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***Investigating Attitudes Toward Literature and Movies:***  
***Second Year LMD Students of English at UMMTO***

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**List of Abbreviations:**

EFL: English as a Foreign Language

ESL: English as a Second Language

ELT: English Language Teaching

ELT English as a Lingua Franca

L1 culture: the native culture

L2 culture: the culture of the target language

**Abstract:**

This research probes into the Algerian students' attitudes to culture in movies and literature within the context of the literature and film studies classroom. Inspired by critical categories from cultural anthropology, and deploying a mixed method approach combining classroom observation, interview and questionnaires. It shows that students' attitudes are hugely shaped by the native culture, most notably, the culture of shame which makes most students resist the predominantly popular culture of British and American movies, as well as the erotic dimensions of classical novels such as *Jane Eyre*. The degree of resistance varies from student to student according to the amount of exposure to the target culture and reading experience of the students. the latter, move generally from cultural resistance to cultural negotiation

**Key words:** Literature, movies, attitudes, culture rejection.

## Introduction

In order to acquire a foreign language, learners need to be aware not only of the language, but also its culture and appropriate ways of saying things. Students always have to draw on the target language's culture in order to produce meaningful statements, because meaning is cultural. For the purpose of helping students acquire the linguistic and cultural competencies, EFL teachers rely on different teaching materials, such as literature and movies. These two teaching devices are effective tools that help develop the four language skills; listening, speaking, reading and writing. Through them, students are exposed to authentic language, used by the native speakers in everyday life. They can write and speak critically about the piece of literature they read and the movie they watch.

Literature is considered as an authentic material that enriches students' linguistic and grammatical skills and provides cultural information. Literature teaching has proved to be an effective way of teaching a target language and its culture. For a long time literature has been the main device in language teaching. For Gillian Lazar, literature has three main functions; it enriches the students' linguistic, cultural background in addition to enriching his personality<sup>1</sup>.

However, learning styles have changed. Teachers are facing new challenges and working hard in order to help their students acquire a target language. These students are born in an era that has known great technological advances. In fact, students, "digital natives" as Mark Prensky calls them, feel bored and demotivated when being taught in a traditional way (O' Bannon, Goldenberg, 2008; Young, 2002; Ilin, Kutlu, Kutluay, 2012). Paul Socken remarks that a change is taking place in the language classroom, which is becoming more visual in the digital age<sup>2</sup>.

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<sup>1</sup> Gillian Lazar, *Literature and Language Teaching: A Guide for Teachers and Trainers*, (Cambridge: Cambridge University State, 2000).

<sup>2</sup> Paul Socken, ed., *The Edge of the Precipice: Why Read Literature in the Digital Age*, (Montreal: McGill-Queen's University, 2013), 3.

Modern language teaching, after relying mainly on written texts, starts to adopt teaching resources from the new media. Movies and audio visual aids are among the resources that schools and universities have borrowed from the media. In order to meet the expectations and the learning styles of twenty-first century students, teachers try to “modernize” their teaching by introducing videos and documentaries into the classroom to support their literature, history, speaking and listening classes. In the language classroom, movies play an effective role in developing the students’ language performance as well as their cultural literacy, for they teach both language and culture.

Some scholars, like Daniel R. Schwarz and Paul Socken, view the new technologies as a threat to reading and literacy. Views concerning audiovisual devices can be classified into two categories. Some scholars view the new technologies as a threat to reading (Rosenstone, 1995 and Metzger, 2007). According to them, nowadays students are losing the interest and motivation to read. They spend most of their time surfing on the internet and watching movies. They read only when they have to, and perceive reading as boring, difficult, and unnecessary assignments. The other group of scholars like John Palfrey, Andrew Goodwyn, and Richard Andrews, have a different view. Far from seeing movies and the new technologies as a threat to literature reading, they believe that these devices, if applied appropriately, will strengthen students’ motivation to read. Technology can be used effectively to motivate students, enable them to better understand a literary work, and make them fluent in English. Movies are of great importance in helping students acquire communicative competence, in addition to encouraging students to read a literary work from which a movie they have watched was adapted.

Indeed, it is true that nowadays students do not read as much as other students used to do in the past. Yet, if applied carefully, technology is able to make students read better than before. Some teachers resort to movies in order to teach a foreign language, its culture and even literature. In fact movies are good teaching devices, just like literary works. In the Algerian classroom,

audiovisual devices may be a valuable source of language and cultural input. Most of Algerian students get access to the linguistic and cultural input from the Anglophone literature and movies, because they do not have the opportunity to travel to an English speaking country or meet native speakers.

Teachers' attitudes towards literature and movies do not differ from those of the above-mentioned scholars. In this dissertation, we adopt the view that considers both literature and movies as important teaching devices that are likely to help students acquire the target language. The two teaching devices are effective tools that help students learn the English language and become acquainted with its culture. In fact, the two are not that different; both are teaching and entertaining materials.

It is not only the use of literature and movies in EFL teaching which is problematic; the cultural content of these materials stimulates different reactions on the part of the students. The culture of the target language is unavoidable in the classroom as well as essential for a better acquisition of the language. Yet, it may be a source of resistance, shock, misunderstanding and prejudice on the part of the students, who see things through the eyes of their traditional society.

English language learners need to develop an intercultural competence. This competence enables them to overcome culture shock and negative attitudes. Agnieszka Otwinowska-Kasztelanic explains that intercultural competence involves reflection on one's culture compared to the learned culture and forgetting about cultural differences when dealing with representatives of other cultures.<sup>3</sup>

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<sup>3</sup> Agnieszka Otwinowska-Kasztelanic, "Do We Need to Teach Culture and How Much Culture do we Need?" in *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, ed. Janusz Arabski and Adam Wojtaszek (London: Springer, 2011), 39.

The Algerian students belong to a traditional society and are confronted to different cultures as a result of the language learning process. Some of the cultural contents in the EFL classroom are debated in the Algerian context, causing a controversy among Algerian teachers and researchers on the cultural contents of the teaching materials used in Algerian classrooms. The motive behind the controversy is the negative attitudes and refusals expressed by the Algerian EFL students towards some cultural contents carried via English literary works and movies.

As it is consented, the affective variables, i.e., attitudes, preferences and motivation of language learners, affect their language proficiency and performance. Students bring with them to the classroom their culture, identity and norms that influence their attitudes towards the language and its culture. This in turn, determines the strength of the students' involvement in the learning process, motivation and in some cases performance. Therefore, taking into consideration students' attitudes towards the teaching materials and their cultural contents is of great necessity.

As noted by Robert M. McKenzie, attitudes in language classroom determine the success of the learning process<sup>4</sup>. The literature about teachers' attitudes seems to be extensive. However, students' attitudes seem to be neglected. Developing a positive attitude towards the learning devices is of great importance. Therefore, an investigation of students' attitudes towards literature and movies is necessary. Moreover, in some cases, the cultural content of literary works and movies is a problem. An investigation of the students' attitudes towards the target language culture as carried through the two learning devices is also necessary.

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<sup>4</sup> Robert McKenzie, *The Social Psychology of English as a Global Language: Attitudes, Awareness and Identity in the Japanese Context*, (London: Springer, 2010), 27.

## **Review of the literature:**

With the introduction of literature and movies to the EFL classes, teachers noticed that contrary to what is believed, students have different attitudes towards these two devices. According to Piera Carroli (2008), EFL students meet some difficulties with literature. He argues that foreign literature is perceived and appreciated differently from native literature even at a higher level of learning<sup>5</sup>. In his study, Carroli interviewed eight Italian language students about their attitudes toward literature. He found that many students have unfavorable attitudes towards literature, because of their low language proficiency, which affects their confidence, attitudes towards reading, and their learning outcomes<sup>6</sup>. He adds,

Whether the formal aspects of literature were the only focus of attention or were overlooked, the outcome was unsatisfactory. Negative perceptions of L2 literature were usually motivated by fear of reading texts that would be too long or too difficult at the language as well as the cultural level<sup>7</sup>

Research on attitudes and literature have attracted the interest of many researchers in the field of ESL and EFL learning and teaching. Among these researchers, we can name Wan Kamariah Baba (2008), who submitted a PhD thesis investigating students and teachers' attitudes toward literature in a Malaysian Centre. The researcher resorted to qualitative and quantitative attitude measures, which varied from questionnaires, interviews, classroom observations and worksheets. She found out that most teachers have positive attitudes towards the use of literature in the center, yet showed some hesitation to how to use literary materials, because of a lack of training in teaching literature.

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<sup>5</sup> Piera Carroli, *Literature in Second Language Education: Enhancing the Role of Texts in Learning* (London: Continuum, 2008), 61.

<sup>6</sup> Ibid., 74.

<sup>7</sup> Ibid., 90.

Students on their part showed attitudes, which I may call “ambivalent” because, on the one hand, most students reported having positive attitudes toward literature, especially short stories. On the other hand, most of them refused the use of literature. According to Baba, students’ attitudes toward literature are influenced by four factors: teachers’ attitudes and teaching style, texts preference, difficulties in reading literary texts, and reading preference. Baba maintains that the reason behind students’ dislike of literature is their view of literature as “difficult, dull and unwelcomed addition to numerous compulsory examination subjects”<sup>8</sup>.

Similarly, Kheladi Mohamed Ghouti presented a Magister dissertation dealing with students’ attitudes towards literature and literature teaching methodologies. He concludes that most students have negative attitudes toward literature<sup>9</sup>. The researcher showed no attempt to dig deeper into the variables affecting students’ attitudes toward literature. His research centers on students and teachers’ attitudes toward literature teaching methods.

Hala Ismail and Hassan Ismail (2007) investigated Arab ESL learner’s attitudes toward reading American literature and toward American culture. They administered questionnaires, three American short stories and a poem among twelve Arab ESL learners living in the USA. The study

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<sup>8</sup> Wan Kamariah Baba, “*An Investigation into Teachers’ and Students’ Attitudes Towards Literature and its Use in ESL Classroom: A Case Study at a Matriculation Centre in Malaysia*”. Thesis submitted for the degree of PhD”, Academia.edu, [https://www.academia.edu/1967043/An\\_investigation\\_into\\_teachers\\_and\\_students\\_attitudes\\_towards\\_literature\\_and\\_its\\_use\\_in\\_ESL\\_classrooms\\_A\\_case\\_study\\_at\\_a\\_Matriculation\\_Centre\\_in\\_Malaysia](https://www.academia.edu/1967043/An_investigation_into_teachers_and_students_attitudes_towards_literature_and_its_use_in_ESL_classrooms_A_case_study_at_a_Matriculation_Centre_in_Malaysia) (accessed April 05<sup>th</sup>, 2015).

<sup>9</sup> Mohamed Kheladi Ghouti, “Investigating EFL Learners’ Attitudes Towards Literature Teaching Methods: Case of 2<sup>nd</sup> Year LMD Students at the University of Tlemcen”, <http://dspace.univ-tlemcen.dz/bitstream/112/3321/1/kheladi-%20mohamed%20Ghouti%20MAG%20ANG.pdf> (accessed on March, 2015).



reveals that most of the participants had positive attitudes towards reading American literature and towards American culture<sup>10</sup>. However, some of the participants are not accustomed to reading literature in their mother tongue. As a result, they develop negative attitudes towards reading American literature. The researchers conclude that the major source of learner's misinterpretation of literary texts are due to comprehension problems, which originate from the lack of background knowledge. As an alternative, learners who lack the necessary background knowledge resort to prejudices and stereotypes in order to interpret the text<sup>11</sup>, which may influence their attitudes towards the American literature and culture.

The above-mentioned studies have illustrated that students may develop negative attitudes or oppose the reading of literature, watching movies in the classroom and discuss some of their cultural contents. In addition, some of the researchers have suggested that there are sensitive instances when the native culture and the target language culture meet and collide with each other. However, little of the works, tried to investigate the source of this and its possible link with the students' culture. Indeed, it seems that no previous study has undertaken the task of investigating the influence of native culture on students' attitudes towards literature and movies.

Moreover, extensive studies are conducted on the implementation and use of movies in the EFL classroom. This resulted in debates among scholars about both positive and negative consequences of this device. Researchers and teachers' attitudes towards movies differ from one to another. However, depending on our present knowledge, it seems that few researchers took into consideration the attitudes of students, who are undoubtedly involved in this debate.

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<sup>10</sup> Hala Ismail and Hassan Ismail, *Arabs as ESL Readers of American Literature: Their Attitudes, Their Responses, and the Sources of their Misinterpretations* (Pittsburgh: ProQuest, 2007), 155.

<sup>11</sup> Ibid., 160.

It seems that research on attitudes towards literature and movies is limited to teachers' attitudes, neglecting students' attitudes. As argues by Mirosław Pawlak, much research has been conducted on teacher's beliefs about different aspects of EFL teaching, while it is "only in the last decade or so that the focus has started to be shifted to learners' views"<sup>12</sup>. Furthermore, little research has undertaken the task of investigating students' attitudes towards literature compared to their attitudes towards movies.

The little researches undertaken on attitudes seem to view them as merely individualistic. For instance, all the above-mentioned studies explain the difference in attitudes and L2 culture acquisition in terms of individual differences, meaning that attitudes are merely personal and vary from a person to another. It is true that students are different from one another. However, the fact that a group of students reacts or reasons in a similar way suggests that there is something more than personal, which influences their attitudes and thoughts. Indeed, every individual student reacts, thinks, and appreciates things according to the norms and culture of his social group.

Research on the social and cultural influence on attitudes are relatively scarce. The studies undertaken on the relation of attitudes and the social context overlook the role of social group and social identities in attitude formation, attitude change and dissonance. As Smith and Hogg put it,

Research has focused on the individual and interpersonal aspects of the processes by which attitudes are changed [...] and has treated the social context as a set of stimuli that act upon an individual, either in the form of social pressures and expectations (norms) or in the form of social motivations (impression management). There has been little attention given to conceptualizing the structure of the social environment in terms of the social norms, social identities,

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<sup>12</sup> Mirosław Pawlak, "Cultural Differences in Perceptions of Form-Focused Instruction: The Case of Advanced Polish and Italian Learners" in *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, ed. Janusz Arabski and Adam Wojtaszek (London: Springer, 2011), 81.

and sociostructural factors that affect the formation, stability, and expression of attitudes<sup>13</sup>.

Therefore, studies investigating attitudes did not tackle the factors influencing attitudes, such as social identity, group membership and sociocultural factors. Researching the sociocultural factors that affect students' attitudes towards literature, movies and their cultural contents is necessary. The few studies investigating EFL students' attitudes limited their scope on students' personal characteristics neglecting the social and cultural influence. Baba, for instance, makes no reference to students' culture and how it influences their attitudes and willingness to read about foreign cultures.

Similarly, Ismail and Ismail overlook the fact that the learners, who do not read literature, are those who not only develop negative attitudes towards reading American literature but are also those who manifest negative attitudes towards the American culture. This suggests an interrelationship between reading literature and attitudes. In addition, attitudes towards culture are directly related to reading attitudes and practice. In other words, the practice of reading literature reduces negative attitudes towards foreign cultures and the lack of reading literature may be responsible for negative attitudes towards the culture depicted in the literary work. Moreover, Ismail's study does not intend to investigate the origin of the Arab learners' attitudes towards American literature and culture. Ismail and Ismail restrict their analysis and the interpretation of their findings to the lack of background knowledge as the source of text misinterpretation and stereotypes on American culture and literature. While they suggest that the "learners drew heavily from their own culture when they

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<sup>13</sup> Joanne R. Smith and Michael A. Hogg, "Social Identity and Attitudes," in *Attitudes and Attitude Change*, ed.

William D. Crano and Radmila Prislin (New York: Taylor and Francis Group, 2008), 339.

responded”<sup>14</sup>, they do not go further to investigate the role of the Arab culture in learners’ misunderstanding, misinterpretation of the texts and negative attitudes.

### **Issue and Hypothesis:**

Despite the growing interest in the use of literature and audiovisual aids in the classroom, no previous study has undertaken the task of investigating and comparing students’ attitudes towards these two teaching devices. In addition, through reviewing the above-mentioned works and others, it seems that culture, as an element shaping students’ attitudes towards literature and movies, has been ignored. Traditionally, SLA and EFL were perceived as depending on the individual students’ cognition, motivation, and efforts, whereas the role of society, culture, beliefs, social groups and identity were neglected. There have been some research investigating the influence of culture and social groups on EFL learning and teaching. However, these works are scarce and the influence of culture and social groups on students’ attitudes towards the foreign language and culture have been relatively neglected. This research aims to fill this gap.

The review of literature aforementioned prompts us to investigate Algerian EFL students’ attitudes towards literature, movies and their cultural contents. Granted that most Algerian students do not have a long literary practice and background, most of them rarely read literature for pleasure. This invites us to ask whether they develop favorable attitudes towards English literature once they are required to read it. What are students’ attitudes towards movies? How do Algerian students perceive Anglophone culture depicted in literature and movies? What are the important factors that influence and determine students’ attitudes? Do the social context and culture play a role in the formation of attitudes towards movies, the audiovisual devices and the depicted culture?

It is clear that both literary works and movies can be rejected in the language classroom. Therefore, an understanding of the affective variables and social factors influencing students’

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<sup>14</sup> Ibid., 169.

attitudes towards these two devices is necessary. As it is advanced earlier, researchers seem to agree that the cultural background of a language learner influences the way he receives the target language culture. But, without going deeper and setting the aim of investigating the way his native culture influences his/her attitudes towards the language and the culture he encounters in the language classroom. Similarly, few research tackled the influence of social factors on attitudes (like Robert M. McKenzie's work) overlooking the role of social groups and social identities in attitude formation, attitude change and dissonance.

### **Methods:**

In order to provide answers to these research questions, we adopt a cultural and affective approach to language learning. The present dissertation relies on qualitative and quantitative data collected during six months of study at the University Mouloud Mammeri, Tizi Ouzou. As quantitative data measure, a four-item questionnaire has been used. Two questionnaires, pre- and post-viewing questionnaires, were distributed to sixty-two second year LMD students who were divided into three groups. The questionnaire was distributed simultaneously with one of the two other qualitative measures, i.e., the classroom observation. Three classroom observations were conducted following the checklist method. Each of the classroom observations took an hour and a half for each of the three groups. Moreover, ten students, who were subject to the classroom observation, were randomly selected to take part in a face-to-face interview. We chose to do a semi-structured interview. This kind of interview fits best our purpose. The duration of the interviews varied from 30 minutes to 1 hour and 15 minutes.

The nature of this study requires adopting both cultural and affective approaches to language teaching. The Affective approach undertakes to investigate the affective aspect of language learning, i.e., students' attitudes, perceptions and evaluations of the previously mentioned teaching devices. The cultural approach investigates themes of cultural rejection, dissonance, culture shock and potential clash between students' culture and the target language's culture.

## **Part I: Methods and Materials**

### **Chapter 1: Methods:**

#### **Section I: Attitudes:**

Students evaluate as favorable or unfavorable the different things they encounter in their lives. They develop cognitive and affective evaluations towards the learning devices teachers use in the classroom. These evaluations are what we call “attitudes”. The latter are not simple or trivial evaluations; they stimulate students’ interest, level of attention, motivation and determine their behavior towards the target language and learning devices. Movies and literature are among the learning devices that stimulate different attitudes on the part of the students.

In this chapter, we set the aim of dealing with attitudinal and language learning theories. For attitudinal theories, we opted for William D. Crano’s *Attitudes and Attitude Change* (2000) and Robert M. McKenzie’s *The Social Psychology of English as a Global Language: Attitudes, Awareness and Identity in the Japanese Context* (2010). For language learning theories, we chose those which discuss culture as an inevitable input in the language learning process and as an issue in itself. Douglass Brown’s *Principles of Language Learning and Teaching*, Brian Harrisson’s *Culture and the Language Classroom* and Joseph Shaules’ *Beginner’s Guide to the Deep Culture Experience*, are relied on to deal with the issue of culture in language learning.

#### **1. Definition of Attitudes:**

Students are not empty vessels waiting to be filled. They are able to think and evaluate things by their own. They always evaluate, as favorable or unfavorable, the different things they encounter in their daily lives and in the classrooms. Literature and movies are two teaching devices that are subject to different attitudes on the part of the students. Indeed, these teaching materials are loaded with foreign linguistic and cultural input, that it is impossible not to develop affective, cognitive and behavioral evaluations (attitudes) towards them.

Attitudes are predispositions that influence a person's behavior, feelings and thinking toward an attitude object. According to Radmila Prislin and William D. Crano, an attitude,

represents an evaluative integration of cognitions and affects experienced in relation to an object. Attitudes are the evaluative judgments that integrate and summarize these cognitive/affective reactions. These evaluative abstractions vary in strength, which in turn has implications for persistence, resistance, and attitude-behavior consistency<sup>15</sup>.

However, attitudes cannot be directly observed; they are, rather, inferred from overt behavior, explicit verbal statements or unconscious responses, such as facial expressions. Indeed, they manifest themselves through *cognitive, affective* and *conative responses*, which can be measured. Attitude research has been conducted according to two psychological approaches, the behaviorist and the mentalist. The behaviorist approach argues that attitudes are manifested through the individual's responses and behavior<sup>16</sup>. This approach is criticized for its over insistence on a perfect correlation between attitudes and behavior. Behaviorists argue that behavior mirrors attitudes and that attitudes are the only predictor of behavior, while recent studies argue that not all attitudes manifest themselves through behavior and that not every behavior mirrors a particular attitude.

The second psychological approach is the mentalist view. According to this view an attitudes is "internal state of readiness", which "when aroused by stimulation of some sort will affect the responses of the individual"<sup>17</sup>. This implies that an attitude is not directly observed but can be implied

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<sup>15</sup> Radmila Prisling, William D. Crano, ed., *Attitude and Attitude Change*, (New York: Taylor and Francis, 2008), 347.

<sup>16</sup> Robert McKenzie, *the Social Psychology of English as a Global Language: Attitudes, Awareness and Identity in the Japanese Context*, (London: Springer, 2010), 21.

<sup>17</sup> Dolores, Albaracin et al., "Structure of Attitude Judgements, Memory and Implications for Change" in *Attitude and Attitude Change*. William D. Crano, Radmila Prislin, ed. (New York: Taylor and Francis, 2008), 22.

from the respondents' introspection. Contrary to the behaviorists, mentalists view behavior as only one of three different components and manifestations of attitudes. This approach advances a tripartite model of attitude formation, where an attitude is formed either due to a cognitive, affective or conative component.

Generally speaking, an attitude contains three main components, cognitive, affective, and behavioral (conative) components. The affective component lies in a person's feelings and affect towards the attitudinal object, while the behavioral (conative) component involves a link between a person's attitude and his/her behavior. Affective responses can be verbal or non-verbal in nature. Expressions of likes and dislikes are verbal affective responses, while bodily reactions and facial expressions fall in the category of non-verbal affective responses. Verbal conative responses, on the other hand, are what a person says he/she would do, or plans to do depending on the attitude object<sup>18</sup>. Finally, the cognitive component is the person's beliefs and knowledge about the attitude object. It is "behavioral intentions, inclinations, commitment and action with respect to the attitude object"<sup>19</sup>.

A person's attitude may contain all the three components of attitudes, i.e., what he/she feels, thinks and behaves in a certain way towards an attitude object. However, most of the time, the attitude is either affective, cognitive or behavioral. In some cases, a person rejects an attitude object due to only negative feelings (affective) or ideas (cognitive) he/she holds towards the object, or simply because this is the usual behavior (conative) he/she or his/her society has towards the object.

Traditionally, attitudes were believed to be identical in their formation. It was also believed that all attitudes influence behavior and that all attitudes resist change. However, recent research proved that "seemingly identical attitudes could result in hugely variable behaviors" (Wicker, 1969.). Other

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<sup>18</sup> Icek Ajzen, *Attitude, Personality and Behavior*, 2<sup>nd</sup> ed. (London: Open University Press, 2005), 5.

<sup>19</sup> Ibid.



scholars like McKenzie advance that attitudes, if measured appropriately, are a major factor influencing behavior<sup>20</sup>. Additionally, some attitudes are vulnerable to change and others have no effect on behavior.

Usually, attitudes are inferred from the behavior of the individual. If the student watches a movie, or encourages a friend to watch it, his/her behavior suggests that he/she has positive cognitive or affective responses. Icek Ajzen puts it as follows,

an individual's favorable or unfavorable attitude toward an object, institution, or event can be inferred from verbal or nonverbal responses toward the object, institution, or event in question. These responses can be of a cognitive nature, reflecting perceptions of the object, or beliefs concerning its likely characteristics; they can be of an affective nature, reflecting the person's evaluations and feelings; and they can be of a conative nature, indicating how a person does or would act with respect to the object.<sup>21</sup>

In the present research, we adopt the mentalist view and assume that a person's behavior does not always reflect his/her attitude. In other words, not every behavior is consistent with the attitude (feeling and thought) a person holds towards an object. In fact, there may be cases when a person has a positive affective or cognitive evaluation towards an attitude object while his/ her behavior is negative. Studies conducted by Himmelstein and Moore (1963) for instance, maintain that a person's global attitudes may not influence his behavior. In their study, Moore and Himmelstein demonstrated that people might carry racist global attitudes toward some minorities and at the same interact with that group without showing their racist attitudes. Thus, global attitudes may not demonstrate themselves through behavior. In general, global attitudes do not always foretell an overt behavior.

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<sup>20</sup> Robert McKenzie, *the Social Psychology of English as a Global Language*, (London: Springer, 2010), 24.

<sup>21</sup> Ibid.

As advanced earlier, attitudes vary in strength and durability. They have an evaluative aspect in that they associate an attitude object with an evaluative category such as “good vs bad”, or “moral” vs “immoral”. An individual may evaluate whatever he meets either a person, a social group, a behavior, an abstract entity or an event. This association between an attitude object and an evaluative category results in a particular behavior or feeling towards the evaluated object. To illustrate this we can take a social group as an attitude object, a person uses his/her attitudinal background and information he/she has about the group (cognitive), feelings (affective), regular behavior (conative), his/her social group’s norms and values, and establishes evaluative categories in order to evaluate that social group. If the social group conforms to his/her expectations, and attitudinal background, the individual develops positive attitudes and evaluations *vis-à-vis* that group. These positive attitudes may also result in positive behavior. Thus, the individual may seek to establish friendship with members of that group. In fact, “Attitudes are important because they shape people’s perceptions of the social and physical world and influence overt behavior.”<sup>22</sup>

An attitudinal object can be a physical entity, an institution, a person, a group of people, a given culture, religion, nation, a policy, an abstract concept like freedom, taboos, or any existing thing in this world that carries psychological and rational connotations. The formation of attitudes is inevitable. People always evaluate things consciously or unconsciously. One can evaluate things either explicitly or spontaneously<sup>23</sup>. An explicit evaluation requires an active evaluative process from the individual. He/she engages in an affective and cognitive appreciation of something. For example, an explicit evaluation of a movie means that the individual watches a particular movie in order to appreciate its aesthetics, discourse or the performance of the actors. While a spontaneous

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<sup>22</sup> Dolores Albaracin, et al., “Structure of Attitudes Judgments, Memory, and Implications for Change”, in *Attitude and Attitude Change*, ed. William D. Crano, Radmila Prisling (New York: Taylor and Francis Group, 2008), p19.

<sup>23</sup> Ibid.

evaluation of a movie suggests that, the individual watches the movie just for pleasure. However, he/she develops a set of spontaneous evaluations when he/she appreciates the way the actors play or when he/she spontaneously analyses the discourse of the movie. Thus, a spontaneous or implicit evaluation is the result of incidental, unconscious evaluative conclusions. An implicit attitude suggests that there is a lack of conscious awareness of an attitude's origin, the attitude itself and its impact on the individual's psyche and behavior<sup>24</sup>.

Therefore, attitudes are more than just feelings of likes or dislikes towards an attitudinal object. They are influenced by and in their turn influence a person's thinking, behavior and affect. Favorable or unfavorable attitudes are stimulated by different factors like culture, society, beliefs and group membership. Thus, to investigate Algerian students' attitudes, an investigation of the students' cultural and social dispositions is required, in addition to their social identity as members of the Algerian community and foreign language learners' community.

## **2. Origins and types of attitudes:**

### **a. Affective attitudes:**

To start with, sometimes, people form an emotional response to attitudinal objects. These *affective attitudes* are formed by associating the attitudinal object with their previous affective evaluations. Affect plays a significant and interactive role in how we represent the social world, organize and express our attitudes toward various social objects<sup>25</sup>. Three main processes lead to the formation of affective attitudes, *operant conditioning*, *classical conditioning* and *mere exposure*.

*Operant conditioning* is a process by which the negative or positive outcome of a given attitude will determine its frequency. Thus, an attitude object that elicits positive emotional responses will result in more favorable and stronger positive attitudes. *Mere exposure* or the repeated exposure to

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<sup>24</sup> William D. CAttitudes and Attitude Change, 136

<sup>25</sup> Ibid.

an attitude object increases “*perceptual fluency*”<sup>26</sup>. Thus, the more we are familiar with an attitude object the more we have favorable attitudes towards it.

#### **b. Cognitive attitudes:**

Second, cognitive origins of an attitude are another major aspect in attitude formation. There is a thoughtful and “rational” processing of the attitude object and its positive or negative outcomes. The cognitive component of attitudes “encompass[es] an individual’s beliefs about the world”<sup>27</sup>. Acquiring positive beliefs, information and thought about a given product, for instance, determine our attitude to it and in some cases determine even our behavior towards that given product by influencing our decision to buy it or not, for instance.

Cognition and affect can result in two different attitudes and can also influence each other. Our beliefs concerning an attitudinal object define, in some cases, our affective responses and evaluation of that object, and even our behavior towards it. However, in some cases, there is a conflict or inconsistency between our affective and cognitive attitudes.

#### **c. Behavioral (conative) attitudes**

It is possible to fail in forming attitudes through cognitive or affective processes. Instead, we can have an attitude through considering our previous behavior towards that attitude object. Michaela A. Olson and Richard V. Kendrick argue, “When the internal cues that might otherwise normally lead to an attitude are weak, we instead make attributional inferences about our behavior much like they

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<sup>26</sup> Michael A. Olson and Richard V. Kendrick, “Origins of Attitudes”, in *Attitude and Attitude Change*, ed. William

D. Crano, Radmila Prisling (New York: Taylor and Francis Group, 2008), 116.

<sup>27</sup> Robert M. McKenzie, *The Social Psychology of English as a Global Language: Attitudes, Awareness and Identity in the Japanese Context* (London: Springer, 2010), 22.

would be done by an outside observer”.<sup>28</sup> They add, “attitudes can form not only from beliefs about the objects around us and from emotions and feelings about them, but also from monitoring behavior toward an object when the former two are absent”.<sup>29</sup>

Both cognitive and affective evaluations result in verbal or nonverbal behaviors. Verbal cognitive responses towards an attitude object is the expression of the person’s thoughtful evaluations, beliefs and thoughts. While a nonverbal evaluation of that object may lead the individual to avoid that object believing it to be harmful, for instance. Affective responses, on the other hand, can be expression of admiration towards an attitude object, while affective nonverbal responses are facial expressions that imply admiration or disgust towards something or someone. Verbal behavior can be measured by observing the individual and evaluating his sayings, while nonverbal responses are measured by paying attention to the person’s facial expressions, and blood pressure.

Attitudes and behavior are interrelated. According to Connor and Armitage, attitudes shape our perception of the world, consequently influence our behavior towards it<sup>30</sup>. It is true that attitudes predict behavior, yet, there are cases when they do not. Joseph Forgas wonders whether affect influences behavior since it influences attitudes, suggesting that positive affect toward something causes positive attitudes and behavior toward it, while, negative affect results in negative memories, thus negative attitudes and avoidance, i.e., behavior. However, with ambivalent attitudes, predicting behavior is difficult, because, “when attitudes are ambivalent, behavior is determined by other

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<sup>28</sup> Michael A. Olson, Richard V. Kendrick, “Origins of Attitudes”, in *Attitudes and Attitude Change*, ed. William D.

Crano, Radmila Prisling (New York: Taylor and Francis Group; 2008), 117.

<sup>29</sup> Ibid, p118.

<sup>30</sup> Mark Conner and Christopher J. Armitage, “Attitudinal Ambivalence”, in *Attitude and Attitude Change*, ed.

William D. Crano, Radmila Prisling, (New York: Taylor and Francis, 2008), 275.

variables”<sup>31</sup>. Furthermore, attitudes do not always manifest in behavior, for there are attitudes that are unconscious, unpredictable and unexplained. Norbert Schwartz argues that, “people may sometimes hold attitudes of which they are not aware, and hence can’t report on, or which they don’t even want to admit to themselves. Indirect measures may capture such attitudes”.

It is worth mentioning that a person’s behavior can be influenced by different variables other than attitudes. Norbert Schwartz believes that the mere observation of the link between attitude and behavior is not enough because behavior is not the only indicator of people’s attitudes.<sup>32</sup> Among these other variables, we have the social context, culture and norms that influence both attitude and behavior.

#### **D. Explicit and implicit attitudes:**

Other current approaches distinguish between different attitude formation processes. These theorists distinguish between attitudes that are conscious, carry thoughtful considerations and call them “*explicit attitudes*” and the attitudes that result from less conscious and less thoughtful considerations calling them “*implicit attitudes*”. Osmon and Kendrick argue,

Although the implicit–explicit distinction appears unrelated to the distinctions made by the tripartite model, it does seem that explicit formation processes lend themselves more to belief-based, cognitive approaches described in the expectancy value model. Implicit processes, on the other hand, tend to be more affective in nature. For example, research on mere exposure described earlier is probably implicit in most cases because people are unaware that repeated exposure to attitude objects results in more favorable evaluations of them.<sup>33</sup>

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<sup>31</sup> Ibid. 276.

<sup>32</sup> Norberts Schwartz “Attitude Measurement”, in *Attitude and Attitude Change*, William D. Crano, Radmila Prislin, ed. ( New York: Taylor and Francis Group, 2008), 55.

<sup>33</sup> Ibid, 118.

Thus, implicit attitudes are mainly affective. They have four potential sources, early life experiences, affective experiences, cultural biases and consistency pressure. These four sources have the lack of awareness as a common point<sup>34</sup>. Gawronski and Bodenhausen pointed out that, explicit and implicit (spontaneous) attitudes have reciprocal influence on each other. People often use automatic affective reactions (implicit attitudes) towards an object, as a basis for evaluative judgments (explicit attitudes) about the object.

#### **e. Dissonant attitudes**

Another type of attitudes is *ambivalent or dissonant attitudes*. An attitude can entail both negative and positive evaluations at the same time. This kind of attitudes is what we call an ambivalent attitude. Individuals develop ambivalent attitudes when there is an uncertainty or inconsistency between the three previously mentioned attitude components<sup>35</sup>. Thus, there is a conflict because the individual develops cognitive attitudes that are inconsistent with his affective or conative attitudes for instance.

In fact, it is possible for an individual to hold simultaneously favorable and unfavorable attitudes towards the same attitudinal object. However, ambivalent attitudes are weak, for, an individual holding ambivalent attitudes can change his/her attitudes at any time to adopt a consented one. Furthermore, compared to an individual who holds strong attitudes, the one who has ambivalent attitudes is less likely to behave in accordance to his/her attitude. Rather, his behavior remains neutral, without explicit representation of what he usually does, likes, and believes. People tend to change their ambivalent attitudes in order to decrease inconsistency and discomfort with the

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<sup>34</sup> Ibid.

<sup>35</sup> McKenzie, *The Social Psychology of English as a Global Language*, 24

ambivalence. For John Bassili “People with ambivalent attitudes exhibit less attitude-intention and attitude-behavior consistency than people low in ambivalence”.<sup>36</sup>

Dissonance is a concept introduced by Leon Festinger which suggests an unpleasant psychological state in which an individual finds him/herself due to inconsistencies between the affective, cognitive and conative components of his/her attitude. An individual who holds dissonant attitudes feels strong psychological discomfort. He/she tries hard in order to maintain consistency by changing one of the three attitude components (affective, conative and cognitive) and making it consistent with the others. The mentalist approach recognizes the complexity of the human beings and assumes that moments of uncertainty, inconsistency and conflict between the attitude components result in ambivalent attitudes<sup>37</sup>.

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<sup>36</sup> John Bassili, “Attitude Strength”, in *Attitude and Attitude Change*, ed. William Crano, Radmila Prisling, (New York: Taylor and Francis, 2008). 241.

<sup>37</sup> Robert McKenzie, *the Social Psychology of English as a Global Language*, 24.



## Section II: Attitudes, Culture and FLL

### 1. Attitudes and culture

Since the human being is a sociable animal, he influences and is influenced by his milieu. The social context where the individual lives shapes his evaluation of and attitudes towards the surrounding world. He sees and evaluates things from the eyes of the society in which he is brought up. Thanks to his social milieu, an individual acquires a set of religious, political, moral and other beliefs that enable him to form attitudes whenever he is confronted to something in this world. According to Jeff Stone and Nicholas C. Fernandez, “attitudes are responsive to social context”<sup>38</sup>. People construct a group norm from the attitudes and behavior of people with whom they share the same social identity.

People are the products of their culture and society. They are raised in a context where the norms, values, attitudes and beliefs are already established. According to Brown,

Culture might also be defined as the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time. But culture is more than the sum of its parts... Culture is a dynamic system of rules, explicit and implicit, established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms, and behaviors, shared by a group but harbored differently by each specific unit within the group, communicated across generations, relatively stable but with the potential to change across time<sup>39</sup>.

He adds, “Culture establishes for each person a context of cognitive and affective behavior, a template for personal and social existence. But we tend to perceive reality within the context of our

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<sup>38</sup> Jeff Stone and Nicholas C. Fernandez, “How Behavior Shapes Attitudes: Cognitive Dissonance Processes”, in *Attitude and Attitude Change*, ed. William D. Crano, Radmila Prisling, (New York: Taylor and Francis Group, 2008), 343

<sup>39</sup> Douglass Brown, *Principles of Language Teaching and Learning*, 2<sup>nd</sup> ed. (New York: Longman, 2007), 188.

own culture”<sup>40</sup>. Therefore, students’ cognition, affect and behavior, i.e., attitudes are the result of their culture.

Most social psychological studies on attitude emphasize the individualistic nature of attitudes ignoring its social nature (Bohner & Wanke, 2002; Eagly & Chaiken, 1993; Fazio & Olson, 2003). However, Joanne Smith and Michel Hogg argue that attitudes are not “idiosyncratic”<sup>41</sup>. Rather, they are related to the group we belong to and transcends the individual. They advance that

Attitudes are powerful bases for making group stereotypical or normative inferences about other attitudes and about behaviors and customs—they let us construct a norm-based persona that reduces uncertainty and regulates social interaction. Attitudes are grounded in social consensus defined by group membership. Many, if not most, of our attitudes reflect and even define groups with which we identify. We are autobiographically idiosyncratic, but our attitudes are actually attached to group memberships that we internalize to define ourselves.<sup>42</sup>

Crano explains that, “attitudes are socially learned, socially changed, and socially expressed”<sup>43</sup>. Therefore, by investigating the social context and its’ influence on individual attitudes, we achieve a fair understanding of attitudes as a phenomenon. According to McKenzie, there are different variables other than behavior that affect attitudes such as age, gender, group membership and language background<sup>44</sup>. Indeed, group membership and language background are two social factors that have great impact over students’ attitudes.

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<sup>40</sup> Ibid, 189.

<sup>41</sup> Joanne Smith and Michel Hogg, “Social Identity and Attitudes”, 337

<sup>42</sup> Ibid. 337-8.

<sup>43</sup> Ibid, p339.

<sup>44</sup> Robert McKenzie, *the Social Psychology of English as a Global Language: Attitudes, Awareness and Identity in the Japanese Context*, (London: Springer, 2010), 21.

Attitudes are highly related to society. A given attitude may result in different manifestations, behavior and affective or rational appreciations. McKenzie remarks, “not all attitudes are created equal”<sup>45</sup>, the same attitudinal object may result in different attitudinal reactions and the same attitudinal reaction may be the result of different attitudinal objects.

Attitudes have a socializing power. Moreover, society and the social group to which we belong influence our attitudes. Social groups are, most of the time, characterized by members holding similar attitudes. Generally, individuals that manifest attitudes contradicting those of their social group tend to be marginalized by members of the group. On the other hand, our society influences our attitudes. Therefore, there is a reciprocal influence between attitudes and society. The more an individual expresses his attitudes i.e., his feelings, and ideas, the more he gains friends and the better he is socialized. While a person, who does not express any affect or point of view, is marginalized and considered insane. However, there are cases where expressing our affect and thoughts overtly cause our marginalization. This happens when the individual has attitudes that contradict the attitudes of the social group to which he belongs.

Smith and Hogg advance that attitudes “are impacted significantly by social identity processes. They are socially structured and grounded in social consensus, group memberships, and social identities”<sup>46</sup>. In other words, the values and social structures the individual acquires in his community shape and determine his social identity. Due to the language learning process, the language learner encounters a foreign culture, foreign social structures and values. This exposure influences the learners’ social identity. Students’ encounter the culture of the target language shapes and reshapes their identity. Said otherwise, a language learner’s identity is changing because he is socialized into a different cultural context.

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<sup>45</sup> Ibid, p9.

<sup>46</sup> Smith, Hogg, “Social Identity and attitudes”, in *Attitudes and Attitude Change*. 339.

As social individuals, we are members of different and multiple social groups. Some of these groups are those we are born to like gender, social class, religion and our membership to a given geographical part of the world. The other memberships are those we choose and adopt as a result of our involvement in different activities of some social institutions like schools, families, churches, mosques and work places. Our role in these social activities depends on the norms of that social institution<sup>47</sup>. Thus, in activities associated with school, our roles are roles of EFL learners, therefore, instead of acting as members of our native or regional community; we act as members of a wider community, which is the English language learning community. Consequently, our attitudes and behavior have to be relevant to the learning context in which we are.

Due to the multiple social identities within a language learner, moments of discomfort or *dissonance*, as presented earlier, frequently take place. A language learner belongs to two or more linguistic communities, which provide him with two linguistic and cultural identities. These linguistic identities, fall into the category of the social identities that Hall describes as “predisposing us to act, think and feel in particular ways”<sup>48</sup> influencing the individual’s beliefs, values, norms and attitudes as well. However, linguistic communities are different from one another, and in some cases have contradicting worldviews, values and norms. Consequently, the language learner faces a moment of psychological discomfort whenever he is confronted to elements of the target language that oppose, or are different from the values of his native language community.

There is a consensus that people perceive things under the influence of the beliefs, values and thought of the environment to which they have been socialized. Due to his learning process, the language learner is gradually socialized into another community. However, he does not put aside his

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<sup>47</sup> Joan Kelly Hall, *Teaching and Researching Language and Culture*, (London: Longman, 2002), 32.

<sup>48</sup> Hall, *Teaching and Researching Language and Culture*, 33.

native community. In most cases, “good” language learners succeed in establishing a cohesive link between the two cultures. Yet this is not the case for all language learners.

Hall compares cultural identities to cloaks that people choose to put on or not. Therefore, people belonging to two language and cultural communities are able to choose which of the two identities is more appropriate for the situation. However, dealing with two different cultures, norms and worldviews is not as easy as it seems. According to Crano, an individual may experience dissonance when he is confronted to different ideas and cultures.

## **2. Culture and EFL Classroom**

Language and culture are tightly related. Despite the fact that there are different views concerning this relationship between culture and language, there is a consensus that culture and language cannot be dissociated from one another. The socio-linguistically oriented approaches to language, such as the Prague School of linguistics, advance that “language as primarily a social phenomenon, which is naturally and inextricably intertwined with culture”<sup>49</sup>

There are two main views concerning culture, the humanistic concept of culture, usually referred to as Culture with capital “C”, and the anthropological concept, with a small “c”. The former relates culture to refinement and a society’s artistic masterpieces. The latter relates culture to the human way of life, traditions, values, language and behavior<sup>50</sup>. In the present paper, we adopt the anthropological view of culture. Culture for us, is represented through students’ behavior, norms, values and way of life. Literature falls in the humanistic view of culture since it is the Anglophone societies’ work of art, while movies are part of popular culture. However, our task is not dealing with the artistic nature of these materials, but with the influence of their contents, i.e., the behavior, values

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<sup>49</sup> Juliane House, “What Is an ‘Intercultural Speaker’?”, in *Intercultural Language Use and Language Learning*, ed. Eva Alcón Soler and Maria Pilar, (London: Springer, 2007), 7.

<sup>50</sup> Ibid

and way of life depicted through them, on students' attitudes. In other words, students' exposure to literature and movies results in the encounter of two cultures, values and ways of life.

Culture and language in traditional applied linguistics were believed to be independent of each other. Culture was considered as a "representational knowledge located in the individual's mind and existing independent of language"<sup>51</sup>. Moreover, it was considered to be an unchanging and homogeneous set of thoughts, feeling, beliefs and values that members of a group possess. Furthermore, the traditional view assumes that language has a representational role, in that it depicts culture, but has no influence on it.

In contrast, a sociocultural perspective to culture assumes that culture is a "dynamic, vital and emergent process located in the discursive spaces between individuals"<sup>52</sup>. In other words, dialogue (and language in more general terms) depicts culture. However, language is not only a "repository of culture", but, "a tool by which culture is created". Moreover, the sociocultural perspective argues that people may have multiple cultural identities. This enables them, during communication, to choose a particular identity with which to act depending on the communicative moment<sup>53</sup>.

Sapir introduces a dynamic relation between language and culture. According to him, language contains particular meanings defined according to the group's cultural worldviews. "Thus, they influence the way the group members view, categorise, and in other ways think about their world". However, language is not limited to the spoken and written one, for there is non-verbal language, which means that behavior is a language. From this, we can say that behavioral language shapes and is shaped by culture, just like the spoken and written language. Therefore, people's behavior, which may be the result of some attitudes, is similarly shaped and defined by culture and group worldviews.

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<sup>51</sup> Hall, *Teaching and Researching Language and Culture*, 17.

<sup>52</sup> Ibid, 19.

<sup>53</sup> Ibid, 18.

Language is a cultural phenomenon. In other words, it carries with it the culture of the social group in which it is used. Therefore, a language learner does not only learn the language, but learns its culture too. In most language learning situations, proficient language learners adopt the L2 culture. As Dagmara Gałajda puts it, “people learning a foreign language become new selves by developing a different identity”<sup>54</sup>. However, not all the language learners succeed in adapting the L2 culture and adding it to their cultural background.

The foreign culture input may be problematic in the language classroom. It may result in resistance and negative attitudes on the part of the students. Zoltan explains, “non-native teachers and students are intimidated by the native-speakers norm”<sup>55</sup>. Two cultures interact in the language classroom, the L1 and L2 cultures, English as an international language places Anglo-Saxon values along with the learners’ native values. This interaction results in a third culture. However, managing to create a “third culture” as advanced by Claire Kramsch, is not so easy. Zoltan emphasizes that the language classroom is a place where we have a set of psychological, moral, and linguistic oppositions<sup>56</sup>.

As a result of the encounter between the students’ language, culture and the target language and its culture, developing attitudes towards the target language and its culture, or even its speakers are inevitable. Hall argues that language is a social phenomenon, “comprising linguistic resources whose meanings are both embodied in and constitutive of people’s everyday practices and, more generally their social, cultural and political contexts”<sup>57</sup>.

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<sup>54</sup> Gałajda, “The Contribution of FL Learning Experiences to the Development of Multicultural Identity”, 49.

<sup>55</sup> Zoltán Dörnyei, *The Psychology of the Language Learner: Individual differences in Second Language Acquisition*, (London: Lawrence Erlbaum Associates, 2005), 9.

<sup>56</sup> Ibid, p11.

<sup>57</sup> Joan Kelly Hall, *Teaching and Researching Language and Culture*, (London: Longman, 2002), 28.

The age of globalization strengthened the status of English as an international language. People use English to communicate with other people from different nationalities and with diverse cultural backgrounds. Therefore, they have to be aware and deal with different cultural contexts, their L1 culture, the L2 culture, which is English and the culture of their interlocutor, since successful communication involves the recognition of the sociocultural context of the persons involved<sup>58</sup>.

Another idea emphasized by Sapir, is that people from different cultural and linguistic groups perceive and understand the world differently. Therefore, Algerians and British or American people have necessarily different understanding of the world, since they have different languages and cultures.

Brian Harrison advances that traditionally language teaching techniques were the main concern of language teachers rather than content. He argues, “Language teaching is, in a sense, a subject in search of subject matter; that subject matter could, or should be, culture”. He further explains that culture is not limited to “high” culture, “but [...] the views of a people, its variety and its essence”<sup>59</sup>.

A related point worth raising here is that Harrison establishes a clear relationship between language teaching and one’s values. He argues,

teaching a language is not a value-free, or transparent, activity. What we do in the language classroom is affected by who we are, the views we hold, and the societies we are part of. This will be so however askance, as individuals, we may look at dominant views in these same societies<sup>60</sup>.

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<sup>58</sup> Common European Framework for Languages: Learning, Teaching and Assessment, 2001; henceforth CEFR,

22. [http://www.coe.int/t/dg4/linguistic/source/framework\\_en.pdf](http://www.coe.int/t/dg4/linguistic/source/framework_en.pdf) Accessed on January 2016.

<sup>59</sup> Brian Harrison, *Culture and the Language Classroom*, (Hong Kong: Modern Publications and the British Council, 1990), 1.

<sup>60</sup> *ibid*, 2.



In other words, language teaching is not merely a transmission of linguistic knowledge from teacher to students. It is a transmission of cultural norms and values either of the language teacher or of the target language itself. Robin Barrow (1990) shares this view. In fact, Barrow argues that transmitting English speaking values and beliefs via EFL teaching is inevitable<sup>61</sup>. Consciously or unconsciously, language teachers transmit cultural values, norms and beliefs to the language learners. Missionaries, for instance, used language teaching to transmit their beliefs and values. For, “Any programme of teaching involves behaving in ways that may shape values and beliefs. At the very least, teachers provide exemplars of particular attitudes, assumptions and values”<sup>62</sup>.

Barrow remarks that due to the language learning process, some cultures encounter and are influenced by a different language and worldview. However, he makes it clear that EFL learning does not necessarily threaten the native language and its culture. It just adds to it some other values and beliefs. He provides an example of the Inuit community that has different words describing “snow”, yet lack words for literary criticism. Through their exposure to English, the Inuit acquire a literary background and expressions, while at the same time, he emphasizes the point that “in learning English the Inuit are not culturally demolished”<sup>63</sup>.

In fact, for Barrow, the value of language learning lies in developing people’s ways of thinking and making them aware of different cultures and worldviews. In addition, he believes that “different

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<sup>61</sup> Robin Barrow, “Culture, Values and the Language Classroom”, in *Culture and the Language Classroom*, (Hong Kong: Modern Publications and the British Council, 1990), p3.

<sup>62</sup> Ibid, 3-4.

<sup>63</sup> Robin Barrow, in *Culture and the Language Classroom*, 5.

languages do enshrine different values, different beliefs and different ways of thinking; but I also suggest that the differences may be exaggerated”<sup>64</sup>.

According to Joseph Shaules, a cultural encounter involves adaptive demands that result in three different reactions, adaptation, resistance or acceptance. First, adaptation involves being able to communicate in a new language and understanding the language’s social and cultural values. Adaptation may result in an inner conflict as learners “try to integrate different ways of looking at things”<sup>65</sup>. Language learners, as all culture learners, are required to adapt to their new environment and learning context. They have to change, however, change is not easy. Shaules argues,

Adaptation means that we integrate new cultural patterns into how we think and act. The fact that we adapt our behavior, however, doesn’t automatically mean that we have accepted the validity of cultural difference<sup>66</sup>.

To sum up, culture learning implies resistance, acceptance or adaptation. Resisting is associating the learned culture with prejudices and negative attitudes. Acceptance, on the other hand, is accepting and respecting the differences between the two cultures. Finally, adaptation is one-step beyond acceptance, it involves creating a new identity and shifting freely between the L1’s and L2’s identities.

Most Algerian students have never been outside Algeria, the only contact they have with foreign cultures is through foreign literary works, movies and through chatting on the internet. In the language classroom, teachers use literary works and movies in order to reach two aims, helping students acquire the target language, and making them open to other cultures. By doing so, they do not only help students becoming fluent in English, but they also develop in them attitudes of open-mindedness and tolerance, which are among the most important purposes in any educational system.

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<sup>64</sup> Ibid. 6.

<sup>65</sup> Joseph Shaules, *Beginner’s Guide to the Deep Culture Experience*, (Boston: Intercultural Press, 2010), 96.

<sup>66</sup> Ibid, 98.

However, there is no consensus on the degree of this cultural contact and to which extent Algerian teachers and students are open to and ready to adopt Anglophone cultures.

### **3. Attitudes in EFL Classroom**

Learning a language involves an immersion in all the social and cultural aspects of the language, for it is not enough to learn about the language. An understanding of the culture and socially appropriate forms of communication is crucial. As it is advanced earlier, culture and language are closely related, and a mastery of a particular language requires a mastery of its linguistic form as well as its culture.

Language in itself is an attitudinal object that is subject to favorable or unfavorable attitudes. Language learners develop different attitudes towards the target language, or towards the speakers of the language. While scholars disagree on whether favorable attitudes towards the target language determine students' proficiency in it, they agree that positive attitudes may help the language learning process.

The twenty-first century saw an interest in identity, and particularly in the learners' identity. Identity is no longer viewed as static and unidimensional, but as a dynamic, multiple and site of struggle<sup>67</sup>. In other words, people generally hold different attitudes. A language student, for instance, enters the language classroom having an identity of his own (native). He encounters and is influenced by a foreign identity carried through the foreign language and culture he is learning.

As it is known, there is a dialectical relationship between culture and language. When we speak a foreign language, we adhere to its cultural norms and the appropriate ways of saying things in that culture. As Muriel Saville-Troike puts it “whether consciously recognized or not, culture is a central

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<sup>67</sup> Bernard Spolsky and Francis Hult, *the Handbook of Educational Linguistics*, (London: Blackwell, 2010),

force in all education”<sup>68</sup>. Culture in language learning has two implications. It is the culture of the students, called L1 culture, and the culture of the target language called L2 culture. Both cultures are problematic in the language classroom. From one hand, we have the students’ native culture, the culture with which they grew up, and the target language culture, which is a foreign culture, brought to them by the learning intercourse. It is not so easy for students to adapt themselves and manage being between these two cultures, especially in the case of Algerian students whose contact with foreign cultures is most of the time limited to the language-learning context. Furthermore, as students of a foreign language, they need to respect some cultural norms of the L2 and adopt them in the classroom.

Cross-linguistic variation, in turn, implies that in acquiring a new language L2 learners may face new modes of emotional expression, which they have to internalize, or at least, decode to avoid misunderstanding and miscommunication<sup>69</sup>.

Indeed, culture can be problematic unless students are equipped with the necessary cultural and linguistic background as well as being socialized into the target language. Pavlenko explains that socialization to the L2 culture provides learners with new emotion categories<sup>70</sup>. She illustrates with cases where language learners felt more comfortable with taboo issues or expressions in the L2 language rather than their native language.

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<sup>68</sup> Muriel Salville-Troike, *A Guide to Culture in the Classroom*, (New York: National Clearinghouse for Bilingual Education, 1978), 5.

<sup>69</sup> Aneta Pavlenko, “the Affective Turn in SLA: From Affective Factors to Language Desire,” in *The Affective Dimension in Second Language Acquisition*, ed. Danuta Gabrys-Barker and Joanna Bielska, (London: Multilingual Matters, 2013), 1999.

<sup>70</sup> Ibid.

In order to be accepted in a language community, according to Kramsch, a language learner needs more than a simple imitation of the L2 community and its language. An understanding of the L2 cultural context is required. Moreover, Kramsch remarks that individuals are strongly influenced by their native culture. Thus, accepting a different way of thinking and worldview may be very difficult<sup>71</sup>.

Therefore, as Małgorzata Jedynak once puts it, language learning is a form of acculturation. Language learners are socialized into another social and cultural group and are required to adhere to the linguistic and cultural norms of this group in order to communicate effectively with the target language. Consequently, “culture shock will be experienced by learners, some of whom will need to change previously held views”<sup>72</sup>. As a solution, he suggests, “L2 teachers should play a role of a sensitive therapist who assists learners in their new experience”<sup>73</sup>.

Teachers should help students to develop a third culture. The latter enables students to deal with both cultures and avoid the psychological discomfort that results from the collision between the principles and values of the two cultures. Kramsch argues,

In foreign language education, there is an additional tension within the language learners who are by definition performers of a first language (L1) and a first Culture (C1), and are becoming also performers of an L2 and C2. In both cases, there might be a conflict between the needs of the individual and the group, the

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<sup>71</sup> Claire Kramsch, *Context and Culture in Language Teaching* (Oxford: Oxford University Press, 2016), 69.

<sup>72</sup> Małgorzata Jedynak, “The Attitudes of English Teachers Towards Developing Intercultural Communicative Competence”, in *Aspects of Culture in Second Language Acquisition*, ed. Januz Arabski and Adam Wojtaszek (London: Springer, 2011), 67.

<sup>73</sup> Ibid.

demands of the self-other, native-nonnative speaker, C1-C2- that the concept of the third culture was conceived.<sup>74</sup>

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<sup>74</sup> Claire Kramsch, "Third Culture and Language Education", in *Contemporary Applied Linguistics: Language Teaching and Learning*, ed. Vivian Cook (London: Continuum, 2009), 233.

## Chapter 2: Materials

In our present study, we opted for a mixed methods approach. This new approach consists of mixing qualitative and quantitative methods of data collection. This mixture is justified by an attempt to deal with all the variables determining and affecting students' attitudes towards literature and movies. Indeed, a mixed methods "inquiry offers a potentially more comprehensive means of legitimizing findings than do either QUAL[itative] or QUANT[itative] methods alone by allowing investigators to assess information from both data types"<sup>75</sup>. In addition, investigating attitudes, which are not always observable, needs a careful planning and data selection. Two questionnaires were designed and distributed to students before and after watching the movie (*Jane Eyre*, 2006), which was selected to do the experiment. Three classroom observations were undertaken following the checklist method. As for the interviews, we opted for semi-structured interviews.

Attitudes can manifest themselves verbally as they may be inferred from non-verbal behavior. This is why this dissertation relies on different data collection methods combining the qualitative and quantitative data collection devices. In order to investigate and record the verbal behavior, this research resorted to questionnaires and interviews, while it resorted to classroom observations in order to observe students' non-verbal behavior, which are manifested through their facial expression, attention given to the movie and talk between students.

In order to provide answers to these research questions, we adopt a cultural and affective approach to language learning. Our present dissertation relies on qualitative and quantitative data collected during a six-month study at the University Mouloud Mammeri, Tizi Ouzou. As quantitative data measure, four-item questionnaires have been used. Two questionnaires, pre- and post-viewing questionnaires, were distributed among sixty-two second year LMD students who were divided into

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<sup>75</sup>Zoltán Dörnyei, *Research Methods in Applied Linguistics: Quantitative, Qualitative and Mixed Methodologies* (New York: Oxford, 2011), 62.

three groups. The questionnaire was distributed simultaneously with one of the two other qualitative measures, i.e., the classroom observation. Three classroom observations were conducted using observation schemes as a means of collecting information. Each of the classroom observations took an hour and a half with one of the three groups. Moreover, ten students, who were subject to the classroom observation, were randomly selected to take part in a face-to-face interview. We chose to do a semi-structured interview. This kind of interview fits best our purpose. Their duration vary from 30 minutes to 1 hour and 15 minutes.

The nature of this study requires adopting both cultural and affective approaches to language teaching. The Affective approach undertakes the investigation of the affective aspect of language learning, i.e., students' attitudes, perceptions and evaluations of the previously mentioned teaching devices. The cultural approach investigates themes of cultural rejection, culture shock and potential clash between students' culture and the target language's culture.

A quantitative research is a research that results in numerical data, which in turn are analyzed by statistical methods<sup>76</sup>. This kind of research resorts to questionnaire surveys which are presented using numbers and percentages. Qualitative research, on the other hand, often results in open-ended answers or non-numerical data. However, there is no clear distinction between qualitative and quantitative methods. Both methods may require the use of numbers and analysis in order to present and discuss their data. Questionnaires, for example, are always presented by statistical methods, yet require qualitative interpretation and analyzation of the findings.

Presenting the findings in numbers prevents the researcher from falling in subjectivity. Zoltán Dörnyei argues, "at the heart of any qualitative analysis is still the researcher's subjective sensitivity,

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<sup>76</sup> Ibid, 24.



training and experience”<sup>77</sup>. Therefore, our choice of a mixed methods approach is also stimulated by the aim of achieving objectivity in our handling of our research.

Similarly, qualitative methods are indispensable for a research because thanks to qualitative data, the researcher can get access to and analyze delicate and indirect variables and meanings, which can never be covered by quantitative methods. In addition, qualitative methods are usually used in researches which target the respondents’ points of views, feelings and attitudes. Because quantitative research offers “a structured and highly regulated way of achieving a *macro-perspective* of the overarching trends of the world”<sup>78</sup>, while, qualitative research “was perceived to represent a flexible and highly context-sensitive *micro-perspective* of everyday realities of the world”, we thought that the use of the two research devices is necessary. The interviews and classroom observations, which are qualitative data, allow us to access students’ thinking and attitudes towards literature and movies. In fact, this research cannot be possible without students’ answers and remarks. In addition, questionnaires, which are quantitative, enable us to generalize the scope of our research on most Algerian LMD second year students and extend the individual cases to more general ones.

Quantitative measures are praised for being systematic, focused, rigorous and tightly controlled, while they are criticized for not being able to account for reasons and attitudes behind given variables. Qualitative methods are mainly used in areas that need interpretations and elaboration on observed phenomena.<sup>79</sup> In this research it is almost impossible to rely only on quantitative methods of data collection, i.e., the questionnaires because quantitative methods are only expository. In other words, qualitative research serves to expose the problem and the findings, whereas, the qualitative methods elaborate and explain the quantitative findings. In this respect, we started with the

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<sup>77</sup> Ibid, 28.

<sup>78</sup> Ibid, 29.

<sup>79</sup> Ibid, 38.

administration of the questionnaires, alongside with the classroom observations. Later on, we conducted ten interviews with students who were randomly selected, in order to give students the chance to explain their positions and attitudes.

## **I: Questionnaire**

Our present research requires the use of questionnaires as well as other data collection methods. The Questionnaire is an effective quantitative method of information collection. The rationale behind selecting this device is because it is practical, the most common device used in language and social sciences and because it enables the researcher to gather a large amount of information in a short period of time.<sup>80</sup>

### **Definition:**

According to Dörnyei, questionnaires are misnomers because they are frequently seen as sheets full of questions ending with question marks, while they are mainly positive statements to which students agree and disagree, or open-ended questions on which students answer using their own ideas and arguments.

### **The design and administration of the questionnaire**

There are three types of questions, one finds in questionnaires; factual questions, behavioral questions and attitudinal questions. The nature of our research prompts us to use attitudinal questions, in addition to some behavioral questions, which took the form of “if I were .... I would....” Our questionnaires’ questions are mainly close-ended, no open-ended questions were asked. We used a Likert scale varying from strongly agree, agree, disagree and strongly disagree. In fact, we preferred our questionnaire to be mainly quantitative and present the findings in percentages. Students were asked open-ended questions and were encouraged to explain their views, and mindsets in the interviews, which were mainly designed for this purpose.

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<sup>80</sup> Ibid, 100.

An important phase in the questionnaire design is piloting. According to Dörnyei, a questionnaire should be tested first on a small sample of people. Therefore, we administered the questionnaire among seven university students in order to make sure that the questions are clear and well structured. A week later, we administered the questionnaires among sixty-two second year LMD students. The administration process took place as part of a lesson, in three successive sessions. Our choice is justified by the inability to do classrooms observation with other teachers due to time constraints and because group administration is the most common method of having questionnaires in linguistic research. Students were previously informed about the survey and were kindly requested to take part in it. The aims of the survey were introduced and clearly explained.

## **II: Classroom observation**

A classroom research concerns investigations that take place in the classroom. Generally, qualitative and quantitative methods are combined when conducting a classroom observation. Two measures were taken during the classroom observations. Because of reasons highlighted earlier, we were “participant-observer”<sup>81</sup> in the enquiry, i.e., we took part in the activities instead of being silent observers. However, our involvement was limited on providing a background to the movie, *Jane Eyre*, explaining students’ tasks and asking questions. We relied on structured observation, using prepared observation schemes to be completed during the classroom observation.

## **III: interviews**

Interviews are the most commonly used qualitative research method. The choice of interviews in our study is because, with their *specific open questions* and *clarification questions*, enable us to explore students’ views and perceptions<sup>82</sup>. There are three types of interviews, highly structured,

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<sup>81</sup> Ibid, 179.

<sup>82</sup> Ibid, 107.

unstructured and semi-structured interviews. A structured interview is a type of interview that requires a preparation of a set of questions that are going to be asked to all the participants. An unstructured interview is directed towards the interviewee following his/her answers and arguments. In other words, the interviewee directs the interview.

Finally, semi-structured interviews are the ones we relied on in the present research. This type of interview combines the principles of the structured and unstructured interviews. It uses a set of pre-prepared questions and allows the interviewee to elaborate on the answers and direct the interview to other relevant points. “qualitative research is concerned with subjective opinions, experiences and feelings of individuals and thus the explicit goal of research is to explore the participants’ views of the situation being studied”<sup>83</sup>.

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<sup>83</sup> Ibid, 83.

## **Part 2. Results and discussion**

### **Chapter I. Results.**

In order to answer the research questions, the present paper relies on a mixed-methods approach of data collection. As presented earlier, three different data collection devices are used varying from quantitative to qualitative ones; classroom observations, questionnaires and interviews. The rationale behind the choice of a mixed-methods is to account for the attitudes and behavior of Algerian Foreign language learners. Therefore, the research resorted to two questionnaires, a pre-viewing questionnaire and a post-viewing questionnaire. The former has the aim of collecting information about the different variables influencing students' attitudes towards reading literature and watching movies. It investigates the students' reading habits and their perceptions and attitudes towards reading. Their attitudes towards watching movies in general, watching movies in the language classroom, as well as their views as language learners concerning the teaching potential of movies. Finally, students' perceptions and attitudes towards the cultural contents found in movies were investigated.

The second questionnaire (post-viewing questionnaire) was distributed to students immediately after watching the movie. It aims at comparing students' answers to the two questionnaires in order to account for possible changes in students' attitudes, cases of dissonance and attitudinal discomfort. In order to do this, we intentionally repeated some questions asked in the pre-viewing questionnaire.

Three classroom observations were conducted alongside with the questionnaires distribution. Sixty-two second year students, belonging to three groups, take part in the present research. Every classroom observation lasted an hour and a half. Students first took time to answer the pre-viewing questionnaire, and then started watching the movie. We used observation schemes to record students' behavior, attention to the movie, talk and any other significant behavior.

Moreover, since behavior does not always mirror students' attitudes, the present research resorted to ten face-to-face interviews with second year students. Students were interviewed individually and we resorted to the tape recording of students' sayings and comments. These comments were later recorded in order to facilitate their analysis. Students were left to speak freely and were not bound by time. Therefore, the duration of the interviews varied from thirty minutes to an hour and fifteen minutes.

The data collection process encountered different obstacles among them was the quality of students' participation. Sixty-two student, as advanced earlier, took part in the research answering the questions and being present during the classroom observation. However, out of sixty-two, only fifty-eight participations are taken into consideration in this research. The sheets of those who did not fill in all the gaps are not considered.

#### **Table 1: Students' Attitudes Toward Literature.**

Literature as a learning and teaching device has received considerable attention from teachers. It is hardly possible to find a language teacher who does not agree on the importance of literature teaching in language study. However, students do not always share their teachers' view. Table 1 has the aim of investigating students' reading practices. As it is clear from the table, reading literature does not have the place that teachers and academicians wish it to have. The first question, for instance, shows that reading is just rare activity for some. These students read just a work that the teacher assigns to them, or worse, read its summary.

	<b>Question</b>	<b>always</b>	<b>frequently</b>	<b>rarely</b>	<b>never</b>
1	I read literary works in English during my leisure time.	0,00%	29.31%	56.96%	13.73%
2	I have enough free time to read the novels assigned to us by the teacher.	10.34%	25.86%	26.59%	37.21%
3	Reading a novel is time-consuming.	18.97%	43.10%	8.62%	29.31%
4	I prefer reading summaries rather than reading the complete literary work.	34.48%	34.48%	17.24%	13.79%
5	When I read a novel or a civilization/history book, I quickly give up.	31.03%	6.90%	34.48%	27.59%
6	I read only if I have to.	32.76%	29.31%	6.90%	31.03%
7	My only reason for reading literary works is to get good marks.	24.14%	17.24%	13.79%	44.83%
8	I stop reading literary works when I do not understand the language of the author.	46.55%	25.86%	17.24%	10.34%
9	The contents of civilization books do not answer my needs in class.	13.79%	25.86%	27.59%	32.76%

**Table 2: students' attitudes toward watching movies**

Table 2, in its turn reinforces our thought concerning our students. The latter, are fascinated by the technological advances and particularly by movies. Movies, for them is a source of information and entertainment alike. Contrary to reading literature, watching movies is not a difficult or unnecessary assignment to them.

	<b>Question</b>	<b>Strongly agree</b>	<b>Agree</b>	<b>disagree</b>	<b>Strongly disagree</b>
1	Films are important devices to learn about a foreign language.	53.45%	43.10%	3.45%	0.00%
2	Films are important devices to learn about English literature and civilization.	31.03%	58.62%	10.35%	0.00%
3	I spend much of my free time at home watching all sort of films and videos.	25.86%	43.10%	27.59%	3.45%
4	I would rather spend my free time watching films than reading a piece of literature.	25.86%	44.83%	22.41%	6.90%
5	I watch American and English films for pleasure and fun.	12.07%	41.38%	37.93%	8.62%
6	I watch American and English films to learn the language.	68.97%	27.59%	3.44%	0.00%
7	I watch American and English films to learn about culture and history.	46.55%	44.83%	8.62%	0%
8	It is easy to get a film that answers my academic needs.	8.62%	24.14%	65.52%	1.72%
9	It is easy to find a free time to watch a film.	13.79%	51.72%	29.31%	5.18%
10	I spend at least two hours a day watching different sorts of films and videos.	12.07%	43.10%	39.66%	5.17%
11	I spend more than four hours a day watching movies and videos.	13.79%	8.62%	39.66%	37.93%



**Table 3: Attitudes toward movies as learning devices**

Table 3 shows that students are well aware of the fact that movies can help them learn better the target language. Most students think that movies can teach them better than literature and civilization courses. In addition, it is clear from the questionnaire that most students prefer watching movies adapted from literature rather than reading the literary work.

	<b>Question</b>	<b>Strongly agree</b>	<b>agree</b>	<b>disagree</b>	<b>Strongly disagree</b>
1	EFL students should watch more films at home.	34.48%	53.45%	12.07%	0.00%
2	Anglophone films teach me about the target language's culture and the appropriate ways of saying things.	48.28	48.28%	3.44%	0.00%
3	Films teach us what the literature and civilization course overlook such as culture.	25.86%	65.52%	8.62%	0.00%
4	I remember and understand better historical events when I watch them rather than when I read them.	51.72%	29.31%	17.24%	1.73%
5	I actively think about the content I have learned in films.	31.03%	65.52%	3.44%	0.00%
6	When I watch films, I actively engage with the language.	24.14%	56.90%	18.96%	0.00%
7	I often look for a film adaptation of a novel, it helps me understand it better.	39.66%	43.10%	17.24%	0.00%
8	If I have to choose between reading a novel and watching its film adaptation, I would watch the film.	58.62%	29.31%	12.07%	0.00%
9	I recommend to my teacher to broadcast films for the	27.59%	44.83%	27.58%	0.00%

	students in the classroom.				
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**Table 4: The use of films in literature and civilization class**

The following table tackles students' perceptions on the use of movies to support literature and civilization classes. It shows students' view concerning watching movies in the classroom and possible changes in attitude.

	<b>Question</b>	<b>Strongly agree</b>	<b>agree</b>	<b>disagree</b>	<b>Strongly disagree</b>
1	I am very excited and motivated to watch a film in the classroom.	36.21%	46.55%	17.24%	0.00%
2	It would be more advisable to watch films individually then discuss them together in the classroom.	24.14%	34.48%	34.48%	6.90%
3	The use of films in the classroom has some negative aspects.	12.07%	37.93%	37.93%	12.07%
4	Watching films in the classroom with my mates makes me interested.	31.03%	46.55%	15.52%	6.90%
5	Watching films in the classroom with my mates makes me feel embarrassed.	3.45%	13.79%	68.97%	13.79%

**Table 5: Students' attitudes toward the culture depicted in the movie.**

This table confirms our hypothesis, and shows that students attitudes toward movies are not static. They may experience change and shift from positive to negative when students are confronted to certain cultural contents.

	Question	Strongly agree	agree	disagree	strongly disagree
1	Learning about the culture of the target language community is important.	43.10%	56.90%	0.00%	0.00%
2	Films depict the culture of native speakers, this is why they are important learning devices.	36.21%	53.45%	10.34%	0.00%
3	I respect the culture depicted in movies though it is different from my own culture.	46.55%	50.00%	3.45%	0.00%
4	I have a favorable attitude towards foreign cultures.	34.48%	62.07%	3.45%	0.00%
5	Algerian students should be open to other cultures.	77.59%	18.97%	3.44%	0.00%
6	Some elements of foreign culture should be avoided in the classroom.	32.76%	39.66%	13.79%	13.79%
7	All the scenes that contain elements which are considered immoral or taboos in our culture should be censored.	15.52%	44.83%	36.21%	3.44%
8	I prefer to watch works that do not include elements considered immoral in our culture.	17.24%	43.10%	29.31%	10.35%
9	Scenes that contradict our culture should be deleted.	15.52%	24.14%	43.10%	17.24%
10	Scenes that contradict our culture should be accepted and watched together in the classroom.	10.34%	34.48%	31.03%	24.15%
11	Scenes that contradict our culture should be watched but individually.	15.52%	41.83%	31.76%	10.89%

In order to check any change in students' attitudes after watching *Jane Eyre*, we relied on a post-viewing questionnaire.

**Table 6: Students attitude toward the movie**

Table 6 is a set of questions we resorted to account for changes in students' perceptions and attitudes toward movies, literature and cultural contents. It shows that students may feel offended by some contents. However, being offended does not push them to dislike movies, but rather, to ask for censored or relatively conservative extracts.

	<b>Question</b>	<b>Strongly agree</b>	<b>agree</b>	<b>Disagree</b>	<b>Strongly disagree</b>
1	The movie I have just watched is motivating.	18.97%	60.34%	20.69%	0.00%
2	The movie I have just watched is interesting.	34.48%	62.07%	3.45%	0.00%
3	The movie I have just watched is offending.	0.00%	15.52%	56.90%	27.58%
4	There are some scenes in the movie that I do not like.	6.90%	32.76%	34.48%	25.86%
5	I was uncomfortable while watching the film.	5.17%	17.24%	46.55%	31.04%
6	It would be less offending if some scenes were censored from the movie.	8.62%	25.86%	51.72%	13.80%
7	We would benefit more from the movie if it does not include scenes that are considered immoral by our culture.	8.62%	25.86%	48.28%	17.24%
8	It would be better if we watched the film at home.	13.79%	46.55%	31.03%	8.63%
9	If next time, I am asked to watch a film in the classroom, I would accept.	44.83%	51.72%	3.45%	0.00%
10	If next time, I am asked to watch a film in the classroom, I would think carefully.	3.45%	27.59%	55.17%	13.79%
11	If next time, I am asked to watch a film in the	1.72%	1.72%	55.17%	41.39%

	classroom, I would decline.				
12	If I am allowed to leave the classroom when we watch a film, I would go out when some “immoral” scenes are screened and come back later on.	3.45%	18.97%	44.83%	32.75%
13	If I am allowed to leave the classroom when we watch a film, I would go out and stay out.	1.72%	1.72%	51.72%	44.84%
14	If I am allowed to leave the classroom when we watch a film, I would watch the film till the end.	34.48%	60.34%	1.72%	3.46%

**Table 7: Students’ attitudes toward watching movies in the classroom**

	<b>Question</b>	<b>Strongly agree</b>	<b>Agree</b>	<b>disagree</b>	<b>Strongly disagree</b>
1	The movie I have just watched is inappropriate for classroom use.	1.72%	20.69%	58.62%	18.97%
2	Using films to support literature and civilization courses is a good idea.	51.72%	48.28%	0.00%	0.00%
3	Using films to support literature and civilization courses is a bad idea.	0.00%	0.00%	48.28%	51.72%
4	The use of films in the classroom is a waste of time.	0.00%	6.90%	56.90%	36.20%
5	Watching films in the classroom motivates students.	37.93%	50%	12.07%	0.00%
6	Watching films in the classroom attracts students’ attention.	41.38%	50%	8.62%	0.00%
7	Watching films in the classroom makes students uncomfortable.	0.00%	22.41%	56.90%	20.69%
8	Algerian EFL students should watch more films in	37.93%	41.38%	18.97%	1.72%

	the classroom.				
9	Algerian EFL students should watch more films but at home not in the classroom.	5.17%	27.59%	48.28%	18.96%
10	Foreign films should not be used in Algerian classrooms.	1.72%	1.72%	41.38%	55.18%
11	Algerian culture should be taken into consideration while choosing a film for classroom use.	15.52%	43.10%	27.59%	13.79%

**Table 8: Students' attitudes toward movies as learning devices**

	<b>Question</b>	<b>Strongly agree</b>	<b>agree</b>	<b>disagree</b>	<b>Strongly disagree</b>
1	Films are important learning devices.	46.55%	53.45%	0.00%	0.00%
2	The use of films to support literature and civilization courses is effective.	31.03%	63.79%	3.46%	1.72%
3	Films should not be used in teaching.	1.72%	10.34%	51.72%	36.22%
4	Films are designed for entertainment not for classroom use.	0.00%	5.17%	63.79%	31.04%
5	Films are important devices to learn about English literature and civilization.	43.10%	56.90%	0.00%	0.00%
6	If I have to choose between reading a novel and watching its film adaption, I would watch the film.	53.45%	37.93%	8.62%	0.00%
7	Literary works are less "offensive" than films.	6.90%	41.38%	48.28%	3.44%
8	I prefer reading rather than watching films.	1.72%	17.24%	50%	31.04%

## Chapter II. Discussion

### Section I: Students Attitudes Toward Literature

“*Literacy activities* do indeed vary, in some cases considerably, from community to community. As these groups differ – and as the social identities of the readers and writers differ within the groups – so does the *value* that is placed on literacy activities and the communicative conventions used *to engage* in them”.<sup>1</sup>

Language learners are required to read literary works in order to improve their linguistic abilities. However, literature reading differs from a community to another and learners need to develop positive attitudes towards reading in order to be able to read as much as possible. In the Algerian society, reading literature is an activity, which seems to be “alien” to some learners. These students are reading literature for the first time in their life and are reading in a foreign language. This makes the process of reading doubly complicated and difficult to them. The above-mentioned quotation seems to sum up the factors that influence Algerian students’ attitudes towards literature. Students’ reading habits and previous experience with literacy activities. Their awareness of the value and importance of reading. Finally, their willingness to engage in the reading process overcoming the difficulties met while reading.

In the language classroom, students think, evaluate, and appreciate all what they meet. It is true that we cannot have an accurate access to a person’s feeling and thought, yet we can elicit them from his verbal and nonverbal behavior. First, reading habits and background knowledge highly affect students’ perception to reading. Participant 2 for example, seems to make a clear distinction between pleasure and reading. When asked whether she reads because the teacher assigns to her the works, or she reads for pleasure, she answers “not for pleasure. I look for the titles. If the title

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<sup>1</sup> Joan Kelly Hall, *Teaching and Researching Language and Culture*, (London: Longman, 2002), 23.

attracts me, I become curious what there is written in that book”. Indeed, most of the participants associate literature reading with boring and difficult assignments.

Compared to participant 2, participant 4, believes that literature enriches her language, and does not allude to whether literature shares in the fulfillment of her self. She argues, “I gain vocabulary, I improve my level of English. This is what I am looking for”. She adds, “literature gives you knowledge. You will be more cultivat[ed], I don’t know when something [sic] ask you questions you will find from what you have read. You will answer any question”. She makes it clear that literature provides her with cultural background knowledge. According to Gillian Lazar, literature reading does not help in developing one’s linguistic abilities only. It has two other function, improve one’s self and personality.

In fact, attitudes towards literature as a content in itself vary from a student to another. For some, it is a boring and difficult assignment, others associate it with unreal world. Literature as fictional piece of writing receives different attitudes on the part of the students. Participant 4 believes that it helps her enhance herself by transporting her to different realistic and non-realistic places, while participant 8 prefers scientific texts because literature for her is a waste of time, since it is about things that do not exist.

Lazar, in his turn, introduces a set of criteria on which to choose a text for classroom use. These criteria help to avoid negative attitudes. According to him, the age, previous experience with reading, interests and hobbies, intellectual and cultural maturity of students need to be taken into consideration while choosing a text, as well as the students’ cultural, ethnic and political background.

#### **Factors influencing attitudes towards literature:**

This is a difficult time for all teachers, and for English teachers in particular. We are beset by insistent demands to teach our students the basics and to improve their literacy, and simultaneously to face up to a technological,



computer-dominated future. Are these two sides of the same coin or are they irreconcilable demands, one looking to an imagined past, the other to an imagined future?<sup>2</sup>

Nowadays teachers find themselves in an embarrassing situation, where they have to answer both students' needs and tastes. EFL students need to read literary works in order to improve their linguistic skills. However, attracting students' attention towards a written piece of work is not easy. Our data shows that 62.07 per cent of students do not like reading. Answers to our questionnaires and interviews suggest three main interrelated reasons, one is students' lack of reading experience, the other is their fascination with technology which affects their motivation and finally their linguistic and cultural competencies which allow or prevent them from understanding a piece of literature.

#### **a. Students' reading experience:**

Students' previous experience with reading results in positive attitudes towards literature reading, enables them to feel pleasure while reading, better understand and develop a literary competence or what we call literacy. Literacy according to Collins and Blot, nowadays, has a status similar to that of science in the past<sup>3</sup>. Developing literacy is necessary for language learners. A language learner does not only learn the language, a cultural understanding of the way native speakers speak is required. Whether studied to learn the language or as a content in itself, literature reading is necessary.

Regrettably, our data suggests that, for most participants, literature is just a boring and unnecessary assignment. In fact, 68.97 per cent of students advance that they read literature only

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<sup>2</sup> Andrew Goodwyn, *English in the Digital Age Information and Communications Technology (ICT) and the Teaching of English*, (CASSELL: London, 2000), vi.

<sup>3</sup> James Collins and Richard Blot, *Literacy and Literacies: Texts, Power, and Identity*, (New York: Cambridge, 2003), 3.

when they have to. In addition, instead of reading the complete work of art, 86.20 per cent students resort to summaries.

These unfavorable attitudes towards literature influence students' reading abilities. The fact that students are not accustomed to reading makes it difficult for them to understand the written text. In fact, students' previous experience with literature reading (in the mother tongue or a foreign language) has great impact on their attitudes towards reading. The interview reveals that students who had previous experience in reading Arabic, Berber, or French literature have read or at least tried to read in English.

Students who do not read tend to provide different justifications for their lack of reading. They complain that literature reading takes too much time. In fact, some students report never having enough time to read novels assigned to them by the teacher (34 per cent), while 25 per cent report that they rarely have enough time. Only 9 per cent report having always enough time, and 23 per cent frequently do have.

Moreover, 50 per cent of the students believe that reading literature is always time-consuming. While 6 per cent believe that, it is rarely time-consuming and 23 per cent say that it is never time consuming. This difference in answers is mainly due to the existence or absence of a previous reading experience, in addition to the changes we see in our modern days. We live in a digital world, where students can have access to information just by a click on a keyboard. Nowadays students find it unnecessary to read a book if they can get access to an information in few seconds. In addition, books and novels no longer attract learners. The latter are fascinated with movies. In fact, technology transformed learning from book-based into a digital-based one. As noted by Socken and others, literature reading has diminished in this digital age.

Participants report reading summaries on internet instead of reading the complete work of art thinking that in this way they save time. However, contrary to the information gained through

literature, digital information is not structured<sup>4</sup>, may be given by non-experts in the field and is less helpful to the student. Students who are accustomed at reading are aware of the value of literature this is why they do not consider it time consuming. While the students who used to surf on the Internet and watch movies are more careful fearing to lose the time they usually spend surfing on the internet.

The interview reveals that extensive readers, contrary to other students, never believe that literature is time-consuming because literature for them is not only an assignment. It is more than that. It is a source of their pleasure and fun. Participant 2 reported feeling pleasure when she reads literature. Similarly, with what Drew Nelles<sup>5</sup> and Stephen Brockmann<sup>6</sup> report, about the pleasure of solitary reading, the participant likes isolating herself from people and forgetting her world “I feel comfortable when I read, far from this noisy world. I feel isolated from this world [...] to get away the stress. It makes me comfortable”, she reports.

In addition, 30 per cent of the respondents think that the content of books never answer their academic needs, 24 per cent believe that they rarely answer their needs, while, 25 per cent it frequently does, and only 12 per cent believe that books always answer their needs in class. Most students fail to grasp the link between literature reading and improving their linguistic abilities. According to some students, literature reading is a waste of time, and brings nothing good to them.

Daniel R. Schwarz describes reading as “a journey of the mind to understand a world beyond itself”<sup>7</sup>. The reader needs to free his imagination and go deep inside the story. He is not just a

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<sup>4</sup> Stephen Brickman, *the Edge of the Precipice*, 56.

<sup>5</sup> Drew Nelles, Solitary Reading in an Age of Compulsory Sharing, In *the Edge of the Precipice: Why Read Literature in the Digital Age*, Edited by Paul Socken, (Montreal: McGill-Queen’s University Press, 2013), 42.

<sup>6</sup> Stephen Brockmann, Literature as Virtual Reality, in *the Edge of the Precipice: Why Read Literature in the Digital Age*, ed. Paul Socken, (Montreal: McGill-Queen’s University, 2013), 56.

<sup>7</sup> Daniel Schwarz, *In Defense of Reading: Teaching Literature in the Twenty-First Century*, (London: Willy Blackwell Publications, 2008), 1.

reader, he is a character in the story, a character that may be aware about what is going on in the story, what is hidden, and what is being prepared more than other characters. The reader has a complete freedom, he gives the sense he wants to the story provided that it is based on valid arguments. The reader takes part in the events, he undertakes a journey with the character and other elements that do not exist in the actual world. A journey to a world where everything is possible. A world governed by imagination, and magic. He feels the pain, frustration and joy the characters feel. The reader cannot dissociate himself from the story. However, the reader is not involved in just a fictional world. Through what he reads, he understands his world better. Some of the interviewed students that manifest positive attitudes towards literature like being transported into a fictitious world, others like linking what they have read with the world in which they live. Participant 2 reports, “when I read, I feel in another world and I like it”. She adds, “I feel comfortable”.

According to Schwartz, reading is an individual activity. Even when people belonging to the same cultural, academic and generational milieu, each individual has his own reading. Because every reader brings his reading and life experiences, added to his psyche and values into the text<sup>8</sup>. This explains the difference in students’ interpretation and attitudes towards a particular text. It is true that the experience we conducted was carried on students belonging to the same culture, i.e., Algerian, and mainly Muslim culture, and that most students have nearly the same age and academic background. However, life and reading experiences differ from a student to another. There are students who have never read a literary work. Others have read in languages other than English while others have read in English. Consequently, students’ answers to the questionnaires and interviews differ greatly.

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<sup>8</sup> Daniel Schwartz, *In Defense of Reading: Teaching Literature in the Twenty-First Century*, 3.

Lastly, reading experience helps acquire a literary competence, which in turn helps to develop a good understanding and consequently develop favorable attitudes towards literature reading. Lazar explains that being literary competent is important for readers of literature because “when reading a novel competent readers are able to follow the plot and recognise certain themes”<sup>9</sup>. However, defining literary competence is not an easy task. Teachers are able to know the students who have this competence and those who do not without being able to explain what constitutes this competence<sup>10</sup>. He explains that the degree of necessity and importance of acquiring a literary competence depends on the reason of teachers’ use of literature. If the teacher uses literature to teach his/her students the English language, acquiring a literary competence is not necessary. However, for students who study literature as a content, and literature for self-enrichment, a literary competence is crucial.

Furthermore, extensive readers of literature acquire a background knowledge that will enable them to understand the content and culture depicted in the literary work. Students who read Anglophone literature are more open to its culture, aware of appropriate ways of saying things and, as it will be discussed in more details in the next chapters, have attitudes that are more positive towards the foreign culture. This explains why most students who have positive attitudes towards the cultural elements depicted in literature and the movie during the classroom observation, are those who read regularly. Students who do not read in their mother tongue or in other languages are those who read in a foreign language the least.

Students who read literature have a literary background that enables them to understand better than others. They have a more critical and accurate reading. The more an individual reads, the more he develops his literary and interpretative skills. Unfortunately, the result obtained from the questionnaire reveals that most of the students (52 per cent) report rarely reading literary works

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<sup>9</sup> Gillian Lazar, *Literature and Language Teaching: A Guide To Teachers and Trainers*, (New York: Cambridge, 2009), 13.

<sup>10</sup> Ibid.

during their leisure time. In fact, no student reports spending his/her daily free time reading literature, while, only 26 per cent frequently read and 3 per cent report having never read literature. The small and yet significant number of students who have never read literature is alarming.

Participant 1, who used to read in French and Arabic shows positive attitude towards literature. He explains that he enjoys reading. He explains

there are some works like one Hundred Years of Solitude, I've read it for Gabriel Garcia Marquez. It helps me to understand... it involve me in the world that he had created only by literature about people that I consider of my life. People that do not exist but for me they exist. I were part of that family.

In addition, he presents critical and interpretive comments on what he reads, things we never encounter among students who do not read. Concerning a poem he read, he comments,

I try to guess and I search for example, Pablo Neruda said "I do not love you as if you were salt rose", "salt rose" is the name of a plant. In the beginning, I understood it as it is than I searched and I learned that in Chili language, salt rose is the name of ... and the "arrow of carnation" at the beginning I understood that it is an arrow sent by someone but later I understood that it is the heart that send love to a given person.

The questionnaire's result show that most students do not like reading. This may be due to their level of proficiency in English. According to Lazar, " these type of students do not enjoy reading because they perceive it as a passive and boring activity and associate it with rote learning, regurgitating and *hard work*"<sup>11</sup>. Less advanced language learners are more likely to meet difficulties when reading literary texts and give up. Participant 5 for instance, explains, "I read just once. It was Things Fall Apart. I have read and stopped. Because the language was very difficult. I found some difficulties in the language. They used some words I can't understand"<sup>12</sup>. The

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<sup>11</sup> Paul Socken, "why Read literature in the Digital Age", 58.

<sup>12</sup> See Appendices,

questionnaire's answers show a slight difference in the number of students who report frequently reading and those who are motivated to read and do not find the reading process time-consuming. Therefore, there is a correlation between reading literature and positive attitudes.

Nevertheless, some students started reading even though they had no previous reading experience. Participant 4 reports that her first encounter with literature was negative. She did not like reading and she used to stop reading whenever she met a problem in understanding. However, she shows positive attitudes now. She says, "now I understand better and I do not give up reading. She adds, "Now I discovered that there is pleasure in it". When she was asked about the reason why she used to give up reading, she answers, "I didn't have read before [sic] it was my first experience. Now I start to find the literature of this year interesting. I don't know why". One can deduce that positive attitudes and feeling pleasure while reading are the result of reading process. The more we read, the more we develop positive attitudes. The participant adds that, at the beginning, she used to read because the teacher asks her to read, "but now, I read for pleasure".

Students' preferences of literary genres differ from a student to another. Most of the participants prefer short stories because they are short, they do not take a lot of time and because most of the time they have simpler plot. This does not mean that students do not read other literary genres. Participant 4 reports liking to read poems more than other genres. Like Lazar, she associates poems with affect and emotion. She explains that poems give her the possibility to express what she feels when she cannot say it overtly. The student reports that her love of reading poems makes her try to write poems in English, and adds, "I like especially poetry, because when I am not able to speak, I can write what I feel. Because there is [sic] some person they cannot talk... but their emotion, feeling, they can write it as poems". The student reports that her previous experience with reading Arabic poetry helps her to understand Anglophone poetry without problem. This corresponds to Lazar's argument about students who used to read in their native

language. According to him, students who read in their native language enjoy reading in English and compare between literatures in the two languages.

### **b. Students' motivation and perception of the importance of reading literature**

Literature as a learning and teaching device has received considerable attention from teachers. It is hardly possible to find a language teacher who does not agree on the importance of literature teaching in language study. However, students do not always share their teachers' views. Algerian second year LMD students, as it is made clear by the questionnaires and interviews we conducted, have different attitudes towards reading literature and its benefit.

Students' perception of the purpose and benefit of reading varies from a person to another. The interview results show that some students view reading literature as important for language development, or cultural understanding, while others view it as a device that develops their character, experience and personality. Gillian Lazar presents a list of the reasons for teaching and reading literature. He explains that through literature students encounter new themes and unusual use of language<sup>13</sup>. The plot of the literary work pushes students to undertake in a pleasurable process of deciphering the events and resolving the enigma, added to the suspense that makes students bound to the text. He explicates,

A play may engage students in complicated adult dilemmas. A poem may elicit a powerful emotional response from students. If the materials are carefully chosen, students will feel that what they do in the classroom is relevant and meaningful to their own lives<sup>14</sup>.

Second, students' view on the value and importance of reading determines their motivation. Douglass Brown advances that,

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<sup>13</sup> Gillian Lazar, *Literature and language Teaching*, 15.

<sup>14</sup> Ibid.



the fulfillment of needs is rewarding, requires choices and in many cases must be interpreted in a social context. Consider children who are motivated to learn to read. They are motivated because they perceive the value (reward) of reading, they meet the needs of exploration, stimulation, knowledge, self-esteem, and autonomy, and they do so in a widely varying way and schedules, and in context of society that values literacy. On the other hand, you may be unmotivated to learn a foreign language because you fail to see the rewards, connect the learning only to superficial needs, and see no possibility for a social context in which this is useful<sup>15</sup>.

Gillian Lazar explains that literature can be very motivating. It gives students “a real sense of achievement at tackling literary materials in the classroom<sup>16</sup>. Similarly, Stephen Brockmann advances that literature is read because of two main reasons. Because it is entertaining and because it is useful<sup>17</sup>. Students will test their linguistic background, which makes them enjoy deciphering the hidden messages of the text, as well as the fact of discovering the meaning of an unknown word through the context. However, when students fail to do this, they lose motivation. Participant 5 explains “I love stories, but in English, no. I can’t understand the whole story. When I haven’t understood anything I stop”.

Students’ awareness of the importance of reading literature is one of the important factors that motivates them to read, added to that of feeling pleasure and entertainment. Indeed, the interviews reveal that nearly all students started reading because of its role in improving their linguistic competence. Love of literature and feeling pleasure while reading and interpreting came

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<sup>15</sup> Douglass Brown, *Principles of Language Learning and Teaching*, (New York: Longman, 2007), 168-9.

<sup>16</sup> Gillian Lazar, *Literature and Language Teaching*, 15.

<sup>17</sup> Stephen Brockmann, Literature as Virtual Reality, in the Edge of the Precipice: Why Read Literature in the Digital Age, ed. Paul Socken, (Montreal: McGill-Queen’s University, 2013), 55.

secondary, after students started reading. When asked about the reason that made literature reading important, students who read answered by “it helps me improve my language, my vocabulary”.

Students who read literature consider it a valuable learning resource, while those who do not read are reluctant concerning its value. Participant 4 reported that she reads literature because “when I am here in university [sic], I understood that literary works are the good way to have ...to build our personality and enrich our vocabulary. Now, I like to read”. This attracts our attention to two important aspects. The first is that studies at the university greatly influence students’ attitudes and literature reading experience. The second is that this student associates literature with two functions, literature for language learning and literature for self-enrichment.

However, the benefit of reading literature is not limited to improving one’s language. Literature enriches one’s personality, way of thinking, opens his perspectives and leads to open-minded attitudes and mindset, as it will be discussed in detail later on. Participant 1 remarks

yes, it helps us to learn [sic] about the academic way of reading, writing, understanding grammar [...] all what concerns the academic corner. That leads to improve one’s personality. It leads to understand people. It leads to understand the point of view of someone in the North, South [...] With literature, we see the globe as a small village that we understand easily. Like for example, we are speaking here, for example if you ask me about Russia I have some background about its politics because I’ve read Leo Tolstoy. Latino America also because I’ve read Mario Benedetti. Literature is like internet, but literature provides more pleasure<sup>18</sup>.

### **c. Language Proficiency and Reading Difficulties:**

Another factor that negatively influences students’ attitudes toward literature is the difficulties they meet while reading. These difficulties vary from inability to understand the language, the

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<sup>18</sup> Participant 1, see the appendices

story and plot, and inability to make sense of and interpret the text. In order to understand a literary work, students need two types of backgrounds, a linguistic and a cultural background. Literature as a teaching device teaches us the language and culture of the target language. Therefore, a misunderstanding of its language or cultural context results in a misunderstanding of the whole text. Gillian Lazar explains that reading comprehension is both related to language proficiency and cultural background knowledge, and help students to make the correct associations and provides an accurate investigation of the implicit<sup>19</sup>.

In fact, the strongest argument advanced by students who do not read is not being able to understand. Schwartz advances that students say they do not like a literary work when they do not understand<sup>20</sup>. Consequently, they easily give up reading. In fact, 72, 41 per cent of the participants reported abandoning a literary work when they do not understand. The Problem of understanding is due to a lack in three competences, linguistic, literary and cultural backgrounds. Any problem with these backgrounds influences students understanding pushing him/her to lose interest and give up reading. As reported by the interviews, the difference in students' attitudes is due to three main reasons, linguistic, literary and cultural backgrounds.

First, the data reveal that students who have negative attitudes towards reading literature tend to justify their attitudes by reporting that they are not able to understand because of difficult words. In addition, literature often uses a highly structured and aesthetic language. Students tend to vary in their view about the importance of literature as they vary in their attitudes towards it. It is worth mentioning that students who like reading and believe it helpful for their language acquisition tend to forget the difficult language and persist on reading. In contrast, students who do not like reading give up at any moment they meet difficult or unfamiliar words.

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<sup>19</sup> Gillian Lazar, *Literature and Language Teaching*, 9.

<sup>20</sup> Schwartz, in *Defense of Reading*, p 76.

Second, in some cases, students fail to understand the story and its events. This makes them feel lost. They read many pages without being able to form an image of what the story is about. In order to understand, students need to develop a literary competence. This competence is the result of a rich reading experience. The more students read, the more they develop a literary background, which enables them to understand, decipher the hidden meaning and make accurate interpretations.

Third, students may have a rich-enough linguistic background and literary background, yet fail to understand a piece of literature because of a lack of cultural background. As it is going to be discussed later on, lack of cultural background may result in forming prejudices and passively accepting stereotypes.

Students are often discouraged to read because of their inability to arrive at an acceptable understanding and interpretation of the text. Participant 8, for instance, finds it difficult to read and even more difficult to interpret. Participant 6 for example skips passages and gives up reading when the author uses difficult language. She adds, “Sometimes I get bored because...when I feel that I am obliged to read that book, for example the teacher asks us. This is the problem I don’t like to be obliged to read it. I like to read by myself”. In contrast, participant 3 keeps on reading even when he finds difficulties. He says “of course I’ll find difficulties. It is the first time I read in a foreign language”.

What motivates the other group of students to keep on reading, are three main reasons. These students either are aware that their success depends on the amount of their reading, or they developed a competence that allows them to understand new and difficult words, or simply their love of literature.

First, students who have favorable attitudes towards literature believe that it is helpful, and provide different arguments in favor of literature. Being aware of its benefits, these students keep on reading regardless of the difficult terminology. An interviewed student says, “of course,

literature is a good learning device. It gives you knowledge; you will be more cultivat[ed]”. Similarly, participant 3 confesses that literature reading was difficult when he first started. He comments “so each sentence you should check the dictionary. It was the beginning”. Yet, he adds, “but I thought that the story was amazing, science fiction story. And I thought I should read. The stories are amazing”. Likewise, participant 7 explains that when she first started reading literature, she did not meet many difficulties because she started with simplified versions.

Fascination with the story and feeling pleasure is another factor that encourages students to read regardless of the language difficulties. In fact, 72 per cent of the students report giving up reading when the language is difficult. The other group of students report having little problems with reading literature. It is not because they do not meet difficulties, it is just because they like the stories they read. In addition, their love of literature enables them to forget about the language difficulties and feel pleasure in interpreting the new words.

Reading literature effectively requires having a certain linguistic, cultural and literary background. At the same time, these backgrounds are acquired when reading literature. This explains why participant 4 reported in the interview that when she started reading in English, she used to give up reading quickly, because she could not understand the language and the story. The participant added that “now, I read and I don’t give up because I understand better, and even when I do not understand I try to understand”. In fact, this change is due to her experience with literature. Students who read extensively acquire a skill that enables them to guess the meaning from the context, contrary to those who do not have this ability and consequently give up reading rapidly.

However, even if students have a relatively good linguistic background, they may fail at understanding the text. Lazar comments,

It may well be that learners are classified as advanced and can communicate with ease in an English speaking environment. Yet they might not be able to cope with the language of the text because it departs strikingly from the usual

norms of language use; it includes a great many archaisms, rhetorical devices and metaphors; or it makes use of the dialect or register of a highly specialised field (such as law). You might need to ask yourself questions like these when deciding whether or not to use the text: Are students sufficiently familiar with the usual norms of language use to recognise when these are subverted?<sup>21</sup>

In order to overcome this problem, Lazar suggests to teachers to make sure that the text is suitable for their students. The teacher should check whether the text contains too much difficult language, or any specialized language, which he believes, may demotivate the students. In order to motivate them, he suggests to use movies adapted from the difficult short story or literary work, which “students often enjoy”<sup>22</sup>.

It is worth mentioning that, 62 per cent of the students report a preference for reading summaries rather than reading complete literary works. This is because students view literature reading as a difficult task. They feel no pleasure while reading. As they report, 38 % of them read literature just to get good marks and pass the examination. Brockmann argues that most students who are born in the digital age do not find literature useful and pleasurable<sup>23</sup>. He adds, “Many of them read literature because I [the teacher] make them read it, not because they think of it in the same way that I do”<sup>24</sup>. Similarly, participant 8 argues that she does not like reading literature and that she “never take[s] time to read all the story”. She explains, “I feel like it is boring. It is a loss of time”. Furthermore, 56 per cent report reading only when they have to read. For these students “literature is work, not pleasure”<sup>25</sup>.

Negative attitudes towards literature can also stem from misinterpretation. Most students fail to arrive at an accurate or acceptable interpretation of the text. Consequently, they feel discouraged

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<sup>21</sup> Gillian Lazar, *Literature and Language Teaching*, 53.

<sup>22</sup> Gillian Lazar, 54.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid. Brockmann, in the edge of the precipice. P56.

<sup>25</sup> Ibid p56

at attempting to interpret the text or provide an interpretation different from the one provided by the teacher. They passively accept the teachers' point and feel unmotivated at reading and developing their own ideas concerning the text. In contrast, students who are used to reading enjoy to undertake in an attempt to decipher the hidden meaning and symbolism of a literary work. Participant 1, for instance, asserts that his interpretation is correct most of the time because he tries to interpret paying attention to the historical context of the work. He explains that in some other cases, his interpretation is completely different from the writers' intention. He illustrates with the "arrow of carnation", saying, "at the beginning, I understood it as an arrow sent by someone. But, later, I understood that it is the heart that sends love to a given person".<sup>26</sup>

### **Conclusion:**

To conclude, the data reveal that students' attitudes towards literature are mainly affective. The lack of background knowledge, reading experience and the difficulties students meet, result in negative affective attitudes towards literature. They associate literature with difficult, boring and unnecessary assignments. For them, literature reading is a loss of time and energy. Students who are used to reading literature, on the other hand, develop an affective attachment towards this device. Because of repeated exposure, or what we call, "*mere exposure*" to literature, they like it and associate it with pleasure, fun, learning and imagination.

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<sup>26</sup> See appendices.

## **Section 2: Attitudes towards movies**

Scholars and teachers' attitudes towards movies are different, varying from positive to negative. Students have different attitudes towards movies as well. It is true that attitudes are individualistic, yet it is clear that members of a group may share similar attitudes. Therefore, attitudes towards movies, just like attitudes towards literature, are influenced by different shaping factors. In addition, the attitudes towards movies can be divided into three researchable points, which are going to be dealt with in this part. We set the aim of investigating attitudes towards movies compared to attitudes towards literature, attitudes to movies as learning devices, and to the use of movies in the EFL class in order to cover all the variables affecting attitudes to movies, and by consequence attitudes to literature as well.

### **a. Attitudes towards movies Vs. attitudes towards literature:**

As advanced earlier, the world has known great technological advances and inventions, which dramatically affected and still affect the language learning intercourse. Learning styles are similarly affected by nowadays technological advances. According to Donggo Zang et al. the new technology has “brought about tremendous opportunities for learning and is redefining what we need to learn and how we learn in the 21<sup>st</sup> century”<sup>27</sup>.

This quotation summarizes different points relating to technology and teaching. The world is no longer as it was in the previous century. Teaching goals and materials have changed, as well as students' learning styles. Literature is no longer appreciated by students as it used to be.

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<sup>27</sup>Donngo Zang, Shouhui Zhao, Li Li, “Teachers' Perceptions and Use of Information and Communication Technologies (ICTs) in Chinese Language Education”, in *Engaging Language Learners Through Technology Integration Theory: Application and Outcomes*, Shuai Li, Peter Swanson, ed. (London: Information Science, 2014), 238



Some scholars like Sherry Dingman believe that watching too much movies has dramatic impact on reading. He explains that students who watch movies develop their right cerebral hemispheres “at the expense of the left hemisphere”<sup>28</sup>. The latter processes language and turns words from book to images. Therefore, movies according to him decrease students’ interpretative skills. This explains students’ difficulty at arriving at a good interpretation of a text and their dislike of literature.

It is clear from the data collected using the questionnaires and interviews that most participants prefer movies rather than books. Students’ answers to the questionnaires reveal that 70.69 per cent of them would rather spend their free time watching movies than reading a piece of literature. In fact, 68.96 per cent of the students report that they spend much of their free time watching different sorts of movies and videos, while only 29.31 per cent report reading literature during their free time. Movies are part of their life.

Most of students’ attitudes towards literature are influenced by their attitudes towards movies. As suggested by Stephen Brockmann, most students do not like reading literature and prefer watching movies<sup>29</sup>. As expected, the classroom observation reveals that nearly all students liked the idea of watching a movie in the classroom. At the beginning of each of the three sessions, all the students showed an interest in the movie, (*Jane Eyre* 2006) and were watching attentively. No case of disinterest was noticed. The students’ facial expressions, which varied from smile, laugh at some scenes, and repetition of some words and sentences said by the characters, showed an interest in the movie. This interest reveals a preference for audio-visual devices, and innovation. In fact, nowadays students tend to be more attracted by the audio-visual devices rather than the traditional paper-and-pencil device. As it is advanced by Golden, nowadays youngsters “are visually oriented, able to

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<sup>28</sup> H.R. Coursen, *Teaching Shakespeare with Film and Television: A Guide*, (Washington: Library of Congress, 2007), 4.

<sup>29</sup> Ibid, 56.

point out every significant image in a [...] video, but when it comes to doing the same with a written text, they stare at it as if they are reading German”<sup>30</sup>.

Second, most Algerian students are not accustomed at reading literature even in their native or official language. Thus, they easily feel bored when reading literary works and “feel losing time”<sup>31</sup>. This feeling of boredom and loss of time, however, takes us to the third factor; watching movies. Algerian students, from their early age, run into television, which was their main source of knowledge and entertainment. Consequently, when they encounter literature, they do not find the pleasure and benefits that experienced literature readers find. Instead, they feel bored and disinterested. In fact, 72.41 per cent of students report giving up reading literature. While 29.31 per cent of them report favoring reading over watching movies.

Another point influencing students’ attitudes towards movies is the wide spread technologies that nowadays students have access to. Students’ learning styles changed. Far from seeing books as a source of entertainment and information, these students associate books with boring and useless assignments. The interviews conducted show that most of second year students see reading literature as a waste of time and an activity, which has no use. Participant 8 believes that reading about things, which do not exist, is a waste of time. For her, audiovisual devices enrich her language better than books. She further comments “I like love stories but not for reading, for watching”. She explains that

when I read, I’m not really concentrated because if I have to learn, I have to look about the story. In films, of course, we are interested in the story, because when you see the actors we’d love, we get pleasure and we learn at the same time. When we listen to conversations and we look at the face, we see the reaction. [sic]

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<sup>30</sup> John Golden, *Reading in the Dark: Using Films as a Tool in the English Classroom*, (Illinois, National Council of Teachers of English, 2001), xiii.

<sup>31</sup> See appendices.

According to Paul Socken, the digital world is taking over and threatening the literary world. This student, and others, do not feel any pleasure while reading literature. She associates pleasure with the actors and the images provided in movies. In contrast, students who like reading feel pleasure while reading because, according to them movies kill imagination.

While a movie provides everything to its viewer, literary works call readers to draw on their imagination and cultural as well as linguistic backgrounds in order to form an image of what is said and what is meant by the few words written on the page. In other words, students who tend to be more visual are under the risk of being passive, while students who read show more interpretive and didactic skills. Indeed, participants who are more visual report having a difficulty in understanding the hidden message or the cultural input in a movie, while some of the students who read, are frequently aware that a movie or piece of literature, always have a hidden meaning or message, even if these students are unable to accurately account for it.

Participant 1 for instance, who reports having read many literary works in Arabic, French and English, shows some interpretative abilities. He comments, “I try to guess [the meaning] and I search. For example, Pablo Neruda said ‘I do not love you as if you were salt rose’ [...] ‘salt rose’ is the name of a plant. In the beginning, I understood it as it is. Then, I searched and I learned that it is a metaphor of true love”.

Another point suggested by students’ comments, is that students who used to read have developed an ability to understand a text even if they do not understand all the words. Most of the students who prefer movies report having tried to read at least once without finishing the book. They start reading and give up as soon as they find difficult words. On the other hand, students’ who read are able to guess the meaning of the difficult word through its context. Therefore, reading is always followed by interpretation. This explains the interpretive abilities readers have, and visual students lack.

Contrary to literature, movies are not a foreign world. Students are used to watching movies, while literature reading is a new practice for some. There are different and sometimes conflicting views among scholars about the use of movies in language classrooms. Some scholars are worried that watching movies is killing students' reading practices and their attitudes towards reading. Brockmann argues that students view movies as "the opposite of work. Reading literature, on the other hand, is hard work, requiring years of practice"<sup>32</sup>. Some students are visuals, they prefer passively watching a movie rather than reading a literary work. Yet, not all students share this view. Some students are attracted by the images provided in literature and feel pleasure when trying to interpret them. However, students who are accustomed at getting the whole image from films feel bored and incapable of interpreting; this is why they easily give up reading.

Most of the students who answered the questionnaires share this view. Indeed, 70, 69 per cent of the students show a preference for watching movies rather than reading literature. In addition, some students, like participant 8, believe that literature reading in the EFL class is fruitless. She asserts, "we just study what the writers write". She sees no benefit in reading literature. Socken explains that nowadays students believe that it is useless to read about events, characters and settings, which do not, or no longer exist<sup>33</sup>. However, when asked about movies, participant 8 shows her interest in watching movies even if the story, characters and setting are fictional. She explains "we feel like it is real and we are attracted by this. When you see the actors, it is like you are inside".

In fact, students who are not used to reading find it difficult to immerse themselves in literary works. It is much easier with movies. Participants share the view that literature reading is difficult.

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<sup>32</sup> Stephen Brockmann, *Literature as Virtual Reality, in the Edge of the Precipice*, p 56.

<sup>33</sup> Paul Socken, *the Edge of the Precipice: Why Read Literature in the Digital Age*, (Montreal: McGill-Queens' University, 2013), 58.

They have to imagine interpret and read between the lines. Movies, on the other hand, provide them with everything they need to understand, i.e., everything is performed and explicit.

Another point worth noting is that literature reading greatly influences the way students watch movies. Students are great fans of movies and 94.82 per cent of the participant believe that the use of movies to reinforce literature courses is effective and advisable. Likewise, John Golden remarks that after a class on movies, his students exclaimed that they could never just watch movies as they used to before<sup>34</sup>. Similarly, participant 2 explains that reading literature pushed her to critically watch movies, “before, I watch movies just for fun, but now I am interested in the language and understanding”. Now they engage in an active analysis and in-depth understanding of the movies. On the other hand, the use of movies fosters students’ skills and understanding. It is highly advisable to compare and contrast books and movies. This enables students to benefit from both materials and teaches them to pay attention to details. Movies should not be considered as substitutes of novels, short stories or plays, but rather reinforcements.

Despite nowadays students’ fascination with movies, some students managed at equilibrating their love for videos and their need of reading literature. Participant 7 for example, used to love movies when she was in high school. Once at university, she says that she started reading because her teachers advised her to do so, and now she loves both reading literature and watching Anglophone movies. In addition, she believes that both devices improve her proficiency in English. She explains, “I prefer both. They are both helpful, for instance, *Hamlet*. When I read the summary and watched the movie, it was very helpful. It is with movies that I started acquiring my English language, than by reading”.

Similarly, participant 6 suggests that both movies and literature are good. She confesses,

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<sup>34</sup> John Golden, *Reading in the Dark: Using Films as a Tool in the English Classroom*, (National Council of Teachers of English, Illinois, 2001), xii.

I prefer movies sometimes, when I am lazy. When I was in the middle and high school, I used to watch movies more than reading. Now, I do both. For preference both. There is some novels, which I understand better when I watch the film. when I'm reading and I've watched the film, I imagine the characters while I am reading.

#### **b. Attitudes toward movies as learning devices**

While some teachers are reluctant about the use of movies and their benefits in the language class, students are great supporters of the audio-visual teaching materials. All the students believe that movies are good learning devices. Indeed, 100 per cent of the questionnaires' answers agree on the fact that movies help learners acquire the English language.

Just like literature opens one's imagination and frees the individual's mind by pushing him/her to imagine and visualize different scenes, movies require from the viewer to be open to different possibilities and realities. However, the degree of imagination differs. Literature describes the scenes and it is up to the reader to create the scene in his/her mind. While movies, make the viewers' imagination a little bit passive by providing the whole scenery to him/her. He/she does not need to imagine and interpret as with literature. In fact, this is what one of the interviewed students reproaches to movies. She likes to read about adventure, yet she reports a preference for reading adventure stories rather than watching them on TV. It is worth mentioning that students who read and those who do not read differ greatly in this point.

A great number of students owe their linguistic and cultural backgrounds to movies. As advanced earlier, movies are the main source of foreign language input for most Algerian students. Participant 7 asserts, "it is with movies that I started acquiring my English language than by reading". Similarly, participant 6 explains that she likes both reading and watching movies, yet she understand literary works better when she reads their film adaptation. She illustrates with *Twelfth Night*, by William Shakespeare saying "I tried to read the book. It was so difficult. I read two pages

and I stopped. But, when I watched the film it was easy because when I read the dialogues, I remember the characters in the film”.

Despite the controversy concerning the impact of literature reading and watching movies, some scholars agree that the use of movies in EFL class is very productive. For H. R. Coursen, movies are “a mixed blessing”<sup>35</sup>. In fact, he believes that movies have great teaching potential if we use them intelligently. He remarks, “what we observe on a screen and not on a printed page is a relationship between word and image”<sup>36</sup>. Movies teach students culture, appropriate ways of communicating, helps them in pronunciation and exercising their listening skills.

### **c. Attitudes toward the use of movies in the language classroom**

According to Alicia Martinez-Flor, learners are exposed to three types of input in the language classroom, those of the teacher, the material and other learners. Therefore, the use of audio-visual devices is necessary. It is one the few devices, in addition to literary works, that enable students to get in touch with the native speaker language. She claims that they are alternatives to get authentic input in the language context<sup>37</sup>. In Algerian foreign language classrooms, most of the teachers are not native speakers, and most of the students do not have the opportunity to travel to a society where the target language is spoken. Thus, movies are the only source, in addition to literature, of authentic language Algerian students can get.

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<sup>35</sup> H. R. Coursen, *Teaching Shakespeare with Film and Television: A Guide*, (Library of Congress: Washington, 1997), 1.

<sup>36</sup> Ibid.

<sup>37</sup> Alicia Martinez-Flor, “Analysing Request Modification Devices in Films: Implications for Pragmatic Learning in Instructed Foreign Language Contexts”, in *Intercultural Language Use and Language Learning*, ed. Eva Alcón Soler and Maria Pilar (SafontJordà: Springer, 2007), 246.

Some students like movies and believe they have great teaching potential. Yet, when it comes to watching movies in class, some students are reluctant because of two main reasons. First, they believe that movies are not designed for classroom use. Second, they feel uncomfortable with some culturally different contents.

Some students welcome the idea of using movies to support literature and other courses. They assume that it is easier to understand, while literature is complicated. Some of them report frequently resorting to movies when their teacher assigns to them a literary work to read. The movie, they argue, provides them with the necessary background to understand the piece of literature. Participant 8 for instance, reports that watching the film adaptation of *Hamlet* was very helpful to her.



### **Section 3: Students' Attitudes Toward the Culture Depicted in Literature and Movies:**

Recent literature about language learning and culture has focused on more fluid, less dichotomous notion of language and culture. Some have conceived of language-learning as a “confrontation” of cultures; a process requiring shifts in identity and cultural affiliation<sup>38</sup>.

Both movies and literature proved to be effective tools in language teaching. There is, however, a problem. The problem does not lie in the materials themselves, but in their cultural contents. Works conducted by Nafisi and others show Muslim students' resistance to some “morally” and “culturally” “inappropriate” elements found in literary works and movies.

Learning a foreign language no doubt implies learning a foreign culture. Therefore, a study of the English language is a study of all the groups that speak in English and cultures, which write and produce in English including British, the American and those of former British colonies, added to other groups as emigrants and former EFL learners. As suggested by Brown culture and language learning cannot be dissociated from each other<sup>39</sup>.

The foreign language teacher carries and transmits a culture, which is a mixture of his own culture and the EFL culture. He/she belongs to a social group, which is distinct,

when examining teacher's beliefs and cognitions cross-culturally, one cannot neglect the culture of the teaching profession, which also exerts strong impact on the teacher's belief system as it determines the understanding of some crucial issues and imposes particular actions. The culture of the teaching profession is referred to [...] as a ‘tribe’ or subculture with shared behaviour,

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<sup>38</sup>Xuenei Li and Anita Girvan, “the ‘Third Place’: Investigating an ESL Classroom Interculture”, TESL Canada.

Vol22. No 1. Winter 2004. 3.

<sup>39</sup> Douglas Brown, *Principles of Language Learning and Teaching*. P 194.

shared routines, shared language and shared understandings of the concepts referred to by that language”.<sup>40</sup>

The classroom observation reveals that most participants are resistant to some “sexual” scenes. During the classroom observation, the body language of students changed when a kiss scene was projected. The behavior revealed an uneasiness and sensitivity to the kiss scene, which is taboo and considered offending in the Algerian culture, and pushed some students to lose interest in the movie. The post-viewing questionnaires, on its part revealed much about students’ attitudes towards culturally “offensive” scenes. Answers to the questionnaire reveal that students’ love for movies and welcoming the idea of watching movies as part of language learning intercourse does not change (contrary to what the classroom observation reveals). Students still believe that the movie is interesting. Indeed 95.66 per cent of students enjoyed the movie. However, 39.66 per cent of the students report a feeling of uneasiness with some scenes, and 34.48 per cent prefer to censor the “offending” scene.

Some students are aware of the fact that when learning a foreign language, they consciously or unconsciously learn some cultural norms and values of that language. Some of these students attempt to resist the culture they encounter in the language classroom. One way to resist this “acculturation” is by emphasizing the difference between their native culture and the learned culture. Through the interviews, many students highlight the fact that L2 culture is different from the native culture. Most of their comments reveal their belief that in the Algerian language class, teachers should respect the values and norms of “our society”.

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<sup>40</sup>Cem Can, Hasan Bedir and Grażyna Kilian-Przybyło, “Is Teaching Culture-Bound? A Cross-Cultural Study on the Beliefs of ELT Teachers”, In *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, (London: Routledge, 2011), 110.

Among the elements influencing Algerian students' unfavorable attitudes towards the foreign cultures is being isolated from the European and American world. This provides high risks of cultural misunderstanding when the students meet foreign cultural products. Some students overgeneralize the image provided by literature and movies on the target language population, associating to them the conduct, beliefs, and attitudes of the characters and actors.

Being relatively "enclosed", they find it difficult to understand foreign cultures, especially those involving norms and beliefs contradicting their own. In fact, most Algerian students are not confronted to other perspectives and ways of life. When it comes at discussing cultural elements in texts and movies, students find it difficult to detach themselves from their world and adopt another world. Indeed, most of the respondents look at the depicted cultural elements through their society's eyes. Most of them comment on the erotic scenes found in literature and movies by referring to the view of their "society", "culture", "members of the community", and "family". Other students emphasize that what makes it difficult to like or understand literature is that "their culture is different from ours".

As mentioned earlier, Schumann presents two groups of variables that affect behavior in his acculturation model, social and affective variables. Social variables are concerned with the relationship between two groups, the L1 and L2 group. Schumann believes that contact between the two groups and language acquisition are either promoted or inhibited by certain social factors. These factors are social dominance, integration, enclosure, cohesiveness and congruence.

*Social dominance*, Schumann explains, is the degree of the group's political, economic, cultural and technological strength. He explains that the weaker group is more likely to learn the language of a stronger group, while the reverse is not always possible. He illustrated by French colonist in Tunisia who "felt socially distant from the Tunisians" because of their economic, cultural, technological and political power. At the same time, the subordinate group will resist learning the language. In fact, some of the participants' negative attitudes towards literature,

movies and the culture depicted in the two devices, are motivated by a feeling of the necessity to resist acculturation (here viewed as a means of domination) and Western hegemony. He believes that language learning would be more effective and easier if both groups are relatively equal.

The second social factor is *integration*. It involves three strategies, assimilation, preservation, and adaptation. Language learners fall into these categories. Some students are at the stage of assimilation. They are encountering the cultural contents for the first time and the first thing they do is attempting to understand and “assimilate” this new learned culture. They do this mainly by comparing and contrasting elements of their native and the second language culture. Instances of comparing L1 and L2 culture in the interviews are many. Participant 7 for instance, remarks

When I was reading the summary and found that Hamlet was feeling something towards his mother, I was shocked. Especially when teacher told about Oedipus complex, something provided by Sigmund Freud and he told us to make a research when I was making the research I was not shocked, I was almost black out. I was shocked because when I was a child I really hadn't that kind of feelings towards my father or mother, and I started to ask myself is this real?! When I read the theory about Sigmund Freud, I remember that one of our teachers told us that before Islam a man can marry his mother. I told myself, so, this is true!

After assimilating the new culture, students attempt to preserve their culture and worldviews. Doing so, some start holding negative attitudes towards any norm or value, which is different from their own. This is the case with a participant that argues, “When I watch American movies sometimes, I really thank god that I was born in Africa not in America. I don't want to be like them. They are too open. They have too much freedom and too much freedom can be not good”.

The last integration strategy is adaptation. Students who are accustomed at reading literature and dealing with movies went beyond the stage of assimilation and preservation. Now they adapt to

the second language by adopting its values in some contexts, while maintaining their own life style and values “for intragroup use”<sup>41</sup>. Some language learners succeed in making a bridge between their native culture and the learned culture. These students’ attitude is characterized with culture awareness and acceptance of difference. They adopt the cultural norms of the English language in the learning context, and maintain their cultural values outside the classroom, during the interaction with ordinary people. Participant 3 is a student who managed to get adapted to L2 culture, thanks to his experience with reading literature. He advance comments concerning “taboo” elements, like, “may be it will change my mindset, not really change it. But, bring something new to my mindset, to lead me to think in another way. It will add something to my mindset. Of course, I will accept it”.

*Enclosure* is the third social factor advanced by Schumann. As said earlier, Algeria is among the countries, which are enclosed. Enclosure’s strength or weakness depends on whether the two groups have the same social constructs, as schools, mosques and churches. Obviously, some of the social constructs in Algeria and Anglophone countries are very different, except for schools. Schools and universities in Algeria attempt to get rid of enclosure, and be open to other ones. Consequently, the principles adopted at schools and universities are worldwide and not limited to the Algerian values and principles. Language teachers work hard in order to make students acquire the L2 language and culture. They encourage understanding and seek to help student develop positive attitudes towards the teaching materials and their cultural contents.

By getting rid of enclosure, these students join a new social group, which is that of EFL learners. As a result, it can be said that enclosure in the context of this research depends on the Algerian EFL students association to or rejection of the new social group. These students belong to two social groups, a point to which we will come back later on. They belong to the group of

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<sup>41</sup> John, H, Schumann, *Research on Acculturation Model for Second Language Acquisition*, (Multilingual Matters, 1986), 382.

Algerian people, who are socially distant, i.e., culturally, economically, politically and technologically different from the target language group, and they have different social constructs, mosques instead of churches for instance. Thus, the Algerian and the Anglophone societies are very different. At the same time, Algerian EFL students belong to another group, which is that of English Language Learners. Therefore, the degree of students' enclosure depends on which group they associate themselves to. If they associate themselves with the ordinary Algerian group, enclosure is high, if they associate themselves to the group whose language and materials they learn and use, enclosure is low.

*Congruence*, is another social variable, which refers to whether the language learner's culture and that of the target language are similar. When there is similarity between the two cultures, second language learning is easier<sup>42</sup>. However, the Algerian culture and British and American cultures are different. Algeria is a traditional society, while the target language culture emphasizes secularity, openness to sexuality, and queer literature, things considered "inappropriate" or "inacceptable" in the Algerian culture.

Schumann asserts that the attitudes of members of language learners' group and target language group towards each other affects language learning<sup>43</sup>. The attitudes of the Algerian EFL learners toward the members of the target group varies from a student to another. It varies depending on their association to one of the two groups, on their psychological proximity<sup>44</sup> with those members, evaluation of their culture and beliefs and it depends on the prejudices or stereotypes towards that group.

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<sup>42</sup> John, H, Schumann, *Research on Acculturation Model for Second Language Acquisition*, (Multilingual Matters, 1986), 382.

<sup>43</sup> John, H, Schumann, *Research on Acculturation Model for Second Language Acquisition*, (Multilingual Matters, 1986), 382.

<sup>44</sup> Ibid.

The second group of variables that Schumann presents is the affective variable. Contrary to social variables, which are related to group of people, affective variables are related to individuals. The affective or psychological variables affecting a student's language learning are, language shock, culture shock, motivation and ego-permeability. In the present research, we focus our attention on the fourth variable, which is related to the present research, culture shock and motivation.

Culture shock as defined by Schumann is a feeling of “anxiety resulting from the disorientation encountered upon entering a new culture”<sup>45</sup>. This state of culture shock and anxiety is the result of the enclosure in which the student lived. Students are raised in a traditional, enclosed, tradition-valuing society. Their language learning enterprise takes them to another culture. This culture, in some cases, carries values, behavior, and beliefs that conflict with their native culture. Consequently, a state of anxiety and culture shock is experience by students.

#### **a. Attitude toward literature's cultural content**

Anglophone literature includes works written by authors from different cultures and backgrounds, varying from British, American, Irish, African cultures. Lazar asserts that by exposing students to the English literature, “we should be asking them to think about the range of cultures from which literature in English is produced”<sup>46</sup>. This literature provides students with a rich cultural background, with which they are able to understand other cultures. Reading this literature provides good opportunities for students to compare between their culture and others. Scholars believe that this makes students aware of different ways of life, norms and beliefs, and consequently it makes them more open-minded.

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<sup>45</sup> John H. Schumann, *Research on Acculturation Model*, 383.

<sup>46</sup> Gillian Lazar, *Literature and Language Teaching*, 16.

Algeria is a traditional society, which pays much attention to norms and people's "good", "respectful" and "appropriate" behavior. Algerian students are used to read literature, which does not include sexual elements, and watch censored movies. The literature taught in Algerian middle and high schools is mainly Arab, added to some French and British short extracts that contain no sexual elements. Once at the university, these students, especially EFL learners, meet a literature that is very different from the one they used to read. Consequently, some of the students show refusal and opposition to these cultural products and their contents. The questionnaires, added to the classroom observations and interviews show the degree to which Algerian second year EFL learners are sensitive to this issue. Participant 5, responds when she was asked about the reason why she does not like to read literary works that include some sexual or culturally "offensive" extracts, by saying "I don't know why. May be it is because of my culture"

Students who frequently read literature, report more positive attitudes towards foreign cultures than the students who do not read. Some students associate reading literature with acquiring a cultural background about different cultures around the world. This cultural background enables them to understand the cultural elements found in literature. For some students, literature makes them "cultivated", for others "more open-minded", while for others "it is an escape from the daily life". In fact, some students like reading about foreign cultures even if they are different from their own.

However, one wonders to which extent students are enthusiastic to read about other cultures. Indeed, this is not the case for all students, for a big number of students report negative attitudes towards some elements of foreign cultures. In this section, we try to answer to three main questions concerning culture. The first is what is Algerian second year students' attitude towards the L2 culture depicted in literature? What is the students' reaction to the cultural



differences? Finally, is there any element of the foreign culture to which students are more sensitive or resistant?

First, students' attitudes towards the L2 culture seem, at first glance, to be mainly positive. 99 per cent of the respondents agree on the importance of learning about the target language community's culture. Most students (85 per cent) report having "respect" for the foreign culture, and report an interest in learning about the target language culture. Moreover, only 3 per cent of the respondents disagreed with the necessity of being open to other cultures. Both questionnaire and interview results show that these students are interested in knowing about other cultures. Participant 4, for instance, comments about American and British cultures, "I accept them like they are. There is a big difference [between their culture and Algerian culture] in their way of living and doing things. It is not like us ...in their religion". She adds, "no one is better". Strikingly, despite the fact that most students report positive attitudes towards the L2 culture, students are more sensitive, and develop negative attitudes towards some cultural elements. These elements, most of the time, are viewed as taboo in Algerian society, i.e., sexuality, nudity and vulgar language.

Second, reading about foreign cultures implies comparing his/ her own culture, worldviews, beliefs and values with those of others. When doing so, some students start questioning some of the established beliefs and values in their society. This questioning, according to students, is both positive and negative. Participant 5 remarks,

literature reading changes your previous thought and information. Everyone has his principles. Sometimes, it is positive to change and sometimes it is negative. For example, when you accept elements of foreign cultures, this means that you put aside your own cultural background. You betray your own culture. There are elements in our culture that we put aside due to openness to other cultures, which are positive, like superstitions. Some elements in our

culture are not good. When you read you will question superstitions in our society<sup>47</sup>.

The interviews conducted with students have illustrated the degree to which students associate themselves to their native cultures. Even though, most students enjoy reading about foreign cultures, their native culture influences the way they perceive these cultural elements. Any element, which is viewed inappropriate by the students' native culture, is more likely to be refused and harshly criticized by the students. In fact, the cultural element, which is refused by almost all the students, is sexuality. Other aspects of culture are welcomed.

Furthermore, participant 2 suggests that not any literary work is suitable for the Algerian classroom, "we have limits", she says. When asked about the limits she answers, "I don't know. There are some literary works who [sic] are forbidden to study". When asked about what makes these works forbidden, she says "the mentality of Algerians. There is some kinds [sic] of literary texts, or books, they don't give you the image... I don't know". The student stops talking, and switched into Berber saying "there are some aspects that we see as immoral, disrespectful. We see them in a negative way. They speak about... I don't know. That love and other things. It is not good". It is worth mentioning that the student could not say "sexuality" and kept saying, "that love, that ..." and then keeping silent.

The participant adds about the following erotic scenes, "It is not suitable for our classrooms. I think they [students] don't feel comfortable, and ... for me, I don't like to read that kind of novels. It is a lack of respect". The student makes it clear that this is the only element she does not like in literature, and that this does not reduce her love for literature, she just wishes to avoid this. She follows up saying "when you read this, it is like you are not...you don't have respect for the others. It is disrespect". The student seems to passively adhere to her culture and pays much attention to the group to which she belongs. She wants her behavior to be in conformity with the group's values and

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<sup>47</sup> Participant 5, see appendices. The comment is in Berber and the translation is mine.

beliefs and wants her behavior to be approved by members of the group. She adds, “we are born in an environment that doesn’t permit us to accept these things”.

The data reveals that some students have implicit attitudes towards culture. Implicit attitudes are defined as “introspectively unidentified”<sup>48</sup>, they carry unconscious evaluations. They are traces of past experience carrying favorable or unfavorable feelings, thought or action towards an attitudinal object. A person may not be aware of his implicit attitudes. Language learners unconsciously compare the L2 culture with their L1 culture and develop favorable, or unfavorable attitudes towards it. Some students report not liking to deal with sexual contents present in literature and movies without knowing why. This can be explained by the fact that their memory, past experience and the way they have been raised determined these attitudes.

People’s identification with their culture and over-generalization of differences with other cultures may result in stereotyping. Moreover, most negative attitudes about cultures and groups stem from stereotypes. Brown Douglass argues “we too often picture other cultures in an over simplified manner, lumping cultural differences into exaggerated categories, and then view every person in a culture as possessing stereotypical traits”<sup>49</sup>. He explains that stereotypes are formed because of our worldviews, which are shaped by culture. These worldviews push people to perceive every cultural pattern different from their own as “strange” or wrong. This explains why some students’ view the characters in literature or films as immoral, dishonest and disrespectful. He adds, “A closed-minded view of such differences often results in the maintenance of stereotype [...] A stereotype assigns group characteristics to individuals purely on the basis of their cultural

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<sup>48</sup>Ibid, 22.

<sup>49</sup> Douglas Brown, *Principles of Language Teaching and Learning*, 190.

memberships<sup>50</sup>. Participant 6, for instance, when commenting on British and American peoples says,

I knew that the British used to be more severe than Americans. I've been told that old English were severe. They used to hide their feelings. An English, when he tells you a joke, he doesn't laugh. The Americans are cool, open-minded<sup>51</sup>.

Literature is a two-edged sword, for it confronts students with cultural patterns that are different from their own, and may stimulate their refusal and opposition. It also makes students more open-minded. Extensive readers of literature manifest attitudes, which are more positive than those who rarely read. Brown explains, "if people recognize and understand differing world views, they will usually adopt a positive and open-minded attitude towards cross cultural differences"<sup>52</sup>. Understanding of other worldviews is possible only with long exposure to that culture and its cultural products.

Students are sensitive to some cultural elements they interpret in the light of their life experience, culture and their society's worldviews. Lazar argues, "a great variety of factors might influence the meaning that a reader confers on a text, ranging from the individual psychology of readers to the social and political milieu in which they live"<sup>53</sup>. Consequently, students develop a resistance to the text and the image provided by the reader when their society is concerned. They respond in a defensive attitude, defending their identity, society, culture and religion. When it comes at describing other cultures, however, the resistance is different. It is manifested by stereotypes and prejudices, which are in some cases, unconscious rejection of acculturation. These

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<sup>50</sup> Ibid, 191.

<sup>51</sup> See appendices.

<sup>52</sup> Douglas Brown, *Principles of Language Teaching and Learning*, 191.

<sup>53</sup> Gillian Lazar, *Literature and Language Teaching: a Guide for Teachers and Trainers*, 11.

stereotypes and prejudices are recurrent with students who started reading recently. This group of students start comparing the world they knew and the one they are encountering in the book. Being unfamiliar to other worldviews and ways of life, these students start analyzing things under the norms and values of their own culture. Consequently, cultural differences are viewed as “weird”, “irrational” and in some cases “immoral”. Some interviewees refer to Europeans as “immoral”, “have no limits”, “everything is allowed”, and “have no values”. These descriptions are due to the comparison established between the literary works they used to find in their textbooks, which were conservative and highly censored, with those they find in the uncensored Anglophone literature once they are at the university.

The conservative literature they used to find in their textbooks give the impression that every material to be used in classrooms has to be censored and presented according to the Algerian culture and worldviews. When asked about the “appropriate” literary works, which fit the Algerian language classroom, interviewees’ answers varied. Participant 2 asserts that some literary works “are forbidden to study”, while participant 4 just recons that she sometimes meets difficulties because of foreign cultural aspects. Yet, contrary to her mate, she believes “it is different from our culture, it is difficult, we have to accept it”.

#### **b. Attitudes towards movies’ cultural content.**

As we have seen so far, foreign language learning is a foreign culture learning. However, Algerian students have a traditional culture, which is different from the target language culture. Therefore, being involved with two cultures is not an easy task, and is not without consequences on the students. Proficient language learners and readers succeed in getting socialized into the target language community. They do not only acquire the target language, they have also acquired and accepted the L2 community’s culture, worldviews and thoughts. However, even, for this group of students, things are not easy. They share two identities, one they are born to, and the other they acquired due to the language learning process.

Movies are cultural products. They provide a very rich cultural and linguistic background. However, as put by H. R. Coursen,

Working with film and television is challenging, partly because film asks for some critical vocabulary, partly because television tries to hide from objective analysis, and partly because the scripts themselves do not meet student demand that they be taught only from inside their own cultural experience<sup>54</sup>.

Coursen summarizes two major points affecting attitudes towards movies, vocabulary and culture. First, just like with literature, students feel bored when they are unable to understand what is said in the movie. Second, students often expect “to be taught from their own cultural experience”<sup>55</sup>. Therefore, they are not ready to face other cultural experiences. They are used to censored movies.

The cultural contents that students encounter result in dissonance. The data reveals that dissonance among students varies from one student to another. It seems that “competent” learners and “extensive” readers show more favorable attitudes towards literature, movies and their cultural contents as well. This may be due to the fact that their experience with frequently reading literature helped them to get socialized into the target language community. Contrary to students who rarely read, ‘extensive’ readers of literature went beyond the first step of acculturation. Consequently, their culture shock is limited. This helped them to encounter, understand and then adapt to the foreign culture.

In some cases, dissonance occurs when someone’s thought and action are consistent, or he finds out that his behavior or thought are wrong, irrational or immoral. In this case, the individual either tries to defend his beliefs and behavior or adopts the more “rational” ones<sup>56</sup>. Likewise, most

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<sup>54</sup> H. R. Coursen, *Teaching Shakespeare with film and television: A Guide*, (Washington: Library of Congress, 1997), 3.

<sup>55</sup> Ibid.

<sup>56</sup> William D. Crano, Attitude and attitude change.

students have conservative beliefs and act according to them. These beliefs and behavior originated from culture and the conservative teaching elements they are accustomed to study, especially before the university. Nevertheless, when they understand that it is for learning sake, that they have to be open-minded and that learning a foreign language requires learning about its culture, they change their attitudes.

The inability to understand other cultures provides high risks to stereotyping. Many students believe that literature and movies accurately mirror the society in which they are produced. They tend to accept the image provided by the two learning devices as truthful representation of the target community. Therefore, they associate every depicted behavior with the native speaking community.

In some cases, the Westerner is associated with the “colonizer”. Consequently, an attempt to make them accept the Western culture is viewed as an attempt to acculturation. Students who share this view tend to be defensive of their culture. A student explains that she feels betraying her culture when she discusses erotic element she has read in a literary work. She was accustomed at avoiding taboos, and in middle and high school she has never been confronted to such cultural elements, while now she has to accept them and discuss them. In fact, discussing these elements is what the students view as the most difficult. Most of them agree on reading the text without problem, yet when it comes to discussion, nearly all of them hesitate. This is the same thing for movies. Most of the students accept watching the movie at home, but refuse to watch it in class if it contains erotic elements.

Some of the participant’s attitudes do not favor any discussion of “erotic” contents. Yet, their overt behavior does not show any resistance. The resistance and refusal are concluded from the answers to the questionnaire. For instance, one student’s behavior during the classroom observation seems to be a behavior of someone whose attitude is favorable towards taboo elements. However, her answers to the questionnaire show her discomfort with some of the movies’ cultural content. An explanation to this can be found in Smith and Hogg’s sayings. In fact, they believe that the social context is able to influence and even change one’s attitude. Similarly, another student reveals that she

used to feel uncomfortable when asked by her teacher to discuss menstruation in *the Bride Price*. She reveals that, even though, she felt uncomfortable, she used to discuss the issue. In fact, the social context, which is the language learning context in this case, exercises “social pressures and [...] social motivations”<sup>57</sup> to stimulate and change students’ attitudes.

### **c. Factors influencing attitudes toward culture:**

#### **1. Culture shock and Acculturation**

There exist two views on acculturation. The more traditional view sees any acculturation process as leading to a refusal or putting aside one’s culture and adopting the culture of a more dominant group. In other words, acculturation is a threat to the native culture. While the modern definition as proposed by Acton and Walker de Felix (1986) does not see any threat to the native culture, rather it views acculturation as just an adaptation to the target culture. Remarkably, both views are registered among the participants. The first group of students, i.e., those who have favorable attitudes towards foreign cultures, believe that EFL students have to adopt some of the foreign cultural elements in order to achieve a successful language learning. They are well aware that acculturation is the result of language instruction and a necessary change at the same time. Language learners witness a change in “identity”, culture and thinking. Kramsch, Harrison and Holl, maintain that proficient language learners develop different selves and move freely and comfortably between the different selves depending on context.

In contrast, students who show unfavorable attitudes towards foreign cultures report a rejection of any form of acculturation or adaptation. The answers varied but the attitude is one, some students comment, “if we adopt foreign cultures, what would happen to our culture!” These students share

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<sup>57</sup> Joanne R. Smith and Michael A. Hogg, “Social Identity and Attitudes”, in *Attitudes and Attitude Change*, William D. Crano and Radmila Prislin, ed., *Attitude and Attitude Change*, (New York: Taylor and Francis, 2008), 339.



the view that the Algerian culture is of utmost importance and needs to be respected and taken into consideration in the language classroom. Therefore, any culturally different content is received with rejection and negative attitudes.

It is worth mentioning that extensive readers and students who are accustomed at studying with movies manifest nearly no opposition to the elements of culture depicted in the two learning devices, i.e., literature and movies. According to culture chock theory introduced by Douglass Brown, this is because this group of students reached the third stage of acquisition, while most second year students are in the second stage of culture shock. Douglas Brown, lists four stages people meeting a foreign culture experience. The first stage is the stage when the individual first encounters the second culture. He feels interested and excited. The second stage, according to Brown, is the stage of culture shock. The individual emphasizes the difference between his culture and the second culture. The individual in this stage strengthens the ties between himself, and his native community and culture. The third stage is a stage of gradual progress. The individual starts to accept some of the society's customs and culture, and does not compare between the two cultures any more. Finally, the fourth stage is a stage of either assimilation or adaptation. The individual accepts the second culture, and feels comfortable between the two<sup>58</sup>.

EFL students experience these four stages of culture shock. Students report that in their First year, they encountered elements of Anglophone culture for the first time through literature and films. During this stage, students feel excited at reading literary works, and especially excited at watching movies in the classroom. After their first exposure to the two learning materials, students start to compare between elements of their culture and elements of L2 culture. This comparison is not without effect on the learning process. Students pay more attention to cultural differences, taking their first culture as the norm. Consequently, students create negative attitudes towards the L2 culture and the two learning devices. Students no longer feel the same interest in watching

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<sup>58</sup> Douglas Brown, *Principles of the Language Learning and Teaching*, 195.

movies and reading literature. This stage leads them to a third stage, where students gradually start to overcome their culture shock. Overcoming the culture shock comes after being exposed to the target culture for a long period of time.

In fact, the second year students who took part in this research are in the second and third stages of culture shock. Students who have negative attitudes towards the L2 culture are in the second stage. They will reach the third stage after having read a considerable number of literary works and critically watched a number of Anglophone movies. Students who read extensively, and who have positive attitudes towards the L2 culture have overcome the differences between the two cultures. They succeeded in forgetting about some of the differences in culture, paying much attention to the benefit and pleasure gained from these two devices. The third stage leads to a final stage, where the students feel comfortable between the two cultures and overcome cultural problems.

However, the third and fourth stages are not achieved smoothly. Lambert (1967) uses concept of *anomie* to refer to this shift, while Crano uses the concept of dissonance. According to them, language learning and attitudes towards the foreign culture results in *anomie* (dissonance), which is a feeling of unease and dissatisfaction, as the individual adopts some of the L2 culture and keeps some of his L1 culture. He feels “chagrin and regret mixed with the fearful anticipation of entering a new group”<sup>59</sup>. Participant 6 reports starting to question elements of her culture, after encountering the L2 culture in literature and movies. She says “it changed my point of view”. This adoption was a problem for a short time, yet the participant succeeded in managing the situation. She does not feel discomfort any more. Contrary to participant 5, who is between stage 2 and 3, she reports “feeling betraying” her culture when she adopts some of the L2 cultural elements.

Moreover, as suggested by Brown, language learning results in creating a new cultural identity. Algerian students, therefore, while studying English as a foreign language undergo the creation of a

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<sup>59</sup> Ibid, 195.

new identity to which they have to adapt. However, some students refuse to accept this second identity. Some students feel “loyal” to their native culture, and view any attempt to make them open to foreign culture as a threat to their identity. Participant 2 asserts that teachers should give much more importance to the Algerian culture, rather than the L2 culture. She comments,

yes, but we have to give more importance to our culture, because they are [...] it is just for learning [L2] it is not given a lot of importance. We learn about culture, but there is things [sic], I don't know [...] you don't focus a lot about it. Get just the idea nor more.

The student believes that the L2 culture should be given less importance than the L1 culture. She does not accept another identity. Most language learners' views change due to the learning process. Another participant remarks that

sometimes when we read, [...] literature reading changes our previous thought and information. Everyone has his own principles. Sometimes it is positive to change and sometimes it is negative. For example when you accept elements of foreign cultures, this means that you put aside your cultural background. You betray your own culture. There are some elements in our culture that are put aside due to openness to other cultures, which are positive like superstitions. There are some elements in our culture that are not good, when not read, you will question superstitions in your society.

After overcoming culture shock, acculturation starts gradually. According to John H. Schumann, the more the students acculturate themselves to the target language, the more they acquire the language. In other words, the degree of their acculturation determines the degree of their language acquisition<sup>60</sup>. Schumann proposed an acculturation model, in which he presented two groups of variables that affect students' acculturation, social and affective factors. He defines acculturation as,

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<sup>60</sup> John H. Schumann, “Research on Acculturation Model for Second Language Acquisition”, *TESOL/Applied Linguistics, Journal of Multilingual and Multicultural Development*. Vol. 7, No 5. (1986): 379.

The social and psychological integration of learners with the target language (TL) group... the learner will acquire the second language only to the degree that he acculturates<sup>61</sup>

The social factors are related to the individual's social group. The social milieu of students can help or hinder acculturation. Since, language learners belong to two social groups, the degree of acculturation depends on which social group students associate themselves. If the student is adherent and associates himself to his native culture, acculturation is very low. If he is open to the foreign culture, acculturation is very high.

Schumann adds,

there are two types of acculturation. In one type of acculturation the learner ... is psychologically open to the TL such that input to which he is exposed becomes intake. Type two acculturation has all the characteristics of type one, but in this case the learner regards the target language speaker as a reference group, whose life style and values he consciously or unconsciously desires to adopt. Both types of acculturation are sufficient to cause acquisition of the TL<sup>62</sup>.

We can say that Algerian second year EFL students' acculturation is mainly of type one. Students who managed to get acculturated to the L2 community show acceptance, respect and understanding of the L2 culture. Most of them feel relatively open to the target language group and its culture. Some, yet not all, adopt an open-minded attitude towards the target language group's culture. In fact, 88% of the participants revealed their respect and favorable attitudes towards the British and American culture in the questionnaire, though 64% insist on the necessity of avoiding some elements of these cultures in movies and literature. The second type of acculturation is noticed among a tiny minority of students who start adopting some of the foreign culture and values. These students managed to combine their native and learned culture.

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<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

The interviews lead us to classify student into two categories depending on their acculturation to the target culture. Most of the respondents report their unwillingness to adopt the values and life styles of the target language community, considering it “a foreign and different culture”. A participant makes it clear that the culture of the target language should not be dealt with as the native culture. She believes we should know about the L2 culture just to satisfy our curiosity.

### **1. Algerian EFL students as a social group (social identity)**

A person's social identity implies more than a simple membership to a particular social group. The individual is emotionally connected to the group. Indeed, student's identity as Algerians, belonging to the Algerian community and as English language learners belonging to an EFL learning group, carry with it emotional factors. Students are expected to adhere to both groups and accept their norms. Yet, these two groups have contradicting norms and values concerning taboos. Therefore, students find themselves in critical situations, where they have to choose between their native culture and their target language culture.

Algerian students belong to two different and conflicting social groups that influence their attitudes and behavior in the language classroom. According to Wenger,

a community of practice is formed by three essential dimensions: (a) mutual engagement in activity with other members of the community, (b) an endeavor that is considered to be of relevance to all members of the community, and (c) a repertoire of language varieties, styles, and ways of making meaning that is shared by all members of the community.

The first of these three dimensions is related to the second dimension. It requires an engagement and adherence to the behavior of its members and an acceptance and respect of the community's norms. In other words, the behavior of the individual needs to conform to the behavior of the others in the group. Moreover, Claire Kramsch describes culture as “a process that both

includes and excludes”<sup>63</sup>. Members of a given community tend to include and exclude others based on the community’s language, culture and conformity to it. To be included in a group suggest that we distinguish ourselves from others that we exclude.

A social group is characterized by a shared culture, history, values and behavior. Liliana suggests that people may belong to many groups and communities, among which we have speech communities that regulate attitudes and behavior of its members<sup>64</sup>. She explains that people are exposed to their L1 culture (the culture of the group to which they belong) since birth. This culture is embedded and manifests itself sometimes without consciousness on the part of individuals. Nonetheless, an individual may join other social groups and adhere to their norms and culture. She adds that “Membership in a variety of groups makes the person a meeting point, a complex and multilayered network of group cultures that the person has to cope with”<sup>65</sup>. Furthermore, she believes that this multiplicity of cultures among an individual may result in a clash creating doubts and uncertainty among individuals towards their native and the foreign, acquired culture, “especially when the values, beliefs and attitudes are dissimilar”<sup>66</sup>.

The first community to which Algerian students belong is that of Algerian citizens. Before accepting the identity of language learners, Algerian students share the national, cultural and sometimes religious identity of their community. They belong to a conservative social group. They are raised in a society where most of its members did not start reading novel until they were required to do it in schools and universities. Furthermore, the literature read by most Algerians students was conservative and censored.

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<sup>63</sup> Claire Kramsch, *Language and Culture*, (Oxford: Oxford University Press, 2014), 8.

<sup>64</sup> Liliane Piasecka, *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, 24.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid, 24-5.

Second, once at the university, Algerian EFL students get in the university with “a complex cultural make-up of their own as well as with varying levels of intercultural awareness”<sup>67</sup>. They meet a foreign community, which is that of English Language speakers. Anna Nizegorodcew claims,

ELF users can be treated as legitimated participants of the community of practice consisting of bilingual/multilingual people who frequently use English. Although their linguistic proficiency may be sometimes limited, and their cultural background is varied, ELF identification can be obtained since ELF users have common goals [...] take advantage of different levels of communication (verbal as well as non-verbal) and try to make sense of ELF messages using their multilingual and multicultural knowledge resources<sup>68</sup>,

This community has different norms than the previous one and welcomes people from different cultures and nations. Belonging to two different and conflicting communities may result in an “inner conflict” among Algerian students. From one hand, they are products of a conservative culture in which they have been raised for a great part of their lives, and were never confronted to cultural issues before. From the other hand, they are in an academic context and they know that they have to forget about their culture in order to achieve an effective language learning.

Hogg advances three steps in which conformity to a group evolves. The first is one’s identification with the group. The second, a “context-specific prototype” which serves to compare attitudes, norms and beliefs of the group with other groups. This has an inclusive or exclusive function, i.e., members are either welcomed and included in the group due to their attitudes and

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<sup>67</sup> Liliana Piasecka, “Sensitizing Foreign Language Learners to Cultural Diversity Through Developing Intercultural Communicative Competence”, in *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, ed. Janusz Arabski and Adam Wojtaszek (Springer: London, 2011), 32.

<sup>68</sup> Anna Nizegorodcew, “Understanding Culture Through a Lingua Franca”, in *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, ed. Janusz Arabski and Adam Wojtaszek (Springer: London, 2011), 12-13,

behaviors' conformity to the norms of the group, or are excluded from the group because they show differing attitudes and behavior. Finally, the members of the group assimilate themselves to prototype and behave in accordance to it.<sup>69</sup>

The conducted interviews show that Algerian students can be grouped in two different groups depending on their identification with a particular social group. Most of the participant value their membership to the Algerian community. Others value their belonging to a more "progressive" and worldwide group, which is that of the language learners' community. The data also reveals the participants' belief that their social group is important. This explains participants' diverse behavior and attitude towards the cultural contents. Smith and Hogg advance the idea that people are assimilated to their group's prototype. They accept and reproduce their group's attitudes, norms, and even share the stereotypes towards other groups. Consequently, students who associate themselves with the Algerian social group, tend to be traditional, opposing cultural elements that contradict principles and norms of their community. In contrast, students who associate themselves with the language speakers' community, adopt an attitude, which welcomes any culture regardless to its values and norms. However, it is worth noting that even the students who show an acceptance to other cultures, emphasize that there should be limits.

Moreover, contrary to Smith and Hogg's' hypothesis, it is clear, from the data gathered, that no exclusion from the group is advanced by the participants. Hogg and Smith advance that members of a particular social group tend to include or exclude others from their group depending on the attitudes or behavior they show. In fact, the participants who associate themselves mostly with the Algerian culture show an understanding of the motives that push some of their friends to accept the foreign cultural elements without excluding them from the "Algerian community". Furthermore, no stereotypes or negative attitudes are formed against this group.

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<sup>69</sup> Joanne Smith, Michael Hogg, "Social Identity and Attitudes", 341.



Students tend to believe that their group's beliefs and values are valid. The interviews conducted, in addition to the questionnaires reveal that the majority of the students reject the "taboo" elements in literature and movies because these elements carry values that challenge the Algerian culture and norms. Consequently, they develop attitudes that the common Algerians would adopt believing that it is something they should do, or fearing to be rejected or despised by members of their society. Martin et al explain, "People conform to the majority because they believe the majority provides a valid source of evidence about reality or because majority membership is desirable and protects against group rejection"<sup>70</sup>.

## **2. Dissonance:**

It is evident that most of the participants experience a state of dissonance. The latter is a psychological instant when the individual feels uncomfortable because of conflicts between an attitudinal object and his/her attitude, behavior and values, or between his affective and cognitive attitudes<sup>71</sup>. There exist two types of dissonance, affective or cognitive dissonance. An affective dissonance occurs when the individual holds conflicting feelings towards an attitude object. A cognitive dissonance occurs when this creates a state of uneasiness and discomfort, because most of the time people aim to be accepted, and their behavior approved by members of their society. We may have dissonance when our cognition and affect oppose one another. A person addicted to drugs for instance, is highly vulnerable to dissonance because his cognition says that drugs are harmful and he should to give up, while his affect is not able to stop taking that substance. Additionally, we may have a cognitive dissonance, which is the result of two conflicting cognitions. To avoid this discomfort, people change their attitudes, beliefs or behavior. Ajzen explains, "when people's overt actions conflict with their private attitudes, or values, they are expected to try to reduce the resulting

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<sup>70</sup> Robin Martin, et al., "Persuasion from Majority and Minority Groups", in *Attitudes and Attitude Change*, ed.

Willian D. Crano and Radmila Prislin (New York: Taylor and Francis, 2008), 363.

<sup>71</sup> Ibid, 317.

dissonance either by modifying their behavior or changing their attitudes”<sup>72</sup>. When people are unable to change their behavior or attitude, they simply distort their perception of reality<sup>73</sup>.

Knowing that they have to forget about their culture and adopt a third culture in the classroom, some Algerian students are unable to change their minds concerning some cultural elements depicted in literature and movies. Therefore, they try to justify their attitudes and behavior through a number of justifications in order to reduce the discomfort they feel. Indeed, Algerian students are caught between two different cognitions; one requires an open-minded attitude and acceptance of foreign cultures depicted in literature and movies. While, their *normative cognition* or *beliefs* pushes them to refuse anything that may “threaten” their culture and their perception of the world.

Jeff Stone and Nicholas C. Fernandez advance

When people cannot change their minds but still need to reduce their discomfort, they have a tendency to justify the decision by focusing on the positive features of the chosen alternative and the negative features of the rejected alternative<sup>74</sup>

To reduce this discomfort, Algerian students try to justify their attitudes and behavior by criticizing the use of literature and movies that contains some “taboo” elements and consider their culture as the one to be adopted and “defended” in Algerian classrooms. According to some students, everything that comes to the Algerian classroom needs to be censored. In fact, 60.35% of the respondents agree on the necessity of censoring elements that are considered “taboo” or “immoral” in the Algerian class.

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<sup>72</sup>Icek Ajzen, *Attitude, Personality and Behavior*, (London: Open University Press, 2005), 26.

<sup>73</sup>Robin Martin, et al., “Persuasion from Majority and Minority Groups”, in *Attitudes and Attitude Change*, ed. Willian D. Crano and Radmila Prislin (New York: Taylor and Francis, 2008), 317.

<sup>74</sup> Jeff Stone and Nicholas Fernandez, “How Behavior Shapes Attitudes: Cognitive Dissonance Processes” in *Attitude and Attitude Change*, ed. Willian D. Crano and Radmila Prislin (New York: Taylor and Francis, 2008), 319.

Students are more reactive to the materials in which the behavior of characters and actors in literature and movies do not conform to the standards of the Algerian community.

From a social identity perspective, we would expect that people who experience dissonance may be vigilant about the behavior and reactions of other people. In many contexts, it would matter a great deal whether that other person shared the same group membership<sup>75</sup>.

Students, in this case, are highly attentive and sensitive to cultural differences that are mostly related to norms and “accepted behavior”.

Dissonance may occur when we have an imbalanced or an unexpected situation. Algerian students most of the time are “shocked” by the content of literature and movies. These devices, contrary to what students expect, include cultural elements that are taboo in the Algerian society. As advanced by Robert Martin et al., “When expectancies are violated, recipients of influence attempts are surprised and this motivates them to examine the source’s message in more detail in order to resolve the inconsistency”<sup>76</sup>.

### **The role of culture in dissonance:**

Because the language classroom is a place, where the native and the target culture meet, it is a context very vulnerable to cultural dissonance. Dissonance and culture are highly related. Across cultures, we find beliefs, which are highly consented on, and accepted by the members of that community. Moreover, these same beliefs may be completely refused, considered inconsistent by

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<sup>75</sup> Joanne R. Smith and Michael A. Hogg, “Social Identity and Attitudes”, in *Attitudes and attitude change*, ed.

William D. Crano and Radmila Prislin (New York: Taylor and Francis, 2008), 345

<sup>76</sup>Robert Martin et al. in *Attitude and Attitude Change*, 374.

another group belonging to another culture. For Festinger (1957), culture determines which thoughts and beliefs are consistent and which are not<sup>77</sup>.

Students are reactive and sensitive to the materials and behavior of characters and actors in literature and movies that do not conform to the Algerian students' community standards. "From a social identity perspective, we would expect that people who experience dissonance may be vigilant about the behavior and reactions of other people. In many contexts it would matter a great deal whether that other person shared the same group membership"<sup>78</sup>

In some other cases, the public behavior of the individuals does not conform to their private attitudes. This seems to be the case for some of the participants. Some of their "private" attitudes are positive towards all the cultural elements of the literary works and movies. However, they report having no other choice than refusing to watch or read them in the classroom explaining that, "this is not for me but for the others. Especially the girls, they feel shy". Indeed, this behavior is not motivated only by caring about one's mates' emotions and sensitivities; rather it is a behavior stimulated by a feeling of a necessity to conform to the social norms and the behavior accepted by the social group. Smith and Hogg advance,

social norms often produce public behavior that is inconsistent with individuals' private attitudes. Norms are properties of situations and of groups, not of individuals. They develop through processes that have only an indirect and partial connection to the characteristics and views of those who are influenced by them. Therefore, it is not surprising that the normative behavior

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<sup>77</sup> Joanne R. Smith and Michael A. Hogg, "Social Identity and Attitudes", in *Attitudes and attitude change*, ed.

William D. Crano and Radmila Prislin (New York: Taylor and Francis, 2008), 337.

<sup>78</sup> Ibid, 345.

that is exhibited in public settings is frequently counterattitudinal for some or even most of the people who are enacting it<sup>79</sup>.

There are also cases when the person's self-image and his behavior do not conform. A person may claim to be something and behave as someone else. For Aronson, dissonance exists when the individual's behavior and what he thinks about himself are inconsistent. During the classroom observation, some students declared to be open-minded, yet, when watching the movie, their behavior was far from being the behavior of an "open-minded" person. Participant 4, when being asked whether she finds any problem with the "taboo" elements present in literature, gives at first an answer, which seems open-minded saying, "I think that every country has its own culture. I can't judge them", minutes later on, she comments, "I will never read it. I think it is boring. It is not something interesting. Perhaps our culture don't [sic] permit us to read this".

Students are well aware that learning a foreign language requires having positive attitudes towards the language. In order to do so; they try to change their attitudes towards the target language culture, adopting a more positive attitude and make it fit the learning context in which they are. However, for some students, this is not easy. This may explain why some students report respecting and having positive attitudes towards culture in the questionnaires, while their behavior during the classroom observation indicates something different. Put otherwise, some students report having no problem with the culture depicted in movies and literature. Yet, refuse to watch some "offending" scenes. For instance, a student's facial expressions at the beginning of the classroom observation implied an interest in watching *Jane Eyre*, the movie used in the classroom observation. He was attentively watching. However, a short kiss scene was enough to make him lose interest in the movie. He stopped watching the movie for more than ten minutes, directing his eyes to different parts of the room. At the end of the classroom observation, we tried to get more information about

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<sup>79</sup> Joanne R. Smith and Michael Hogg, "Social Identity and Attitudes", in *Attitude and Attitude Change*, William Crano, Pamela Prisling (New York: Taylor and Francis Group, 2008), 97.

what he thinks and feels. Nevertheless, all we got was a comment which says “no, Madame! I am open-minded. I have nothing against this”. Clearly, the student experiences dissonance. He finds himself in an embarrassing situation, where his own worldviews, beliefs and norms refuse this “indecent” behavior, at the same time he is in a learning context that requires forgetting about one’s culture.

In other cases, students resist some cultural elements in order to maintain consistency and avoid cognitive dissonance<sup>80</sup>. In this case, students oppose to any teacher’s attempt to reduce their discomfort. Consequently, students refuse to change their negative attitudes into positive ones despite the teachers’ attempts to change them, because this change might result in a state of discomfort, and “incongruent, or conflicting cognitions”<sup>81</sup>. In other words, students maintain their opposition to some cultural elements of literary works and movies in order to avoid a state of cognitive dissonance.

A student remarks that during the two first years she started reading literature, she felt uncomfortable about some cultural elements. She illustrates with *The Bride Price*, an African piece of literature that describes a young girl’s first menstruation. The participant reports feeling discomfort while dealing with this topic in the classroom. Further, she reports feeling doubly uncomfortable at the teachers’ comments and attempts to make her and her classmates accept dealing with this topic without feeling ashamed.

To some students, accepting and dealing with some erotic elements found in literary works and in movies results in an immense psychological discomfort. Even though, the students are well aware that the process of language learning requires accepting all the elements of the target culture, they are unable to adapt their behavior and attitudes to their learning needs. This behavior, they know,

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<sup>80</sup> Attitude and Attitude Change, 213

<sup>81</sup> Ibid

will result in questioning their own beliefs and culture “when the actions are inconsistent with deeply cherished beliefs, values, morals, or traits that define the self-concept”<sup>82</sup> strong psychological uneasiness result.

To avoid dissonance and achieve cognitive consistency, students have different mechanisms. They adapt their behavior and attitudes to their beliefs and values. These students are those who oppose to foreign cultural elements depicted in literature and movies. Knowing that their society does not accept “taboo” elements, they adapt their behavior to be in conformity with their cultural beliefs. Therefore, they show opposition and resistance to any cultural element that is believed to be immoral by members of their society. Others change their perception of things, adopting new values that suit the required behavior and attitude in a learning context. Consequently, they adopt an attitude, which is more open-minded towards cultural differences. Extensive readers like participant 6 and others report changing their perception of things, as a result of frequently being in touch with the two learning devices. They cut the tie between some elements of their culture and adopt new ones. However, this produces a discomfort to some students. They report feeling like “betraying” their own culture. This feeling pushes them to change their attitudes towards both cultures.

### **3. Negative attitudes and stereotypes:**

In this study, we notice that students react differently to cultural contents. One would wonder why students have different attitudes towards some cultural contents, while they are all members of the same culture and social group. Nevertheless, this research shows differences in attitudes among students. Some show positive attitudes while others persist on rejecting the “culturally unaccepted elements”.

This is so, because the individual is free to behave as he feels and thinks it suitable. Students are able to make choices depending on variables other than culture. Nunez et al. assert, “regardless

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<sup>82</sup> William D. Crano, *Attitude and attitude change*. P313

of culture, each person is a unique individual and makes choices, [...] to follow or deviate from the cultural group norms”<sup>83</sup>. Therefore, culture, dissonant attitudes and social groups are not the only variable affecting students’ attitudes. Students may choose to face the cultural components as members of a traditional community, or as members of a more “tolerant” international community, which is that of EFL students.

Stereotypes and negative attitudes are interrelated. A stereotype may result in a negative attitude as it may be caused by negative attitudes. Thus, it may be a cause or an effect. Brown describes a stereotype as implying “some type of attitude toward the culture or language in question”<sup>84</sup>. Most students’ negative attitudes stem from their prejudices and previous assumptions about the target language culture and people. The negative attitudes work as a reinforcement of those prejudices.

Lazar argues that literature can provide students with a cultural background to the society in which it takes place or which it describes. However, he explains that literary works are fictional; therefore, they are not carbon copies of the society which is described. According to Lazar, this may result in false assumptions among students who may believe that the literary work is a 100% accurate representation of its culture and society. He explains,

if we do assume that a literary text in some way 'reflects' its culture, then exactly what aspect of that culture is being mirrored and how reliably? There is a danger that students will fall into the fallacy of assuming that a novel, for example, represents the totality of a society, when in fact it is a highly atypical account of one particular milieu during a specific historical period. And if we are considering the issue of how far a literary work genuinely represents its

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<sup>83</sup> Carlos Nunez, Raya Nunez Mahdi, Laura Pompa, *Intercultural Sensitivity: From Denial to Intercultural Competence*, (Assens: VanGorcum, 2007), 4.

<sup>84</sup> Douglass Brown, *Principles of Language Teaching and Learning*, 192.



culture, then we are inevitably drawn into the question of how culture is defined”.

In fact, students’ assumption that a literary work or a movie is a truthful representation of its society may lead to stereotype formation. It is noteworthy that some of the participants, when asked about British and American peoples and cultures, tend to give representations and descriptions they got from movies and in literary works. Participant 6, for instance, remarks that the Americans are cool while the British are cold and very serious.

On the other hand, participant 1 comments, “I think that literature has its own negative side like such ideas like racism, giving ideas about people that do not exist”<sup>85</sup>. Prejudices and stereotypes are among the wrong ideas that may be promoted by some literary works and movies. Yet, it is clear that this student is aware of this, and knows that not every literary portrayal of a given group is a true representation of it. Some readers, indeed, are able to judge things by themselves. This is very important in creating independent-minded and rational people. This explains the participant’s comment “if we go to the mind development, I think that if literature do not [sic] create intellectual people, nothing will do such thing, not science, not education”.

However, literary prejudices and stereotypes may be dangerous to students who do not read much. Contrary to students who read, these students have no background knowledge or previous experience in literature reading that may enable them to judge if any literary depiction is accurate or not. These students run the risk of passively accepting the ideas, ideological in most cases, of the author and film directors.

#### **4. Intercultural Competence**

A constant exposure to a foreign language and its culture creates an intercultural competence. Students become “intercultural speakers”. According to Byram, these students are aware of different cultures and develop different social identities that allow them to enjoy and maintain

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<sup>85</sup> Participant 1, see the appendices.

different relationships with the foreign culture group<sup>86</sup>. Contrary to beginner students, these students start to understand and internalize some of the foreign culture values and norms and consequently, develop positive attitudes towards the cultural contents and the culture group.

Developing an intercultural competence among students is a necessity in the language classroom, because students face and deal with two cultures, their native (L1) and the learned (L2) culture. According to Juliane House, culture has four analytical levels; the general human level, the societal national level, social and natural subgroups, in addition to the individual level. These levels characterize people from others. The first level characterizes the human from the animal. In the second level, culture enables people to position themselves as belonging to the same nation, religion, sharing the same activities and values. The third level is related to the second, they are subgroups within the nation and society, according to geographical regions, social class, sex, age and professional activity. Finally, the last level is personal relating to a person's thinking and acting<sup>87</sup>.

These are levels of culture consciousness, which enable people to be part or distinguish themselves from other groups and cultures. Relating this to our students, we can say that on the first and second level, students belong to the same human and social group, sharing the same values. However, differences may occur on the third and fourth level because not all the students are from the same geographical area, social class, gender and age. In addition, thinking differs from a person to another. This is why we have different attitudes from a student to another, despite of being part of one social group and culture.

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<sup>86</sup> Eva AlcónSoler, Maria Pilar Safont, *Intercultural Language Use and Language Learning*, (London: Springer 2007)

<sup>87</sup> Juliane House, "What Is an 'Intercultural Speaker'?", in *Intercultural Language Use and Language Learning*, ed. Eva AlcónSoler and Maria Pilar, (SafontJordà: Springer, 2007), 9.

Intercultural competence enables students to be aware of the basic assumptions of their own culture, and those of the target culture. Basis assumptions, according to Carlos Nunez et al., are “abstract and invisible, we learn them very young [...] and we are unaware of their influence”<sup>88</sup>. However, he explains, “the perception of the world around us, and the adjustments we make about others, are very much shaped or distorted by the basic assumptions of our culture”<sup>89</sup>. Therefore, developing intercultural competence among students allows them to understand, respect and accept the two cultures they are confronted to, L1 and L2 culture, and consequently, enables them to communicate better.

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<sup>88</sup> Carlos Nunez, Raya Nunez Mahdi, Laura Pompa, *Intercultural Sensitivity : From Denial to Intercultural Competence* , (Assens : Van Gorcum, 2007), 3

<sup>89</sup> Ibid

## **General Conclusion:**

The present dissertation investigates English second year LMD students' attitudes to two important EFL teaching devices, namely literature and movies. This study is extended into the study of students' attitudes towards the culture depicted in movies and literature. Indeed foreign cultural contents are unavoidable in the language classroom. Students react and develop different attitudes towards the two devices and their cultural contents. These attitudes, in most cases, affect their willingness to read a literary work or watch a movie in the classroom. In addition, some students are sensitive and may resist some cultural elements. Therefore, an in-depth study of attitudes is necessary.

Our research questions which can be summarized in types of attitudes do Algerian EFL Students have towards literature, movies and their cultural contents. the variables affecting these attitudes. In order to answer these questions and others, we opted for an affective cultural approach to language learning. Works of William D. Crano and Prislin's *Attitude and Attitude Change*, Robert McKenzie's *The Social Psychology of English as a Global Language: Attitudes, Awareness and Identity in the Japanese Context* are relied on. We also drew on Joseph Shaules' *Beginner's Guide to the Deep Culture Experience*.

For our data collection, we relied on a mixed methods approach. Therefore, we resorted into both qualitative and quantitative data collection methods, using questionnaires, classroom observations and face-to-face interviews. Sixty-two second year LMD student took part in this research answering the questionnaires, and attending a class dealing with *Jane Eyre*. Ten students were later randomly selected for interviews, which were tape recorded and then transcribed in the appendices section.

Through this study, we aimed at investigating the type of attitudes Algerian EFL students have and the variables affecting their attitudes to literary and audio-visual teaching devices teachers

use. Investigating possible rejections to foreign cultural elements and the factors causing them is the first step towards finding solutions and minimizing resistance and culture shock in the language classroom. In this respect, an attitude research is vital for a successful language learning enterprise.

The investigation of affective and social factors, added to cognitive factors that stimulate students' reactions and attitudes is one way to help them succeed. Categorizing Algerian EFL students' attitudes is necessary to determine the factors shaping them. Through this investigation, we conclude that students' attitudes vary from cognitive, affective, and conative ones. Students' attitudes towards literature and movies are mainly affective (preferences) and cognitive (knowing the importance of reading literature and watching movies). Attitudes towards cultural contents are mainly conative and characterized with ambivalence and dissonance. Students react differently to cultural contents. Yet, these attitudes tend to be disguised. Students do not overtly or verbally express their dissatisfaction with or acceptance of some cultural elements present in literature or movies. Investigating attitudes towards culture required going beyond questionnaires and classroom observations. Face-to-face interviews were necessary to encourage students to comment and explain their point of views concerning the L2 culture.

Despite the fact that some students show or report some acceptance to foreign cultures, most of them entirely reject erotic contents. The latter are cultural contents to which most students show sensitivity and resistant. It is the cultural contents that are mostly problematic in the language class. Some students show some estrangement, astonishment and even prejudices to some cultural groups and contents. Yet, these reactions to the norms, values, religion and way of life of the L2 community, do not go beyond the feeling of "weird". The only cultural content that was received with negative attitude and rejection was the erotic contents. In other words, students show no resistance to the L2 culture, unless it has "erotic" contents.

Moments of dissonance are also recorded. Due to their exposure to foreign cultural elements, students face psychological discomfort. On the one hand, they are members of a conservative

society that rejects taboo topics. On the other hand, they are members of an EFL community that requires openness to and acceptance of different cultures.

Accepting elements of foreign cultures may engender two main consequences. One is a state of discomfort and dissonance and the other is questioning one's culture and worldviews. In fact, many students reveal starting questioning their culture, society, and worldviews as a result of reading and watching movies. In both cases, the student finds himself in a state of discomfort and cognitive dissonance.

The teacher can induce a positive change in attitude. He can stimulate a positive change among his/her students. The teacher is considered a minority in the classroom and in the wider social context. As an EFL teacher, he manages to overcome his dissonance by creating a third space, where his native culture and the culture of the language he/she teaches, meet. Therefore, he can prevent students from developing negative attitudes towards some cultural contents and helps them to make a bridge between the two cultures.

Teachers exercise a great influence on their students. Not only, teachers transmit their values and beliefs and those of the target language to the students, but they are endowed with the ability of making a bridge between the two cultures and worldviews. Contrary to students, most teachers overcome the cultural misunderstanding and dissonance. They are able, and should, teach their students how to manage the situation between the two cultures. Even though, managing to create a third space between the two cultures is not an easy task, because it requires a good understanding of the two cultures, students are able to do so if helped by their teachers.

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# Appendices

**University of Mouloud Mammeri, Tizi Ouzou**

**Department of English**

The present questionnaire is part of a research dealing with the use of movies in EFL classrooms. Its aim is not to evaluate the students. The information you provide is a very useful contribution to the study. We would like you to answer by putting an X in the box that best indicates your answer and by giving the full answer when necessary. Thank you for your cooperation.

**I. The place of literature in the Algerian students' life.**

	<b>Question</b>	<b>always</b>	<b>frequently</b>	<b>rarely</b>	<b>never</b>
1	I read literary works in English during my leisure time.				
2	I have enough free time to read the novels assigned to us by the teacher.				
3	Reading a novel is time-consuming.				
4	I prefer reading summaries rather than reading the complete literary work.				
5	When I read a novel or a civilization/history book, I quickly give up.				
6	I read only if I have to.				
7	My only reason for reading literary works is to get good marks.				
8	I stop reading literary works when I do not understand the language of the author.				

9	The contents of civilization books do not answer my needs in class.				
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## II. Students' attitude toward watching films

	Question	Strongly agree	Agree	disagree	Strongly disagree
1	Films are important devices to learn about a foreign language.				
2	Films are important devices to learn about English literature and civilization.				
3	I spend much of my free time at home watching all sort of films and videos.				
4	I would rather spend my free time watching films than reading a piece of literature.				
5	I watch American and English films for pleasure and fun.				
6	I watch American and English films to learn the language.				
7	I watch American and English films to learn about culture and history.				
8	It is easy to get a film that answers my academic needs.				
9	It is easy to find a free time to watch a film.				

10	I spend at least two hours a day watching different sorts of films and videos.				
11	I spend more than four hours a day watching movies and videos.				

### III. Films/media as learning devices:

	Question	Strongly agree	agree	disagree	Strongly disagree
1	EFL students should watch more films at home.				
2	Anglophone films teach me about the target language's culture and the appropriate ways of saying things.				
3	Films teach us what the literature and civilization course overlook such as culture.				
4	I remember and understand better historical events when I watch them rather than when I read them.				
5	I actively think about the content I have learned in films.				
6	When I watch films, I actively engage with the language.				
7	I often look for a film adaptation of a novel, it helps me understand it better.				
8	If I have to choose between reading a novel and watching its film adaptation, I would watch the film.				
9	I recommend to my teacher to broadcast films for the				



	students in the classroom.				
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#### IV. The use of films in literature and civilization class

	Question	Strongly agree	agree	disagree	Strongly disagree
1	I am very excited and motivated to watch a film in the classroom.				
2	It would be more advisable to watch films individually then discuss them together in the classroom.				
3	The use of films in the classroom has some negative aspects.				
4	Watching films in the classroom with my mates makes me interested.				
5	Watching films in the classroom with my mates makes me feel embarrassed.				

#### V. Students' attitudes towards the culture depicted in the films

	Question	Strongly agree	agree	disagree	Strongly disagree
1	Learning about the culture of the target language community is important.				
2	Films depict the culture of native speakers, this is why they are important learning devices.				

3	I respect the culture depicted in movies though it is different from my own culture.				
4	I have a favorable attitude towards foreign cultures.				
5	Algerian students should be open to other cultures.				
6	Some elements of foreign culture should be avoided in the classroom.				
7	All the scenes that contain elements which are considered immoral or taboos in our culture should be censored.				
8	I prefer to watch works that do not include elements considered immoral in our culture.				
9	Scenes that contradict our culture should be deleted.				
10	Scenes that contradict our culture should be accepted and watched together in the classroom.				
11	Scenes that contradict our culture should be watched but individually.				
12	If it were up to me whether or not to learn with films in the classroom, I would definitely take this class.				
13	If it were up to me whether or not to learn with films in the classroom, I would drop the class.				
14	If it were up to me to learn with movies in the classroom or not, I would think carefully before taking it.				
15	If I am allowed to go out when we watch a film in the classroom, I would go out and come back later.				

16	If I am allowed to go out when we watch a film in the classroom, I would go out and would not come back.				
17	If I am allowed to go out when we watch a film in the classroom, I would stay in the classroom till the end of the film.				

**I. Students attitude toward the film (post-viewing)**

	<b>Question</b>	<b>Strongly agree</b>	<b>agree</b>	<b>disagree</b>	<b>Strongly disagree</b>
1	The movie I have just watched is motivating.				
2	The movie I have just watched is interesting.				
3	The movie I have just watched is offensive.				
4	There are some scenes in the movie that I do not like.				
5	I was uncomfortable while watching the film.				
6	It would be less offensive if some scenes were censored from the movie.				
7	We would benefit more from the movie if it does not include scenes that are considered immoral by our culture.				
8	It would be better if we watched the film at home.				
9	If next time, I am asked to watch a film in the classroom, I would accept.				
10	If next time, I am asked to watch a film in the classroom, I would think carefully.				
11	If next time, I am asked to watch a film in the classroom, I would decline.				
12	If I am allowed to leave the classroom when we watch a film, I would go out when some “immoral” scenes are screened and come back later on.				
13	If I am allowed to leave the classroom when we watch				

	a film, I would go out and stay out.				
14	If I am allowed to leave the classroom when we watch a film, I would watch the film till the end.				

## II. Students' attitudes toward watching films in the classroom

	Question	Strongly agree	agree	disagree	Strongly disagree
1	The movie I have just watched is inappropriate for classroom use.				
2	Using films to support literature and civilization courses is a good idea.				
3	Using films to support literature and civilization courses is a bad idea.				
4	The use of films in the classroom is a waste of time.				
5	Watching films in the classroom motivates students.				
6	Watching films in the classroom attracts students' attention.				
7	Watching films in the classroom makes students uncomfortable.				
8	Algerian EFL students should watch more films in the classroom.				
9	Algerian EFL students should watch more films but at home not in the classroom.				
10	Foreign films should not be used in Algerian				

	classrooms.				
11	Algerian culture should be taken into consideration while choosing a film for classroom use.				

### III. Students' attitude towards films as learning devices

	Question	Strongly agree	agree	disagree	Strongly disagree
1	Films are important learning devices.				
2	The use of films to support literature and civilization courses is effective.				
3	Films should not be used in teaching.				
4	Films are designed for entertainment not for classroom use.				
5	Films are important devices to learn about English literature and civilization.				
6	If I have to choose between reading a novel and watching its film adaption, I would watch the film.				
7	Literary works are less "offensive" than films.				
8	I prefer reading rather than watching films.				

**Classroom observation**

Date:

Teacher:

Observer :

University

Subject:

Grade / level

Movie:

Description of the classroom; number of students present, gender,

.....

Teacher's introduction lasted: .....min

The movie was projected for: .....min

Discussion: .....

**I. Students' engagement with the film**

<b>Behavior</b>	<b>yes</b>	<b>no</b>	<b>comments</b>
Students are enthusiastic to watch the film.			
Students are not interested in watching the film.			
Cultural background to the movie is provided.			
The teacher provides an introduction to the film Minutes.....			
The teacher warns students of potential "offensive" scenes.			
Students are highly attentive to the movie.			
Students are actively engaged in the lesson by answering the questions.			

Students are actively engaged in the lesson by gesturing.			
Students are actively engaged in the lesson by contributing ideas to the lesson.			
Students sit where they can watch the film at ease.			
Students talking to each other while the movie is projected.			
Students do not look at scenes that include some nudity, sexuality or “impolite words”.			

## II. students’ attitudes towards cultural elements different from their L1 culture

behavior	yes	no	comments
Students lose their interest in the film.			
Students are not at ease.			
<p>Students playing, looking elsewhere while the movie is projected</p> <p>How many times this happened.....</p> <p>This happened when</p> <p>.....</p> <p>.....</p>			
<p>Students laugh when some scenes are projected</p> <p>These scenes are</p> <p>.....</p> <p>.....</p>			



.....			
Teacher speaks about the culturally different scenes These scenes are..... .....			
Students speak about the culturally different scenes These scenes are..... ..... They say..... .....			
Students comment on the film overtly with the teacher			
Students comment on some scenes with each other.			
Students secretly comment on some scenes These scenes..... ..... .....			
Students are hesitant to enter into discussion			
Students actively and enthusiastically participate in the discussion.			
Was there anything that did not go well during this class?			

### **Transcribed interviews:**

While conducting the interviews, we relied on semi-structured interviews. For this purpose, we prepared the list of questions attached below. In addition, other questions were asked depending on students' answers and reactions to movies and literature in order to collect more information about their attitudes.

I would like to thank you for accepting to take part in this interview. This interview intends to investigate students' perceptions and attitudes towards literature and movies. I do not intend to test you.

#### **I. To start, I would like to know your attitude towards literature.**

1. Do you read literature in your mother tongue?
2. Do you read in English? What kind of literature do you read? How many books did you read?
3. Do you enjoy reading literature? Why?
4. What do you like in literature? Do you meet any problem while reading literature?
5. What do you dislike in literature ? Do you prefer a specific genre and dislike other genres?
6. Do you believe that literature is a good learning device? Did you learn things from literature?
7. How do you think learning devices should be in the Algerian classrooms?
8. There are students who say that the literature we use in our classes need to conform to the Algerian culture by avoiding taboos and foreign cultural elements, do you agree? Why?
9. How is your experience with literature positive or negative?
10. What can we gain/lose from reading literature? Give a list
11. According to you, what are the characteristics of a “good” literature for teaching purposes?
12. How do you want the piece of literature you are going to read?
13. If you were able to read literature in a group, would you be interested to read?

## **II. Movies**

1. Do you prefer watching movies rather than reading? Why?
2. Do you enjoy watching movies? How many hours do you spend watching movies?
3. Do you believe that movies are good learning devices? Why?
4. According to you, what are the characteristics of a “good” movie for teaching purposes?
5. What do you like in movies? What do you dislike in them?
6. How is your experience with films positive or negative?
7. What do you gain/lose when watching films? Give a list
8. What do you think Algerian ordinary people would think about the film you have watched?  
Are the members of your family going to have a specific image about you if they watch the film you have watched in the classroom?
9. Do you share the view, which says that everything that enters the Algerian classroom needs to be censored?
10. What do you think about American and British cultures? Do you share their values and beliefs?  
What are the values you like in these two cultures? What are the values you dislike?
11. How strong is your identification with your L1 culture? English culture?
12. It is said that we may have two cultures in an EFL classroom; L1 culture and L2 culture. Which of the two is more important for you? Why? Are you going to reject the other?
13. What do you suggest to achieve an effective literature/movies learning? What do we need to do?
14. What do you think is more helpful to acquire communicative competence and everyday language, literature or movies?

In the above transcribe interviews; T. refers to teacher, while S. refers to student.

**Participant 1:**

**Literature:**

T. Do you read literature in your mother tongue?

S. yes, I read a lot of piece of works in different languages. I used to read in Arabic, French even in Berber language. I used to read novels, poems, plays and I do like this kind of time.

T. What do you prefer poems, novels or plays?

S. I prefer novels in realism. It influence on me, on my way of seeing what is around me and I really feel the improvement this makes for me.

T. What about reading in English?

S. I began not far ago to read for Tolstoy, for Charles Dickens. I started one year ago.

T. What kind of literature do you like in English?

S. Realism in general, novels.

T. What about poetry?

S. I like poetry and I learn.

T. Do you find difficulties with it?

S. No, when I read, I try to understand the meaning and I look for the meaning.

T. What about your interpretation, is it always correct?

S. Most of the time [correct] because the difficulties I find them with few words, not the general meaning. And sometimes, I look for the period of that poem. For example, I take the poem of the Victorian era, it is more difficult than those of now and there are the translated ones like Pablo Neruda, they are unlike the modern one like Maya Angelo.

T. What about the symbolism we find in poetry, are you able to understand what it symbolizes?

S. Not at the fixed point. But, I try to guess and I search for example, Pablo Neruda said “I do not love you as if you were salt rose”, “salt rose” is the name of a plant. In the beginning, I

understood it as it is than I searched and I learned that in Chili language, salt rose is the name of ... and the “arrow of carnation” at the beginning I understood that it is an arrow sent by ... but later I understood that it is the heart that send love to a given person. (the importance of culture)

T. What about the fact that when you read literature, you have to isolate yourself from the world?

S. Yes, we isolate ourselves from people, but at the same time, we are in close relation with other people in different times and places. Like if we take a novel of a Russian or an American writer, we are isolated from Algerian people. but we are with other cultures, with other ideas that help us to understand the world, not only ours. And by understanding the world, we understand our culture. It is not only by reading Algerian literature that we understand it. It is by reading and comparing it with others.

T. how many books have you read?

s. more than fifty

T. Ok. Do you enjoy reading literature?

S. Yes. I really enjoy. It depends on the book first because I used to begin books and leave them because I find that the context do not influence on me. It does not add to me.

T. So, there are some books you stopped reading, why?

S. yes, I began a book of Paulo Coelho called L’Alef. I found that it does not add something to me. It is only for writing that... but there are some works like One Hundred Years of Solitude by Gabriel Garcia Marquez. It help me to understand ... it involve me in a world that he created only by literature about people that I consider part of my life. People that do not exist, but for me they exist. I were part of that family. As if I were there and lived one hundred years of that solitude. At the end I was said, it is one of the most tragic stories I’ve ever read.

T. What do you like in literature?

S. it helps me to improve my language first, my vocabulary. And if we go to the mind development, I think that if literature do not create intellectual people, nothing will do such thing, not science, not education, even education, if you educate a person with the principles of literature, he will be open-minded. He will face difficulties with that experiences he had in such books.

T. So, you believe that literature can change the individual, don't you?

S. Yes, in what concerns the academic improvement and life. It makes people wise, it give wisdom, self-control, we learn to love ourselves, we learn to love others. We learn to understand others, we learn to hear what others says, not only reading.

T. What about the fact that literature describes some cultural beliefs, behavior that contradict with our culture?

S. Yes, I think that I had the experience last week because for me I have read Albert Camus *L'etranger*, and I found that it is untouchable piece of work. We cannot describe the words he chooses, the story, the events. But, in the story he said he killed an Arabic person, and when he felt on earth, he added ... he shot twice, than the story continues. Knowing that Albert Camus writes about the stupidity of the human being and I got in the library. I said to a friend "get this work it is good, you will never regret it". And the man there said, why do you chose Albert Camus and not Kamel Daoud, because Kamel Daoud wrote another story where he answered Camus ... there is an ideology. So I answered him "first, I do not read literature for political purposes". I read literature first, for knowledge, then I try to understand the message of the writer. The hidden message, not the surface one, because if we read the piece of work the first time, we understand that a French person killed an Arabic one. But, it is the stupidity of the person killed because ... he was judged to be executed because he did not cry for his mothers' death, not for killing an Arabic one. He may choose another French person. It was symbolic,

but it depends on how we interpret it. For me, I interpret it as he describes it. We are destined to persecution when we do not cry the death of our mother. This is my point of view.

T. what if you found some religious beliefs that are different from ours?

S. yes, I find it with some books like for example, Maktub of Paulo Coelho. He describes Maktub from the chrestianic corner and said that maktub is not like Muslim's describe it and I was not agree with the idea.

T. Why don't you agree?

S. He said, I even didn't continue reading the book because when I saw in a whole page he said that maktub is described in Muslim culture as a destiny of all humans written by God. And I thought it would be ... it is like reading something we already know that it is not true. Even the words he used were not in their place. It was like it was a general truth for him. He said it is not like Muslims describe maktub.

T. Do you find difficulties when you read literature?

S. Yes, I have got some books to read. I tried to understand. I could not so, I stopped reading, then I let them in a corner. When I reach the level, because every book has its level to reach before reading. I began the Old Man and the Sea. It is not easy. He uses words about fishing. So, I try to get first the vocabulary, then I return. For reading I manage my time to read when it is something pleasant that attracts me.

T. ok, what attracts you in literary works?

S. The adventure, the words like if we take magical realism, the most attractive for me is magical realism, because it describes something realistically and he uses magic events inside it that make the reader attract him inside the book. Let's find an example, like for example in a book described a lady like the most beautiful he has the opportunity to see. That lady was so beautiful that one day she was taken to the heaven and a person that lived for 200 years narrates the story of Europeans and Australians by singing.

T. Ok. You said that in some cases you have problems with vocabulary, and that you give up reading when you don't understand. Did your vocabulary improve since you started reading literature?

S. Yes, now I find less difficulties.

T. Do you check the dictionary when you read?

S. no, if I have a word that is repeated more than three times then I check, in other cases I don't.

t. do you guess the meaning of words through their contexts?

S. I give meaning. I try to give synonyms by myself and following the sentence, we find may be it is or we guess another word.

T. Do you feel engaged in defending your culture and society when you read?

S. I think that a piece of literature that does not engage something political or religious is not a piece of work. Because, we may take a book reading it for pleasure. But, it has always hidden message that is not given for everyone to understand. This is literature engagement. I found it in poetry, I found it in books, but knowing the country in which we are, it is difficult to ... for me, if I have the opportunity to write something, if it is not for my country, if it is not the Algerian cause, if it is not the Kabyle cause, it will be a failure from the beginning.

T. Have you read works in which Algerian people and society were described?

S. Yes, I've read Yasmina Khadra, *ce que le jour doit à la nuit*.

T. what about works by non-Algerian writers?

S. Yes, I've read Albert Camus *L'envers et L'endroit*. It was short stories and he described the Algerian society, the Casbah, he describe it as a beautiful place. They were poor, they had no money but lived in prosperity. He described that woman that in the room looking to the garden.

T. Haven't you read any work that describes Algerian people in a negative way?

S. No,



T. If you read a work that pejoratively describes your own people, don't you feel discomfort or anger?

S. I try to be as realistic as possible. I do not like idealism.

T. What if you know that description is false?

S. I don't meet this in literature, but movies yes.

T. What do you feel?

S. It is racist idea. For me it leads me to anger at the beginning, but I ... knowing that it is not true, what have I to...

T. Do you believe that literature is a good learning device?

S. yes, it helps us to learn about the academic way of reading, writing, understanding grammatical ... all what concerns the academic corner. That leads to improve one's personality. It leads to understand people, it leads to understand the point of view of someone in the north, south. With literature, we see the globe as a village that we understand easily like for example, if you ask me about Russia I try to guess... I have some background about its politics because I've read Lev Tolstoy, Latino America also because I've read Mario Benedetti. Literature is like internet, but literature provides more pleasure. I think that literature has its own negative side like such ideas like racism, giving ideas about people that do not exist.

T. Did you used to read or watch movies in a passive way?

S. It is two completely different worlds. I used to watch movies passively.

T. Does your reading now influence the way you watch movies?

S. yes. It greatly changed. Avatar, only two or three years ago, I watched the movie and was impressed by the HD quality, with the masks. But when I began to understand the context, I began to understand the story, the hidden message. Even now, if I watch it once more, I'll understand something more, because from the last time, I've watched the movie, I've read something and I try to compare, to see things. It involves an idea I found in that book... for me

I try my possible to get movies about adaptation because it is good from time to another to see action movies.

T. how do you think teaching devices should be in the Algerian classroom?

S. by taking our experience as learners in Algeria. It is a disaster, we studied Arabic for twelve years and we move ... only in high schools that we've got some literature. We had only samples.

S. It must be a change from time to another. For example, in literature, for the first semester, we have Hamlet last year. I think they should change.

A movie never gives a literary work its real estimation. But they are in close relationship. For example, I read the book and I understand 4% of it, then I watch the movie, then i try to come back to the book. Every time, we do this, we add information.

T. do you enjoy watching movies?

S. yes

T. ok. In the past you didn't use to watch critically. What about now?

S. yes. Now, I try to understand what the author means by such a sentence, this word, why the characterization, why the character wore like this. I try to fix each point in the movie.

T. When you watch movies, do you pay attention to the language?

S. it is attached with movie. at the beginning, I try to understand the meaning so I lose the fluidity. But now, when they are attached I listen and at the same time I try to guess the events, the theme, the characters. It is better for me.

T. Now, do you understand better than before?

S. Yes.

T. Have you ever tried to repeat an expression you heard in a movie?

S. when it is a strange accent or accent that is like the English one, Irish, I try to repeat.

T. How many hours do you spend watching films a day?

S. not a day, in a week. Four hours a week. But, it depends on time. Like for example now it passed one month that I haven't watched a movie with the exams.

T. Do you believe that movies are good learning devices?

S. yes they are. They gives the image, the sound of the story. It is more close to the reader.

T. You said earlier that literature has two functions. It enriches you as a learner and as an individual, what about movies?

S. It is the same for me for now. Because, before it was not the case. It was only watching movies for passing time, but now ... not like reading. Reading a book helps more in improving a language. But, for self-improvement, it is more with movies, when we see the actions, when we see the character doing the action. And with movies even if we try not to be attracted and amused, we are attracted.

T. What about the fact that when you read a literary work, you have to interpret everything by yourself. You have to imagine the scenes, setting, the characters, while in movies you have everything prepared for you.

S. Even in movies, there are one's own interpretation. We have everything, but there are movies that are predestinated to literate people like the adaptation of Hamlet. When we see the movie, there are a lot of things to interpret.

**Participant 2:**

**Literature:**

T. Do you read literature and in which language?

S. I read in English and Arabic. I've read in English a lot. I remember some titles like Huckleberry Finn and Jaffar Chetouane's book.

T. do you enjoy reading literature?

S. yes of course.

T. what do you like in it ?

S. when I read I feel in another world and I like it.

T. what else?

S. I also like novels who speak about adventures. [sic]

T. did you meet any problem with literature reading?

S. no, just some difficult words that I find.

T. is there anything you dislike in literature?

S. I like especially poetry because when I am not able to speak, you can write what you feel. Because there is some person they cannot talk, but their emotion, feeling, they can write it as poem [sic].

T. do you read poems in English?

S. yes, I read some. I read one. But, I read in Arabic.

T. what about poetry in English, is it difficult?

S. it is easy, but you have just to improve your vocabulary.

T. what about the symbolism we have in poetry? Is it easy to understand?

S. For me, it's a little bit easy.

T. what is your favorite literary genre?

S. I like poetry. In other languages like French I prefer novels and in Arabic poetry.

T. how much time do you spend reading?

S. two weeks to finish a book. I don't have really a lot of time to read. I like reading at night because in the day, you have a lot of things to do[sic].

T. Do you read only the works assigned to you by the teacher, or you read some others for fun?

S. not for fun, I look for the titles. If the title attracts me [...] I become curious what there is written in that book [sic].

T. what is the benefit of reading literature? What do you gain?

S. I gain vocabulary. Improve my level in English. This is what I am looking for.

T. do you feel pleasure when you read?

S. I feel comfortable, far from this noisy world. I feel isolated from this world ... to get away the stress. It makes me comfortable.

T. Do you believe that literature is a good learning device? Did you learn things from it?

S. yes of course, it gives you knowledge. You will be more cultivate[d]. I don't know, when something ask you a question, you will find the answer from what you read. You can answer any question [sic].

T. Did you learn things from literature?

S. yes, from poetry. I told you that when you cannot speak you can write poems.

T. Did you try to write poems?

S. Yes, in English

T. good, how do you think teaching devices should be in the Algerian classroom?

S. I haven't understood your question

T. Is any literary work suitable for the Algerian classroom?

S. Not any. We have limits

T. what kind of limits?

S. I don't know, there are some literary works that are forbidden to study.

T. what makes them forbidden?

S. I don't know. The mentality of Algerians. There is some kind of literary texts or books, they don't give you the image... I don't know. (she comments in Berber saying: there are some aspects that we see as immoral and disrespectful. We see them in a negative way. they speak about ... I don't know, that love and other things (she could not say sexuality). She resumes in English saying: because there is some novel, there is the image that is not good [sic].

T. Do you mean sexual scenes?

S. yes, sexual scenes. It must not bring here. It is not suitable for our classrooms. I think they [students] don't feel comfortable... and for me I don't like to read that kind of novels. It is a lack of respect [sic].

T. what if you read them alone and discuss them in the classroom?

S. Alone! I can't. I feel ... I don't feel comfortable. I do not accept them.

T. what about religion, should we avoid dealing with other societies' religious principles?

S. no, religion is permitted. Not forbidden.

T. would you read a literary work written by an atheist, for example?

S. I read it without any problem. It is their own view. Our religion taught us not to hate someone who is not believer.

T. what about Queer Literature, literature dealing with homosexuality?

S. I don't like it. I don't know why. I don't feel comfortable. It is like you are not ... you don't have respect for the others. It is disrespect.

T. What would you think if you meet a group of students who believe that we have to accept the L2 culture, they accept to be taught about eroticism and sexuality?

S. Am not against their culture. If there is little sexual scenes, it's OK. But speaking a lot about it, no. because we are born in an environment that does not permit us to accept these things. Our environment made us... to put away these things we are not used to have in our culture... I will not accept this. I will be like I am ... I will not accept these things.

T. you know that a foreign language classroom is a place where two different cultures meet, according to you which of the two cultures, native or foreign, is more important?

S. our culture, because they are ... it [target language culture] is just for learning. It is not given a lot of importance. We learn about culture but there is things... I don't know you don't focus a lot about it, get just the idea no more [sic].

T. What about the literature which deals with sexuality, do we have to avoid it?

S. not all, but there is limits [sic].

T. how is your experience with literature, positive or negative?

S. Positive because I gained knowledge. I improved my level of English a little and I express myself through poetry. Through reading literature, we can discuss with others normally, with good vocabulary. I can answer questions because you get general culture.

T. is there something you loose when you read literary works?

S. No, I loose nothing.

T. if you were able to read literature in group, would it be interesting?

S. No, I like reading alone.

### **Movies:**

T. Do you prefer watching movies rather than reading?

S. I prefer reading but I also like watching films. I like adventures. Before, I [used to] watch movies just for fun, but now, I am interested in the language and understanding.

T. You said that you like adventure in both movies and literature, but what is your favorite?

S. Literature because movies you see it. They just give you the image. But our mind doesn't work. But in literature you read and you imagine that you are in this adventure.

T. Do you enjoy watching movies?

S. The adventure, yes I enjoy.

T. What about other movies?

S. The action, drama ... I don't like them.

T. Do you spend more time reading or watching movies?

S. Reading.

T. Do you believe that movies are good for learning?



S. For English, it is good because you learn how they talk. literature is better but sometimes, ... because when you read literature, you will learn the words, how it is written. And it is good watching movies ... it is like a help. When you read for example, you have a text and you need the pronunciation of the word, the movie gives it to you.

T. Do you believe that movies and literature complement each other?

S. No, not complement. As I said, literature you have a big imagination, it will push you to imagine. But, movies just show you the images.

T. What are the benefits of watching movies?

S. Nothing, in our society, they [people] just get violence. That's what they learn, and bad things.

T. What do you think is an appropriate movie for an Algerian language class?

S. For example for us, we focus on their English, the way they speak. May be the old movies when we study the culture we focus on the clothes, their life they had in the past ... it must be a film from which we can get moral, a film that can teach us something about life, about the culture, how people live and speak since we are studying English. We focus a lot on the way they speak.

T. Is there something we should avoid in movies?

S. We should avoid the films where we have a lot of sexuality. But, films where there is just little it is acceptable.

T. What about the movie "Jane Eyre" you have seen last time in the classroom?

S. It is normal, acceptable. I have no problem with it, but I want no more than this.

T. What do you like in films?

S. I like the old films especially. I like old movies because they teach us something. There is some who speak about reality like the war.

T. OK. So, you believe that films may give you some cultural and historical background.

S. Yes, I like this. Because, it will also give you knowledge. It is not just for fun, we learn from it.

T. Is there anything you dislike in movies?

S. as I said, I dislike sexuality.

T. What do you gain from watching movies?

S. Knowledge about events, past, the way they [native speakers] talk, pronunciation. I try to imitate what is said in the movie.

T. IS there anything you lose when you watch movies?

S. I loose time. It takes time. Some movies take two hours. There is something you can do during this time.

T. What takes more time literature or movies?

S. Literature.

T. Do you regret the time you spend reading literature?

S. No, I prefer spending all my time reading than watching movies.

T. What is a good and appropriate movie for an Algerian class?

S. A film that speaks about reality, real events, culture, the language, use of formal language. The content should have morals, you learn something, a message. And a movie which has no sexuality, no more than a kiss.

T. What do you think about people who have no problem with the sexual elements we have in movies?

S. If we are in class, we are obliged to watch them. We cannot get out of the class because maybe we gain something from the movie, you can close your eyes when ... if you don't want ... because I can't even if I see... it is something that I cannot control myself.

T. what if the teachers warns you in advance about the scenes and allows you to leave the classroom if you don't want to see them?

S. I'll stay, watch and when ... I will not watch. Our environment, as I said, made us like this. We are not used to see that. To avoid this, we shall bring just movies that do not contain this.

T. Would it be better to censor the "offensive" scenes? Do you agree with censorship?

S. No, it would be incomplete. I agree and not agree because when you want to learn something, you must see it. But, if you don't ... for me, when there is something I don't like it I don't see it. If we censor it, it will be incomplete... because when you cut some part of a film or literary work, you will not guess the meaning. I prefer reading them rather than watching them because in literature you can read it just for you.

T. I understand that you refuse both the sexual scenes and censorship. What shall we do?

S. we can just avoid that movie. We can bring movies that do not include... because there are movies where there is not these things and they can teach you everything you need.

T. What do you think about American and British cultures?

S. I accept them like they are.

T. What if you compare them with your own culture?

S. A big difference in their way of living and doing things. It is not like us, in their religion.

T. Which is better?

S. no one is better. You can just select some ... may be they are better than us, but ...

T. What are the values and beliefs you share with them or respect?

S. I respect their religious beliefs, the way how they live and doing things ... I don't like just the sexuality they do in the streets

T. with which of the cultures do you identify yourself mostly, L1 or L2 culture?

S. Our culture of course, the other we just learn it to know how they live not to apply it. When speaking, we have to respect and follow the culture of English. I will not refuse any of the two cultures. My culture I will bring it here and I will learn the other culture. The learning devices I will judge them according to my own culture.

T. is there any instance where you can give more importance to the L2 culture?

S. No, why English don't give importance to our culture!

T. What do you suggest in order to achieve an effective learning with literature and movies?

S. if we use movies and ask students to pay attention to the language. I used to watch movies just for fun. Films are not very effective in our classrooms because students will not pay attention to language. It is just for fun. In literature you may find ...

T. Which is more helpful, literature or movies?

S. Literature because they can imagine for themselves.

T :Do you read lit in your mother tongue or French ?

S: in my mother tongue ,no i don't, in English I do, because it is my field of studying , so I should read in English . I read especially the modern writers , I love the modern writers, more than classical ones like Shakespeare . I love the modern ones like .....because to read Shakespeare you should have a certain level a grammatical level to be able to read and understand it , so I prefer to start from the modern to the bottom (meaning the literary canon)

T: how many literary works have you read?

S: a dozen I don't remember , I won't them , I write the little , but it is more than a dozen

The first one was a French piece of writing "A journey into the center of the earth" it was the first

T:when did you start reading?

S:last year , when I started studying English

T:ok ,Have you started with short stories; I cut straight to the chest ,I went straight to the novel; than I read china Achebe a post colonial writer

Then I stopped reading it because a teacher of us told us to read another one which was the great Gatsby , so I finished the great Gatsby and I came back to china Achebe ; they are amazing (love 2 fascination with lit)to read

T:with your first experience , did you find some difficulties in reading and understanding ?

S:Of course . it is the first time I read in a foreign

Only most student read for the first time , but they read in foreign lgge \_a difficult task for some student it took some time almost a month to read the novel

T:where the problems you find ? comprehension , vocabulary?

S: Both , comprehension , grammatical issues new words , new expressions , so each sentences you should check the dictionary it was the beginning , it was like this.

T:ok, what made you read till the end , was it the fact that you were attracted by the story or was it the fact that you wanted to learn the language ?

S: Both , the story was amazing , science fiction story and I thought I should read (this is for the first novel).

T: ok , so you like science fiction why do you like this genre?

S: because it is amazing , it is not boring , it shifts from an event to another in a ravishing way , it attracts you , it pushes you to read it

T:what marks a literary work attractive to you?

S: the form , the little and the content

T:ok , what kind of content?

S: not the boring one , for example the fourth book I read was Joseph Conrad's Heart of Darkness

I didn't understand nothing at all , I finished the novel and I didn't understand a bit nothing , so it was a little bit boring , but now , I bought since it is the exams we don't have much time , I bought a collection of short stories , now I understand that Joseph Conrad

I only will re \_ read it later , I didn't understand a bit the only thing I understood was that hatred of the black (inability to understand leads to misinterpretation) I didn't quite understand what he was saying , when he called them black head savages , so I thought he disliked them and because Chinua Achebe reacted for that

T: ok, what do you learn when you read literature? does it add something to you?

S: yes to much new expressions , different mindset , the way you think , the way you talk to people , the way you see people

The way you interpret things , the way you look to things

T: ok before you started reading and now , does the way you think , look at things changed?

S: yes , at the beginning I didn't have an open mind because I didn't use to read , so it is obvious

T: but now.....

S: interrupt , I accept the opinions of others , even if they are a little bit extreme or something but I accept them , but you have to respond , to say something , if you don't accept it , you should not say I don't accept this , you should accept it , but you try to convince him in the right way to do it

T: do you enjoy reading literature?

S: yes I do

You feel pleasure?

S: yes , especially when you read a good story not a boring , the writer will take you ... will submerge you , you will soak in his work for always when I read I imagine , I build an image in my mind like the writer he is in front of me to writing (reading lit frees ones imagination) so you always when you read you imagine the writer write , imagine his situation , his environment , always you should have some background information about the writer , the time he lived , the literary movement every thing

T: does literature reading push you to wish something to be available in your society , or push you to do something?

S: yes for example it push you to write, to write whatever comes to my mind

T: so you wish to become a novelist?

S:yes to show the people the way how you live and change some people mindset about you , about your religion , because there are some works that describe your customs and your society not as it is

T: have you met a literary work that describe your people your culture, your society and religion?

S: no I have seen image in a movie; the movie was titled the book of Eli by Denzi Washington I noticed the last image , when the hero was dying , they put the bible the Thorat , big book put appropriately and the Quran was t small and put on those , so at wasn't

It doesn't appear , it was put not in are appropriate way , the bible was big and was put straight , clear, but the Quran was put up down

T:so when you read or watch something you are engaged as an Algerian person?

S:as a reader especially as a reader , I don't put my religion at the beginning I try to see what is mean by doing that , the expert said about it , you shouldn't say he is racist just like this , so you should read about him , may be ha had a bad experiences with a person and he put the idea of that person and put it on all the nation , I always try to understand

T:what make you enjoy reading literature?

S:the image they create , the stories they tell , the way they tell these stories , the way they shift from a story to another

T:in the science fiction genre , as others genres , there are implicit messages, do you like deciphering these messages to breaking these codes?



S:yes , I like this , in the mean time you enjoy , you are ease by reading that book and seeing those kind of straight like Jule sverk , it is an amazing story in the center of earth , amazing sites it has some interpretation , but me I didn't favorite to level of interpreting those things but I loved it I tried to interpret superficial thing , from the beginning you cant see what is hidden , you have to see it read it , once , twice to see the hidden meaning I looked to the image , see the ravishing images , the amazing stories , the shifting events from this to another there is a writer that I loved because of this life , how he lived his name is Dostolsky he was influenced by misery , I liked how he lived , so I'm looking forward to read all his books and as an honor for him I will read them in a less than 7 days or week because he wrote crime to punishment in less that 7 days , some sources say that it is less than 7 days (fascination with another) a lengthy book , I think it is 400 pages in less than 7 days so as honor you should read all this works In les

Participant 4

Literature:

T: Do you read literature in any given language?

St: yes, short stories in English.

T: In other languages do you read short stories?

St: No.

T: How many short stories have you read?

St: I don't remember, but 8 or 9.

T: Ok. What about novels, poems, play?

St: No, I don't read them. I prefer to start with short stories and go step by step. I will read them later on.

T: Do you enjoy reading literature?

St. Before no, but now I discovered that there is a pleasure in it. When I am here in university. I understood literary works are the good way to have... to build our personality and to enrich our vocabulary, now I like to read.

T: What do you like in reading literature?

St: I find the vocabulary is good and the story... "The suspense " in...when we read a page and... we find ... how to stay ... like in film, you imagine and you feel curious to know how is it going to end .

T: Have you ever started reading a literary work and stopped?

St: Yes, last year, because it is ... I didn't have ... read before. It was my first experience. I gave up because the language, vocabulary were difficult to understand. But now, I don't give up. Because I really understand.

T: Do you meet any problem with literature?

St: Sometimes I don't understand the meaning.

T: Do you read because the teachers ask you or you choose to read?

St: Last year, I read because the teachers asked us. But now I read for pleasure.

T: Is there any given type of short stories you like?

St: Any.

T: Do you have problem with literature?

St: Last year, because it was the first time, now I start I have found the literature of this year good. I don't know why I like it.

T: What do you dislike in literature?

St: It difficulty in language especially there is some writers you cannot understand like Joseph Conrad and Shakespeare.

T: Only in language there is nothing else you do not like in literature?

St: The language and when we read literary works there is...how can I say it...lessons...sometimes I do not understand really what is hidden...the morality, the aim of writers.

T: Do you believe that literature is a good learning device?

ST: Yes, literature is to enrich our vocabulary, our personality.

T: Is it use in Algerian classrooms?

St: Sometimes, of course.

T: There is nothing we have to avoid?

St: The culture...sometimes we find difficulties, it is different from our culture, it is difficult, we have to accept it .

T: What about sexual scenes in literature?

St: No, especially this point, we cannot accept it.

T: why?

St: It is different from our culture.

T: During class, let's assume that we deal with a literary passage that includes sexual scenes, shall we avoid this passage?

St: We should avoid it.

T: There are students who accept these aspects in literature, what do you think about them?

St: They are free... but I don't like students like that .

T: According to you we have to avoid ta boos in classroom?

St: Yes.

T: How is your experience with literature is it positive or negative?

St: positive. Before it was negative , but now I like it. Because there is also persons who speaks to me. They said you are at the university it is good to read .They give me advice.

T: What can we gain from reading literature?

St: We get vocabulary and your mind gets opened and you build your personality. It is good a person who reads.

T: How can literature help dip your personality?

St: It gives you knowledge.

T: What do we loose when reading literature?

St: I don't think we loose some think.

T: How do you want the piece of literature you are going to study in the classroom?

St: I don't know. I want it to be literary, but without...(silent smile) without the elements that are taboo for us.

T: Would it be interesting to read literature in group?

St: Yes, it is better.

### **Movies:**

T: Do you prefer watching movies rather than reading?

St: No, I don't like to watch a lot. It would be better to read and watch. I easily feel bored when I watch movies or read a lot. Especially when I don't understand. I feel uncomfortable. Even in literature it is the same. Both of them are good.

T: Do you enjoy watching films?

St. Not always.

T: How many hours do you spend watching movies a day?

St: I prefer to watch during holidays.

T: When you watch do you pay attention to the language?

St: Now I try to pay attention to the language, but before no.

T: Do you believe that movies are good learning devices?

St: Yes, we learn the accent, and you understand better intonation... Not like books. Just the vocabulary and the sentences, but the film how the person behave, speaks, the accent.

T: So you learn more with films than with literature?

St: Both, we read... the accent we learn from movies, in books no, but vocabulary you have it in books, because films speaks rapidly, you may not understand. We learn the culture, how they behave, how they think.

T: So, movies are good learning devices and you have no problem with them.

St: Yes, just the sexuality.

T: What is a good film for classroom use?

St: A film who speaks about society, not the films of love. The teacher has to avoid sexuality. Choose a film that has an easy language, not too easy, but a little bit easy.

T: What do you like in films?

St: Characters, language, the story.

T: What is more interesting to attractive literature or films?

St: Before films, but now literature.

T: Does literature help you to change the way you watch films?

St: May be when we like to read a lot...

T: What do you dislike in films?

St: When I don't understand

T: How is your experience with film positive or negative?

St: Not positive nor negative.

T: What do you gain when watching films?

St: Vocabulary to accent.

T: What do you lose?

St: Nothing.

T: Last time, when we watched Jane Eyre in the classroom, did you like the experience?

St: Yes, because I have read the novel.

T: Is there any element you did not like?

St: Some scenes, when...

T: kisses?

ST: yes, I did not watch that scene.

T: You do not accept to watch this in the classroom?

St: Yes.

T: Do you wish to avoid it next time, or you have no problem watching such scenes in the classroom?

St: It is better to avoid them. But sometime, we cannot avoid them.

T: What about when the teacher says there are some “sexual” scenes those who do not want to watch are free to leave the room, would you leave?

ST: No, I will just avoid that scene.

T: Last time, when I said that you are going to watch a film, were you motivated was it interesting for you?

St: It is interesting; it was a literary work...

T: After that scene, were you demotivated. Did that scene affect your attitude to motivation

St: No, it didn't. I was interested. I just avoided the scene

T: Do you share the view that says "everything that enters the Algerian classroom has to be censored?"

St: In books yes, it is good to censor, but in films no. Because in films those scenes are detailed.

T: What do you think about to British culture?

St: They are not like us.

T: To which culture we should give more important 11 or 12?

St: We have to give important to 1 2 culture without neglecting our culture. Because when we learn language, we learn its culture .We cannot learn just the language. Since we learn English, we have to accept to British culture, with limits when it contradicts our culture we stop.

T: What do you suggest to teach effectively with films to liter?

St: We have to avoid books to movies that include sexuality, about culture they are not like us.

T: What is most helpful for student's communicative competence films or literature?

St: Literature, we speak about books, writers, we find morality. It is good to get morality to knowledge.



**Participant 5 :**

**Literature :**

T: Do you read literature in any language?

St: In French.

T: Do you read in English?

St: No, I read just once. It was *Things Fall Apart*. I have read and stopped. Because the language was very difficult. I found some difficulties in the language. They used some words I can't understand.

T: Do you enjoy reading literature? Why?

St: I love stories, but in English, no. I can't understand the whole story. When I haven't understood anything I stop.

T: What do you like in literature?

St: Everything. I think it has some magic. I found them interesting. The whole story.

T: What kind of stories do you like?

St: Romantic stories.

T: Do you read just for pleasure or you reach for information?

St: Both of them, when I have time, I have to do something and I want to have a background about what happens in the world about literature, about everything.

T: What do you dislike in literature?

St: When I read a story and I find the hero or heroine will die. Sometimes I find difficulties in the language, there is something I cannot understand, I stop.

T: Have you tried to guess the meaning of a word through the contexts?

St: Yes.

T: Do you have any problem with the culture depicted in literature?

St: No.

T: Foreign culture have different cultures than us in literature, they speak about elements that are considered “taboo” in our society sexuality, nudity...do you find any problem with this?

St: I think that every country has its own culture. I can't judge them.

T: What about when you read literary books that has a lot of sexuality?

St: No, I will never read it I think it is boring. It is not something interesting. Perhaps our culture don't permit us to read this.

T: Imagine that you start reading a book that seems interesting you start to like it; but then you find the author describing a sexual scene. Would that make you dislike the book or be less motivated than before?

St: I will continue to read the book. It is just part of the book. It is not the whole book speaking about sexuality. That passage perhaps, I will read it, perhaps, I am not sure.

T: What is your preferred genre?

St: I love poetry and short stories.

T: Do you believe that literature is a good learning device?

St: Yes, we learn morality. The culture of other countries, their through language.

T: How do you think learning devices in an Algerian classroom should be?

St: It must have good information for students about the whole world. Second it has to respect our culture. I think that you must...we must study about all cultures and also about our culture.

T: What about the works that include sexuality? What can we do use the work as it is or delete the sexual extract to deal only with the other past?

St: I don't know everyone has...No, It include but not with details.

T: What there are details we delete them?

St. YES.

T: But what about when these details have signification? Meaning?

St: It is something different...I don't think so.

T: There are some students who believe that the literature we study in class has to respect our culture, avoiding taboos to sexual elements

St: No, I don't think so. Because we are students we have to know everything that happens in the world.

T: How is your experience with literature?

St: Positive. I like reading, but when I find difficulties I cannot understand I stop.

T: What can we gain from reading literature?

St: Yes, we gain morality; we ameliorate our level in a language. It gives us information about everything. In the end of the story we gain a morality that makes us do just the good thing to avoid doing bad things. When you read you find a new word you search it in the dictionary then you add it to your background.

T: Is there something we loose when we reading literature?

St: Sometimes when you read ... (in Berber: Literature reading changes your previous thought to information. Everyone has his principles. Sometime it is positive to change to sometimes it is negative. For example, when you accept elements of foreign cultures, this means that you put aside your cultural background you betray your own culture. There are some elements in our culture that are put aside due to openness to other cultures which are positive, like superstitions. There are some elements in our culture that are not good when you read you will question superstitions in your society.(this is positive).

T: Does reading culture threaten your culture? Identity?

St: Yes, sometimes.

T: How?

St (no answer)

T: What about sexual scenes do they influence literature readers?

St: Sometimes it puts it in danger. Sometimes we acquire things from other cultures. We forget our culture. Our society now has changed due to what we watching on TV also due to literature. There is its positive to negative.

T: According to you what is a good literature for classroom use?

St: We have to gain from that piece of literature. And every taboo for us, we avoid it.

T: Would it be interesting to read literature in group?

St: Yes, It makes it easier to understand. Every one gives his point of view about this book. There would be discussion.

T: Do you like the fact that literature takes you to imaginary worlds?

ST: Yes, of course.

T: What about the fact that this world does not exist?

St: No problem

**Movies :**

T: Do you prefer watching movies rather than reading?

St: Yes, of course.

St: Because in movies we live it, we go inside the story more than when we read. It is true that even when we read literature we go inside the story, but movies are more alive. In the movie we have the image.

T: How many hours do you spend watching movies a day?

St: At least three hours. There are times when I spend seven hours watching.

T: Do you believe that movies are good learning devices.

St: Yes.

T: What do you learn?

St: Like literature, moralities. For example when we see history films it helps us. I saw Elizabeth Golden Age. I study it here (at the university) to watch it in film makes ...it is easier to understand.

T: Have you tried to read about the period?

St: It was to revise (prepare) for the exam. It was just for the exam.

T: What about the movie you watched it just for the exam or there was some pleasure.

St: There was pleasure and I acquired some information I prefer watching history films rather than reading history books. I find history books so boring. I love romantic films.

T: What do you learn from film?

St: A lot of things, for instance when I watch Indian film I learn about their clothing, tradition, about their culture. For British films I learn the way they are living. I learn the language I think that I learn language from films more than from literature. Because sometimes I have difficulties to pronounce some words, and in the film they pronounce it.

T: According to you what are the characteristics of good film for teaching purposes?

St: A film that says the truth about our history and... if it were up to me we choose romantic films. This is what I like. Films that speak about famous personalities.

T: If you are able to choose between reading a famous person's biography or watching a film about him, what do you choose?

St: Watching the movie.

T: What do you like in films?

St: I like scientific films, imaginary (magic) films I love films that deal with students at the university.

T: What do you dislike in films?

St: Sad ending.

T: What about films that include sexuality.

St: There is no film that doesn't include sexuality. But not with details.

T: What about choosing films that contain some sexuality and use them in class?

St: Films that do not have too many sexuality scenes.

T: What about when it has too many sexuality scenes and the teacher says that you have to watch and that it has meaning?

St: If it has meaning we have to watch it. If the teacher says this I watch it I will be shy, but I have to.

T: How is your experience with films positive or negative?

St: Positive I like it more than literature.

T: What do we gain from watching films?

ST: We gain a lot of things according (depending) to the film we are watching. If the film speak about the good and bad we gain morality, if it speaks about history we gain background and we gain language.

T: What do you loose when you watch film?

St: Sometimes we loose time.

T: You lose more time with literature or films?

St: Films. Sometimes films, there are films from which we gain nothing, but when they are screened on TV we cannot miss that hour and we watch it for example series, sometimes even when we have things to do we watch it we become addicted. Literature if what we are reading attracts us it will not take a lot of time if not...

T: What do you think Algerian people would think if they saw the film we use in class? For Jane Eyre? Your family.

ST: It is a shame, but they know that I have to study so... they have to prepare themselves for that and accept it.

T: Do you share the view that says everything which enters the Algerian classroom needs to be censored?

St: There are things you have to delete and there are things that we don't have to delete. There are things you are obligated to delete. For example a kiss is acceptable, we can let it, but detailed things no.

T: What do you think about American and British culture?

St: I cannot judge them.

T: Do you share their beliefs, religion.

ST: I share their beliefs, religion.

St: There are some elements I don't accept in any culture. For British and American culture, they have good and bad element.

T: To which of the two cultures we have to give more important in class?

St: Our culture. I think we have to know first our culture in order to spread it out as they try to penetrate their culture into our society (Berber).

T: To achieve an affective teaching with films and literature. We have to teach about everything, but whenever it comes to elements that threat or may put aside our culture we stop.

T: Which is more helpful to acquire communicative competence, literature or movies?

St: Films, because everything is said, the way they spell...Movies provide everyday language while literature highbrow language or language used only in a given field or period of time; mine.



**Participant 6**

**Literature :**

T: Do you read literature in your mother language?

St: Yes, I read. I prefer to read in Arabic, in Berber I like poems. French I don't like to read in French.

T: What about English and how many works have you read?

St: I've read a lot.

T: What is your preferred genre?

St: I prefer short stories and some novels. The novels I like. When I like the story I can read the novel, but when I get bored I can't always finish the novel, when the story is long. I like love stories... stories of mysteries and detection.

T: What makes you feel bored while reading literature?

St: Some authors use many details and when I read this I always skip it.

T: What about the language.

St: No, I used to? But not now? Because when you read a lot you will not find difficulties.

T: Do you enjoy reading literature in English?

St: Yes, but I don't like to read the books that teachers ask us to read. For example, this year we are studying Shakespeare and it is so difficult because the Middle English, and I prefer to read others.

T: Do you read for pleasure or information?

St: Both.

T: What do you like in literature?

St: I love the style of some writers.

T: What about the fact that literature transports you to other worlds?

St: Yes, of course.

T: Do you have some problem with literature?

St: Sometimes I get bored because...when I feel that I am obliged to read that book, for example the teacher asks us. This is the problem I don't like to be obliged to read it. I like to read by myself.

T: What about isolating yourself when you read?

St: I enjoy isolating myself, because when I am alone, I get in the book. Sometimes I imagine myself character in the story.

T: Do you believe that literature is a good learning device?

St: Yes, it teaches us a lot of things. How to live for example, sometimes things from the reality and sometimes things that we like to be. I want to say that when reading literature we learn many things, sometimes the life of others. This helps to improve our knowledge, general culture, language. It is the way to discover other languages and cultures. Literature enriches my language. I discover that my language is better, when I read I gain new experience and more words to add to my dictionary.

T: How do you think learning devices should be in Algerian class?

St: It shouldn't be related to our culture because..... is no discover the others culture...

T: Two cultures in classroom...what shall we do?

St: We are just studying that culture not comparing it with our culture. We study it as it is. We have to be open-minded.

T: Can we change something in the literature we studying in class?

ST: No, we cannot change.

T: What about the literature which includes too much of sexuality?

St: May be... if we are obliged to study it, we will study it, if not...The teacher can avoid it, if we are not obliged to study it. If we have it is the program.

T: There are some students who believe that the literature used in Algeria have to obey the culture and norms of Algerians?

St: I don't think so, If it is important to study it, we will study it...I don't think that I am ready to discuss them in the classroom. I can read it without problems. But for discussion...because...if we have separated classes from boys. A class which contain only girls, may be I can...I feel shy.

T: Do we have to avoid taboos in Algerian classroom?

St: Yes, It would be better. Because there are some people who, when they hear something...they deconcentrate...I prefer to avoid when we are at the classroom studying and when the teacher speaks about taboos, many students will deconcentrate. They feel shy. The majority of Algerian will say it conflicts with our culture.

St: I prefer to avoid them.

T: What can we gain from literature?

St: we enrich our language, we get on formation about the others culture.

T: what do you lose when reading literature?

St: Maybe time.

T: Does literature change your way of thinking and behavior?

St: Sometimes, there are some others who use which make me discover things and correct some ideas that I have in my mind. Like the real goal of life, each time we grow up we discover things and literature helps us to think more wisely. When we read, we sometimes like a character and we love like that character.

T : Does literature, push you to question your culture or society ?

St : What I have in Algerian society which I dislike so much is that Algerians say that men have nothing which makes them bad compared to women. Because they say that men do whatever he want and he always can...he is always good I don't like this most of the time we don't have this in literature, which literature you discover other way of thinking and other societies and truly you will compare the two societies.

T : Does your way of thinking changed since you started reading literature ?

St : Yes, you know others think. So, you change your way of thinking.

T : Characteristics of a good literary work we use in class ?

St : Which consist of important themes that every one likes language not too easy nor too difficult.

T : How was your first experience with reading literature ?

St : I enjoy It become to be like drugs. I love to read so much. Before coming to the university I was not reading in English, but when I Can I started and I liked it.

T : Would it be interesting to read literature in group ?

St : That is nice, because maybe there is something I understand and I miss something and the others do the same so we exchange.

### **Movies :**

T : Do you prefer watching TV more than reading ?

St : Sometimes, when I am lazy. When I was in middle High school I used to watch movies more than reading. Now I do both. For preference both. There are some novels which I understand better when I watch the film, when I am reading and I've watched the film I imagine the characters while I am reading like Shakespeare I prefer to watch the film before reading. Like Twelfth Night I tried to read the book, it was so difficult. I read two pages and I stopped. But when I watched the film it was easy because when I read the dialogue I remember the characters.

T : Do you enjoy watching films ?

St : The same thing as the book when I love the story.

T : Do you believe that films are good learning devices ?

St: Yes, we learn the language. Reading is not enough to improve our language we have to listen.

T: Which enriches your language better is it films or literature?

St: Both. There is an element which we find in literature and not in films that we can repeat the experience that we liked. In the film if you miss it...

T: Do you have any problems with using films in class?

St: There are some scenes I wish we avoid, where...scenes that show something which contradicts our culture.

T: So, we have to avoid everything which is taboo? Why not literature?

St: Yes. Because when you read and when you watch it is not the something.

T: What if you read it or watch it alone and you discuss it in class?

St: Maybe, but I would like not to watch.

T: According to you what are the characteristics of a good film to be used in class?

St: Films that contain important element. Something from the reality, history or... to enrich our cultur. It should not include something which contradict our culture or religion.

T: In literature you have the description of a given scene and you imagine it by yourself, while the movie provides you with the whole scenery, which is better?

St: Literature of course.

T: does literature push you to question some Algerian norms and behavior?

St: Our society is belt in a wrong of way the way of thinking of the majority is wrong.

T: in a language classroom, we study two cultures, when we learn a language we automatically learn its culture...To which of the two cultures you identify yourself the most?

St: Of course I'm proud of my culture, but there is something in the other culture which attracts me and I wish to have that element in our culture.

T: In the classroom, which culture do you give more importance?

St: Our culture. Because it is ours.

T: For example, when we watched Jane Eyre you didn't watch the kiss scene. This means that you identify yourself with your native culture.

St: Yes. Because I don't know how to explain (in Berber). For example The other culture using vulgar language I don't care but if someone makes on our culture I won't like it. It is like someone who says bad things about your mother, this will hurt you.

T: If you read colonial writing...Pierre Lottie...what would your reaction be towards this kind of literature?

St: There is ethics even if in literature. So? That IS immoral to do such a thing (describing Algerian women as prostitutes...) If I read it I would feel disgusted.

T: What do you like the most films or literature?

St: It depends on the situation. Sometimes I love to... I prefer to stay alone and have a book and when I feel bored I prefer to watch.

T: What do we gain when we watch Anglophone films?

St: We improve our language if the story is real not science fiction we get information and enrich our culture.

T: Do we lose something when we watch films?

St: Time.

T: Do you share the view that says every movie used in class has to be censored?

St: Yes, because it contradicts our religion.

T: What do you think about American and British cultures?

St: I know that the British used to be more severe than Americans I've been told that the old English were severe they used to hide their feelings. An Englishman when he tells you a joke he doesn't laugh. The Americans are cool, open-minded.

T: What do you suggest to achieve a successful learning with literature?

St: Nothing.

T: What do you think is most helpful to acquire communication competence?

St: Films because it is oral, literature provides academic language.



Participant 7:

Literature:

T: Do you read literature in any language?

St: Arabic not really. I read old poems .In French yes. I've read Poello Coello. Two of this works In English, yes I read a lot of short stories. I prefer now to start short stories and than read novels.

T: What makes you choose to start with short stories?

St: It is better to start with zero.

T: When did you start reading?

St: Before coming to the university. In high school. But I was not reading successfully.

T: Did you use to like reading literature at that time?

St: No, only now in the university. There wasn't a lot of short stories in High school, there were only some. The High school library fused too much on books that enable students to prepare for baccalaureate exam.

T: When you tried to read did you find any difficulty at that moment?

St: No, the first short stories I didn't find problems. I started with level 3, so I didn't find a lot of difficult words. I started with Penguin, so it wasn't much difficult coming up to 4 or 5 level, there were some words were difficult.

T: When you started reading in high school, did you use to give up when you meet problems?

St: In high school I didn't used to have the eager to read much. It started here in the university when teachers pushed us to...they gave us the eager to read , they tell us reading literature is very good. In high school no one told us to read. Here all our teachers advice us to read. They say try to read even when you are at home, even one page for a day. It is good to read You are enlarging your vocabulary.

T: In the university did you find any problems with reading literature?

St: No, for the plot may be, but language no. I would say that may be at the university I had a middle vocabulary to understand the story, and the more I read the more I enrich my language.

T: With what do you enrich vocabulary?

St: With watching films.

T: When you read is there any pleasure?

St: Yes, especially mysteries. I love anything that concerns police this is my type of...

T: What does literature provide you different from other books as civilization books?

St: When you read literature it is like you enter in another world. It is like special, when you start reading I have the scene in my head and when someone shops me it is like; you know dreaming and you interrupt me. The more I read short stories, the more I find at 11Am. I find myself 3 pm. I spent 4 hours reading the same. I say I spent all this tome reading! Because the pleasure.

T: When you read you forget time?

St: Yes, I'm so focused that...especially if it is the kind of story I like to read. I imagine the scene. It is like I am in the story, the person that is talking. This is why I do not stop reading the story until I finish it.

T: How many books have you read?

St: I don't know, may be 20 short stories.

T: Do you read every day?

St: No, it depends. Now I can't read short stories because we are in exam, but during the strike I was reading I had nothing to do. I spent a lot of time reading, maybe 10 short stories, I finished them all.

T: You never feel bored when you read?

St: No, if the story is boring I will change it by another.

T: What makes the story boring?

St: I don't know, may be the language, the whole story, the plot. When the language is very difficult for me to understand I feel bored. If it is one or two words in page it's OK I can check the dictionary. But when it is the whole story that I don't understand I prefer to read it when I have a lot of time like in summer ? but when I am studying I just prefer to read a story that I can understand.

T: When you do not understand the word do you always check the dictionary?

St: Yes, especially these last short stories. I'm taking from the libraries, they are Oxford short stories, and they have a glossary at the end, so before I start reading the story I check before the glossary so, when I read I don't come back. Sometimes, I try to guess the

meaning through the context and when I guess I check the dictionary to see whether I'm right or not.

T: You don't have a problem with literature?

St: No, reading became to me like a hobby.

T: What do you like in literature in general?

ST: I don't know I just like it.

T: Is there anything you don't like in it?

St: May be the fact that I don't understand old English. I started to read Hamlet because the teacher suggested to us to read it, but I haven't finished it. I found it too much difficult, words and the exam coming, the text, so I gave up. I just read the summary and I watched the movie. It helped me. It is good to read the book and watch the movie.

T: How can the movie help you?

St: It is like...when you read and you have the scene in your mind. But when you read and you don't have the scene in your mind it is different. When you see the scene it became more clear and understandable.

T: Do you believe that literature is a good learning device?

St: Yes, we learn a lot of things, you become more cultivated the language you enlarge your vocabulary even it helps you to write very good essays, to write everything, to become a novelist.

T: What do you gain when you read literature?

St: I don't know you became more open-minded, you accept other ideas since you've read someone else's work. It is something to discuss with others you try to share things with the others.

T: How do you think the literature used in our classroom should be, we have sexuality 000 do you find any problem with this?

St: No, it is better to accept the others ideas, so...IT is like when you study something, medicine, you have to deal with everything. For me it is a subject, we deal with it and that's all.

T: Do you believe that there is a purpose behind teaching these elements?

St: No, every literary work is made for a purpose. For ....., Our teacher of literature asked us to read Hamlet and asked us what have you understood about Hamlet, we told him the story and he was expecting us to talk about, the scene, about Hamlet having feelings for his mother. We didn't you know concentration that because we are not... we didn't grow up in this kind of...we concentrated on the whole story, because we find it, it was not too important. What was important was what happened to Hamlet. He suffered during the whole story. That was the most important to me. When I was reading the summary and found that Hamlet was feeling something towards his mother, I was chocked. Especially when teacher told about Oedipus complex, something provided by Sigmund Freud and he told us to make a research when I was making the research I was not chocked, I was almost black out. I was chocked because when I was a child I really hadn't that kind of feelings towards my father or mother, and I started to ask myself is this real?! When I read the theory about Sigmund Frond I remember that one of our teachers told us that before Islam a man can marry his mother. I told myself, so, this is true!

T: Have you ever judged westerners on the basis of what you've read?

St: Yes, negatively. Me when I watch English movies I prefer not to watch with my little sister. Sometimes I change the Chanel all the time, sometimes it is disturbing, so I told her no you are too small for these things. I can understand but she can't understand these things so I prefer to avoid them. When I watch American movies sometimes I really thank god that I was born in Africa not in America. I don't want to be like them. They are too open. They have too much freedom and too much freedom can be not good. There are some positive judgments. For instance, the culture is good, there at the age of 18 you are free to have own home, your own car. It is breaking away from your family and it is not good, because I even watched a movie talking about this. Americans? Where their kid is adult, 18 or more, they tell them now you are free...it is like pushing her away from, their.... There are even some parents that are violent towards their children.

T: For the literature, we use in classroom, shall we void sexual elements and taboos?

St: IT is better. I think it is better to avoid them

T: Why?

St: In order not to become like them.

T: You are afraid of acculturation and being influenced?

St: YES.

T: According to you what are the characteristics of a good literature to use in our class?

St: that can cultivate us; get us to know more knowledge in all fields. I'd love to read a literature work. Old English and the teacher try to use auslate, but to use the language of nowadays.

T: Simplified, there are simplified version of Shakespeare

St: YES. But they don't have the same context as the old English, if someone understand old and nowadays English, he will find the difference, like something missing, because when you translate it is like you are betraying the work...or to give us a way how to understand better old English.

T: If you are able to read a literature work in group would it be interesting?

St: Yes, because we share our thoughts, so we will have a debate. May be I have something wrong; the other no. May be I missed something; the others knows.

### **Movies:**

T: Do you prefer watching movies rather than reading?

St: I prefer both, they are both helpful, for instance Hamlet, when I red the summary and I watched the movie, it was very helpful.

T: Do you enjoy watching films?

St: Yes.

T: How many hours do you spend watching films a day?

St: When I am studying not too much, may be maximum half an hour.

T: Do you believe that movies are good learning device?

St: Yes, it is with movies that I started acquiring my English language, than by reading.

T: What do you learn with movies?

St: Words. I focus on words. Most of time my sisters were reading the translation and what I was doing not watching but I was listening. I was concentrating, how they link the words.

T: According to you what are the characteristic of a good movie to be used in our classroom?

St: I don't know, a movie that can...from which we can learn a lot of things, may be life experience. It is better to start with films that have easy language to difficult.

T: Is there anything we have to avoid with movies?

St: You know the scenes that are not accepted in our religion.

T: Suppose that there is a scene. Last time when we watched Jane Eyre there was a kiss scene Do you have any problem with it?

St: Oh yes, it is embarrassing especially it is front of our teacher and our class mater It is very embarrassing.

T: Do you wish to avoid it?

St: Yes, to avoid it or to omit that small scene.

T: What else. Is there anything else we have to avoid?

St: Yes, the bad language. There are films that use bad language, it is better to do it.

T: What do you like in films?

St: I don't know, dramatic ones...the movies that teach me things I have never knew or the school and university didn't teach me.

T: Is there something you dislike in them?

St: The movies that Are? You know contrary to my religion. I saw a film, someone who is looking for...someone who is killing popes, at the end I understand that he is a man telling people that the illumination are coming back.



T: Which of the two devices make you lose more time from work or literature?

St: No, we are not losing time. Maybe with movies, because sometimes...but while you read there is nothing that interrupts you except if someone calls you to do something.

T: Which helps you more in acquiring the English language?

St: I'd say literature, because when you read you see the spelling of the word, so you look for it, but sometimes when you listen it you don't know the word so much you look for the word maybe it is a wrong spelling, so it is preferable literature, because when you read the word is there.

T: What about the communicative competence, what makes you communicate better with people, is it films or literature?

St: Movies here, because in the movie you see how people communicate with each other, how they ask for others.

T: What do we gain when we watch films?

St: We understand the story. Each movie is made for a purpose, or to transmit a message, so, when you read what concerns literature or a movie, both earn a certain thing like vocabulary or something but in movies, let's say we understand better how to pronounce the word, but when you listen especially when words are repeated in the movie you understand better. I'd like to read a book and hear the CD, you know someone who is reading the book so I understand I have the spelling and pronunciation.

T: Ok, and you as a person, do literature and films influence you as a person?

St: It does affect me but in a positive way. Not a negative way. Being affected by American literary and movies doesn't mean that I have the American.... I'm influenced by their culture and do what they are doing wear like them, be like them, maybe racist no, I don't

have this. Me as a person when someone gives me something I won't take the bad things. I will just take the good things and get rid of what is bad. Get what is essential and helpful for me.

T: Like what?

St: You know, when I watch movies I don't watch what they are doing. Just to get about what the story is and get the message.

T: What about your character? It is said that one of the functions of literature is to enrich yourself. Do you agree with this?

St: Yes, I agree. There was a time when I dislike sharing my opinion with people and it is refused. But after reading I say why are you refusing? yes, maybe are refusing. I accept it, but why? And when I listen to others' opinion about me it awakes me up from...

T: So, reading literature enables you accept other perspectives and views?

St: Yes.

T: What about your culture, does literature or films push you in a way to question your culture or the behavior of people in our society?

St: Yes, when I watch American movies, I was wondering why most Algerians are affected by Americans and French people, why don't they just keep their traditions alive and just take what is positive and good from them I mean their technology, their open-minded their inventions, but I feel like mostly 100% converting to them ( her attitude towards the subjective dimension we should take only what is positive + converting to them fear of acculturation) I'd prefer of they would be like me just take the positive things and leave the negative elements.

T: What about traditions, conduct and behavior of people in our society have you started questioning them after critically watching and reading?

St: Yes, our tradition started to disappear, when my mother tells me about life in the past and how marriage was arranged.

T: Into positive or negative ?

St: there are some positive elements .

T: Now please do liter and movies influence the thinking of Algerian people nowadays?

St: Ah, Ok yes for instance, people used to think that the role of women is to gives us babies and that's all. Now a women can do whatever she wants in a positive way, so she is free to talk, may be before she doesn't have the right to talk. Now, she has more rights she has the right to drive, the right to talk, to educate, to go out, to have a picnic with her children. This is good compared to before, the negative elements is that when you give too much freedom to someone it is bad.

T: Concerning the movie we watched last time (Jane Eyre) and similar movies, do you believe that may be your parents, people from this community knew that we used that movie and there was a kiss scene, would they oppose? Would they think something?

St: My family I am sure they oppose, even me as a person I oppose.

T: Do you think that these scenes have some meaning and are essential for the interpretation of the movie? Literary work?

St: If it is necessary, really necessary, why not. If it is to discover things why not. But if it is for pleasure, no.

T: What do you think about American and British culture?

St: They are too different, Americans are too open even when you go there you find Mexicans, Spanish, French, but in Britain they are only British, they are some not British, but not as in Americans...I prefer British culture because British people are always tied to their old tradition, they always keep them, even if you look at America it is a new country, it was emerged by many inhabitants, Portuguese, Spanish...so you don't know what is the tradition.

T: In a language we have two cultures that meet each other literature 1 and literature 2.

According to you which is more important?

St: It is better to start with Algerian culture.

T: when we read literature and watch movies, should we behave according to our 21 or 22 in an Algerian language classroom?

St: We have to accept them. I told you before, if it is really necessary to deal with it, why not, but not with all. It depends on their attitude towards the culture and scenes.

T: To teach successfully with films and literature. What do you suggest?

St: To suggest to students to read a book and then a week later you will show them the movie. So, they will understand. Maybe they have understood the literary work but not 100% (explain that using adapted films helps students to understand better, be motivated and it provides good opportunities for discussion, and critical thinking and comparing the book and its adaptation) when they watch the movie, they will understand the whole story and the plot.

T: Ok, for Hamlet, would it be better if the teachers used a movie in addition to the literary work?

St: Yes, because not all students are very good in English or have very good vocabulary. Some understand old English words, but there are others who don't even know how to pronounce old English. So, it would be better to use both of them, so that the literary work will be understood by not only the good students.

**Participant 8:**

**Literature:**

T: Do you read literature?

St: No, I don't. I red before but short stories. I red in French and English, two Emus may be.

T: Have you red the stories till the end?

St: No, never.

T: Why?

St: I don't know I feel like it is boring.

T: Boring in terms of what?

St: I never take time to read all the story. I never be interested to read a story. Even if I like I don't know why.

T: What about the language? Was it difficult or not?

St: No, either if it is difficult. I check the dictionary.

T: So, language doesn't influence your reading?

St: No, not at all. I just feel bored. If it is not literature. If it is medical I love. I'm interested In that but not literature.

T: So you don't like fiction?

ST: No, I like love stories but not for reading for watching

T: Do you believe that it is worthless reading about things which does not exist?

St: Yes, it is a loss of time.

T: Is there something you like in literature or there is nothing?

St: To learn, sometimes we learn things. I'm speaking in general not literature in particular. May be learning about the planet, the world...I love reading in this case because I learn general information about the life, but Shakespeare... I don't know why I am not interested.

T: What is your problem with literature?

St: I said it is a loss of time.

T: Do you believe that literature is a good learning device in our classroom?

St: No, we just study what the writers write.

T: Does it help you to learn the language?

T: The language yes like I said I learn just vocabulary.

T: How do you think learning devices in Algerian classrooms should be?

ST: Audio-visual. Because when we see and listen it is better to understand, and when we listen to words like I said I'm just interested in the language, when we listen we learn better.

T: So, you think that films are better teaching devices than literature?

St: Why?

T: When I read, I'm not really concentrated because if I have to learn I have to look about the story. In films of course we are interested in the story, because when you see the actors

we'd love, we get pleasure and we learn at the same time. When we listen to conversations and we look at the face we see the reaction.

T: You said that you enrich your language with movies, what about the fact that with movies you have just the pronunciation, you don't have the spelling.

St: We check.

T: Do you do it?

St: Yes, I really do it.

T: Do you gain something with literature ?

I said just the vocabulary and some themes.

### **Movies:**

T: It is clear that you prefer watching films rather than movies.

St: Yes.

T: Do you enjoy watching movies?

St: Yes, of course.

T: How many hours do you spend watching films a day?

St: When I have a free time I can watch 4,5 hours a day.

T: Do you believe that movies are good learning devices?

St: Yes.

T: What do you learn with movies?



St: language, sometimes information about the past. I can watch all types of films.

T: Ok, you said that you don't like fiction in literature since literature most of the time speak about events which do not really take place. Films to do this.

St: Yes, but in the case of films I watch, because the interpretation we feel like it is real and we attracted by this when you see the actors it is like you are inside .

T: There is a difference in the way events are described in literature and movies, with literature we have to imagine everything by ourselves and in movies the whole image is created for us.

St: Yes, I prefer films for this because when you create imagination, you have difficulties to imagines, to read to learn and to keep at the same time.

T: According to you what are the characteristics of a good film to be used in our classrooms what should it include or avoid?

St: It is good to watch films that include foreign cultures, because we are studying English. It is better to watch American and British mainly not French because we will be interested in English and American culture.

T: What about the context?

St: For us, because we are learning, it is good to watch historical films in the classrooms.

T: What about adapted films from literature?

St: If it is essential. IF it is something we need really. If it is something just for listening and learning words...I don't know. Because I like films that have a story an interesting story. Because we will be attracted and get pleasure.

T: What about some scenes that we find in films? Should we avoid a given scene or not?

St: For me the film must stay like it.

T: Ok, what about the movie we saw last time, Jane Eyre was there anything you didn't like in it?

St: No, because I... for me it is not a problem and I saw the reaction of the others. There is no problem. It is not our culture, the film is English. So, there is no problem. We are watching, we are learning. It is part of the story so, we are learning we are in the classroom.

T: The fact that you accept sexual elements, is it in order to achieve an effective language acquisition?

St: No, there is no relationship. I accept because it is part of the film. May be if actions and some elements will be omitted, may be the film will be incomplete. But there is limits. There are scenes we can't watch in class.

T: What do you gain when you watch films?

St: Like I said, the language, the story, when it is a real story, the history I love to know about history and to know more about American and British history, vocabulary. There is some rules, some morals, some advices other features that we learn.

T: It enriches your personality?

St: Yes, Our personality and experience in life.

T: Do you loose something when you watch films?

St: No.

T: What about literature?

St: Yes, time.

T: Do you believe that Algerians should be more open to other cultures?

St: yes.

T: Even if that cultures contradicts elements from our culture?

St: Yes, because we are not obliged to accept the other cultures but just open-minding to respect just to know how the other cultures lives, acts and think.

T: What is your view towards the American and British cultures?

St: Of course we are different, because cultures is included in religion, so am open-minding but if I were there may be I'll tell you that it is normal. Sometimes it is good, we have to include some of their culture in Algeria because we are too close and when we watch the films in the classrooms, there is Americans and British culture in the film, so of course we learn and when we learn we have to practice it in our culture. May be it is just a minority, but we can do better.

T: So you believe that change in our society may be stimulated by films?

St: Yes.

T: You don't agree with censoring films isn't it?

St: OK it depends on the context.

T: American and British people how do you see them?

ST: They are open, they are creative, they are always open and up to creat and to learn, we Algerians, we want to learn from them.

T: Do you share some of their beliefs and values?

St: Yes, their beliefs, they believe in freedom.

T: Do films push you to question some of the values and culture of Algerian society?

St: Yes.

T: Like what?

St: It depends of the film. Always after watching a film there is this...to question myself and when we compare between the two cultures, we see a big difference between the two.

T: Ok, what are the elements you question after watching films?

St: Why they said like that and in British? American there is the freedom of men and women, both of them are more free than here in Algeria and they have the have the freedom to express, to adapt, to create and here in Algeria when we want something we don't do our best to do it we just see the fact like a dream. In our society when we love something we say it is maktub, we do not try to have it.

T: In a foreign language classroom there are two cultures that meet with more importance when you are in the class?

St: The English culture, because in my head am going to the classroom to learn, to study, to get information, to learn more about English.

T: What do you suggest to achieve a good learning with literature and films?

St: Literature I don't know. The thing may be I'd like is when we study a literary work it is good to watch its film adaptation. Both of them. Because as I said the only thing that helps us to appreciate is language and when we read a book or story we get only information about language. This is for me just knowledge of language and when we watch the adapted film we have both of them, we have the language and we have pronunciation, the ascent and the way how they pronounce and the scenario too. When we read and when we watxh it is coordination of the two. So, for me it is better to read and to watch.

T: Do you believe that literature and movies mirror the society in which they are produced?

St: Yes.

T: Do you pay attention to language when you watch films?

St: YES, I do.

**Participant 9:**

**Literature:**

T: Do you read literature?

St: Not really, I don't have the habit. I've read just short stories. I love short stories because it is easy to understand. But novels like Hamlet is difficult.

T: How many short stories have you read?

St: I think four.

T: When did you start reading?

St: Last year.

St: How was your first experience?

St: I loved it.

T: What did you like in it?

St: I like short stories because they are short and the language is not very difficult, and I love suspense. There is suspense in literature.

T: Do you feel pleasure when you read?

St: Yes.

T: The first short story you read, have you read it till the end?

St: yes I start than I can not stop.

T: Did you find some difficulties with vocabulary, symbolism?

St: Some times I search In the dictionary.

T: You were assigned Hamlet to read. Have you tried to read it?

St: NO.

T: What makes you think it is difficult if you haven't even tried to read it?

St: I know that it is difficult. All students said this. I watched the film and even the film is boring. I think it is difficult. I have seen some books of Shakespeare and the language is difficult. I have tried to read a novel, but it is difficult (Christmas Carol) to understand. I stopped reading because I haven't understood the beginning.

T: Do you like reading literature?

St: Just short stories.

T: Do you wish to be able to read novels?

St: Yes.

T: When you have read short stories did you like the fact that they speak about a world that does not exist. Speak about events that take place in the past. Did you like this

St: Yes.

T: What do you like in literature?

St: We learn many things. I don't know...culture.

T: Is there something you loose when you read literature?

St: No, nothing. I know that reading is good.

T: Do you have some problem with literature? St: Yes, vocabulary and sometimes it is difficult to understand what they want to say.

St: Is this what makes you feel bored?

St: Yes, with novels. With short stories I understand and so I don't feel bored.

T: Do you believe that literature helps you to learn language?

St: Yes, I think it is good, to enrich your vocabulary and...

T: Have you learned things from literature?

St: Yes.

T: Like what?

St: With short stories I learned some words.

T: How do you think the literature to be used in Algerian classroom should be?

St: By movies. Teacher should use films. It is easy to understand with it, we have to read novels but we have to choose novels that use simple language.

T: What about the context of the literary work?

St: (no answer)

T: Literature describes some cultural elements that are considered taboo in our society. Should we avoid these elements in class?

St: No, we have to learn also the culture of others.

T: Are you ready to discuss a sexual scene in class?

St: Yes, even in science when we study science we deal with... but not in films, because in films it is embarrassing because we see.

St: There are students who believe that the literature used in Algerian classroom has to obey the Algerian cultural norms. Do you agree?



St: No, because culture in Algeria and America is different and we have to accept it as it is without trying to change it.

T: What do we gain when we read literature?

St: Many things like language, how to speak, vocabulary and culture.

T: And what do we loose?

St: Nothing.

T: According to you what are the characteristics of a good literary work to use in language classrooms?

St: Language.

### **Movies:**

T: Do you prefer watching films rather than reading?

St: Yes, with films we understand more. It is easy to understand but reading it is difficult.

T: How many hours do you spend watching films a day?

St: I don't know maybe 5.

T: do you believe that movies are good learning devices?

St: Yes, because they are simple. They are easy to understand even if you don't understand the beginning but...and it does not take a lot of time.

T: What do you gain when you watch films?

St: We learn English, the pronunciation, culture.

T: Do you think that films make people more open-minded?

St: Not at all.

T: Do you think that movies may threaten our society or culture?

St: Yes, the scenes that are...sexual should be avoided, because it is not our culture and even if we avoid it, it won't influence on the film.

T: What are characteristics of a good movie to use in Algerian classroom?

St: Literature and historical films.

T: There are movies where we find vulgar language, do you have any problem with this kind of movies?.

St: No, just sexuality.

T: How do you see the way of life in American and British societies ( where the movies are produced)?

St: It is different. There are things I don't like. They are too much free.

T: Is there something you loose when you watch films?

St: For me I lose nothing, but others say I loose time.

T: How do you think Algerian people or society would think about the films we use in class like Jane Eyre?

St: They will be angry because it is not our culture. Especially if there are boys.

T: This means that you wish to avoid foreign cultural elements that are not accepted by members of your society?

St: Yes.

T: So, you believe that films should be censored?

St: Yes.

T: What do you think about American and British people and cultures?

St: There are things I like in their culture and there are things I don't like.

T: Like what?

St: I love the way they live, they are responsible for example when someone is 18, he has to work and gain money, so I love this.

T: When you come to the classroom, what is the culture you adapt your first literature or second literature culture?

St: My native culture.

T: Why?

St: I don't know, but when we study English, we have also to study their culture.

T: So you believe that we should avoid the second culture?

St: Just learn it.

T: What do you suggest in order to teach effectively with literature and movies?

St: Try how to take literature easy for students to understand more how they...teachers should attract students to love reading literature work.

T: What do you think is most helpful to acquire communicative competence films or literature?

St: I think both in literature we learn a lot of vocabulary but films helps us to pronounce.