with the following:

Culture is a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by a group of people, and that influence each member's behavior and each member's interpretations of the "meaning" of other people's behavior⁶⁹.

The author above agreed that finding a precise and concise definition of culture is complex, therefore she modeled it within the context of society that is concerned with the people practices, and traditions and behaviors.

1. Culture:

The word "culture" has many definitions, therefore it is important to exclude those that are not relevant in the context of intercultural communication. The word culture in English may be used with two different meanings either (1) *high culture* or (2) *anthropological culture*. The former refers to intellectual and artistic achievements whereas the latter focuses on all the criteria that characterize a group of people and distinguish it from others, it includes: customs and traditions, social organization, language, etc.⁷⁰

For the sake of analysis, in this dissertation the term culture will be used with its anthropological meaning that is to say: "a pattern of learned, group-related perceptions,

⁶⁹ Kathrine Markussen, British Communication Behavior, retrieved from <http://studyres.com/doc/16996103/british-communication-behavior>.

⁷⁰Ron Scollon and Suzanne Wong Scollon, *Intercultural Communication*, (Oxford UK and Cambridge USA: Blackwell, 1995), p. 124.

including both verbal and nonverbal language, attitudes, values, belief systems, and behaviors, that is accepted and expected by any social group,”⁷¹ and “a shared system of attitudes, beliefs, values, and behavior.”⁷² In a similar sense, another researcher, the Dutch social psychologist and cultural scientist Geert Hofstede, defines culture as “the software of the mind [...] a collective mental programming.”⁷³ From these definitions, particularly the last one, we understand that a member of any given group of people is systematically trained from a very early age to adopt the behavior and attitudes of the group to whom he belongs. These patterns of thinking learned in childhood constitute one’s cultural frame.

According to E. T. Hall “culture hides much more than it reveals and, strangely enough, what it hides, it hides most effectively from its own participants.”⁷⁴ Therefore a set of metaphorical models are utilized to explicate the nature of culture. The “tree model” for example, features the visible facet of culture, that is to say, the way of dressing, cuisine, etc., appear on the branches and leaves of the tree, whereas all what is beliefs, attitudes, etc is hidden deep in its roots.

a. “The Onion” Model:

In the same sense, “the onion” model considers culture as “the inner layers of an onion [...] the inner layers of the onion are the fundamental values, and these values are the crucial ingredients of culture.”⁷⁵ Each culture provides its individuals with a set of values, beliefs, norms and behaviors that they are to follow and respect. Differences surely exist in each culture but the way each culture functions has many commonalities. Hofstede made a scheme

⁷¹Marshall R. Singer, "Culture: A Perceptual Approach", in *Basic Concepts of Intercultural Communication. Selected Readings* (Yarmouth, Maine, USA: Intercultural Press, Inc., 1998), 107.

⁷²Robert Gibson, *Intercultural Business Communication* (Oxford: Oxford University Press, 2000), 07.

⁷³Geert Hofstede, *Culture’s Consequences* (California: Sage Publications, Inc., 2001).

⁷⁴Ibid.

⁷⁵Dipak Kumar Bhattacharyya, *Cross-Cultural Management: Text and Cases* (New Delhi: PHI Learning Private Limited, 2010), 52.

divided into layers describing culture in the shape of an onion.⁷⁶ Values come at the core of the onion-shaped scheme. Followed by the layer of rituals or collective facts which are socially and religiously essential are grouped. Then, Symbols, which refer to the gestures, objects, words or acts that signify something for the adherents of the same cultural group and carry meaning for them.

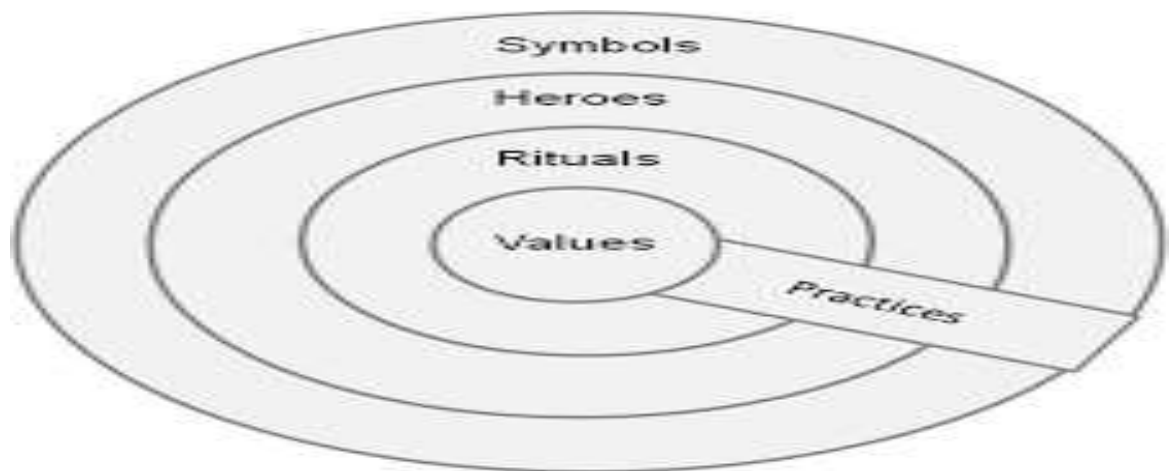


Figure02: Culture as an Onion as schemed by Hofstede

b. Culture as an Iceberg:

Like an iceberg, culture has two sides. The visible side which includes facial expressions, religious rituals, paintings, literature, gestures, holiday customs, foods, eating habits, music, styles of dress. The invisible side which includes religious beliefs, the importance of time, values, beliefs about child rearing, concept of leadership, concept of fairness, nature of friendship, notions of modesty, understanding of the natural world, concept of self, general world view, concept of personal space, rules of social etiquette...etc.⁷⁷

⁷⁶Hofstede, G. (1992). *Culture and Organisations: Software of the Mind*. McGraw Hill, Maidenhead.

⁷⁷Storti, C., Bennhold-Samaan, L., *Culture Matters: The Peace CORPS Cross-Cultural Workbook*; (Washington D.C, 1997), p12.

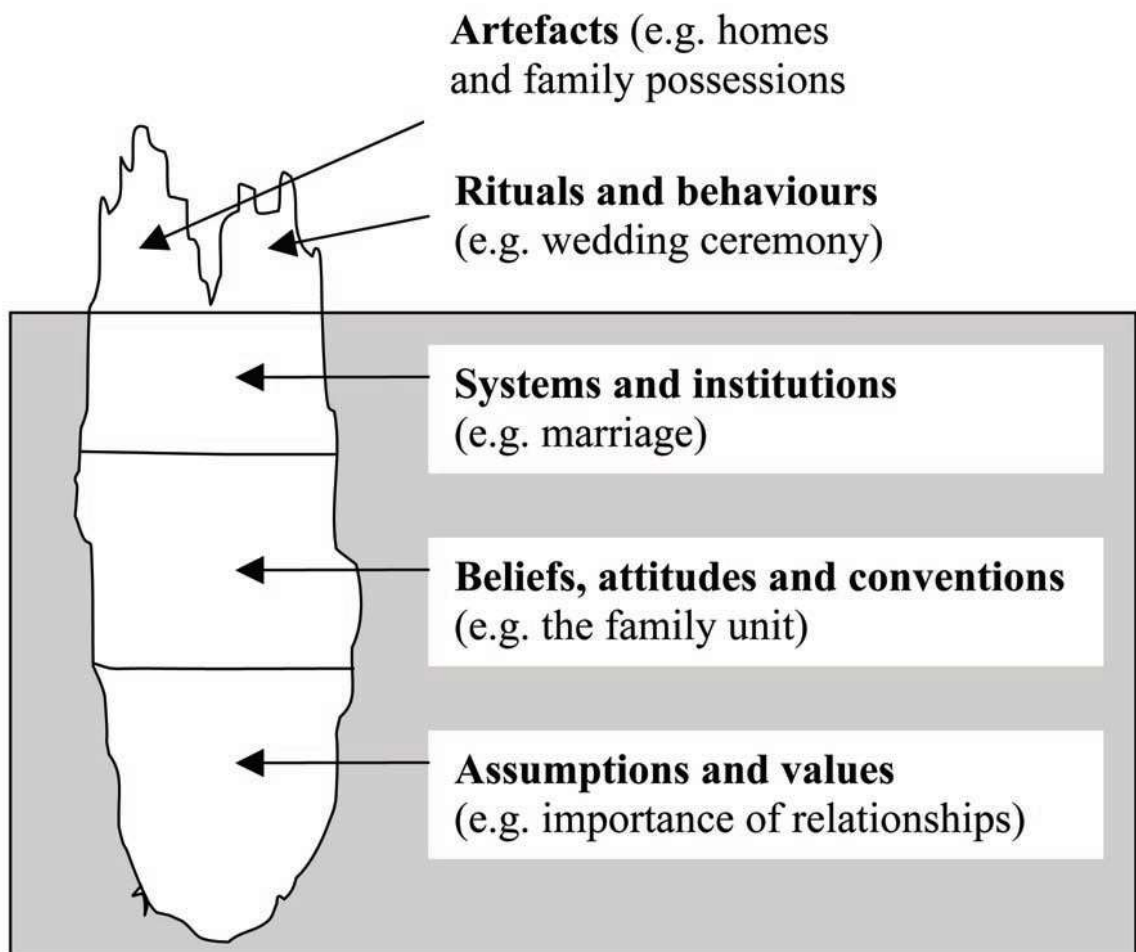


Figure 03: Culture as an Iceberg⁷⁸

The covered or hidden aspect of culture is, mostly, the origin of misunderstanding and miscommunication in across/intercultural communication encounters. The reason for this is due to the different cultural backgrounds of the interlocutors, the fact that one cannot expect people from different cultural backgrounds to understand what it is hidden from them.⁷⁹

⁷⁸ Anne Jordan, Orison Carlile, Annetta Stack , Approaches to learning: A Guide For Teachers, (McGraw-Hill, 2008), p 83

⁷⁹Hall, *op. cit.*

c. Cultural Frames:

A number of intercultural communication specialists proposed cultural models in order to identify cultural patterns and frames, which will serve as guides to “a limited number of common human problems for which all peoples at all times must find some solution.”⁸⁰ For Edward T. Hall cultural frames are “the tacit frames of reference, the rules for living which vary from culture to culture and which can be traced to acquired culture.”⁸¹ As mentioned before, it is said that one achieves his/her cultural frames unconsciously from early childhood directly from society. As D. Barnlund argues that:

the most significant aspects of any cultural code may be conveyed implicitly, not by rule or lesson but through modeling behavior [...] Thus the grammar of any culture is sent and received largely unconsciously, making one’s own cultural assumptions and biases difficult to recognize.”⁸²

The scope of research on the development of intercultural communicative competence has broadened and widened to enter in all fields including education. Supposedly, English learners are considered as intercultural speakers who share their interest for engaging in real life communication.⁸³ And being an “intercultural speaker is someone with knowledge of one or more cultures and social identities, and who enjoys discovering and maintaining relationships with people from other cultural backgrounds, although s/he has not been formally trained for that purpose.”⁸⁴ . Therefore Bilingual or multilingual learners have given more access to the other culture so as to learn both foreign language and culture

⁸⁰Florence R. Kluckhohn, "Some Reflections on The Nature Of Cultural Integration And Change", in *Sociological Theory, Values And Sociocultural Change: Essays In Honor Of P. A. Sorokin, Edward A. Tiryakian* (New York: Free Press, 1963), 221.

⁸¹ Edward T. Hall, "The power of hidden differences", in *Basic Concepts of Intercultural Communication. Selected Readings* (Yarmouth, Maine, USA: Intercultural Press, Inc., 1998), 59.

⁸²Barnlund, Dean, "Communication in a global village", in *Basic Concepts of Intercultural Communication. Selected Readings* (Yarmouth, Maine, USA: Intercultural Press, Inc., 1998), 45.

⁸³Eva AlcónSoler , Maria PilarSafontJord, *Intercultural Language Use and Language Learning*, (Springer, 2007), p.1.

⁸⁴AnweiFeng, Mike Byram And Mike Fleming, *Becoming Interculturally Competent through education and training.*, ed, (Multilingual Matters, 2009)

simultaneously. Hence, impelling the learners to the exposure of the culture of the language studied. As a result, easy ways to promote and acquire the knowledge and culture of a language have been paved, and in turn may involve promoting language and culture diversity, and developing intercultural competence. Apart from linguistic competence that deals with the language segments which consist of the grammar, vocabulary of the language etc things that are related to linguistic competence. Another perspective which is as important as the linguistic competence is that is related to socio-cultural and social competence. The Non-verbal side of a language, it is related to van Ek's linguistic and sociolinguistic competences⁸⁵. He throws light on non-linguistic aspects of communication and on understanding of communication as humans interact.

- **Non-Verbal Communication:**

Nonverbal information can be manifested through the knowledge that is presented non-linguistically which is stored in the form of mental pictures or physical sensations such as sight, sound, smell, touch, taste, and movement⁸⁶. Often times when people communicate, especially in social interactive discussions, there is a tendency to use other ways in communicating meaning. An emphasis on How you say counts more than what you say. This reference to nonverbal aspect of a language emphasizes its importance in leading a successful interaction. They use body language, eye contact, gestures, physical distance as Edward T Hall referred to it in his discussion about 'The Silent Language' in (1959). Argyle (1983) in 'The Psychology of Interpersonal Behavior' identifies eight dimensions of non-verbal communication: "facial expression, gaze, gestures and other bodily movements, bodily

⁸⁵Eva AlcónSoler , Maria Pilar Safont Jord, Intercultural Language Use and Language Learning, (Springer, 2007), p.61.

⁸⁶Jane D. Hill Kathleen. M. Flynn, Classroom Interaction That Works English Language Learners, (Association for Supervision and Curriculum Development :USA, 2016), p. 37

posture, bodily contact, spatial behavior, clothes and appearance, non-verbal aspects of speech.”⁸⁷

- ✓ Kinesics (e.g. communicative gestures, manners and postures); body language
- ✓ Proxemics (e.g. personal or intimate distances between peers, parents, acquaintances); or physical proximity is of great importance in communication. It is different from culture to another. Certain physical distances is kept between the interlocutors and vary accordingly. Edward T Hall in his turn discusses about this distance in communication or proxemics. He claims that every culture has its own beliefs concerning proxemics. For instance European cultures in general are closer than muslim ones.
- ✓ Artefacts: includes the way people dress and decorate their homes, gardens, and the way they make cosmetics. Clothes for example often indicate the person’s social class, his personality and his character overall.

He follows by providing us with four functions in which these modes of non-verbal communication can operate:

Facial expression, gaze, gestures and other bodily movements, bodily posture, bodily contact, spatial behavior, clothes and appearance non-verbal aspects of speech and four functions in which these modes of non-verbal communication can operate, communicating interpersonal attitudes and emotions, self-presentation, rituals, supporting verbal communication.(Argyle, 1983: 189)⁸⁸

⁸⁷ M Byram, *Teaching and assessing Intercultural Communicative Competence*, (Multilingual matters, 1997), p. 13.

⁸⁸Argyle, 1983: 189. Quoted from M Byram, *Teaching And Assessing Intercultural Communicative Competence*, (Multilingual matters, 1997), p. 13

He points out that there is variation in non-verbal communication between cultures and that 'when people from two different cultures meet, there is infinite scope for misunderstanding and confusion'⁸⁹

d. Reading in a English Foreign Language Context:

Reading is a complex process⁹⁰, which involves both a learner and the text, it is “crucial for EFL development, it is an important skill that can facilitate or hinder academic success for many second language learners across educational contexts.”⁹¹ Readers, who are considered as “participants” in the interaction between reader and writer in different real-world reading tasks, the social contexts, engage and interact with texts, the nature and the variety of texts, “Socializing and humanizing reading and the teaching of reading”⁹²

Students in FL programs in their home countries often suffer from a lack of adequate input in the L2. Their classes may be so large that there are few opportunities for interaction or practice. Consequently, having an opportunity to hear, to read, or to speak the FL outside their language courses is next to impossible. Thus reading assignments for such students is an excellent way to attempt and fill this gap. Further, students benefit from this reading, which widens and opens new horizons for them, besides gaining more information and thus enrich their vision of the world⁹³.

Admittedly, Expansive definitions of the term literature are broadly used to include short and full-length works of fiction, poetry. Being overtly in consent with Jillian Lazar

⁸⁹Argyle, 1983: 189. Quoted from M Byram, *Teaching And Assessing Intercultural Communicative Competence*, (Multilingual matters, 1997), p. 13

⁹⁰Florence Davies, *Introducing Reading*, (Penguin, 1995), p. xi.

⁹¹Alan Taylor, John R. Stevens, and J.William Asher, *The effects of Explicit Reading Strategy Training on L2 reading comprehension A meta-analysis.*, Synthesizing Research on Language Learning and Teaching (*Ed*), (John Benjamins Publishing Company, 2006) p. 214.

⁹²Florence Davies, *Introducing Reading*, (Penguin, 1995), p. xi.

⁹³ F.Benzaoui, M. Miliani, *A multi-Disciplinary Approach to Teaching of Literature*, Office des Publication Universitaires; 2017, p 31-37.

(1993), who claims that literature have to “go beyond the traditional literary canon to include contemporary works [that] recognize that the English language is no longer the preserve of a few nations, but is now used globally”⁹⁴ To put this definition into concrete terms, Short Stories are literary works under our broad definition including all English-language literary works would also be very appropriate. For the purposes of discussion here, literature might be incorporated into the classroom contexts, which involves courses that focus on reading and language development. It’s clearly acknowledged that literature uses vary with FL readers significantly. This is including novels, Short Stories and other works of literature, requiring literary analysis⁹⁵. Whatever the grade is, literary texts present a legitimate curricular option.⁹⁶

Myriad of books, articles, and chapters have been appeared emphasizing on the benefits of literature reading and suggesting approaches to text selection. It is worth to mention the scarcity of a concrete tacit empirical research that considered the hypothesized of both benefits and drawbacks of incorporating literature into the language curriculum.

In the much-used and often-cited book, Collie and Slater (1987)⁹⁷ noted that at the time, the use of literature with EFL students was “controversial” because: literature was seen as “elitist” and carrying “an undesirable freight of cultural connotations”; and literary analysis took too much time and required too much specialized terminology and knowledge. The authors further noted a growing “unease” with keeping literature off the language class syllabus, noting that students “want and love literary texts,” and that teachers like incorporating literature because it “provides material with some emotional color”. Literary works, which are shared and culturally created by the author, represent a wealth of cultural information. Some experts (e.g., Lazar, 1993) portray cross-cultural differences carried in

⁹⁴ Lazar Jillian, *Literature in Language Teaching: a Teacher’s Guide*, (Cambridge, 1993), p.5

⁹⁵Butler, 2006; Gajdusek & van Dommelen, 1993; Hirvela, 2001, 2004; Spack, 1985.

⁹⁶Jillian Lazar, *Literature and Language Teaching*. (Cambridge, 1993), p. 6

⁹⁷ Collie and slatter, *Literature in the Language Classroom*, (Cambridge, 1987), p. 2

literary texts as barrier “to be aware of and to overcome.” As Collie and Slater (1987)⁹⁸ noted, literary sources provide “a full and vivid context in which characters from many social backgrounds can be depicted. A reader can discover their thoughts, feelings, customs, possessions, what they buy, believe in, fear, enjoy; how they speak and behave behind closed doors”⁹⁹ Thus, readers can learn about social stratification, the regional dialect and cultural practices, the racial discrimination as well. In addition, literary works are situated with respect to social structures and value system, political atmosphere historical events and prevailing religious views and ideologies as well. “This significant window into the target culture can be an authentic and engaging way for students to cultivate communicative competence: It “can quickly give the foreign reader a feel for...a real society”¹⁰⁰

Considering the following opening; Literature “may reveal a higher incidence of certain linguistic features [that] are tightly patterned in the text”¹⁰¹ . In short, the study of literature provides EFL readers with a close-up look at the cultural information encountered while reading EFL literature, which can produce in students “a sharper awareness of the communicative resources of the language being learned” (Widdowson, 1975, p. 83). Collie and Slater (1987) noted that “with well-chosen works, the investment of effort can be immensely rewarding, the resulting sense of achievement highly satisfying”¹⁰²

Unlike other types of texts (textbooks, novel digests or news reports), literary texts tend to be organized around central themes, conflicts, character development, or some combination thereof. These themes are frequently timeless and universal, reflecting broad human experience that transcends cultural and historical boundaries. Short stories fall in this kind of literature that emulates the author social and cultural background besides to other

⁹⁸ Collie and Slater, *Literature in the Language Classroom*, (Cambridge, 1987), p. 4.

⁹⁹Ibid, p. 4.

¹⁰⁰ Ibid, p. 4

¹⁰¹ G. Lazar, *Literature in Language Teaching and Learning*, (Cambridge, 1993), p. 7.

¹⁰² Collie and Slater, *Literature in the Language Classroom*, (Cambridge, 1987), p. 5

qualifications which made his/her a good short story writer. Short story genre is notably distinguished from the other kinds of literature as being easy to read and discuss. Unlike novel, it is stated that short story study is not time-consuming and quickly accomplished,¹⁰³ because of “their compact nature and concision.¹⁰⁴” Collie and Slater (1987) contended and clearly alluded to the importance of a careful handling of students to read short stories and to assure their comprehension. Students may encounter a content of linguistic and stylistic richness of the literary text which are in a way helpful and enriching.

For the sake of EFL reading, short stories is a rich prospective that provide students with real English language varieties, dialects, jargons, idiomatic expressions, the slangs and archaic words so on and so forth.¹⁰⁵ For instance, Galloway (1998) described authenticity as being both practical and appropriate. For him, authentic texts are “those written and oral communications produced by members of a language and cultural group”. In the same vein, English Language learners benefit from consistent encounters with authentic texts, thus Brown (2004) claims that authenticity of text and task in reading presents a set of barriers that could be things like different cultures, different expectations, different experiences, different perspectives, or different communication styles. Getting your message to the other person requires that you recognize these barriers between you, and that you then apply the appropriate communication skills, to remove those barriers preventing your message from getting through. The language of the text may present challenges due to different educational background of the students, difficult language, and complex cultural issues represented in the literary work. For that reason, they rendered EFL reading challenging.

¹⁰³ Collie and Slater, *Literature in the Language Classroom*, (Cambridge, 1987), p. 5

¹⁰⁴ G. Lazar, *Literature in Language Teaching and Learning*, (Cambridge, 1993), p. 7

¹⁰⁵ M. Milliani, “ *the Use of the American Literature in the Algerian Licence*”, F.Benzaoui, M. Miliani, *A Multi-Disciplinary Approach to Teaching of Literature*,(Office des Publication Universitaires, 2017), p 33

e. Reading within a communicative competence framework ¹⁰⁶

Communicative approaches to L2 language teaching have evolved over the past two decades. A strong background influence is associated with the work of Hymes (1971), who was the first to argue that Chomsky's (1965) competence-performance dichotomy did not include any reference to aspects of language use in social practice. Hymes (1971) was the first to point out that what was needed was a characterization of not just how language is structured internally but also an explanation of language behavior for given communicative goals. Therefore, he proposed the notion of *communicative competence*, which included both grammatical competence as well as the rules of language use in social context and the norms of appropriacy.

From the 1980s on, various models of communicative competence have given specifications of the different components which should integrate the communicative competence construct in order to make the process of L2 teaching more effective. In such a construct, the reading skill plays an essential role in facilitating the acquisition of communicative competence. Therefore, this section aims to show where the reading skill fits into the bigger picture of the proposed communicative competence framework presented by Byram, it offers a description of how the socio-cultural context encountered while reading influences the development and increase learners' overall communicative ability in the L2.

¹⁰⁶Esther Usó-Juan and Alicia Martínez-Flor, "Towards acquiring communicative competence through reading". Current Trends in the Development and Teaching of the Four Language Skills., ed, (Mouton de Gruyter: Berlin, 2006), pp. 265-266.

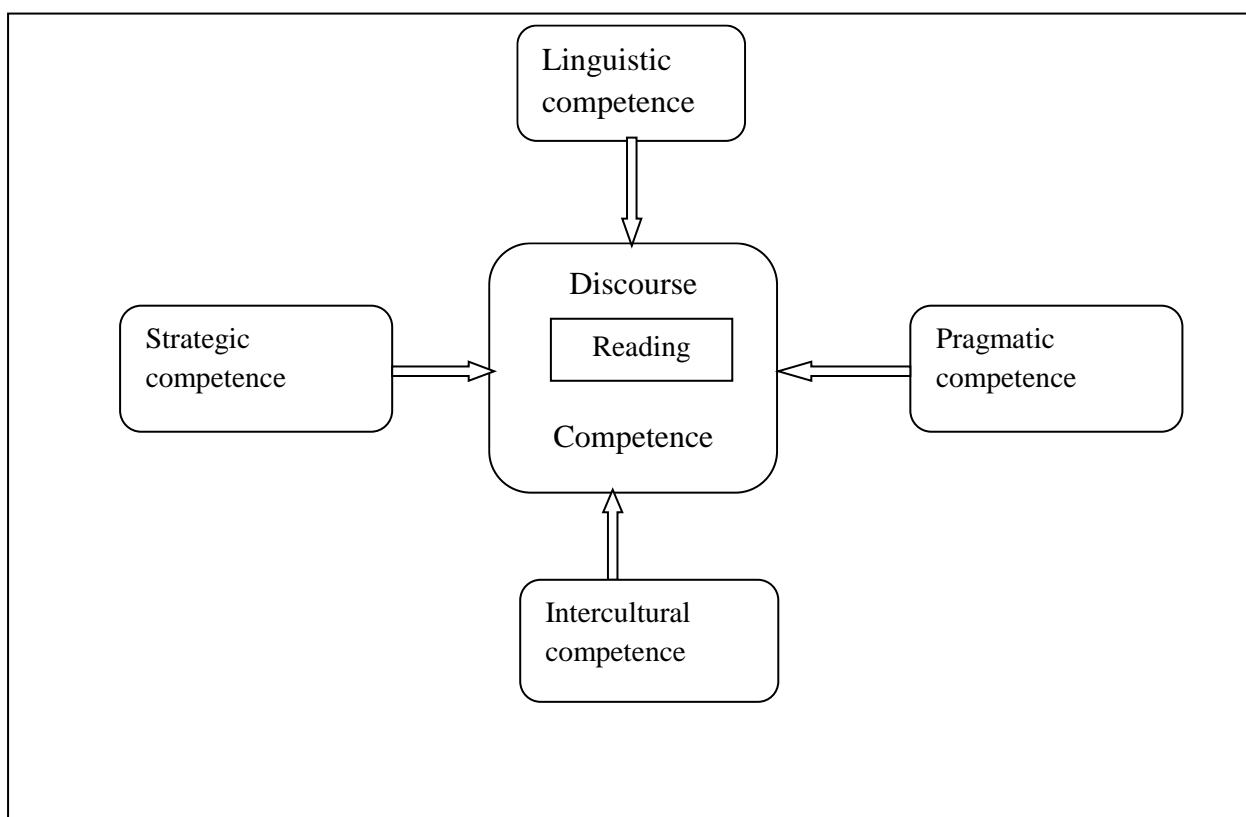


Figure 04. Integrating reading within the communicative competence framework.

Figure (04) shows the diagram representing the framework with reading in a core position. It is the manifestation of interpreting written discourse and a way of manifesting the rest of the components.

a. Linguistic competence¹⁰⁷

Linguistic competence involves the mastery of the mechanics of the language (Scarcella and Oxford 1992). It includes the elements of the linguistic system such as grammar rules and knowledge of vocabulary. This competence represents the foundation skill in language learning in decoding the written text. The mastery of vocabulary is crucial in the reading process; it does not only helps in the comprehension of the text, but it also facilitates fosters

¹⁰⁷Esther Usó-Juan and Alicia Martínez-Flor, "Towards acquiring communicative competence through reading", *Current Trends in the Development and Teaching of the Four Language Skills.*, ed. (Mouton de Gruyter: Berlin, 2006), pp. 269.

the understanding of it as well (Grabe and Williams). In this regard, the ability to recognize words on paper easily or automatically is a “key factor in explaining fluent reading comprehension” (Grabe), without ignoring the level of the learners (Field).

b. Discourse competence

Discourse competence involves the knowledge of written discourse features such as markers, cohesion and coherence as well as formal schemata (i.e., knowledge of how different discourse types are organized) with reference to the particular communicative goal and context of the written text. during the process of interpreting a given text at the discourse level, the reader plays an active role in which knowledge activation of other components of the proposed model (namely, linguistic, pragmatic, intercultural and strategic competencies) is necessary to develop overall communicative ability when reading a piece of text.

c. Strategic competence

Next to the above mentioned competencies, strategic competence plays an important share in the development of reading skills (Anderson 1999). Linking this competence into reading entails two crucial strategies which are communication and learning strategies¹⁰⁸. On one hand communication strategies refers to “the ability to use reading strategies to make up for interpretation problems”, on the other learning strategies refers to the “ability to use reading strategies to enhance the communicative act between the writer and the reader.” Thus, knowledge of different reading strategies: skimming, scanning, bottom up, top down, to reading has received prime consideration in L2 reading. Grabe, Grellet and others consider the importance of reading strategies as an important research area within reading to develop fluency in reading.

¹⁰⁸Scarcella and Oxford 1992, *Esther Usó-Juan and Alicia Martínez-Flor*, “Towards acquiring communicative competence through reading”, *Current Trends in the Development and Teaching of the Four Language Skills*, ed. (Mouton de Gruyter: Berlin, 2006), p. 271.

d. Pragmatic competence

It is the division of canal and swain sociolinguistic competence. Canal and swain model of communicative competence 1980 witnessed some adjustments. Lyle Bachman in 1990 had brought what he called “Language Competence”. He adjusted the grammatical and discourse competences into a new one which he called Organizational competence. This new competence concerns with the “form” of the language both at the sentence (i.e. grammar) level and above sentence to reach discourse. Bachman once again modified canal and swain sociolinguistic competence and divided it into two: the functional aspect and the sociolinguistic aspect of a language. The former called the illocutionary competence; it deals with the functional aspect of a language. The latter is the sociolinguistic aspect stresses “politeness, formality, metaphor, registers and culturally related aspects of a language”¹⁰⁹. Strategic competence serves according to Bachman as one option for negotiating meaning.¹¹⁰

This competence involves an understanding of the illocutionary force of an utterance by being aware of situation within which the utterance takes place. Unlike spoken discourse in which social contextual factors are explicit, in written texts it seems a in a way different. For instance communicative intention in a written text is different from that of the spoken or face to face interaction. Therefore “readers must rely on a set of graphic, syntactic and linguistic devices that may help them to interpret the writer’s intended meaning.” Kern (2000: 71-73)¹¹¹ characterizes the following features: “(a) Typographical issues such as the choice of capitalization, italic and bold font styles, underlining, the use of exclamation marks or punctuation, and layout of print, among many others; (b) Syntactic issues such as cleft constructions to simulate spoken discourse; and (c) Lexical issues such as the choice of verbs

¹⁰⁹ H. Douglass Brown, *Principle of Language Learning and Teaching*, (Longman, 2000), p. 248.

¹¹⁰ *Ibid* : p. 248.

¹¹¹ *Esther Usó-Juan and Alicia Martínez-Flor*, “Towards acquiring communicative competence through reading”, *Current Trends in the Development and Teaching of the Four Language Skills.*, ed, (Mouton de Gruyter: Berlin, 2006), p. 269.

(i.e., command, ask) or adverbs (i.e., sharply, soothingly) which in a way parallel the tone of voice of oral speech.” Kern follows saying that the outside physical structure of a text reveals the communicative intention of the text.

Intercultural competence (see page 13)

Chapter 02: Materials

Chapter 02: Materials

This chapter introduces the methodology and procedures followed to collect and analyze data in this study. It is divided into four parts. The first part presents the participants of the study. The second part describes the methods, instruments and procedures used to gather data. Then the third one explains the analysis of data. Finally, a summary concludes the chapter.

1. Participants

The participants in this focus group are twelve (12) university students. A focus group may be defined as “an interactive discussion of six to eight pre-selected participants, [...] focusing on a specific set of issues. The aim of a focus group discussion is to gain a broad range of views on the research topic over a 60-90 minute period and to create an environment where participants feel comfortable to express their views”¹¹². The participants are third year LMD students group 01 enrolled in undergraduate English Language 2016/2017 at University Mouloud Mammeri of Tizi-Ouzou. They are involved in The Intercultural Reading Course. The latter is a research that includes the students who accepted willingly to participate in this study. Although the number of participants is small, this number is the average students who are regularly present in every group at this university. Because of this small sample, it is important to analyze how the learners’ development of intercultural sensitivity and intercultural communicative competence occur in a small group. Personal information of participants is obtained in the personal information questionnaire that was completed in the classroom. It includes the following variables: age, gender, and years of studying English. Pseudonyms are associated with every participant (from A to Z) so as to maintain the

¹¹² (Hennink, Hutter, & Bailey, 2011, p. 136), Hennink, Monique M, *Introducing Focus Group Discussions*, (Oxford :2014), P.1

learners' anonymity. The learners' profiles, questionnaires and journals are interpreted individually. They are all from Kabylia living in villages and 02 of them are city dwellers.

The focus group contains (Gender division) nine (09) females (F) and 3 three males (M). The age of the students ranged from 20 to 24. Within this small sample, each learner's profile is discussed in detail to provide more constructed data. In order to analyze how the learners' development of intercultural sensitivity and Intercultural communicative competence occurs in individual and in group cases as well.

The students are asked to describe their knowledge or what they already know about the British or American culture. As presented in pre-journal 01, although all learners speak English, but the students do not come at the university blank slates, (the influence of academic culture) since the students under the lenses have linguistic background about some foreign languages such as French, English, German and some of them learn Spanish too. Therefore, they certainly have access to the foreign languages learnt and they understand to some extent the cultures of the studied languages; in fact that the participants know and at least recognize the linguistic aspect of the foreign language. In addition, the students are brought up speaking their native language whether Berber or Arabic, but when they started school they were introduced to other foreign languages such as French and then English at the secondary school then at the university as well. The students, thus, speak and understand Arabic, French and of course English which is their specialism.¹¹³ The students have certain background knowledge of other languages too, besides their educational degree, the students are aware of the difference in both language and culture.

2. Research Method:

This chapter is methodological; it deals with the research design of the study. It describes the three research techniques used to carry out and to show the extent to which the

¹¹³ Further details are presented in table 01, p 68.

reading of the short stories develop the students' international communication skills. It probes Algerian EFL students' Intercultural Sensitivity when facing intercultural situations in the academic setting. It also seeks to explore the short stories' benefits in enhancing the students' intercultural communicative competence and intercultural sensitivity. The evaluation of the students' answers, reflected in the questions addressed to them in the three types of research instruments including; questionnaires and journals, aims at answering the research questions stated in the general introduction. It deals with the research method, the research instruments used the procedure of the data collection used and the procedure of the data analysis. This chapter is divided into three sections. The first presents the participants of the study. The second section describes the methods, instruments (Questionnaires, journals and classroom observations) and procedures used to gather data, while the third explains the analysis of the data.

In order to fulfil this experiment, mixed methods of data collection are relied on to assess the development of the learners' intercultural sensitivity and ICC: (a) quantitative analysis of the pre and post questionnaires and journal of the ICC, and (b) qualitative analysis of two sets of open-ended questionnaires, two sets of journals. Mixed methods approach combines both quantitative and qualitative methods that are used simultaneously in gathering data and analyzing levels.¹¹⁴ According to Deardorff (2006), "it is possible to assess degrees of intercultural competence and in so doing, [...] it is best to use a mix of quantitative and qualitative methods to assess intercultural competence, including interviews, observation, and judgment by self and others,¹¹⁵" (p. 241) that is, the mixed methods facilitate the gathering and analysis of the data to the researcher by providing the different instruments necessary to

¹¹⁴ (Dorneiy, 2007:29) quoted from Souryana Yassine, Culture Issues, Ideology And Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach, 25th november, 2012, p 111

¹¹⁵ Deardorff (2006, 241) quoted from Elisabeth Arévalo-Guerrero, Assessing the Development of Learners' Intercultural Sensitivity and Intercultural Communicative Competence: *The Intercultural Spanish Course*. 2009.

achieve the research. The tools used comprise open-ended surveys, journals to collect impressions and opinions, and all the types of questionnaires. Collecting, analyzing data, and writing up findings are two possible research techniques and strategies in decoding the data.¹¹⁶

3. Research instruments :

Since the research attempts to explore EFL students' Intercultural Sensitivity and Intercultural Communicative Competence when facing intercultural situations, the research bears mixed methods of research. Accordingly, the research instruments that are to be employed throughout the fulfillment of the practice are respectively: (pre/post) questionnaires and the journals. The research questions of this study focus on the assessment of the learners' development of knowledge, awareness, skills, and attitudes. The questionnaires and journals are collected at the end of every reading course. All participants completed and handed their journal and questionnaires.

a. Learners' Questionnaires

A questionnaire is a tool that gathers information on a wide scale and in a short period of time. It is a research instrument that presents respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting them among existing answers. Broadly speaking, questionnaires can yield three types of data about the respondent: factual, behavioral, and attitudinal.¹¹⁷ (1) Factual questions: are used to find out about the learner's language learning history. They typically cover demographic

¹¹⁶ (Brown 2003; Dörnyei 2007; King & Hornberger 2008; Mackey & Gass 2005; Perry 2011; Seliger & Shohamy 1989) cited in Hossein Tavakoli, *A Dictionary of Research Methodology and Statistics in Applied Linguistics*, (Rahnama Press: Tehran, 2012), p.506.

¹¹⁷ (Brown 2001; Dörnyei 2003, 2007; Dörnyei & Taguchi 2010; Heigham & Croker 2009) quoted from Hossein Tavakoli, *A Dictionary of Research Methodology and Statistics in Applied Linguistics*, (Rahnama Press: Tehran, 2012), p.514.

characteristics (e.g., age, gender, and race), level of education, religion, occupation, as well as any other background information relevant to the study. (2) Behavioral questions are used to find out what the respondents are doing or have done in the past. They typically ask about people's actions, life-styles, habits, and personal history. (3) Attitudinal questions concern attitudes, opinions, beliefs, interests, and values of the participants. There are two broad types of questionnaire: Open-Form Items and Closed-Form Items. The questionnaire mainly uses close-ended questions focusing on rating scales to best categorize students' responses. The types of questions used are:

- Rating Scale Questions: They are one of the most popular items in research questionnaires. They require the respondents to make an evaluative judgment of the target by making one of a series of categories organized into a scale.¹¹⁸
- The Likert Scale: It consists of a series of statements all of which are related to a particular target and respondents are asked to indicate the extent to which they agree or disagree with these item ranging from strongly agree to strongly disagree.¹¹⁹
- Yes/ No questions: As the name suggests, yes/ no questions are asked to get closed answers of whether students have read the story and enjoyed it or not. This question type is easy to code and tabulate.
- Multiple Choice Items: They are questions that a researcher asks to get a variety of answers without getting the respondents lost. In addition, they offer the respondents an alternative by leaving space for specifying other options.

The objectives of the pre questionnaires were the following: to collect personal information of participants; to identify whether they have experience or discussed previously the ways how to interact with English native speakers (Qs 1, 2 &6); to reveal their knowledge

¹¹⁸Dornyei Zoltan, *Questionnaires in Second Language Research: Construction, Administration and Processing*, (Routledge: New York, 2003), p.36.

¹¹⁹ Ibid, p. 36

of intercultural communication and their awareness of incorporating intercultural communication within their classes (Qs7), besides evaluating the students' skills to identify a cultural misunderstanding (Qs8) (see Appendix D for sample of the learners' pre and post questionnaires) and questions related to their reading difficulties (Qs4). The pre questionnaire included eight (Qs08), an amalgam of open-ended, close-ended questions.

The post questionnaire 01 assesses the learners' understanding of the culture inserted within the short stories and trying to draw parallels to the learners' culture. The post questionnaire 02 aims at assessing if the learners' prior expectations of the "reading course" have been met after reading the short stories; it is targeting the identification of the new intercultural knowledge, skills, and a shift in attitudes at the end of the reading course. Some questions are asked in both pre and post questionnaires, the purpose in doing so is to compare the students' answers before and after the reading course to justify Byram's objectives to ICC development. These questions fall into two scopes:

Class assessment (Qs1&2) see appendix

Self assessment (Qs3, 4,&5) see appendix

b. The learners' Journals

When sensitive topics are studied, journals are strikingly recommended. They allow participants to feel comfortable. Journal use is also particularly valuable when little attention has been devoted to a topic and evokes the persons' experiences. When analyzing journal entries, a system of thematic or content analysis is usually applied.¹²⁰Qualitative researchers read the journals looking for causal connections, patterns, recurring issues, and reactions.

The learners filled in pre/post journals which are designed to demonstrate their cultural knowledge about the English speaking cultures....etc. The first journal is about describing how the learners perceive the English speakers and what they know about their culture. The

¹²⁰(Given 2008) quoted from DornyeiZoltan, Questionnaires in Second Language Research: Construction, Administration and Processing, (Routledge: New York, 2003), p. 309

students are provided with some instructions that may help them words like: values, beliefs, traditions, language...etc. In this journal (pre J 1) the learners' descriptions are superficial and too general about the English speakers and their culture. They focus on the stereotypes and propagandas that are assigned to the people belonging to English speaking cultures.

However, in the journal 02 (post journal) the learners provided answers that reflect their understanding of their own culture and that of the English speaking countries. They demonstrate their sensitivity about the culture reflected in the short stories.

4. Definition of Collective Reading:

One of the effective learning strategies that have facilitated the learning process is Cooperative learning. This strategy of learning deals with small teams, in which students of different levels of ability are gathered. The students are asked to perform varied and different types of learning activities to improve their understanding of a subject and to raise their chances of learning. The team is supposed to acquire the new knowledge gained and asked to help the teammates to benefit from each others' understanding, thus creating an atmosphere of achievement. It is stated that learning cooperatively improved "academic achievement, improved behavior and attendance, increased self-confidence and motivation, and increased liking of school and classmates." *Cooperative learning also* develops and uses critical thinking skills and teamwork besides its promotion of positive relations among different ethnic groups.¹²¹ Cooperative learning strategies can be used as a powerful tool for fostering language acquisition in classrooms. Different elements make this strategy beneficial including the following: (Cochran, 1989; Johnson & Johnson, 1999).

¹²¹Stephen Balkcom, A Cooperative Reading Activity, *Education Research CONSUMER GUIDE*, Cooperative Learning. June 1992, Retrieved from: [http:// www .A Cooperative Reading Activity.com](http://www.ACooperativeReadingActivity.com) 24/04/2017.

- Heterogeneous grouping (combining the students of different levels in the same group)
- Positive interdependence.
- Face-to-face supportive interaction (helping each other learn and applauding each other's successes and efforts)
- Individual accountability (requiring each group member to contribute to the group's achievement of its goals; typically, each member is assigned a specific role to perform in the group)
- Interpersonal and small group skills (communication, trust, leadership, decision making, and conflict resolution).

Cooperative learning groups foster language acquisition, while whole-class instructions do not. Indeed, “English Language Learners working in small groups have many more opportunities to speak than they have during whole-class instruction.¹²²” As these students perform the task assigned to them, they “create opportunities for sustained dialogue and substantive language use.”¹²³ Thus, learning cooperatively “requires speech”¹²⁴ because each member must carry out a role as a recorder, final copy scribes, illustrator, materials collector, and reporter. Besides, “negotiating meaning” is another characteristic, i.e. learners’ discussion must convey meaning so as the other group understands; for instance they are supposed to be explicit, precise and concise in their language use.¹²⁵

In doing this, it may be easy for teachers to control, check and correct the language used by the students. Small groups require functional, context-relevant speech that develops the ELL’s fluency and a speech that depicts “real-life” situations.¹²⁶ In addition, this learning

¹²² (Zehler, 1994, p. 7). Quoted from Jane D. Hill Kathleen, M. Flynn. Classroom Interaction That Works English Language Learners. (Association for Supervision and Curriculum Development: USA, 2016), pp. 55-61

¹²³ Ibid:55-61

¹²⁴ (Alanis, 2004, p. 222) Quoted from Ibid, pp. 76 -95

¹²⁵ (Englander, 2002; Kagan, 1995). Quoted from Ibid, pp. 76-95 .

¹²⁶ Jane D. Hill Kathleen, M. Flynn. Classroom Interaction That Works English Language Learners. (Association for Supervision and Curriculum Development: USA, 2016), pp. 55-61

strategy can gradually reduce student anxiety consequently the learning happens comfortably and accommodatingly. Cooperative learning can be applied differently. There are some typical strategies proposed by specialists that can be applied to any subject, in any grade, without a special curriculum:

- **Group Investigation:** A strategy designed aiming at raising higher-order thinking skills such as analysis and evaluation. It targets the development of critical thinking in the students' work and encourages them to work in a group project, which they may have a hand in selecting.
- **Jigsaw:** refers to a methodological procedure whereby subgroups of learners in a class are asked to read or listen to different information concerning a particular topic or situation. The full picture is then pieced together, like a jigsaw, when the groups combine in discussion to complete the task. It is more appropriate and effective with narrative material. Every member of the group has to perform a part of the selected narrative.¹²⁷

➤ **The Procedure followed in Reading collectively:**

A "Collective Reading" strategy is employed in English reading class conducted to third year students at Mouloud Mammeri University of Tizi-Ouzou (MMUTO). It aims to study the effects of reading short stories in enhancing the students' ICC and targets the students' attitudes toward the cultural incidents encountered while reading the short stories. Therefore, the study findings reveal the students' improvement of their ICC and demonstrate the students' degree of sensitivity toward the English cultural elements inserted after the collective reading class. Thus, an explicit overview of the procedure used is as follows:

¹²⁶ (Alanis, 2004, p. 222) Quoted from Ibid, p. 95.

¹²⁷ Johnson, Keith.; Johnson, Helen. *Encyclopedic Dictionary of Applied Linguistics : A Handbook for Language Teaching*, (Blackwell, 1999), p. 178

The pre-class preparation for cooperative reading is as follows: a sample of short stories has been selected according to the aim of the research emphasizing the cultural elements presented within those short stories, and following the elements of the two striking theories of Michael Byram and Bennett that are adopted in this study, which are respectively ICC and IS. Thus two short stories have been distributed randomly to the students; each has a copy. The short stories are divided into four parts according to the number of the students within the groups. Students are asked to reorder the parts and restate what they have understood at the end of the first reading. The first stage involves dividing the class into groups of four students of mixed abilities. Students may benefit from their peers within the group. For example, “I put one of my ELLs in a mixed group with students much higher than her and much lower than her. She is being challenged by having to explain what she is thinking to the lower ones, but she is also gaining knowledge by the language that the higher students are using. The ELLs find ways to say what they are thinking; they pick up vocabulary, and they learn how to say something from what the other students say.”¹²⁸ Heterogeneous student teams maximize intercultural communication. For the sake of doing this, students are called off according to their choice of the short story. This implies that two groups issued names after the titles of the short stories: the first is “the Model” followed then by the last group which is “Mother”. Then, every one of the groups has given one part of the short story giving each student a copy so as the members of each group knows their own part of the story making sure all the four parts of the story are present in each new group. Since the selected stories are rich in cultural elements including idioms, knowledge about the way of life, the social hierarchy, religion, family relationships, societal values, attitudes...Knowing that the contribution and discussion of each student is vital and valuable to the reconstruction

¹²⁸ Jane D. Hill Kathleen, M. Flynn. Classroom Interaction That Works English Language Learners. Association for Supervision and Curriculum Development (USA) : 2016 . P 55:61 (76 95 393)

of the total story. Thus, students cooperate in the understanding and the debating to get the details of the story out of even the weakest of their members.

- **Instruction 1 (to the members of each group)**

In few minutes, the students gather themselves in groups according to their choice of the short story. In that group, every student is supposed to read the part of the story given to him and have a look at it. Then, the participants are not allowed to use that piece of paper again. Students have to rely on their understanding of that part of the story on which to base their discussion with their mates. Finally, a representative from each group is asked to tell the story to others outside their group: tell what happened, tell who the main characters are. Tell about the situation and setting. And they are asked, too, to relate it to their own life and students culture.

- **Instruction 2 (to the members of the new groups)**

At the end of the discussion (based on cultural traits), students are supplied with worksheets to be filled for the sake of answering some questions related to the understanding of the stories.

Part Two:
Results and Discussion

Chapter 01: Results

Part II: Results

Chapter one: results of the pre-questionnaires, and post questionnaire

In order to answer the research questions, the present work relies on a qualitative approach to data collection. As mentioned earlier, three different data collection are relied on varying from questionnaires, journals and classroom observations. Therefore, this study resorted to a pre-reviewing questionnaire and a post reviewing questionnaire. The former aimed to collect the students' pre-information about the participants' experiences of interaction with the English foreign culture. It investigates the students' previous discussions of cultural elements and their possible interaction with native speakers within their classrooms. They are asked about their previous reading experiences in English in general focusing on the difficulties they encounter. The participants are given to list of topics from which they tick those they consider are important topics in intercultural communication in the English class. Finally, the students are asked to give an example of a situation in which they experienced a misunderstanding when they interacted with a native speaker and how they solved it. The post-viewing questionnaire was distributed just after the reading of the short stories. It targets to show the students' change in their responses. This questionnaire aims at comparing the students' answers thus some questions are intentionally repeated.

1. The pre-questionnaire results:

This section sorts out the statistical study that aims at evaluating the pre ICC of the Algerian learners of English at the department of English at MMUTO. The results are presented in a form of comments besides to the discussion of the findings that provides a deeper analysis. Some questions are presented in tables and a displayed whether in pie charts of a bar forms depending on the type of the question. These representations followed by comment and discussion which will be provided for every section separately.

a. Pre-Quest (01): students' profiles.

Name	Gender	Age	Origins ¹²⁹	Years studying English
P1	M	24	CD	>10
P2	M	22	V	>10
P3	M	21	V	>10
P4	F	22	V	>10
P5	F	21	V	>10
P6	F	22	V	>10
P7	F	20	V	>10
P8	F	22	V	>10
P9	F	21	V	>10
P10	F	21	CD	>10
P11	F	21	V	>10
P12	F	24	CD	>10

Table (01): students' profiles

b. Presentation of the results of pre-quest (02): Experience and discussion of cultural aspects within the classroom.

		Frequence	Percentage
Valide	Yes	10	83,3
	No	2	16,7
	Total	12	100,0

Table (02): Discussing and experiencing foreign culture in the classroom.

c. Presentation of the result of pre-Quest (03): Language aspects that you want to improve: Fusion of table 03 and 08.

¹²⁹ C D: city dweller. V: village dweller.

Language aspects that you want to improve	Answers	
	N	Percentage
Speaking	9	52.9%
Listening	2	11.8%
Writing	1	5.9%
Vocabulary	3	17.6%
Cultural aspects	1	5.9%
Literary aspects	1	5.9%
Total	17	100,0%

Table (03): Language aspects that you want to improve

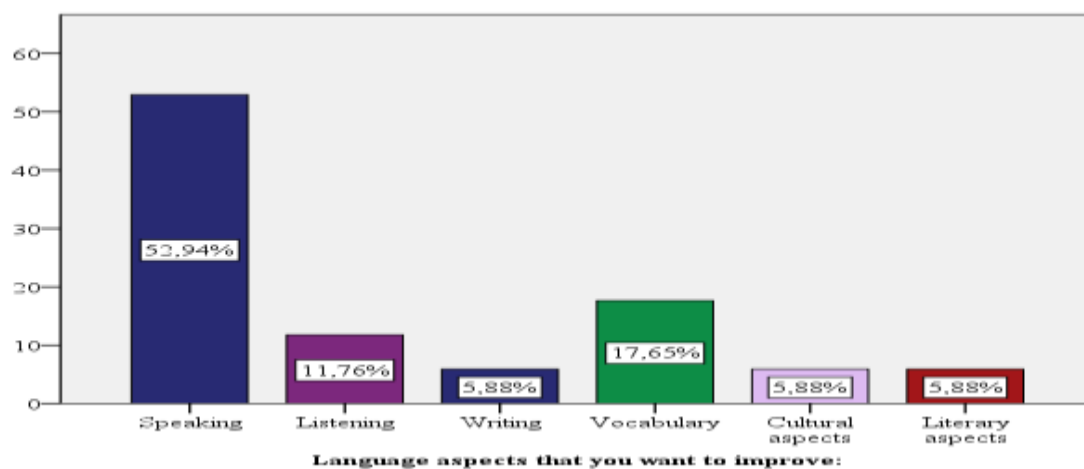


Figure (01): Language Aspects That Students Want To Improve

d. Presentation of pre-quest 04: Reading Difficulties in English

		Frequence	Percentage
Valid	Yes	4	33,3
	No	8	66,7
	Total	12	100,0

Table (04): Students' Reading Difficulties.

e. Presentation of pre-quest (05) Other ways to learn English (than reading for class)

	Answers	
	N	Percentage
Reading	6	26,1%
Movies	6	26,1%
Music	4	17,4%
Social media	7	30,4%
Total	23	100,0%

Table (05) : Other ways to learn English

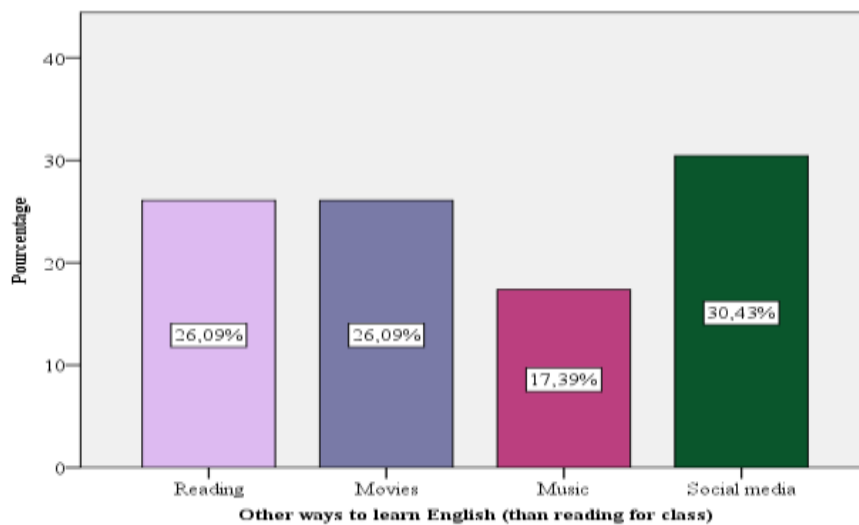


Figure (02): Other Ways to Learn English

f. Presentation of Pre-quest (06) intercultural topics discussed in English class

name	NV	R	T	E	Cs	L	M	V	P	H	S	F	M*
P1		*	*	*	*	*	*	*	*	*	*	*	*
P2	*				*	*	*	*		*	*		
P3	*	*	*			*	*	*		*	*		*
P4	*	*	*	*	*	*	*	*	*	*		*	*
P5				*		*	*	*					
P6	*			*	*	*	*	*	*	*	*	*	*
P7	*	*	*	*	*	*	*	*	*	*	*	*	*
P8			*	*	*	*	*	*	*	*	*	*	*
P9	*		*	*	*	*			*	*	*	*	
P10			*	*	*	*	*	*		*			
P11	*	*	*			*		*		*	*	*	*
P12	*	*		*			*	*	*	*		*	*
%	66.66	50	66.66	75	66.66	91.66	83.33	91.66	58.33	91.66	66.66	66.66	66.66

Table (06): Intercultural Topics Discussed in English Courses.

- g. Presentation of the pre-quest (07): Experiencing Misunderstanding when interacting with a native speaker.

	Frequence	Percentage
Yes	6	50,0
No	3	25,0
No answer	3	25,0
Total	12	100,0

Table (07) : Experiencing Misunderstanding.

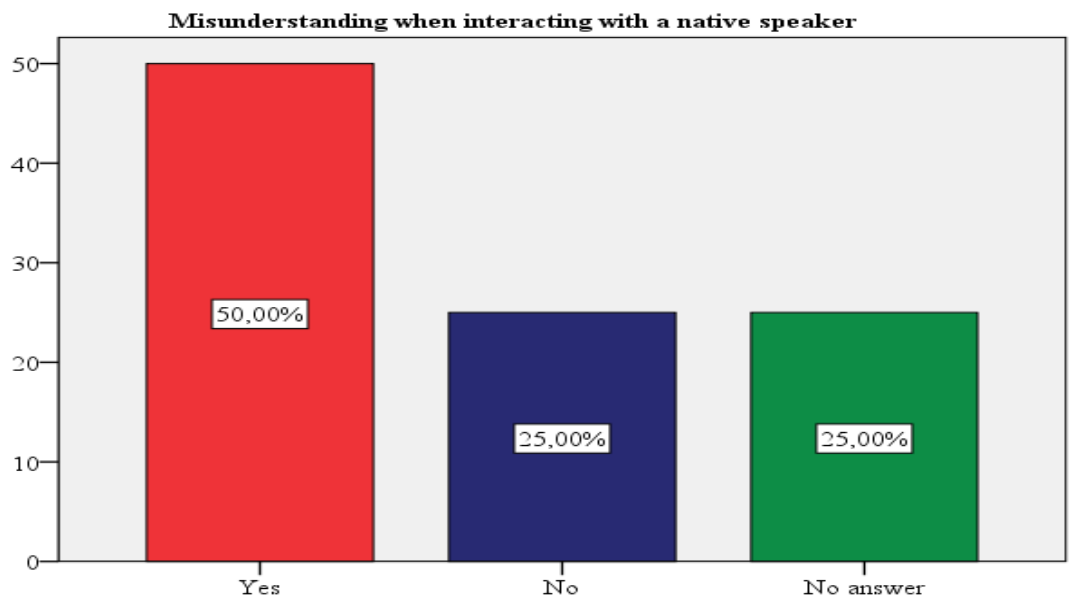


Figure (03): Experiencing Misunderstanding.

I. Results Post questionnaire I:

In order to check any change in the students ICC after reading the short stories. The respondents are asked to answer to some questions related to the reading of the short stories. It demonstrates the students' possible acquisition of new knowledge and skills after reading the short stories.

a. Knowledge:

	Frequence	Percentage %
Yes	8	66.7%
No	4	33.3%
Total	12	100.0%

Table (08): Students' Reading Expectations

a. Attitudes:

	a	b	c	d
participants	04	07	00	01
%	33.33%	58.33%	00%	08.33%

Table (09): Painting naked

	Strongly agree	Strongly disagree	Slightly agree	Slightly disagree
participants	00	05	01	06
Percentage%	00%	41.66%	08.33%	50%

Table (10): Modeling in nude.

The above result section has dealt with displaying the results of both pre/post questionnaires. They are presented as they were organized in the questionnaires addressed to the students. Some tables are provided with whether a pie charts or a bar graphs depending on its appropriacy.

Chapter 02: Discussion

Chapter 02: Discussion of pre-questionnaire; the students' pre ICC knowledge about English foreign language

1. Students' Vignettes.

We have submitted questionnaires to the focus group of twelve (12) undergraduate third year English language learners at MMUTO. The female students (09) outnumber their male (03) classmates in language classrooms. The informants are aged between 21 and 24 years old and most of them come from rural and city dweller areas because Tizi-Ouzou is largely a mountainous area and many people live in villages and small towns. The majority of the students have shown their admiration in learning English and their motivated to study both the language and the cultures related to it.

2. Knowledge of Cultural Aspects discussed in the Classroom. (Qs (01) & (02))

The investigation includes the reading of the short stories "The Model" by Bernard Malamud and "Mother" by Grace Paley, in which the investigation is based on. They are authentic texts which are written by American authors, and they represent the English foreign language and culture. They deal with different topics of great value which they portray the American way of life, beliefs, values, customs, traditions...etc. they are varied linguistically and culturally loaded, that is, besides of being rich of cultural practices of everyday life of Americans, they are also a source of language varieties in which different English accents that represent the different ethnicities existed in the USA.

The analysis of the students' responses of pre-questionnaire (01) assessing the cultural knowledge of the students' under the Byram's framework necessitate the reference to follow the four dimensions presented in Byram's (1997) model of intercultural communicative competence.

1. Knowledge: learners gained knowledge about different cultural aspects that were relevant to the selected topic (family values, gender roles..)
2. Skills: learners used their communicative skills in English before the reading course.
3. Attitudes: learners reflected on their perceptions before the reading course.
4. Awareness: learners developed their awareness of different communicative styles across cultures as well as the different cultural aspects involved in the selected topic.

The question (01) (page 56), is about the inclusion of cultural aspects within classrooms. As the results reveal, the students have answered that they have this kind of discussions within their classroom. 83.3% is the percentage that represents the number of students who have selected “yes” as an answer. Whereas the remaining respondents represent a percentage (16.67%) have denied the existence of any reference to cultural topics and debates within their classrooms. They have also expressed their disagreement about this inquiry. The cultural aspects which the learners discussed previously are characterized by general knowledge which is focused on comparing and contrasting between the students’ culture and that of the English cultures. The learners’ previous knowledge is distinguished by cultural generalizations about English speakers.

As explained before, following Byram’s dimensions of ICC, the pre Qs 08 focused mainly on demonstrating the learners’ prior skills of interpreting/relating and discovery/interaction. The objective of the question is about putting the learners in a situation (misunderstanding) which push them to react reflecting their skills. As the learners answers reveal, they demonstrate some useful skills that related to appropriate way of dealing with cultural situations which are different from the learners’ culture. Simultaneously, the learners have used combination of knowledge, skills, and attitudes to interact effectively to ensure understanding. In addition, in such context of misunderstanding, the learners also have exhibited their ability to analyze and evaluate critically using the target language, which

reflect the learners' critical cultural awareness. It is the last dimension of ICC. It requires "an ability to evaluate critically on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries analysis."¹³⁰ Therefore, this dimension entails reflection and analysis of cultural communication. Nevertheless, few instances of Critical cultural awareness are described in the Pre Journals.

This question (quest 02, page 56), is about the inclusion of cultural aspects within classrooms. As the results reveal, the students have answered that they have this kind of discussions within their classroom. 83.3% is the percentage that represents the number of students who have selected "yes" as an answer. Whereas the remaining respondents represent a percentage (16.67%) have denied the existence of any reference to cultural topics and debates within their classrooms. They have also expressed their disagreement about this inquiry.

Traditionally, in literature classes teachers provide the students with the literary genre of the text under the lenses, that is to say, the rhetorical knowledge to appreciate the craft of the writer, the information concerning the author, period, tone (ironic, metaphorical, tragic, comic), the internal logic of narrative, the illocutionary force of the utterances, all these illustrate what Fowler calls "the linguistic context of an utterance."¹³¹

Table (02) "Experiences and discussion of cultural aspects in Previous English Classes" illustrates the first two questions (see appendix p. 121) which are fused and demonstrated in one. It presents detailed and common responses to question (01) and (02). In their responses, the learners have provided descriptions of which cultural content their previous courses have contained including their beliefs about cultural differences such as norms, belief system, body language facial expressions, and way of life...etc.

¹³⁰ Byram. M, Teaching and Assessing Intercultural Communicative Competence, (Multilingual Matters, 1997), 69

¹³¹Kramersch Claire, Context and Culture in Language Teaching, (oxford, 1993), p. 125.

After displaying the results, two different and contrastive views are resulted in. The first view exhibited that 16.67% of the respondents have declared that their previous English courses did not include instructions that refer to how culture influences or reflects communication or anything that differentiate between two different cultures (the culture of the students and the English culture portrayed within their readings). The second view revealed the other ten students that represent 83.33% who responded that their previous English courses included some cultural content which was limited to cultural norms of respect, greetings, and values. The latter is referred to in Listening and Speaking module, participant 09 comments that they have had the chance to know about in Listening and speaking module, in which they have taught and informed about “formal and informal greetings, polite request and gestures.” Another student (P 02) illustrates this question by referring to a discussion which is done within one of his classes about the education system in England. He demonstrates that boys and girls at Britain’s schools wear different uniforms. Furthermore, religion is another theme that is debated the most which participants 04 and 07 have referred to. The two students say that during our lessons “we have spoken about our culture and the British culture mainly about religion; about Islam and Christianity”, “we have already discussed how the two cultures are different focusing mainly on religious facts, practices and its influence in culture.” Besides, participant 03 in his turn explains that his previous English classes have included some examples of cultural differences which he gains during the lectures of Anthropology studied at the university. He says that they have tackled some aspects of the English culture such as the difference between the Algerian (Kabyle) culture and the English culture in values. Another student (participant 12) recognizes that she has such cultural discussion within the classes, but she still feels do not know or unable to interact properly: “They didn’t explain to us how to interact in face to face conversations speakers appropriately in all situations.” (Quests. 01and 02).

What are usually missing in the foreign language classes are the “context of culture” and the “interactional context of reader and text.¹³²” The lack of intercultural content based instruction prevents students from enhancing the skills needed to achieve an effective interaction with the English native speakers. Besides, “language classes, teachers and textbooks usually supply learners with referential information of the text concerning the author, the theme and the social and cultural values which are sorted out deductively from the situational “context of reference.¹³³” Because of the absence or the ignorance of the English foreign culture in EFL classes, students are drove to rely on their own culture (Algerian culture; Kabyle) as a frame of reference which may results in misunderstandings that hider the acquisition of intercultural communicative skills.

Despite all above, 83.33 % of the learners report that their classes have included some general cultural knowledge such as family, gender roles, stereotypes, traditions, values, and beliefs about the English countries. Accordingly, Robin Barrow claimed that “different languages do enshrine different values, different beliefs and different ways of thinking.¹³⁴” The students’ answers approximately reflect Byram’s (1997) categorization of Knowledge 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.¹³⁵” The students’ knowledge gained in the classroom as mentioned above is a factual one, it is more about the English values and beliefs, religion, educational system...etc this goes hand in hand with what M. Byram who says that “the intercultural speaker knows about education systems, religious institutions”¹³⁶ this demonstrates the students awareness about content of their

¹³²Kramsch Claire, *Context and Culture in Language Teaching*, (oxford,1993), p. 125

¹³³Ibid: 125.

¹³⁴ Robin Barrow, *Culture, Values and the Language Classroom*, in Brian Harrison, *Culture And The Language Classroom*, Modern English Publications and the British Council 1990, 6

¹³⁵ Michael Byram, *Teaching and Assessing Intercultural Communicative Competence*, (Multilingual Matters), 1997, p. 94.

¹³⁶ Ibid : 94

modules studied in class in terms of cultural background. A considerable number of students mention that the discussions have included a comparison of the cultural elements discussed in the literary work to that of the students' culture. For instance one student (participant 12) says: "gender roles in America are different from gender roles in Algeria. Unlike Algerians, for Americans the two sexes are created equal; they have more freedom contrary to Algeria." Another student (P: 09) refers to a general argument saying that within her classes, she and her classmates have debated on the differences between the two cultures which are respectively the Algerian and the English cultures.

Throughout the analysis of the students' responses, it is noticeable that the students demonstrate limited background knowledge about the English culture. Though the students have arrived to discuss some cultural differences and they show ability in drawing parallels and differences, however it is not satisfactory for an intercultural communicator. The students reflect a superficial and shallow knowledge about the English culture.

a. Language aspects that you want to improve:

The bar graph illuminates the results of pre-quest 03 (see page 65). The students have listed six subjects which they want to develop during their English language classes. Accordingly, the subject that has the lion's proportion from the whole answers is "speaking" the students feel the need to expand their speaking skill, thus more than half of the answers fall in this category with a percentage of 52.94%. Vocabulary comes just after speaking; it is the second language aspect that should be reinforced according to students. Hence less than half of the respondents recognize flaws in their language. 17.65% that represents one quarter of the sample, agreed to look for other ways that they may benefit from and enrich their vocabulary. They feel the need to enhance their vocabulary which is according to them is central in language learning. The following skill that the participants wanted to improve is listening. It is pointed out in the pre-questionnaire results that 11.76% of the students

demonstrate their willingness to develop their listening skills which is according to them important in Intercultural communication encounters. The other three topics, which are respectively writing, cultural and literary aspects, are grouped in one group according to their proportion. The Extrapolation reveals that each of them represents 05.88% of the whole answers. The speaking percentage differs from that of the three subjects listed above. In fact, though these language aspects did not gain a lot of interest, but they are as important as the other skills are in language learning.

The students' answers about the language aspects they want to improve within their English courses. Almost more than half of the sample (52.94%) answers want to enhance their speaking skill. The Students comment that they need to improve their speaking skills in order to maintain smooth discussions and remain comfortable and self assured so as to manipulate any misunderstandings, if happened, in intercultural encounters because being fluent in a language guarantees a successful ongoing interaction. Therefore, the learners expected to improve their speaking skills during the speaking lessons which they take throughout their syllabus, class assignments and discussions. The learners have noticed that speaking skill is neglected and their lessons are focused more on teachers reciting and students trying to take notes or copying what is written on a board. They add that the few hours devoted to listening and speaking module deal with the language in abstract. The dearth in both learning conditions and in providing real life contexts prevents learners from achieving better learning results and acquiring speaking competence.

Learners' communicative interaction implies an acquirement of a good background in English language. Hence, an effective interaction is directly relied to the learners' acquisition of more vocabulary. Accordingly, Nation and Warning suggest that "if we assume that a listener needs to be able to recognize and to be familiar with about 90% of content words to understand a conversation satisfactorily," thus "a recognition vocabulary of 3000 word

families is necessary for comprehension of everyday conversations.¹³⁷” Ulijn and Ulijn and Kempen¹³⁸ in their turn claim that a poor reading comprehension is not due to insufficient knowledge of grammar, but to lack of conceptual knowledge i.e the meaning of words and subject knowledge. They follow saying that a knowledge of the subject matter is vital to language learners, and the only difference between first and foreign language readers is in their knowledge of vocabulary. Thus foreign language reading programs need to focus on improving students’ vocabulary. One has to mention the crucial share that vocabulary has in successful interaction. We already know that linguistic competence in which vocabulary takes part is the vehicle and the leading role in communication in general. The deficiency and incompetency in this competence “creates attention problems that seriously interfere with comprehension and with the listener’s affective sense of adequately “following” the discourse.¹³⁹” Listening is the other skill that students want to improve. The pre-questionnaire results show that 11, 76% of the respondents have demonstrated their willingness to expand their knowledge and elevate their listening skill which they see they have weaknesses in. A considerable number of students (16, 66%) agree on the fact that they want to know about cultural themes that characterize Anglo-American cultures.

b. Reading Difficulties

The pie chart which, represents quest 04 (in page 66), under lenses stands for the students’ answers about whether they have any reading difficulties. Learning difficulties or issues that learners of foreign languages encounter are the following; language, culture, historical background...etc. Most of the respondents acknowledge the absence of any

¹³⁷ (Nation and Waring 1997)quoted from *Michael Rost*, “Areas of research that influence L2 listening instruction” cited in *Esther Usó-Juan and Alicia Martínez-Flor*, *Current Trends in the Development and Teaching of the Four Language Skills.*, ed.(Mouton de Gruyter Berlin, 2006)

¹³⁸ J. Charles Anderson. *Reading in a foreign language: a reading problem or a language problem?*, (Oxford, 1968), pp. 01-13

¹³⁹(Rost and Ross 1991; Vandergrift 1999) cited in *Ibid*, p. 55

difficulty when they read any given text whether literary or non-literary. They exclude any occurrence of any deficiency in understanding when they are in contact with the text. 66.66 % is the percentage portrayed after the interpreting the results. Noticeably, a considerable number of students 33.33% has answered that they have difficulty in understanding when they read in English. This can be related to the lack of linguistic competence since vocabulary plays an important role in decoding and interpreting a text. Speaking about interpretation, one can also relate this inability to the students' misunderstanding of cultural knowledge since literary works are culturally loaded. It is claimed that a literary and non-literary works reflect the author's discourse and the social context in which the text is written. Thus the understanding of a cultural context is highly recommended so as the students have an appropriate understanding of the reading. Culture is implicitly imbedded in the linguistic forms of the target language, thus acquiring a foreign language involve both the mastery of the linguistic system and cultural knowledge¹⁴⁰ since language and culture are the two faces of the same coin.

c. Pre-quest (05) Other ways to learn English (than reading for class)

In this globalized world, the social network like Facebook, Messenger, Viber, Instagram, cell phones besides to others facilitate the connection between people that are separated by millions kilometers away. These encounters tough hypothetical foster the students' intercultural ability and eliminate the occurrence of misunderstanding. Because, internet uncovers and lighten the blurred parts in someone' understanding. Thanks to internet, which provides us with a myriad of websites, unfinished daily articles, videos, online newspapers, online dictionaries and advertisement so on and so forth, individuals have become expert users the English language.

¹⁴⁰ Elizabeth Peterson and Bronwyn Coltrane, Culture in Second Language Teaching, Center for Applied Linguistics, EDO-FL-03-09, December 2003: 1/14/10 11:07 CAL, 1

The bar graph (see page 65) reveals that the majority of the students (58.33%) believe that social media is strikingly an important resource of both linguistic, inter-cultural, knowledge. Most informants strongly agree with the fact that they like spending much time watching movies. Next to watching movies still students advocate that reading remains as a source of acquiring and learning the language. Thus both reading and watching movies represents 50% for each. Adding to the influence of the movies, people show similar interest in reading books; magazines and journals, among others. Students watching movies reveal that they help them to acquire the language and the different linguistic aspects like proverbs, idioms...mainly those movies which are adapted from novels, short stories which are supposed to be read in the classroom or given as a reading assignment. These based movies on a given literary production make them understand the story better, because these performances put them in real life situations which facilitate the understanding of the story including its cultural side. Access to information technology nowadays is available for a large number of students. They tend to appreciate the cinematic production which enables them to deepen their understanding of the original written production. Students also, by far showed an interest to know the target culture's music which results from whether mere personal preference and flair. 33.33% of the answers preferred listening to music as an additional way of exposure to the foreign language, culture mostly the communicative styles since the language used in music is generally the informal one including the slang, colloquial, conversational, and everyday language which a learner needed in real life interactions. Culture has, of course, been an issue in the use of literary texts in language education, for both its promise as a pedagogical resource and at the same time it represents challenges to the EFL classrooms. The reading of literature was seen as the best way to access the most 'worthwhile' culture of another speech community¹⁴¹. In this inquiry once again the students

¹⁴¹*Eddie Williams* "Teaching reading: Individual and social perspectives", *Current Trends in the Development*

see that reading remains a torrential source of learning the English language. 50% of the respondents advocated the view that reading presents different types of knowledge: cultural, linguistic...etc. Anderson, Bastien and Madrazo (1977) provide evidence which suggests that a student's knowledge of the foreign language is more important to the comprehension of foreign language text.¹⁴² The three authors' quote above highlights the hidden dimensions of the text, that affect the readers understanding and interpretation because of the social environment and context that represent the culture of the author.

d. Discussion of Intercultural Topics (pre-quest 06)

As Guidham points it out "... members of a nation face a set of common experiences, themes and institutions that help shape their values and ways of viewing the world."¹⁴³ In other words, students are challenged by the fact that they not only hold common ground regarding their own cultural being, but they also have to balance the themes they want to explore in the target culture with the ones they share in their culture. It is obviously clear that Literature, history and values have a great proportion in the respondents; each topic represents 91.66% (as portrayed in table 06 page 67). The students agree strongly on the importance of the above three subjects, though they have showed dissimilar preferences concerning the subjects that the see are included in Intercultural encounters. The most important finding is the fact that students showed an interest in the literature of Anglo-American cultures informants. Students in FL context mainly need to study the literature of the target culture for the rich linguistic and cultural background that it encompasses; thus, students develop an interest in this subject matter. They broadly accept to open up to the foreign culture in varied themes and aspects. Cooke affirms that studying culture gives learners a chance to for the

and Teaching of the Four Language Skills., *ed*, (Mouton de Gruyter : Berlin, 2006), .p. 19.

¹⁴² J. Charles Anderson, *Reading in a foreign language: a reading problem or a language problem?*, (Oxford. 1968), p. 13

¹⁴³Guidham Maureen, *Communicating Across Cultures At Work* , (Cambridge,2009), p.21

learners of the target language to know about the culture of the language studied. It opens us a window to the geography, history... etc. of the target culture.¹⁴⁴ The majority of the informants admit that classroom discussion allows them to understand the literary work. Van De Weghe argues that classroom discussions help students make sense of literary (and non-literary) texts, they invite students to deepen their understanding and give the chance for the different interpretations possible,¹⁴⁵

The students are asked to guess about the intercultural communication topic that should be included in English classes. The answers are divergent. Nearly all the respondents 91.66% have ticked the following subjects; Literature (L), Interaction with natives (IN), Values (V), History (H). According to Brumfit (1986:37) literature teaching/reading supplement language learning,¹⁴⁶ which automatically involves culture learning. The latter involves a sight into the values of the language under the lenses. As cultures differ values differ, too. Unlike Algerians, English people say “time is money.” Therefore punctuality is highly valued in English culture. They consider it impolite if someone appears late for whatever appointment to whatsoever reason. It is the way how they are portrayed in the films produced by them. Other subjects which are considered by student related to intercultural topics are Politics (P) 58.33, Religious (R) 50%, Economy (E) 75% and Media (M) with a percentage of 83.33%. Within this group of subjects it is noticeable that Media has gained a high proportion of answers, this reflects the students’ awareness of how sensitive and influencing media is nowadays. For this sake, media is probably considered the source of all other knowledge and information gained and consequently it help “to produce alternative

¹⁴⁴ Cooke, M. A. (1970). Suggestions for Developing More Positive Attitude Toward Native Speakers Of Spanish, In H. N. Seelye. (Ed.) Perspectives For Teachers Of Latin American Culture, (Springfield, IL: State Department of Public Instruction)

¹⁴⁵VanDeWeghe, R. (1997),What kinds of classroom discussion promote reading comprehension? English Journal, 96(3), (2007), 86-91. Retrieved May 16, 2014, from <http://www/ncte.org/library/NCTEFiles/Resjan07/EJ0963Research.pdf//>

¹⁴⁶Brumfit, C. & Carter, R, “English Literature and English Language”, *Literature and Language Teaching*, (Oxford, 1986), 37

forms of culture and social transformation".¹⁴⁷ Kellner Douglas, further, related this to media culture which is according to his words as follows;

Media culture [...] helps produce the fabric of everyday life, [...] shaping political views and social behavior. It helps shape the prevalent view of the world and deepest values it defines what is considered good or bad, positive or negative, moral or evil. [...] Media stories and images provide the symbols, myths, and resources which help constitute a common culture for the majority of individuals in many parts of the world today. Media culture [...] is producing a new form of global culture¹⁴⁸.

The proportion of each of Taboo (T), Customs (Cs), Stereotypes (S), Music (M), Non-verbal language (NV) Food (F) represents 66.66%. It is a considerable percentage that reflects the students' of knowledge of the English culture components. The exposure to the English literature which reflects its values and its history constructs a kind of interaction with the foreign language speaker. Therefore a sort of real context is emerged which help foreign language learners to profit from this abstract encounter. Throughout the students' answers, one can notice the fact that they reflect the big "C" culture which turns around the official elements that characterizes the English spoken countries. Graham Trengove argues that the awareness of language varieties can be an important prerequisite for responding sensitively to literary language use.¹⁴⁹

e. Students Experiencing Misunderstanding.

Interaction involves communication which is a pivotal feature of the individual's social identity, as human beings, we seek to understand each other, and this can be seen through interaction or communication with others. Thus communication is a necessary process here

¹⁴⁷ Douglas Kellner, Cultural studies, identity and politics between the modern and the postmodern, (Rutledge and New York, 1995), 10

¹⁴⁸ Douglas Kellner, Cultural studies, identity and politics between the modern and the postmodern, (Rutledge and New York, 1995), p.1

¹⁴⁹ Ibid, 1986, p.38

that we rely on to express ourselves. It is prerequisite in every field mainly that of education, the latter rely on reading in every activity set in the classroom in order to promote learners communicative skills. Hence, Kramersch stated that “Readers when faced with written texts, they often have the feeling of being confronted with a ready-made world of meanings upon which they have no control. Not only are many of the words unknown to them, but even if they know the words, their use is often out of the ordinary, with socio-historical connotations that are unknown to the non-native reader¹⁵⁰”. Thus, misunderstanding can occur easily if any of the communication strategies and competencies missing.

In the bar graph that represent the Pre-quest 07 (see page 68), the learners are asked to provide an example of a misunderstanding in their interaction with English speakers and to explain the reasons for the misunderstanding and how did they solve it. Misunderstanding can occur easily if any of the communication strategies and competencies missing. 58. 33% of the respondents reveal that they do really experience misunderstanding when they were in intercultural situations. The misunderstandings the students described happened in different contexts and are often based on language speed, accent, and difference in culture. Students have identified linguistic misunderstandings and they explained these misunderstandings as language barriers that prevent effective communication. For instance, participant 04 has experienced a misunderstanding and she has said: “once I was in a need for someone’s help, I was stack and I could not think and at that moment I was using Internet, thus I posted my issue on facebook. Then an English friend has commented on that giving his own opinion. That moment I interpret his advice as sabotage. Unfortunately I couldn’t solve it because I ended that because for me he was having fun of me (mocking at me)”. Another student illustrates this question by saying: “when I travelled abroad, I want to a restaurant and I wanted to ask for a food but I could not speak Turkish language. Fortunately, I solved it

¹⁵⁰Kramersch Claire, *Context and Culture in Language Teaching*, (Oxford, 1993), p. 105.

ordering using gestures.” Accordingly, from the answer of the student, we can infer that she has referred strategic competence an ability that enables her to handle the breakdowns in communication therefore avoiding misunderstanding in intercultural situations. Two other participants 03 and 11 illustrate by referring to their discussions with a native speaker, they said that they were not able to understand what an English native speaker was telling them because of his accent, so they asked him to slowdown and repeat what he was saying. Hence we notice that the two students use two ways of the strategic competence which is repetition and slowing down the speed. This means that the two students have referred to an ability that is important in intercultural encounters in case of misunderstanding. Participant 06 said that one day when she was chatting with an American friend on facebook; she tackled a subject that is considered a taboo in the foreign culture, so she apologized and explained saying that it is not a taboo in her culture”. This student shows an ability to analyze the event using an *ethnorelative* frame of reference students uses an intercultural discourse to explain the misunderstanding and presented a superficial analysis.

In a nutshell, findings in the pre-questionnaire manifested that learners were aware of cultural differences and had some cultural knowledge from previous English courses. Besides to students’ willingness to improve the language skills (speaking, listening, reading stated in table 03 and 05) and linguistic competence to interact more successfully with English speakers, learners also expressed their interest in learning culture specific knowledge.

The all above pre-questions aimed at unveiling the students’ knowledge “savoir” about the English culture. This is interpreted in a form of questions addressed to them focusing on the revealing what they already know about the English language culture. Though the students showed a certain background cultural knowledge that they gained from their modules studied in classes a knowledge that is mostly derived from the subjects tackled in the classrooms. They are actually just hints given by teacher to enrich the students’ cultural background and to

warm them up before starting the lecture. The great share of that “savoir” was acquired from watching movies, from their chatting on social media besides to famous English and American TV programs that they follow. But, still it is a superficial and shallow cultural knowledge that someone needed real in intercultural situations. According to Byram¹⁵¹ “The intercultural speaker knows about conventions of communication and interaction in their own and the foreign cultures, the unconscious effect of paralinguistic and non-verbal phenomena, alternative interpretations of shared concepts, gestures, customs and rituals.” This pre-questionnaire also demonstrates the students’ sensitivity toward the English Foreign culture. They are a case of an ethnocentric worldview, we locate it in Minimization stage, in which similarities are assumed and differences are ignored in cultural encounters.

¹⁵¹ Byram. M, *Teaching and Assessing Intercultural Communicative Competence*,(Multilingual Matters, 1997), p. 97

3. Discussion of Post questionnaire I:

In the post questionnaire section, the respondents are asked to cope with some situations taken from the short stories. It demonstrates the students' acquisition of new knowledge and skills after reading the short stories.

a. Knowledge (savoir) post-quest 01

The two first post- questions are combined in the above pie chart (see page 69) represents the participants' answers. The number of respondents who answered "yes" stands for 66.76%. This significant percentage demonstrates the students' understanding and interest in the reading of the short stories. The questions were as follows:

- (1) If the reading has met their expectation,
- (2) What is the most interesting part of the story, what (the students tried to guess what the two stories are about from the title).

The answers though were divergent. Starting with participant 04 whose two interesting parts of the story that she found conflicting in "The Model" were when the painter was looking for a model for to be painted and the critical moment was when the model Mrs Harry discovered that Mr Ellu is not a professional in painting. He tried eagerly but all his effort went in vein. This student demonstrated her understanding of the main topic in the story which is "nudity", to borrow her words "From this story I understand that nudity in English speaking culture is not a taboo or a shame as it is in our culture."

b. Skills Of Interpreting and Relating/Skills of Discovery and Interaction

This question also demonstrates the student skills. This Participant (04) develops what Byram refers to the "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 or

events from one's own.¹⁵² Accordingly, the participant has understood that nudity is not a taboo in the English culture and she tried to elucidate that by referring to her own culture. Subsequently she continued explaining “in our society there is a kind of stereotypes about subjects “the state of being undressed” that our culture considers as taboos which are restricted to us to talk about or to be like.” Participant Melissa arrived to know that nudity is not something bad in the English culture thus it is a kind of new knowledge gained after reading this short story which was very helpful for her.

The student's skill of **Discovery and interaction** is omnipresent in a situational question which was if a friend of yours offers painting in which a person painted in nude what are you going to do? (See appendix p. 102) in so doing the P 04 has answered that “she is going to accept that painting and will thank him/her for that generosity.” The participant ability in discovering new knowledge and managing to interact is manifested in the answer that reveals and reflects the “Skills of discovery and interaction (savoir apprendre/faire) which is an 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.¹⁵³” Simultaneously, the student's answer reflect curiosity openness readiness to suspend disbeliefs about the other and tolerance of the difference in cultures, that is, English culture and Algerian (Kabyle) culture. The same happen in the reading of the story of Grace Paley “Mother” with participant 09 who says: “It is a symbolic and moral story taken from reality. Because of “girl” grief and sadness, I sympathize with the author when she wanted to see her mother again but she could not neither speak to her nor see her anymore. Lots of people in our culture experienced such a feeling when someone loses a relative of him/her mainly a “mother”. The idea that one can try on-through reading- the experiences and thereby

¹⁵² M. Byram, Teaching and Assessing Intercultural Communicative Competence, (Multi Lingual Matters, 1997), p. 98.

¹⁵³ Ibid: p p. 99-99.

understand what a person experiences cognitively and emotionally is absurdly simplistic.¹⁵⁴ This does not mean that the link between reading fiction and empathy is torn, but it demeans any oversimplification of the relationship between reading fiction and empathy. To contrast, Raymond Williams recognized that common readings of nineteenth century novels led to recognition of others ... It was balanced by fear of becoming involved.¹⁵⁵ Hence, the effect of reading fiction on people's emotional experiences is not only a new phenomenon but a landmark of the social dimension literature can have apart from its primary reason of being produced which is to entertain people. As in our culture, another student claims, it is very hard to lose someone that you love especially a mother." Thiziri: it is emotional it gives insights to the values of the author's culture. We feel the same thing; we do remember our beloved who died, as well. The students showed their ability in understanding and relating what they have read too their own culture in this case Byram said that

The intercultural speaker can 'read' a document or event...to shared meanings and values to the culture of their interlocutor...the intercultural speaker can identify or elicit different interpretations and connotations and establish relationships of similarity and difference between them¹⁵⁶.

From the above results, we may say that the student has demonstrated her ability in acquiring the new knowledge and the skills of interpreting and relating and that of discovery and interaction indicate the student's significant development of ICC. Participant (02) has expressed overtly his admiration of the story. He declares that it was all interesting. It is clearly noticeable that the story is about everyday life practices. Therefore it brings me to the author's world and makes me more informed about that culture. That's why, the student was overwhelmed by the cultural knowledge from which has gained new words, new expressions,

¹⁵⁴ Ricoeur, P. *Hermeneutics and the human sciences*. in J. B. Thompson, Ed. & Trans, (Cambridge), 1981

¹⁵⁵ Williams Raymon, *Culture and Society 1780- 1950*, Chattu and Windus: London, 1958,

¹⁵⁶ Ibid: 99

new idiomatic expressions, and proverbs that he ignored before. These as a whole, according to him, constructed the whole story.

The other percentage of students 33.33% demonstrated dissimilar opinions. They were ambivalent within their answers. For instance participant 08 made a kind of criticism to the story she said that since the story is short there are no deep details it has only a surface meaning. Examining the student's answer, it clearly reflects her limited knowledge about short stories. In opposition, she declared that reading that story gives and pushes me to imagine the scenes in my mind, it is full of sensitivity, emotions and creativity, it is like an art it is an opportunity to know about the English culture. Likewise participant 10 shows her limited knowledge about short stories but surprisingly she declared that the story made me curious, that curiosity awakens my thoughts which automatically feed my imagination.

c. The students' Attitudes towards the English Culture.

The classroom observations reveal that most participants are resistant to some sexual scene portrayals that are encountered within their reading of the short story "The Model." throughout the reading, the students have shown a change in attitudes, their body language changed when they read about the model that puts off her clothes in front of the so called painter. These sexual demonstrations, which are considered taboos and offensive in the Algerian culture, create in the students the feeling of embarrassment and sensitivity.

In the post questionnaire (table 09&10 see page 70), the students are given situational questions to reveal their attitudes and reactions toward nudity. The results uncover the students' attitudes towards the English foreign culture. They reveal a lot about the students' offensiveness in regard the sexual representations in the short stories.

In this Inter-cultural reading course, Students seem astonished to read about nakedness. It created in them a kind of shock since it may be the first time they heard

something so striking to their beliefs and creeds. There is “a silent consensus” that this should be skipped since it is considered a threat to their culture and religion. This cultural element puzzled and titillated the students’ resistance to what is culturally-threatening. The contact with the culture portrayed in the short stories created a texture of attitudes, feelings and behaviors that tend sometimes to interact willingly or unwillingly.

The answers above show the students’ Attitudes towards the willingness to accept a painting in which someone is portrayed naked. For instance, three participants (07, 10, 12) show their “Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality.”¹⁵⁷ According to the Standards settled for Foreign Language Learning, “Students demonstrate an understanding of the relationship between the products e.g. a painting, literature...etc and perspectives, which are the underlying beliefs and values that construct the product and the cultural practices involve the use of that product, of the culture studied¹⁵⁸. Another question is addressed to the student looking for the attitudes of the students. The question asked is a situation which is as follows; if your English speaking friend has given you a painting in which persons (men or women) are portrayed naked: then four suggestions are given to the students to choose. (see appendix: p 122)

Individuals who have received largely mono-cultural socialization normally have access only to their own cultural worldview, so they are unable to construe (and thus are unable to experience) the difference between their own perception and that of people who are culturally different. The majority of the students’ answers fall into suggestion (b) stating that they will refuse that painting and they will apologize him/her for not accepting it. As we notice from the learners’ answer, 58, 33% use the form of apology while refusing that gift, it illustrates

¹⁵⁷ Michael Byram, *Teaching and Assessing Intercultural Communicative Competence*, (Multilingual Matters, 1997), p 65.

¹⁵⁸ Elisabeth Arévalo-Guerrero, “Assessing the Development of Learners’ Intercultural Sensitivity and Intercultural Communicative Competence”: *The Intercultural Spanish Course*. 2009, 43

Bennett's claim that "an intercultural sensitive individual constructs "reality as increasingly capable of accommodating cultural difference, that constitutes development" ¹⁵⁹ though the learners on one hand did not accept that offer but they did that in an proper way. The respondents referred to a polite form to refute an offer or invitation that they have learnt in Listening and speaking module. Thus Porter & Samovar¹⁶⁰ claimed that there seems that a "semiotic relationship exists among communication, culture and learning." This is so because "what we talk about; how we talk about it; what we see, attend to, how we think; and what we think about are influenced by our culture...and help to shape, define, and perpetuate our culture." In the same vein, Bruner¹⁶¹ states that "Individuals practices, discourses and thoughts...etc are modeled in their cultural bath that influence our understanding of the other culture." Learners of foreign language in general are captive of their culture the latter shapes their thoughts, affects their understanding and reshapes their communication abilities. There seem to be a complex tie between communication, culture and language learning which cannot be ignored. Inferring, therefore, that communication "cannot exist without culture, culture cannot be known without communication and teaching and learning cannot occur without communication or culture." This communication is multidimensional and multi-purposed, including verbal and nonverbal, direct and tacit, literal and symbolic, formal and informal, grammatical and discourse components.¹⁶²

d. Students' Critical cultural Awareness about the English Culture.

On the other side of the question (table 09:p70), 33.33% of the responses have situated in the (a) suggestion, which states that the students are going to accept that present and they

¹⁵⁹Bennett, as cited in Paige, 1993, p. 24.

¹⁶⁰(Porter & Samovar, 1991,p. 21) quoted from Larry A. Samovar, Richard E. Porter, *Intercultural Communication*, (Thomson Wardsworth, 2003), p. 311.

¹⁶¹ Ibid, p. 320

¹⁶²Geneva Gay, "Culture and Communication in the Classroom" .in Larry A. Samovar, Richard E. Porter; *Intercultural Communication*. (ThomsonWardsworth. 2003), p. 320.

thank him/her for that hospitality. The students exhibit an “attitude of curiosity and openness, of readiness to suspend disbelief and judgment with respect to others' meanings, beliefs and behaviors.”¹⁶³The learners' attitudes demonstrate explicitly Byram's worldviews about an individual who is capable of interaction in intercultural encounters. Meaning that the percentage above represents the number of students who showed their willingness to accept the English culture without being judgmental, hence they responded positively with respect to the other culture. Surprisingly, 08.33% of the respondents revealed that they will show their admiration for that painting and they will promise him/her to hang it on living's room wall.

The discussion of the findings followed Byram's (1997) MICC. It was used to identify instances of the ICC learning objectives. The resulting categories of findings of the first content analyses are the following:

- *Knowledge of English cultures
- *Self-culture awareness
- * Explanation of cultural misunderstanding

The cultural topics that learners referred to are surface cultural aspect which is known as the Big C-culture. To conclude Most of the students' cultural knowledge derived from the academic setting they learnt through interaction with the text i.e. the short stories whose culture is embedded in, as well as their personal experiences with the English-speaker.

¹⁶³Byram Michael, Teaching and Assessing Intercultural Communicative Competence, (Multilingual matters, 1997), 34

I. Pre-and Post Journals: A Contrastive Analysis.

I speak to you in your language but it is in my language that I understand you.¹⁶⁴

After the class discussion, the students in the group identify (sympathize) easily with the story and freely share appreciate the story, revealing and showing their feeling and compassion with the theme discussed. It is apparent that the majority of the students agree on the fact that reading the short stories allows them to understand the foreign culture. Hanauer argues that adequately selected literary texts provide language learners with access to cultural knowledge of the target language community.¹⁶⁵ Moreover, most of the informants (66.66%) assert that they do not have difficulties in reading fiction (short stories). They recognize the differences between cultures; they also like the discussion and the confrontation of the two cultures; the target one and their own. These discussions involve the socio-cultural environment of both students and author. As pointed out by Kramsch much of cultural knowledge is actually social construct.¹⁶⁶ Accordingly, students feel more culturally-motivated to participate and enrich the discussion that recalls their experiences.

Literary texts they study focus on the writer's environment. Environment stands for the cultural and social context in which the writer lives; which in turn, has an impact on his/her writing. Hence, the reading of literary texts inter-culturally is done through considering the socio-cultural environment of the writer. The lack of understanding the relationship between the writer, the text and the context leads the misinterpretations of the text; therefore, a failure to understand the cultural themes embedded in the literary text. The cultural themes that we relied on in the discussion of the short stories are universal ones. They embody a wealth of

¹⁶⁴(Edouard Glissant:1981) in Kramsch Claire, *Context and Culture in Language Teaching*, (oxford, 1993), p. 177

¹⁶⁵Hanauer, D, "Focus-on-cultural-understanding: literary reading in the second language classroom", CAUCE, *Revista de Filologia y suDidactica*, (24), 2001, p.391.

¹⁶⁶ KRAMSCH, C , *Context and Culture in Language Teaching*, (Oxford, 1993), p.205.

cultural knowledge. The universality of the themes in the literary texts facilitate students' understanding of the context and raise their awareness to how much cultures share in common in spite of their uniqueness. In general the topics learners highlighted were related to their personal interests and were assumed to facilitate interaction with English speakers. Interestingly, all students demonstrated their interests, appreciation and understanding of the selected themes.

The goal of the journals was to identify the level of the participants' intercultural sensitivity, their skills to identify similarities and differences as well as to analyze their perception about the English speakers such as food, literature, politics, music, religion, history, media and identified some aspects of deep culture (*small c-culture*) such as nonverbal language (gestures), customs, beliefs.

1. Denial: Defense /Reversal:

The goal of this study is to show the students skills to identify similarities and differences as well as to analyze their perception of English speakers. Extracted from his general knowledge about the English culture the students (journal01) states:

The way of life in both communities is different. In the English society, English people live in towns and live a modern, developed, sophisticated life. Whereas people in the Kabyle culture live in a villages, their life is related to agriculture and farming. The conditions of life are difficult; people have to work hard in order to gain money. (Participant 02, journal01)

In the above pre journal (participant 02, journal 01) made a comparison between the English culture and that of his culture (Kabyle) in their way of life. This student's Knowledge is manifested in his ability to draw Knowledge of "personal similarities, as well as

understanding differences”¹⁶⁷ between his culture and the English culture. It also reflects Byram (1997:113)¹⁶⁸ once he states that it is through “comparison that one becomes more aware of one's own culture. This can therefore support rather than threaten one's cultural identity”:

The characteristics of one's group as a whole (such as its status, its richness or its poverty, its skin color or its ability to reach its aims) achieve most of their significance in relation to perceived differences from other groups and the value connotations of these differences (. . .) the definition of a group (national or racial or any other) makes no sense unless there are other groups around. (Tajfel, 1978: 66)¹⁶⁹

Here again, learner’s culture will not be apparent unless it is put into contact with another culture which is different from his/her. Therefore, it is highly recommended for a learner to be able to translate his understanding of the other culture into the prevailing similarities and differences and to be able to differentiate and simultaneously finding a bond between the two cultures.¹⁷⁰ Because, many aspects of the culture which are in a way hidden such as non-verbal communication, beliefs, values... of the learners that can manifest unconsciously in intercultural encounters that learner may not be able to control them, or wish to give up what feels like a part of their personality. This student recognizes cultural difference that exists between his culture and the English speaking culture. It reflects Bennett’s Denial/Defense:

¹⁶⁷Byram Michael, Teaching and Assessing Intercultural Communicative Competence, (Multilingual Matter, 1997), p. 16

¹⁶⁸Byram Michael, Teaching and Assessing Intercultural Communicative Competence, (Multilingual Matter, 1997), p. 113.

¹⁶⁹Ibid, p. 113.

¹⁷⁰Ibid, p. 14

Reversal it is “a worldview that simplifies and/or polarizes cultural differences” it “involves the denigration of one’s own culture and the idealizing of another.¹⁷¹”

2. Reversal to superiority:

Accordingly another student (participant 11, journal 01) qualifies culture as an important characteristic of a person. She even describes culture as someone’s identity and a heritage from generations. Then she makes a comparison between the English culture and her culture saying that there is a difference in Religion, beliefs, ways of life. She is superficial in her description belongs to small c culture that is because of her limited knowledge of the English culture. On the other hand she overtly declares her inclination to the English culture that she describes as being interesting. The latter demonstrates that the student prefers the English culture to her own this places her in the minimization stage according to Bennett’s Intercultural Sensitivity, because this student perceives the other culture as being better than her own.

Culture is our identity. It reflects our ancestors who left a precious heritage. English culture for instance is different from ours in many fields such as religion, beliefs, ways of life....I perceive the English culture as an interesting (good) one, and it is simply so because of the diversity that makes the world heterogeneous. The divergence and access to cultures in the world provides us with knowledge and best understanding of the world. (participant 11)

In this globalized world the interaction with English speakers in Social media contributed to their more positive perceptions and appreciation. All students responded that thanks to internet, which facilitated their interaction with English speakers, they gained and

¹⁷¹ Hammer & Bennett, 2001 quoted from... Elisabeth Arévalo-Guerrero, Assessing the Development of Learners’ Intercultural Sensitivity and Intercultural Communicative Competence: *The Intercultural Spanish Course*. 2009, 68.

have access to cultural knowledge. Though she is interested in English culture, she is alluding that every culture has its importance and all of them make a heterogeneous world. This is illustrated by Dörnyei (2010) who have suggested that “the motivation of learners of English is not in any way to give up their own language and culture in favor of English or any other language and culture, but rather to develop bicultural identities with English as the language of...participation in a wider global community of young people, of style, change and progress. This student falls in Minimization of differences stage in which the ‘Differences are superficial, basic human qualities will suffice’ she can be placed in “Physical universalism” (Human similarity) meaning that every culture has its own qualities and its usefulness for its people.

One example that represents what the rest of the learners commented about this interaction is the participant’s 05 quote where she highlight values, belief systems, customs...She discusses hotly the theme of culture. She tackles the importance of the encounter of the English culture within the discussions in schools so as to benefits from them and to prepare the learners for real life interaction in order to avoid misunderstandings and breakdowns in communication.

Every culture characterizes its people at the level of beliefs, values, traditions, customs, gestures....being an open minded person I appreciate and I respect all cultures. When you meet an English speaker whether a face to face conversation or via internet you learn a lot and you expand your knowledge of the world. It is very interesting to know the foreign cultures whether at schools or elsewhere. The Algerian education is weak in learning foreign languages, because in is not enough to learn grammar, vocabulary, civilization and literature. Intercultural topics should be included in classes such as: stereotypes, media, greetings, i.e to make the student ready for face to face interactions. Sometimes misunderstandings happen because of the lack

of such incorporation or discussion of such topics inside the classrooms. (P 05, journal 01)

Following Bennett's model of Intercultural sensitivity the student may be placed in the third scale of this model. The Denial of differences, participant 05 is trying to illustrate that the two cultures are of great importance. Acknowledging that language learning in Algeria has some weaknesses because of some flaws in the syllabi. She claims that there is 'No difference' but some drawbacks. Therefore she is positioned exactly in the Isolation (Disinterest) stage within the continuum.

Besides, participant 06, in her journal 01, gives her point of view about the British and American standardized way of life. She says:

The British culture is the most civilized and organized in the world. Its people are the most educated ones. The English language gives a certain standing and class for its learners. The American and British cultures are known to be more civilized and more ordered. I know that from TV and media in general. (# P 06, journal 01)

From the above journal, one can notice that the student is glorifying the British culture. She is admiring it, the fact that both the British and American people and cultures are depicted as the most civilized and organized culture in the world. These perceptions and worldviews about the English speaking cultures allude to the nature of student's knowledge that falls in the big Culture and it also reveals the stage of the student's sensitivity which is in the defense against the difference: exactly in Reversal stage (Favorable out-group), this due Television and media programs, which are nowadays a sources of knowledge and information, propagate propagandas and stereotypes.

Another student (participant 12) whose journal is a description of the English people. She stated that:

English people are always perceived as being friendly, good speakers and intellectuals. Personally, I see them as the ones who look for the philosophy of life; they are trying to understand the universe. They provide new stuffs that make them proud of themselves. I learned that from TV and internet. There are many differences between the English culture and my culture. For instance the English people are open minded and researchers. They respect the others' opinions and culture. They welcome everyone who comes to their country. (journal 01)

Once again she falls in reproducing stereotypes about the English characters. A non-native speaker inferiority complex is only the result of misunderstanding and prejudice. This is due to propagandas that develop and spread stereotypes or information which becomes later on a purposeful way in spreading ideas. This reflects the learners' cultural inaptitude. Misinformation deteriorates the learners' personal and educational growth and language acquisition process as well. This ignorance which is transmitted through mass media leads to generating prejudices about that culture. This student, too, falls in defense against the difference: exactly in Reversal stage (Favorable out-group). The absence of correct knowledge about the target culture from the side of the learner may lead him/her to resign, "generalize, modify or differentiate stereotypes, find others confirmed or gain new ones." Accordingly, social psychologists advocated for the use of "stereotypes that enable us to understand the complexity of the world and to communicate with foreigners."¹⁷²

The pre journals show that the all learners have a superficial knowledge of the target culture that they have gained during their previous English classes and their knowledge gained from internet and social media in general.

¹⁷² Dieter Buttjes, Michael Byram, *Mediating Languages and Cultures Towards an Intercultural Theory of Foreign Language Education.*, (Ed), (Multilingual Matters, 1990), 120.

To understand texts, readers draw on prior experience and knowledge. The effects of background knowledge are crucial. This background knowledge makes it possible to anticipate incoming information, relate it to previous knowledge and thus make global sense of the text as it unfolds.¹⁷³

The post journals expose that all learners strengthened and modified their prior knowledge about the English culture. In order to avoid the traditional teaching of literary texts, Collie and Slatter (1987) suggested a story line for oral or communicative activities e.g. debating, discussions of the cultural topics to exploit the cultural information found in a particular literary text.¹⁷⁴ The learners developed, at some extent a new knowledge which they have taken from the themes of the cultural tackled in the short stories discussed collectively in class. Short stories not only give the learner an introduction to important themes, morals and values in the cultures of English-speaking countries, but it allows speakers of all languages to learn about different cultures. There often is only a random exposure to culture in the classroom¹⁷⁵. In addition, learners remarked that they showed more attention to the cultural themes developed in the short stories. They referred to what they learnt in a form of attitudes about the tackled subjects, and were able to identify cultural differences and explain them from a more ethnocentric perspective.

3. Remaining in the Same Scale:

For example, in the Pre Journal, (participant 12, journal 01) portrayed the English speaking people being “friendly, good speakers and intellectuals...open minded and researchers”. She added that she learned that from TV and internet. What makes her opinion

¹⁷³(Lee 1988, Carrel et al. 1988, Barnett 1989...) quoted from Kramsch Claire, *Context and Culture in Language Teaching*, (Oxford, 1993), 124.

¹⁷⁴ (Swaffar 1992) in *ibid*, p. 124

¹⁷⁵ Levine, Deena R. Mara B. Adelman, *Beyond Language: Intercultural Communication For English As A Second Language*, (Oxford, 1982), x.

and knowledge falls in the category of stereotypes, because we know that mass media has its weight in prevailing propagandas that become through time over generalized and then develop into and assumed as universal truth. Kramersch claimed that “Television discourse is hyperbolic, sensational, and commercial... it uses cliché, we see from TVs a media culture. (Culture médiatique).¹⁷⁶” However, in her (participant 12 post journal (02) Post Journal, when she was asked to give her point of view about “nudity”. The instruction was as follows; how nudity is viewed in your culture? Would you agree to model in a nude? That (nudity) was the prevailing theme developed in the short story “the Model” by Grace Paley. From the overall responses, none of the students (00%) strongly agree to model in nude. They ignored it the fact that this topic is a taboo in the students’ culture. In this concern Kramersch said that a “Literary text that requires an additional familiarity with a particular author, genre, period, or style, may be intimidating”. Thus, “teachers have to socialize their students to the universally shared meanings of everyday language; on the other hand they have to show them the potentialities of the ordinary by exposing them to particular texts that break with the ordinary.”¹⁷⁷

Conversely, half of the participants which represent 50% of the study were slightly disagree which means that the participants might be modeled in a nude. We refer to three answered to this question that interested us. For instance, participant (12) says: “Definitely NO, it is forbidden in our society and culture, but sometimes girls wear short skirt or sexy clothes.”

The different interpretations, explanations and the complex meanings that may be assigned to events “cultural difference”, the restructuring, the fusion and predictions of ideas of the events seem to be more intricate, thus enriching the experience. The participant 12 post Journal showed an understanding of English culture and her cultural awareness manifested

¹⁷⁶Kramersch Claire, *Context And Culture In Language Teaching*, (Oxford, 1993), p. 190

¹⁷⁷ Ibid, pp. 105-06

critically. She said in the above that she refuses definitely to be a model because her culture and society condemn her of doing such things. Likewise, participant's 10 (Post Journal 02) on her behalf said: "Nudity is forbidden, because we are living in a conservative society which is dominated by "Islam" the religion worshipped by our people. Islam doesn't allow us to be naked or to wear or remain in a nude. She has written about other cultural aspects such as beliefs values, religion, relationships and how they are different. Once again another student referred to religion in her journal. Another contributor (participant 07) shows her disagreement for someone mainly women who remain in nude. She said: "in our society remaining in nude is forbidden and gives a dirty picture of that person. It is a sign of disrespect, and our religion honored Muslim women and instructed them to wear respected clothes." The culture of the students forbids them to exercise that, this denotes that religion or Islam dominates and influences the social life of the Algerians. They manifested 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."¹⁷⁸ The learners encouraged to reflect, discuss collectively the readings "elicited deeper knowledge of self-culture and English cultures"¹⁷⁹ The cultural knowledge reflected by the students demonstrates Byram's objectives about "social groups and their products and practices in one's own and one's interlocutor's country, and the general processes of societal and individual interaction."¹⁸⁰

Still the students are in the ethnocentric stage, though they have shown some instances of accepting the English speaking culture but remain ethnocentric. At the beginning in their pre journal 01, the students have admired the English speaking cultures especially the British and American ones. Their descriptions in those pre-journal denote that they are in Defense Stage, more exactly in the third sub-sub stage which is the Reversal stage. In this category, the

¹⁷⁸Byram Michael, *Teaching and Assessing Intercultural Communicative Competence*, (Multilingual matters, 1997), p. 101.

¹⁷⁹Ibid, p. 99.

¹⁸⁰Ibid. p. 58

students favor the other culture and denigrate their own (Favorable out-group evaluation/unfavorable in-group evaluation). Unlike the pre-journals 01, the students' answers in post journal reveal the opposite. The students, after giving their opinion about "modeling in nude" that is the climax, are almost against and they made none effort to discuss it (no answer from the majority of the students) because it is something that we cannot discuss. It is a taboo in the students' society and those who provided us answers were extremely against. Referring this to the Bennett's model of IS, these students is in regression. They are now favoring their culture and denigration the English speaking culture. The above means that this group of students remains in the ethnocentric stage, they still consider their culture as being the central truth.

❖ Intercultural Construction and Negotiation of a Third Space of the Students' of UMMTO:

The individual's social identity entails more than belonging to a particular social group in which he is absolutely bond to. In fact the Algerian Foreign Language Learners belong to two different social groups, which they are supposed to acknowledge, though the two have opposite norms and values especially taboos. Consequently, the students find themselves in a challenging situation in which they have to decide to which culture they are going to adhere to, whether their native culture or the EFL culture. The students express their denial and negotiation of some cultural elements in both cultures; the local culture (the self) and the English foreign culture. In fact the students have neither reflected their own cultural norms nor those of the English culture. Their answers reveal a new classification. The students have created a new culture (space) in which they have selected and have excluded some elements from each culture. Claire Kramsch describes culture as "a process that both includes

and excludes.¹⁸¹” They have identified themselves in a new space of culture which is according to Claire Kramsch “The Third Space.¹⁸²” There is a rejection of the sexual content provokes denial and alienation of English culture.

To conclude, the opposition of cultures helps contribute the learners understanding of their culture and the other diverse cultures that are one of the different existing ways of experimenting the world. The first journal and responses of the students show the positive attitudes of the students giving importance to their local culture giving a positive image of self without denigrating the foreign English culture. On the other hand it has a non alienating process which reflects elements those students’ favor the students’ acceptance of the other culture which is a move towards explains their intercultural sensitivity explained by Bennett 1993. Different attitudes towards the English speaking cultures have been shown from the side of the students. This demonstrates how some cultures prevail on others depending on the students’ upbringings, knowledge of other cultures and their exposure or education influence. On the other hand there is a strong rejection of the foreign culture which most of the time pushed to mean denial. The assumption is that it is better to maintain a separation from other who are different (Bennett 1993) looking down at self and accepting subordination.

¹⁸¹ Claire Kramsch, *Language and Culture*, (Oxford, 2014), 8

¹⁸² Claire Kramsch, *Context and culture in language teaching*, (Oxford, 1993), 233.

GENERAL CONCLUSION

GENERAL CONCLUSION

Our thesis has investigated the reading of the short stories to develop the international communication skills with a focus on key terms such as culture, intercultural communicative competence and intercultural sensitivity. These complementary concepts are important in developing the learners' Intercultural communication.

Adopting an intercultural approach to the reading of the short stories, the study attempted to shed light on the cultural content which is reflected in the short stories. It has investigated the extent to which the reading of the short stories develops ICC and IS. Hypothesizing that the reading of the short stories enhances the learners' acquisition of the English culture knowledge and they also develop some aspects which help them in interpreting/relating and discovery /interaction. In addition, there is a growing cultural awareness of the English culture; the learners sometimes modify their attitudes to adjust themselves to the English culture.

The first objective is practical. It consists of exploring issues of inter-culture, communication, sensitivity through reading short stories. This evaluation attempts to depict the extent to which the reading of the short stories enhances Intercultural Communicative Competence and Intercultural Sensitivity. Being sociocultural representations, short stories cannot be culture free or only a source of linguistic knowledge. They too often reflect their authors' cultural backgrounds. Since learning a foreign language "involves a process of acculturation" and it "is always culturally. The second objective of this research which is methodological, it consists of mainly in applying for a theoretical design that fits for the topic both at the linguistic and cultural levels. Therefore, the aim of this dissertation is to develop an intercultural approach through reading short stories and the extent to which the reading of the short stories enhances the readers' ICC and IS.

To achieve this research, mixed methods of research adopted. The investigation follows a research technique which consists of questionnaires, journals and classroom observation. A course of “Reading collectively” is programmed in order to provide chances of communication and interaction with the foreign culture, and to encourage classroom debates and discussions. By doing that, “Mother” by Grace Paley, “The Model” by Bernard Malamud are the short stories discussed within the reading class. Because this research tackles cultural differences, thus the selected topics for the discussion and those which are included within the short stories are between universal themes and topics which are considered taboos in the students’ culture. This is done so targeting the students’ sensitivity.

The dissertation investigates English third year LMD students’ development of intercultural communicative competence and intercultural sensitivity after reading short stories. This study is based on the students’ sensitivity towards the culture depicted in the short stories and the extent to which these short stories enhance the students’ intercultural communicative competence. The students develop different stages in ICC and they demonstrate dissimilar reactions and sensitivity toward the cultural content depicted in the short stories. The students’ sensitivity in most cases affects the reading of the short stories. Therefore, they resisted the cultural elements depicted within the short stories.

This study assesses the development of learners’ intercultural sensitivity and intercultural communicative competence upon completion of the Intercultural reading of the short stories. Both competences are intertwined and necessary to effectively perform in intercultural situations using a foreign language. As defined in this study, intercultural sensitivity refers to “the awareness and ability to adapt to cultural differences based on individual worldviews” (Bennett 1993), worldviews of how humans perceive and attach meaning to cultures. On the other hand, Byram (1997) defines Intercultural Communicative Competence (ICC) as “the ability to interact effectively and appropriately with members of

other cultures using a common (foreign or not) language”. For the sake of investigation, a methodology followed to demonstrate to what extent short stories develop Intercultural Communicative Competence and Intercultural Sensitivity.

The learners’ journals present information regarding the students’ sensitivity towards the English foreign culture, these journals provide them with an opportunity to retrospectively reflect on the cultural elements and to respond privately, which in some cases allowed them to express freely more than in front of the group. In general, the journals present Bennett’s DMIS (1993). The learners appreciate and benefit from English speaking cultures. They also demonstrate the ability to interpret cultural elements of the foreign culture and relate it to their own culture and they have done that through comparing and contrasting between the two cultures. The learners show their ability to discover those differences with their interaction with the text. For example, the pre-questionnaire reveals that the learners’ awareness of intercultural topics is broad, but after the exposure to the short stories, the students managed to see clearly which accurate intercultural topics are. The results report that the results reveal that the third year LMD students’ responses to sensitivity fall into three groups which are as follows;

1. Denial: Defense/Reversal
2. Reversal to superiority
3. Remaining on the Same Scale(defense/defense)

This means that the students still are in the “Ethnocentric Stage”, they are very sensitive to cultural difference both before and after the inquiry. It signifies that the students are too sensitive to cultural elements content. They show sensitivity and resistance, they attribute negative judgment to cultural elements portrayed in the short stories. On one hand, the reading of the short stories fails in enhancing students’ sensitivity to difference. On the other hand, the students show their enthusiasm and motivation when they are reading the short stories. They demonstrate their satisfaction about the amount of cultural knowledge that they

gained after the reading. The knowledge about the social life that is depicted in those short stories, cultural practices, beliefs...etc the students also develop skill of Discovering and Interacting, Interpreting and Relating (Byram: 1997). They succeeded in interpreting the cultural themes like “more freedom for male than female” “mother and child sacred ties” that they related it to their culture saying that it exists in our culture too, besides to the students’ critical cultural awareness which is shown throughout this study. In the process of constructing values, knowledge and developing the students skill and critical cultural awareness, an emphasis and reflection on cultural understanding, and putting the students in cultural situations where they are supposed to display his attitudes toward the foreign culture.

Through this study, we aimed at investigating the Algerian EFL students’ placement within the continuum of intercultural sensitivity (Bennett 1993), and we intended to demonstrate to what extent the short stories develop the students’ ICC according to its five dimensions: knowledge, skill of interpreting and relating, skill of discovery and interaction, attitudes, critical and cultural awareness.

An investigation of students’ knowledge, skills, attitudes and critical cultural awareness besides to assessing their intercultural sensitivity is one way of one way to make them successful intercultural communicators. Intercultural sensitivity and intercultural communicative competence are interdependent, so effective behaviors are highly required to successfully interact in ICC. Through this investigation, we sort out that reading short stories have helped students to develop the students’ knowledge about the English culture, skills and critical cultural awareness but the students’ attitudes to cultural difference characterized by ambivalence. The students react differently to cultural difference. Yet the students’ attitudes remain hidden and ambiguous. The students are not decisive in their attitudes, sometimes they clearly claim whether their acceptance or rejection to cultural elements included within the short stories and other times they do not.

Different attitudes (sensitivity) towards the English speaking cultures have been shown. This demonstrates how cultures prevail over others. Even though some students express overtly their acceptance of the foreign culture and we can count them in our fingers, most of them clearly reject the foreign culture the fact that it contains immoral (nudity) content. This kind of content is the one that most students are sensitive and resistant to. The students reveal different reactions concerning their attitudes. Some of them exhibit their discomfort and refusal to such cultural contents about nudity portrayed in reading in short stories. Accordingly to Robin Barrow (1990:06) claims that these reactions to norms and “some beliefs or values may be inadmissible.”¹⁸³ Yet the opposition of cultures helps contribute the learners to understand their own culture and the foreign culture. This is one of the different existing ways of experiencing the world. There is an Intercultural construction and negotiation of a third space of the students’ of UMMTO. On one other hand there is a strong rejection of the foreign culture which most of the time pushed to mean denial and alienation. The pre-questionnaire results show the positive attitudes of the students giving importance to their local culture; they construct a positive image of self without denigrating the foreign English culture. On the other hand, the students’ attitudes reflect elements that they favor and accept in both the foreign and in their own culture, thus a new culture emerged.

➤ **Limitations And Recommendations**

The scope of this research is defined as an investigation into of reading short stories through collective Reading at MMUTO. Therefore, the study is limited to the context of the department of English. It involves a Focus group; they are senior students whose exposure to English language is divergent.

¹⁸³ Robin Barrow, *Culture, Values and the Language Classroom*, in Brian Harrison, *Culture And The Language Classroom*, Modern English Publications and the British Council 1990, p.6

This study is interpretive in nature and co-relational in design. The students' responses in the pre-questionnaires are compared to the post-questionnaires answers following the theoretical assumptions held by formal research prior to the data gathering. Our study has allowed us to establish undeniably that many underlying factors contribute to hinder the development of intercultural communicative competent learners and intercultural sensitivity. These include some weaknesses first on the background of the students. Second the lack of learners' motivation and involvement also contribute to this failure. Considered as a focal point for both learners and teachers, the syllabi focus more in language acquisition and learning dropping culture to the adjunct. Consequently, communication was and still their last concern. As we know that the primary function of language is communication, the latter is a kind of exchange between two different languages whose knowledge gives access to different culture and civilization¹⁸⁴. In a word, for the sake of preparing intercultural communicators who are able to cope with the foreign language speakers, the Algerian higher education of English Foreign Language should re-direct the focus of its teaching/learning of reading to a more intercultural communicative approach.

Because of the students' disinterest and neglect, this research has met different obstacles which make the accomplishment of this research is next to impossible. Students are lazy in the matter of reading, they do not read at all. This phenomenon is a real dilemma for FL teachers. A recent survey conducted by Hadj Miliani in different Algerian universities including the UMMTO has revealed that reading practices are weakened and the choices made are dictated by academic traditions rather than personal curiosity.¹⁸⁵ This shows that the literary works that are assigned to students lessens their autonomy and curiosity to revisit

¹⁸⁴ Fadila Benzaoui, *teaching efl and literature : a personal experience*, a multi-disciplinary approach to teaching of literature, (office des publications universitaires), 2017, p. 07

¹⁸⁵ Miliani Hadj, Une enquête au pays. Pratiques de lecture chez les étudiants de langue française en Algérie : Etude d'un sondage, retrieved from https://www.crasc.dz/ouvrages/pdfs/2016_productions%20et_receptions_culturelles_musique_cinema_hadj_miliani.pdf consulted on May 30th, 2017 at 6.30.

other important works which the literature teacher cannot deal with in class owing to time and syllabus coverage issues.

In spite of the limitations stated above, we may say that the analysis of the syllabi, some suggestive of some points liable to be used to improve English and adjust it to meet the goals of intercultural communication. In order to be effective, teacher development should include some basic components, such as: Students should be involved in the learning process. They possible may profit from regular seminars, workshops, and training sessions ongoing assessment and follow up. The biggest difficulty that teachers face these days is to catch the student attention to focus on the lecture. Therefore Learners' motivation is challenging if the teachers fail in the choice of appropriate material. Thus, to drop the focus from language learning to culture appreciation, teachers are asked to use trustworthy references like Jillian Lazar "A Course in Language Teaching and Learning" and others which suggest activities of how to design activities to boost students' motivation, culture appreciation and to insert them in the bath of culture learning. It is highly recommended that teachers redirect the learners to dig a little bit in the cultural side of the literary work and discuss some cultural events and elements trying to awaken the students' awareness and critical thinking about his/her culture and the foreign one through simple activities. Learning by doing is involving learners for instance performing or role plays that must be performed in the classroom reveals much about the performer's understanding the language, the choice of words, the phonetics, and what is more important is the mimes that he is supposed to do in order to sound like a native speaker. Visual material also has its weight in acquiring language and culture. For example watching an adaptation of a short story helps lot students in the process of culture learning, it rears their imagination with this language in context.

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APPENDIX

Pre-questionnaire

Thank you for your time to complete this questionnaire. Please, provide complete responses and be specific.

Gender: Male Female

Age:

Years studying English: 6-7 years
7-8 years
8-9 years

- 1. Have you been taught in your previous English classes how to interact with English speakers? (For example, explain about norms of respect, use of gestures, eye contact, body language, facial expressions when talking with them)

Yes: No:

Explain.....
.....
.....

- 2. Have you had previous English classes where you discussed cultural aspects that are different from your culture (values, beliefs system, gender roles, nonverbal language, etc) If yes, what topics were addressed?

Yes/explain.....
.....

No/Explain.....
.....

- 3. What aspects of the language do you feel you need to improve?

.....
.....

- 4. Do you find you any difficulties when you are reading in English (short stories, or novels...)?

If yes what are they?.....
.....

- 5. Other than reading for class, what do you do to improve your proficiency in English?

.....
.....

- 6. Do you practise English with native speakers?

Yes: No:

When.....With Whom.....How often.....

7. Tick the Intercultural Communication topics you consider important in the English class:

Non-verbal language, Greetings, Cultural misunderstandings, Religion, Taboos, Values, Politics, Economy, History, Stereotypes, Customs, Food, Art & crafts, Literature, Music, Business, Festivities and celebrations, Media.

8. Give an example of a situation in which you experienced a misunderstanding when you interacted with a native speaker:

Misunderstanding.....
.....

How I solved
it.....

Post-questionnaire I

Thank you for your time to complete this questionnaire. Please, provide complete responses and be specific.

I.

II.

1. Male teenagers in your culture are given more freedom than female teenagers.
 - a. Strongly agree
 - b. Agree
 - c. Strongly disagree
 - d. Disagree

2. Do teenagers feel the need to express their individuality in your culture?
 - a. Yes
 - b. No

If yes, how?

If no, why not?

.....
.....

The Model:

1. How is nudity (nakedness, state of undress) regarded in your culture? Explain.
2. Would you agree to model in the nude? Explain.
 - a. Strongly agree
 - b. Strongly disagree
 - c. Slightly agree
 - d. Slightly disagree
3. If a friend of yours has given you a painting as a present in which persons (men or women) is portrayed naked:
 - a. I'm going to accept that present and thank that person for his hospitality.
 - b. I refuse that painting and say sorry for him/her?
 - c. I refuse and I show that you consider it as a sign of disrespect?
 - d. I show my admiration for that painting and I promise him to hang it on my living room's wall.

Journals

A Journal: is a personal record of occurrences, experiences and reflections kept on a regular basis. In this journal I would like you to reflect on the question listed below.

1. Pre-Journals:

Describe how you perceive English speakers and what you know and think about their culture (values, customs, beliefs, language, traditions.....)

2. Post Journal:

How is nudity (nakedness, state of undress) regarded in your culture? Explain.

Explain.....
.....

6. After reading of the short stories and the exposure to the other culture, what do you think are the necessary aspects necessary that help you to improve your Intercultural performance with native speakers? (Mark as many as necessary)

- a. Language proficiency (specific vocabulary, grammar, pronunciation...)
- b. Verbal and Non-verbal language: body position, space between people, eye contact...
- c. Knowledge about cultural values, traditions, customs....
- d. Cultural differences
- e. Cultural similarities
- f. The ability to solve conflict
- g. The ability to manage misunderstanding in Intercultural incidents.
- h. All the above
- i. None of the above
- j. Other:

Thank you for answering this questionnaire.

8

Mother

GRACE PALEY (b. 1922)

Born in New York City to Russian-Jewish immigrants, Grace Paley heard English, Russian, and Yiddish spoken at home in the Bronx. As a result, she developed an acute ear for reproducing dialect, and her stories are full of Jewish, African-American, Irish, and other ethnic accents. Paley has taught literature and creative writing at Sarah Lawrence, Columbia, and Dartmouth. In addition to her writing and academic career, she has led a politically active life, taking a vocal position against the Vietnam War and fighting for women's rights and pacifism, among other social and political causes.

Paley's stories often employ first-person narration and are peopled with vulnerable, ordinary characters who endure the ups and downs in their lives with love, humor, and patience. She has published four collections of short stories: *The Little Disturbances of Man* (1959), *Enormous Changes at the Last Minute* (1974), *Later the Same Day* (1985), and *Collected Stories* (1994). She has also published several volumes of poetry, including *Begin Again: Collected Poems* (1992), and she was named Vermont State Poet in 2003.

MOTHER

Years after her death, a mother is remembered by her child.

One day I was listening to the AM radio. I heard a song: "Oh, I Long¹ to See My Mother in the Doorway." By God! I said, I understand that song. I have often longed to see my mother in the doorway. As a matter of fact, she did stand frequently in various doorways looking at me. She stood one day, just so, at the front door, the darkness of the hallway behind her. It was New Year's Day. She said sadly, If you come home at 4 A.M. when you're seventeen, what time will you come home when you're twenty? She asked this question without humor or meanness. She had begun her worried preparations for death. She would not be present, she thought, when I was twenty. So she wondered.

Another time she stood in the doorway of my room. I had just issued a political manifesto² attacking the family's position on the Soviet Union. She said, Go to sleep for godsakes, you damn fool, you and your Communist ideas. We saw them already, Papa and me, in 1905. We guessed it all.

At the door of the kitchen she said, You never finish your lunch. You run around senselessly. What will become of you?

Then she died.

Naturally for the rest of my life I longed to see her, not only in doorways, in a great number of places—in the dining room with my aunts, at the window looking up and down the block, in the country garden among zinnias and marigolds,³ in the living room with my father.

They sat in comfortable leather chairs. They were listening to Mozart. They looked at one another amazed. It seemed to them that they'd just come over on the boat. They'd just learned the first English words. It seemed to them that he had just proudly handed in a 100 percent correct exam to the American anatomy⁴ professor. It seemed as though she'd just quit the shop for the kitchen.

I wish I could see her in the doorway of the living room.

She stood there a minute. Then she sat beside him. They owned an expensive record player. They were listening to Bach. She said to him, Talk to me a little. We don't talk so much anymore.

I'm tired, he said. Can't you see? I saw maybe thirty people today. All sick, all talk talk talk talk. Listen to the music, he said. I believe you once had perfect pitch.⁵ I'm tired, he said.

Then she died.

1 **long** want badly

2 **manifesto** a declaration of intentions or principles

3 **zinnias and marigolds** brightly colored summer flowers

4 **anatomy** the study of the various parts of the body

5 **perfect pitch** the ability to recognize and reproduce a musical note exactly

13

The Model

BERNARD MALAMUD (1914–1986)

Born in Brooklyn, New York, Bernard Malamud grew up in the Depression years. His parents were Russian-Jewish immigrants who worked long hours in their grocery store to make ends meet. Young Bernard began writing in a room at the back of the store when he was in high school.

Malamud published numerous novels and short stories and received many literary honors. In 1967, he was awarded the Pulitzer Prize for his novel *The Fixer*, and in 1981, the gold medal for fiction from the American Academy and Institute for Arts and Letters. His collection of short stories *The Magic Barrel* was given the National Book Award for fiction in 1959. Two novels—*The Fixer* and *The Natural*—were made into movies, the latter starring Robert Redford.

Most of Malamud's writing draws on his and his family's experiences on the Lower East Side of Manhattan. His work reflects his Jewish consciousness and deals with the struggle of ordinary people to survive in a harsh world.

THE MODEL

An old man asks an agency to send him a model so that he can revise his painting skills, but the sitting does not go as planned.

Early one morning, Ephraim Elihu rang up the Art Students League and asked the woman who answered the phone how he could locate an experienced female model he could paint nude. He told the woman that he wanted someone of about thirty. "Could you possibly help me?"

"I don't recognize your name," said the woman on the telephone. "Have you ever dealt with us before? Some of our students will work as models, but usually only for painters we know." Mr. Elihu said he hadn't. He wanted it understood he was an amateur painter who had once studied at the League.

"Do you have a studio?"

"It's a large living room with lots of light. I'm no youngster," he said, "but after many years I've begun painting again and I'd like to do some nude studies to get back my feeling for form.¹ I'm not a professional painter, but I'm serious about painting. If you want any references as to² my character, I can supply them."

He asked her what the going rate³ for models was, and the woman, after a pause, said, "Six dollars the hour."

Mr. Elihu said that was satisfactory to him. He wanted to talk longer, but she did not encourage him to. She wrote down his name and address and said she thought she could have someone for him the day after tomorrow. He thanked her for her consideration.⁴

That was on Wednesday. The model appeared on Friday morning. She had telephoned the night before, and they had settled on⁵ a time for her to come. She rang his bell shortly after nine, and Mr. Elihu went at once to the door. He was a gray-haired man of seventy who lived in a brownstone house near Ninth Avenue, and he was excited by the prospect of painting this young woman.

The model was a plain-looking woman of twenty-seven or so, and the painter decided her best features were her eyes. She was wearing a blue raincoat, though it was a clear spring day. The old painter liked her but kept that to himself. She barely glanced at him as she walked firmly into the room.

"Good day," he said, and she answered, "Good day."

"It's like spring," said the old man. "The foliage⁶ is starting up again."

1 **form** shape and structure
2 **as to** regarding
3 **going rate** the usual fee

4 **consideration** thoughtfulness
5 **settled on** agreed to
6 **foliage** the growth of leaves

"Where do you want me to change?" asked the model. 35
 Mr. Elihu asked her name, and she responded, "Ms. Perry."
 "You can change in the bathroom, I would say, Miss Perry, or if you
 like, my own room—down the hall—is empty, and you can change there
 also. It's warmer than the bathroom."
 The model said it made no difference to her but she thought she 40
 would rather change in the bathroom.
 "That is as you wish," said the elderly man.
 "Is your wife around?" she then asked, glancing into the room.
 "No, I happen to be a widower."
 He said he had had a daughter once, but she had died in an accident. 45
 The model said she was sorry. "I'll change and be out in a few fast
 minutes."
 "No hurry at all," said Mr. Elihu, glad he was about to⁷ paint her.
 Ms. Perry entered the bathroom, undressed there, and returned quickly.
 She slipped off her terry-cloth⁸ robe. Her head and shoulders were 50
 slender and well formed. She asked the old man how he would like her
 to pose. He was standing by an enamel-top kitchen table near a large
 window. On the tabletop he had squeezed out, and was mixing together,
 the contents of two small tubes of paint. There were three other tubes,
 which he did not touch. The model, taking a last drag⁹ of a cigarette, 55
 pressed it out against a coffee-can lid on the kitchen table.
 "I hope you don't mind if I take a puff once in a while?"
 "I don't mind, if you do it when we take a break."
 "That's all I meant."
 She was watching him as he slowly mixed his colors. 60
 Mr. Elihu did not immediately look at her nude body but said he
 would like her to sit in the chair by the window. They were facing a back
 yard with an ailanthus¹⁰ tree whose leaves had just come out.
 "How would you like me to sit, legs crossed or not crossed?"
 "However you prefer that. Crossed or uncrossed doesn't make much 65
 of a difference to me. Whatever makes you feel comfortable."
 The model seemed surprised at that, but she sat down in the yellow
 chair by the window and crossed one leg over the other. Her figure was
 good.
 "Is this okay for you?" 70
 Mr. Elihu nodded. "Fine," he said. "Very fine."
 He dipped his brush into the paint he had mixed on the table-top,
 and after glancing¹¹ at the model's nude body, began to paint. He would
 look at her, then look quickly away, as if he were afraid of affronting¹²
 her. But his expression was objective. He painted apparently casually, 75
 from time to time gazing up at the model. He did not often look at her.

7 **about to** ready to do something
 8 **terry cloth** a cotton material that absorbs
 water
 9 **drag** a puff on a cigarette

10 **ailanthus** a tropical tree commonly grown in
 New York City
 11 **glancing** looking quickly
 12 **affronting** insulting

She seemed not to be aware of him. Once she turned to observe the ailanthus tree, and he studied her momentarily¹³ to see what she might have seen in it.

Then she began to watch the painter with interest. She watched his eyes and she watched his hands. He wondered if he was doing something wrong. At the end of about an hour she rose impatiently from the yellow chair.

"Tired?" he asked.

"It isn't that," she said, "but I would like to know what in the name of Christ you think you are doing? I frankly don't think you know the first thing about painting."

She had astonished him. He quickly covered the canvas with a towel.

After a long moment, Mr. Elihu, breathing shallowly,¹⁴ wet his dry lips and said he was making no claims for himself as a painter.¹⁵ He said he had tried to make that absolutely clear to the woman he talked to at the art school when he called.

Then he said, "I might have made a mistake in asking you to come to this house today. I think I should have tested myself a while longer, just so I wouldn't be wasting anybody's time. I guess I am not ready to do what I would like to do."

"I don't care how long you have tested yourself," said Ms. Perry. "I honestly don't think you have painted me at all. In fact, I felt you weren't interested in painting me. I think you're interested in letting your eyes go over my naked body for certain reasons of your own. I don't know what your personal needs are, but I'm damn well sure that most of them have nothing to do with painting."

"I guess I have made a mistake."

"I guess you have," said the model. She had her robe on now, the belt pulled tight.

"I'm a painter," she said, "and I model because I am broke,¹⁶ but I know a fake¹⁷ when I see one."

"I wouldn't feel so bad," said Mr. Elihu, "if I hadn't gone out of my way¹⁸ to explain the situation to that lady at the Art Students League.

"I'm sorry this happened," Mr. Elihu said hoarsely. "I should have thought it through¹⁹ more than I did. I'm seventy years of age. I have always loved women and felt a sad loss that I have no particular women friends at this time of my life. That's one of the reasons I wanted to paint again, though I make no claims that I was ever greatly talented. Also, I guess I didn't realize how much about painting I have forgotten. Not only about that, but also about the female body. I didn't realize I would be so moved by yours, and, on reflection, about the way my life has gone. I

13 **momentarily** quickly and briefly

14 **shallowly** superficially, not deeply

15 **making no claims for himself as a painter**
not maintaining that he could paint well

16 **am broke** have no money

17 **a fake** someone who is not genuine

18 **gone out of my way** taken extra care

19 **thought it through** considered it carefully

hoped painting again would refresh my feeling for life. I regret that I have inconvenienced and disturbed you."

"I'll be paid for my inconvenience," Ms. Perry said, "but what you can't pay me for is the insult of coming here and submitting myself to your eyes crawling on my body." 120

"I didn't mean it as an insult."

"That's what it feels like to me."

She then asked Mr. Elihu to disrobe. 125

"I?" he said, surprised. "What for?"

"I want to sketch you. Take your pants and shirt off."

He said he had barely got rid of his winter underwear, but she did not smile.

Mr. Elihu disrobed, ashamed of how he must look to her. 130

With quick strokes she sketched his form. He was not a bad-looking man, but felt bad. When she had the sketch, she dipped his brush into a blob²⁰ of black pigment she had squeezed out of a tube and smeared his features,²¹ leaving a black mess.

He watched her hating him, but said nothing. 135

Ms. Perry tossed the brush into a wastebasket and returned to the bathroom for her clothing.

The old man wrote out a check for her for the sum they had agreed on. He was ashamed to sign his name, but he signed it and handed it to her. Ms. Perry slipped the check into her large purse and left. 140

He thought that in her way she was not a bad-looking woman, though she lacked grace.²² The old man then asked himself, "Is there nothing more to my life than it is now? Is this all that is left to me?"

The answer seemed to be yes, and he wept at how old he had so quickly become. 145

Afterward he removed the towel over his canvas and tried to fill in her face, but he had already forgotten it.

20 blob a lump

21 smeared his features spread paint across his face

22 grace charm

Summary of the Short Stories studied:

➤ “The Model” by Bernard Malamud:

Taken from “The Twentieth American Short Stories”, “The Model” by Bernard Malamud is a story in which insecurity, loneliness, loss and paralysis are the major themes discussed. The story setting is in the brownstone house near Ninth Avenue on Wednesday after nine AM between three characters: Mr Elihu the protagonist the would-be painter, Ms Perry the model and the woman on the phone. The story begins with Mr Elihu, a widower, endures and lives in loneliness and a state of despair that drives him to call back his painting skill though he is not an expert. His feeling of insecurity, fear and unsteadiness revive in him that passion of painting in order to regain his taste in life. Therefore, he calls the Art Student League Agency and asks them to provide him with a model; accordingly Ms Perry is sent for that concern. Though painting appears to be all that Mr Elihu has, things went wrong to him. His long abandonment of painting is clearly seen in his indecisiveness. The seventy year amateur does admit to Ms Perry that he is not very good at painting, unfortunately she notices his weakness and in a moment she considers him as someone who is not talented and strange. The fact that he has done a kind of violation to her when gazing at her naked body which Ms Perry considers as an abuse. Consequently, the model loses her temper and she drove out off the painter’s house after a moment of embarrassment. The story ends with the Ms Perry revenges on him for wasting her time and humiliating her in such a way. She makes him live the same disgusting feeling as she has done for her.

✓ **Mother by Grace Paley:**

The one page story is written by a Russian-Jewish immigrant. It begins with a girl who was listening to a radio, suddenly she heard “Oh I long to see my mother in the doorway” the song arouse in her a feeling of grief. That song awakened the girl’s dead mother. She remembered her mother in every corner of the house sometimes giving her advice and other times scolding

her for her weird life. The narrator longed to see her mother again in the living room, in the door of her room and everywhere in the house.

Résumé

L'enseignement de la culture dans une classe de langue étrangère représente un dilemme pour les enseignants de langues et les apprenants. Ainsi, les objectifs de l'EFL ont été ajustés pour répondre aux exigences du monde multiculturel qui implique la connexion et l'interaction entre les membres de différents groupes culturels. Être capable d'interagir de manière efficace et appropriée avec les membres d'autres cultures implique de développer la compétence interculturelle dans les apprenants de langue. Ainsi, une interaction interculturelle efficace implique le développement de la sensibilité interculturelle (SI) et de la compétence communicative interculturelle (CIC). En conséquence, pour faire entrer les étudiants dans le bain des cultures anglophones, une voie possible est suggérée pour combler le fossé qui existe entre l'apprentissage de la langue et de la culture. C'est en lisant des nouvelles qui représentent une source de connaissances culturelles et linguistiques. Cette étude suppose que l'Approche interculturelle de la lecture de histoires courtes facilite le développement des compétences communicatives interculturelles des apprenants: y compris la sensibilisation culturelle, les connaissances culturelles, et favorise la compréhension de sa propre culture et des cultures anglophones. Après avoir analysé de manière croisée ces données, les résultats montrent que plus de 80% des apprenants ont développé leurs ICC. Les étudiants ont exprimé leur volonté d'acquérir de nouvelles connaissances culturelles. Ils ont développé des compétences pour interpréter les différences culturelles. Ils reflétaient également les attitudes interculturelles, la conscience de soi-même, en plus d'une amélioration de la maîtrise de la langue. D'autre part, les apprenants ont montré leur sensibilité envers les cultures anglophones qui se reflète dans les nouvelles. Plus de 50% des apprenants restent dans une orientation ethnocentrique dans le continuum de sensibilité interculturelle. Ils ont démontré leur incapacité à accepter la différence flagrante entre les deux cultures.

ملخص

إن تدريس الثقافة في الفصول الدراسية للغات الأجنبية معضلة لمدرسي اللغة والمتعلمين. وهكذا، تم تعديل أهداف EFL لمتطلبات العالم متعدد الثقافات التي تنطوي على الاتصال والتفاعل بين أعضاء المجموعات الثقافية المختلفة. القدرة على التفاعل بفعالية وبشكل مناسب مع أعضاء الثقافات الأخرى ينطوي على تطوير الكفاءة بين الثقافات في متعلمي اللغة. وبالتالي، فإن التفاعل الفعال بين الثقافات ينطوي على تطوير حساسية بين الثقافات (IS) وكفاءة التواصل بين الثقافات (CIC)، المعرفة والقدرة على الحفاظ على محادثة مع متحدث باللغة الإنجليزية. ومع ذلك اعتبرت الثقافة على أنها مكمل في الفصول الدراسية للغة الإنجليزية كلغة أجنبية. ونتيجة لذلك، لجلب الطلاب إلى حمام الثقافات الناطقة باللغة الإنجليزية، يُقترح مسار محتمل لسد الفجوة بين تعلم اللغة والثقافة. ومن خلال قراءة الأخبار التي تمثل مصدرا للمعرفة الثقافية واللغوية. تفترض هذه الدراسة أن المنهج المشترك بين الثقافات لقراءة القصص القصيرة ييسر تنمية مهارات التواصل بين الثقافات لدى الطلاب: بما في ذلك الوعي الثقافي والمعرفة الثقافية وفهم ثقافة المرء وثقافته الناطقة بالإنجليزية. تفحص الدراسة إلى أي مدى تثير قراءة القصص القصيرة حساسية بين الثقافات في للجامعة (السنة الثالثة (LMD في جامعة تيزي وزو، والتي من المقرر عقدها في دورة القراءة التي استمرت ثلاثة أسابيع. اعتماد الأساليب النوعية وثلاثة أدوات بحث معتمدة: الأدوات النوعية: الاستبيانات قبل / بعد، ما قبل / يوم الدوريات وملاحظات الفصول الدراسية. تم استخدام نظريتين. Bennet (1993) نموذج تنمية الحساسية بين الثقافات. تم تصنيف الموضوعات وفقا لنموذج الكفاءة التواصلية بين الثقافات (MICC) من Byram (1997). تظهر النتائج أن أكثر من 80% من المتعلمين قد طوروا ICC الخاصة بهم. أعرب الطلاب عن استعدادهم لاكتساب معرفة ثقافية جديدة. لقد طوروا مهارات لتفسير الاختلافات الثقافية. هذه النتائج تعكس مواقف الطلاب والوعي الذاتي والثقافي، وتحسين الكفاءة اللغوية. من ناحية أخرى، أظهر المتعلمون حساسيتهم تجاه الثقافات الناطقة باللغة الإنجليزية والتي تنعكس في الأخبار. ويبقى أكثر من 50% من المتعلمين في التوجه العرقي في استمرارية الحساسية بين الثقافات. أظهروا عدم قدرتهم على قبول الاختلاف الواضح بين الثقافتين.