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Developing Intercultural Competence through Reading Literary Texts
The Case of First Year LMD Students of French at Ouargla University

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of Doctorate in English

Major: Discourse Analysis in English Language Teaching

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DEDICATION

To all beloved

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ABSTRACT

Recent research in English Language Teaching has shown that despite EFL students' mastery of language, they cannot communicate appropriately with people from other cultures in most of the cases. However, learning any language should not just require linguistic competence, but also intercultural competence through which learners can build skills that enable them to discover cultural differences and raise cultural understanding. It is generally agreed that literary texts may offer opportunities to develop better understanding and create more awareness of other peoples and cultures. The purpose of this study is to show how to raise students' intercultural competence by reading literary texts in English. In order to do so, the present study proposes the introduction of authentic literary texts through the implementation of Byram's (ICC) intercultural communicative competence as a means to develop intercultural awareness. Thus, several extracts from literary texts with different cultural topics were introduced in order to raise the learners' intercultural competence. To successfully achieve this goal, Byram's (ICC) strategy is integrated when reading the selected literary texts. The rationale behind dealing with literary texts is because they contain realistic language and full of social and cultural content. In order to affirm this hypothesis, an experiment is conducted. It examines the effectiveness of reading literary texts through ICC strategy that is composed of three principal components: knowledge, skills and attitudes, through these three savoirs, learners can develop their intercultural competence. The experiment is designed in six phases carried out with first year LMD students of French at Ouargla university. In all the six phases, six texts varying from videos, pictures and written texts loaded with different cultural issues are presented followed by six tests which serve as pre-tests. After that, six selected literary texts based on ICC strategy were introduced followed by six post-tests. If there is a noticeable improvement in the learners' scores throughout the post-tests sessions it may be due to the new method: literary texts and ICC

strategy. The experiment is repeated in six phases to confirm the reliability and validity of the method. As a means to test the hypothesis, the SPSS software analyzed the data using T-test and statistical values and calculations. The experiment showed a significant improvement in the testees rate of level of awareness after taking the treatment based on the selected literary texts during the pedagogical intervention courses. After analyzing the data from the perception questionnaire and especially the statistical calculations that the SPSS software has provided and therefore positive quantitative results of the experiment have been revealed. At the end, It is recognized that literary texts could be a valuable source and an appropriate tool for promoting the intercultural competence of learners. And through this study we will suggest some pedagogical implications and recommendations for teachers of English literature to best benefit from the literary text to develop intercultural competence

Keywords: Byram's model (ICC) Intercultural Communicative Competence, English Language Teaching, intercultural competence, linguistic competence, literary text.

LIST OF ABBREVIATIONS

CA: Communicative Approach

CC: Communicative Competence

CEFR: Common European Framework of Reference

DA: Discourse Analysis

EFL: English as a Foreign Language

ESL: English as a Second Language

FL: Foreign Language

ICA: Intercultural Awareness

ICC: Intercultural Communicative Competence

ICT: Information and Communications Technologies

LMD: Licence, Master, Doctorat.

L1: Language one

L2: Language two

SD: Standard Deviation

SLA: Second Language Acquisition

SPSS: Statistical Package for the Social Sciences

t: T Value

TEFL: Teaching English as a Foreign Language

TFA: Things Fall Apart

TKAM: To Kill a Mockingbird

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GENERAL INTRODUCTION

1. Statement of the Problem
2. Aim of the Study
3. Hypothesis
4. Methodology
5. Structure of the Thesis

1. Statement of the Problem

Communicative competence is the primary objective of learning a foreign language. There are, however, many who limit it to linguistic competence alone. Language competence is important, but sometimes sufficient to pass a simple information, it is not enough to communicate. Communicating is not limited to understand and know how to use lexical and grammatical structures, but it is more than that. To communicate is also essential to understand the attitudes, the systems of values, the behaviors, the points of view, the whole cultural context of his interlocutor. One has to be equipped with a competence that enables him to correctly decipher his message by referring to his own cultural context. To communicate, one must understand one another, exchange and interact not only at the linguistic level. The success of intercultural communication depends not only on the level of acquisition of language skills. Without intercultural skills, the simplest communication sometimes proves impossible.

Despite EFL students' mastery of language, they cannot communicate appropriately with people from other cultures in most of the cases. For this reason, Nunan (1991) proposes a principle: the introduction of authentic texts into the learning situation as a means for the students to become aware and having better understanding of one's culture and other cultures around the world, these texts bear an authentic language and are considered as an easier tool to acquire intercultural competence beside linguistic competence without stepping out of the classroom.

Learning language requires learning culture because language itself is defined by its culture. So we cannot be competent in the language if we do not have an awareness of that culture (Kramsch, 1993). Therefore, it is not only essential to have cultural awareness, but also intercultural awareness.

Intercultural awareness can be seen as the process of becoming more aware of and developing better understanding of one's own culture and other cultures all over the world. It aims mainly to increase international and cross-cultural understanding. Considered and better thought of as a competence in itself, intercultural awareness is a whole set of attitudes and skills (Yassine, 2006).

According to Kramersch (1993) Intercultural awareness is considered as a 'fifth skill' - the ability to be aware of cultural relativity, it must be side to the fourth skills: reading, writing, listening and speaking. As Claire Kramersch points out:

If...language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency ... Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing (1993: 8).

Byram in his turn (1997) believes that authentic literary texts, which are essentially loaded with real language, offer EFL learners the opportunity to develop intercultural communicative competence, since not only people, but "documents" and "cultural products" created by a distinctive society help learners to know about and appreciate events, thoughts, and national memories of a culture. Byram in his turn suggests a key role (ICC) as a medium to develop intercultural competence: Knowledge, skills, attitudes. Most of the intercultural competence elements are based on Byram's four savoirs as the following:

Savoir: knowledge of self and other knowledge of interaction.

Savoir comprendre: skills- interpret and relate.

Savoir-être: attitudes-relativising self, valuing other.

Savoir apprendre faire: Skills- discover and /or interact (Byram, 1997).

Yet, the Common European Framework of References to Languages the published document by The Council of Europe (2001) also points out the role played by literature in EFL as a potential means to develop language and interculturality, also literature is regarded as an emblematic place of interculturality because of its intrinsic characteristic (Byram et al, 2002).

It seems important to us to give the learner a better understanding of Otherness and to give back to the teacher of a foreign language an important place for intercultural education.

Learning a foreign language allows the learner to broaden his horizons of personal and professional exchange in order to weave positive relationships with foreign interlocutors in order to better understand issues related to cultural identity change.

The world is getting small, borders are disappearing, and the learner would have to work to live with people of different cultural backgrounds, people of different nationalities, in which culture, will no doubt have a role to play in communication. Especially, nowadays, students cannot predict in which country they will live, they will work, to what languages and cultures they will be confronted. To teach them a single language and culture would be to close them to interculturality in this multicultural and plurilingual world.(Byram et al, *ibid*).

Authors such as (Carter, 1996; McKay, 2001; Amer, 2003, Savvidou, 2004) have also stated that EFL learners have the opportunity to open their minds to cross-cultural experiences and to enhance their language learning process when they negotiate meaning during their interactions with authentic literary texts (Gomez, 2011).

Kramersch (1998) argues that generally all kinds reading materials such as newspapers, magazines, and books are implicitly loaded with diverse levels of cultural expression because, over all, they are the product of a particular community essentially depicting cultural content. Yet, it is important to point out that literary texts are considered a difficult material to be assimilated and understood by EFL learners. She also notes that teachers are hesitant to use literary texts in the language classroom because they are told they are only competent to teach conventional texts for their general interest and for their information value. This is the case of our university; teachers and students find literature difficult to tackle because of their lack of linguistic knowledge.

Today's students cannot predict in which country they will live, they will work, to what languages and cultures they will be confronted. To teach them a single language and culture would be to close them to interculturality, to distort the way they look at the world around them, because this world is multicultural and plurilingual (Byram et al, 2002).

Our research question is as the following:

To what extent can literary texts develop first year LMD students of French intercultural competence at Ouargla University?

2. Aim of the Study

The didactic methods of foreign languages teaching called communicative are the result of a numerous research work when foreign cultural teaching methods are not yet defined. In this context, Byram points out: That despite a wide range of publications, the study of culture lacks a specific focus. The little empirical research that has been done has been done on a small scale and often comes from the individual practice of teachers without theoretical considerations and is more concerned with outcomes than with teaching and learning processes (Byram et al, 1991).

The present study aims to achieve the following objectives:

- Intercultural speaker who masters the foreign language in its linguistic and cultural dimensions.
- Mediator between his culture and the target culture
- To prepare the learner as a social actor who is able to interact with real actors in a new intercultural situation.
- Accepting diversity and reducing resistance against people from different cultures

3. Hypothesis

We observed that our learners although, competent in English language after having three years of high school studies, still have a deficiency in cultural awareness. It seems that, they have not harvested fruit from the Algerian educational system; concretely, no specific cultural reference dealt in textbooks: it is a language that does not have an interactive role. Furthermore, the Algerian diplomas (degree) under the LMD system, gained international recognition in the recent years, creates enthusiasm, and a large number of students become motivated to travel abroad because it offers them the possibility of pursuing studies at foreign universities, but these students are not necessarily well trained to handle as intercultural contacts. So, training is becoming a necessity. Moreover, in the context of doing internship for teachers in EFL in the case of the specialization in EFL language, their curricula does not have a specific cross-cultural focus, in particular, intercultural competences seem essential for the practice of their future jobs. Thus this education requires an intercultural training based not only on the knowledge related to the culture of the other, but also on how to prepare the future teachers' interaction with people of different cultures. Considering all these reasons, we aim to help our students and, for the

sake of the present study, one hypothesis was stated as literary texts may develop first year LMD French language students' intercultural competence.

4. Methodology

The current study is a quasi-experimental, it is a single- group experiment, it requires an experimental design, in which twenty (35) subjects are not randomly assigned. As this description: In a single- group experiment, a pre-test and a post-test are given to one group to measure the effect of an intervention (i.e. instructional activity, innovation, or program) without using a control group. Before introducing an intervention, measure the variable you are studying. Next, apply the intervention. Last, subject a post-test that is comparable to the pre-test, and analyze pre-post differences.

Pre-test ----->Treatment -----> Post-test (Trochim,2006).

The conducting of the experiment will be in 6 phases, in each phase a sample of thirty-five participants are submitted to a pre-test which is followed by a treatment and a post-test, in which the participants study the six literary texts during the semester applying Byram's model, aspects of acquiring (ICC), intercultural communicative competence. The model comprises: knowledge, skills, attitudes.

With the assessment, we will evaluate the pre-test and the post-test of the thirty-five (35) subjects whom they will be not randomly selected from the whole population when they submit their work. Adding to that, a perception questionnaire will be administered among those 35 subjects in that close-ended question measure perception by asking respondents to provide information on how they perceive such the effectiveness of reading literary and Byram's model (ICC) , after conducting the experiment comprising eight questions in order to determine the way the students perceive the integration of reading literary texts as a part of their activities in the literature course in the classroom.

5. Structure of the Thesis

The current study is an inquiry about whether literary texts have effectiveness or not in the development of intercultural competence in first year LMD students of French.

Chapter one presents a literature of all definitions concerning the term "culture" from the classical periods to modern time. We recall the definition of "culture" and of "civilization" as well as "a comparison between the two. It is also devoted to all the notions related to the term culture as multiculturalism, enculturation, acculturation and intercultural...etc. The chapter explains the difference between high (Culture) and (low c culture).

Chapter two presents the inseparable relation between language and culture and the link between language, culture and identity. This chapter highlights the definition of communicative competence, its basic important components; these competences seem very useful for developing intercultural communicative competence. As it highlights the influence of culture; how the latter affects time, space and context elements in our daily life and over the world. This chapter will explain that every culture is affected by the manner in which time, context, and space are handled

Chapter three will be entirely devoted to the intercultural approach. Its origin and the role of (ICC) intercultural communicative competence. This chapter seeks to manage Byram's model theory (ICC) and strategy which involves knowledge, skills and attitudes. We deal in detail with the definition of "interculturality" and all the concepts related to intercultural competence as identity, diversity...etc. Of intercultural competence, we also highlight its components, objectives (aims) in the teaching / learning of Languages. As we address all the obstacles of intercultural competence such as prejudices and stereotypes and without forgetting the representations of language learning class and the role of the images

that the language learners hold in their imagination. We can conclude our chapter with representation and social representation that are spontaneous reactions in the face of foreigners in language learning.

Chapter four presents an overview about the treatment of socio-cultural aspects over the years in the various methods of teaching foreign languages. This chapter also addresses the concept of authenticity, its definition and how this type of documents has been introduced in the teaching of foreign languages. This chapter takes into consideration the literary text's definition which is part of the authentic documents, its characteristics, its advantages. And then we analyze the role of the place of literature in promoting interculturality, tolerance and empathy in the learners. In conclusion we finish by devoting a modest part to describe the importance of discourse analysis or intercultural discourse (discourse and culture) in language learning.

The fifth chapter consists of the experiment design part and the questionnaire of perception for first year LMD students of French. The latter is administered at Ouargla French department to test the effectiveness of literary texts in developing the students' intercultural competence through Byram's Model (knowledge, skills and attitudes).

In the end, we will suggest some pedagogical recommendations to both teachers of literature courses and to the students that we hope to be useful and practical for the interest for all the academic institution especially that would benefit the students to the first degree.

CHAPTER ONE: THEORETICAL BACKGROUND, DEFINITIONS OF TERMS

Introduction

1. Definitions: Civilization and Culture
 - 1.1 Civilization Definition
 - 1.2 Culture Definition
 - 1.2.1 Multiculturalism
 - 1.2.2 Interculturalism
 - 1.2.3 Enculturation and Acculturation
 - 1.3 Defining Big Culture and Small Culture
 - 1.4 Intercultural Awareness

Conclusion

*“I want the cultures of all lands to be blown about
my houses freely as possible.”*

-Mahatma Gandhi-

CHAPTER ONE: THEORETICAL BACKGROUND, DEFINITIONS OF TERMS

Introduction

The first chapter will present a literature of all definitions concerning the term "culture" from the classical periods to modern time, we will recall the definition of "culture" and of "civilization" as well as "a comparison between the two. The chapter will also explain the difference between high culture and low culture. It will be also devoted to all the notions that are related to the term culture as multiculturalism and acculturation, enculturation and Interculturalism, etc.

1. Definitions: Civilization and Culture

People generally confuse "culture" and "civilization"; a person who is "cultured" is considered "civilized" as that person's behaviour and knowledge are sophisticated as a result of education and training.

1.1 Civilization Definition

People generally confuse "culture" and "civilization"; a person who is "cultured" is considered "civilized" as that person's behaviour and knowledge are sophisticated as a result of education and training.

In his article in the volume *Civilization: Le Mot et L'idée*, Lucien Febre, declares that he has found no usage of the term (civilization) before 1766 in any French text. The first usage of civilization in an accepted non juridical sense appears to be in 1756, by Victor Riqueti Mirabeau (the father of the French revolutionary politician) in his *L'ami des hommes*. In its first occurrence, we are told that “ Religion is without doubt humanity's first

and most useful constraint; So the concept of civilization came into being, with Mirabeau. The civilization is not a static concept. The roots of the concept are in the European expansion, starting in the fifteenth century and taking” (Mazlish, 2004: 5).

Civilization (Fr, civilisation), a word coined in mid-eighteenth-century France, has been used in various senses during the past two hundred years. The term’s history displays parallels with the concept of CULTURE, with which the idea of “civilization” has traditionally been closely associated. Etymologically, civilization is derived from the ancient Latin *civis* (citizen), *civitas* (city-state), and *civilitas* (“citizen alternatively “politeness,” particularly in the sense of deference). In Medieval Latin, *civilitas* acquired broad social connotations (ibid).

The Oxford English Dictionary defines civilization as "the action or process of civilizing or of being civilized; a developed or advanced state of human society" Such a definition is fraught with difficulties. For instance, how might we correctly identify a "developed or advanced state of human society"? Developed or advanced compared to what? As the same dictionary defines the verb "to civilize" in the following way: "to make civil; to bring out of a state of barbarism; to instruct in the arts of life".

The notion of “civilization” is described as a product of the modern West and carried a valuational and normative meaning regarding the nature and status of various human societies. As a matter of fact, many cultures were referred to as civilization until after the Second World War This is because the meaning of civilization, on both the popular and academic levels, emerged as part of a stadial evolutionary history of humankind with the primitives being at the earliest or lowest stages of human evolution(Reid,2003: 169).

1.2 Culture Definition

To understand the term CULTURE, it is likely to know above all the word CULTIVATION. (Cultivation) (Lat. colere, cultus, to cultivate) is used in a physical and a metaphorical sense. It denotes the use of art and labour and all things needful to the production of such things as grow out of the soil. We cultivate fields, and we cultivate flax. The same force belongs to the metaphorical or moral use of the term, as in the cultivation of the mind, or of special habits, or of literature, or the arts.

Culture (Lat. Cultura) is commonly employed to denote the specific cultivation of some particular kind of production for the sake of its amelioration. In this sense the term is used of the culture of the human race or human mind (but not of moral habits), to indicate such civilization and training as results in the raising of the condition of the race.

(Smith, 1871: 213).

To define the term "culture" is not easy as Raymond Williams notes in his *Keywords: A Vocabulary of Culture and Society* "culture is one of the most complicated words in the English language».

Franz Boas's *The mind of primitive man* 1911:

Culture may be defined as the totality of the mental and physical reactions and activities that characterize the behavior of individuals composing a social group collectively and individually in relations to their natural environment, to other groups, to members of the group itself and of each individual to himself. It also includes the products of these activities and their role in the life of the groups. The mere enumerations of these various aspects of life, however, does not constitute culture. It is more, for its elements are not independent, they have a structure (p. 149).

The English anthropologist Burnett Tylor used for the first time this term in this sense: for him, culture in its ethnographic and anthropological sense is "... is that complex whole

which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society"(Tylor,1870:1).

In Kroeber and Kluckhohn (1952), *Culture: A critical review of concepts and definitions*, they try to make a systematic classification of the many definitions of the concept which reached over two hundred: descriptive, historical, normative, psychological, structural, genetic....Culture is defined by Kroeber & Kluckhohn (1952, cited in Senft et al, 2009: 14).

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.

Clifford Geertz's perspective of symbolic anthropology *The Interpretation of Cultures* (1973), Geertz outlined culture as" a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" Geertz himself argues for a "semiotic" concept of culture:

"that man is an animal suspended in webs of significance he has himself spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning"(Geertz, 1973: 5).

Geertz himself provided a classical "cognitive" definition of culture, as:"... an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life"(ibid: 89).

Hofstede defines culture as software of the mind which guides us in our daily interactions. "[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another" (Geertz, 1973: 5).

According to Kramsch (1998: 10) defines culture as a world view, namely "a common system of standards for perceiving, believing, evaluating, and acting".

Culture is also defined in terms of intercultural communication by Lustig & Koester "the capacity and ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and carry out tasks with people of these cultures." (ibid).

1.2.1 Multiculturalism

Researchers, however, agree on the difficulty of how to define exactly the term multiculturalism: Stanley (1996) said: « Multiculturalism has established itself as a major framework for analyzing intergroup relations in the United States (...). Yet as the term "multiculturalism" has appeared more and more frequently in current social and cultural debates, its meanings have become less and less clear».

Multiculturalism first appeared in the French public sphere in 1978, its meaning is: "Towards a multicultural society - living together, it is possible. Down with racism, let's cultivate differences".

The term multicultural expresses a factual situation, the reality of a society composed of several cultural groups, the cohesion of which is maintained in accordance with a number of values and standards while intercultural term explicitly affirms the reality of a dialogue, reciprocity, interdependence and expresses rather a desire or a method of intervention.

(Stanley, 1996 cited in Meunier, 2007: 12).

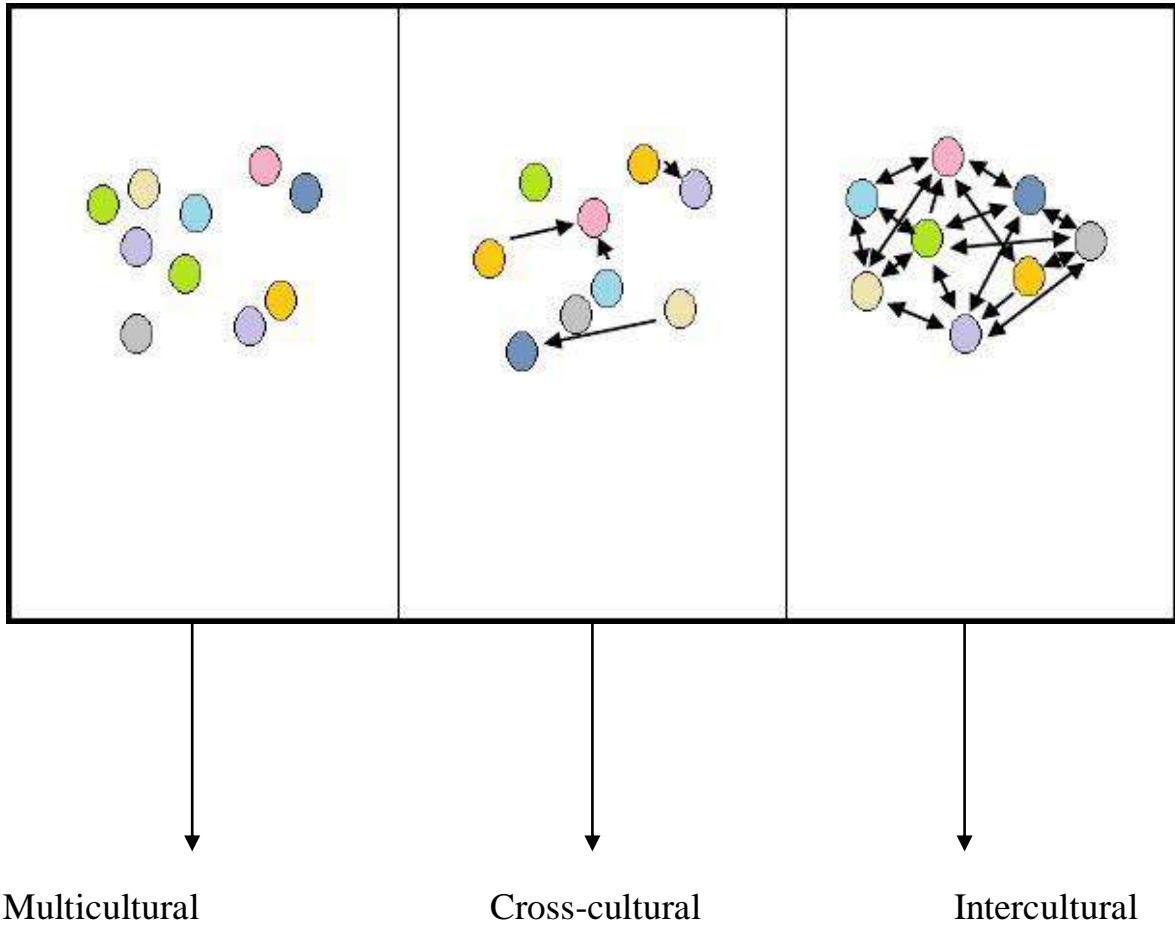
Multiculturalism is an Anglo-Saxon variant of pluralism (cultural, but also political, religious, trade, etc.) that focuses on the recognition of cultural differences. But the one and the, both of them are only the possible modalities diversity of treatment. The recognition and coexistence of separate entities (such as crops, parties, religions, trade unions, etc.) are essential Union in other words it is the coexistence in the same society of differentiated groups according to their ethnic origin, religious affiliation, language ... more simply we can say that the term refers to the plurality of cultures in the same country. The United States is an example of very marked ethnic mixing (ibid).

1.2.2. Interculturalism

According to Hofstede (2001), interculturalisation promotes the recognition of differences by integrating it into the interaction between the actors. It implies that the limits of the own hierarchy to each of them and a search for common standards for living together (ibid).

Hunter and Pearson state that interculturalisation is a process by which self-consciousness happens, the internalizing of the social interaction for both teacher and student. Making in mind that these interactions between teacher and student are where meaning gets made, and thus those communicative interactions should be a locus for the process of understanding interculturality. Since the latter is a cultural process orientation, it must have a critical lens as its foundation, because a critical lens is necessary to examine the social interaction process or what we call interexchange. Besides, in teacher education, the authority of the teacher and larger education structures have an impact on the student. In short, interculturality is the process by which teachers demonstrate critical transparency in the cultural exchanges and both theorize and adapt actions toward the goals of social justice (De Carlo, 1998: 43).

Figure 1 Differences between multicultural, cross-cultural and intercultural societies



1.2.3 Enculturation and acculturation

When discussing of culture and culture learning, the two terms enculturation and Acculturation is commonly used. Whereas the acquisition of a first culture is called enculturation, the acquisition of a second or additional culture is termed acculturation, and both exhibit unique variations (Damen, 1987).Acculturation can be defined as all phenomena arising from contact between different cultural groups and resulting changes. It can turn private companies into public companies:

"The meeting of civilizations, their intermingling, their interpenetrations are factors of progress, and disease, when there is sickness, is only the reverse side of social or cultural dynamics. Similarly, Brown (1986) defined acculturation as the process of becoming adapted to a new culture.In addition, Damen clearly delineated enculturation and acculturation as follows:

Enculturation builds a sense of cultural or social identity, a network of values and beliefs, patterned ways of living, and, for the most part, ethnocentrism, or belief in the power and the rightness of native ways. Acculturation, on the other hand, involves the process of pulling out the world view or ethos of the first culture, learning new ways of meeting old problems, and shedding ethnocentric evaluations (Lázár et al, 2007: 7).

1.3 Defining big Culture and Small Culture

When language teachers are asked about what culture means to them, they most frequently answer by listing subjects such as literature, geography and arts. Although these subjects are all extremely important ingredients, it seems that there are other equally significant components of culture that should find their way into second and foreign language classrooms (ibid).

Tomalin and Stempleski (1993) each culture has "big C" and "small c" components. Big C culture refers to the products of cultures, which includes food, costume, religious practices, and arts,

among others. While big C cultures are observable, small c cultures are implicit, such as belief system and world views. (Zacharias, 2012: 92).

The important point we must take into account when defining culture is that the most frequent definition of culture in language teaching is related to two expressions, culture with capital “C”, or formal culture, and culture with small “c”, or deep culture. Writers in cross-cultural studies often distinguish between two uses of the word culture as: 1) the total way of life of a group of people, and, 2) a refinement or sophistication within a society. (ibid).

Following Halverson's (1985) categorization, the first use has been called little /small “c” culture, and the second, big “C” culture. Little “c” culture includes the routine aspects of life, such as how common people greet one another, what they wear, what they eat, and their myriad daily habits. Little “c” culture encompasses everything as a total way of life, so big “C” culture is necessarily part of little “c” culture. A cultured (big “C”) person knows the finer points of manners and customs, and can distinguish between the common and the refined. In summary, on one hand culture can be seen as civilization, the great achievements of a people as reflected in their history, social institutions, works of art, architecture, music, and literature, commonly referred to as big “C” culture. On the other hand, culture can be viewed as the customs, traditions, or practices that people carry out as part of their everyday lives, i.e. little/ small “c” culture. (Marczak, 2013: 5).

Different anthropologists offer different definitions, and no precise common denominator can be found. According to Brook (1975) classifies culture into two major types: "Olympian culture “or” culture MLA" (meaning the great music, literature, and art achieved by the people of a society), on the one hand, and "hearthstone culture," or "culture BBV" (meaning the beliefs, behavior, and values of the people of a society) on the other hand. Brooks' Olympian culture has often been called "Big-C (formal) and his

Hearthstone culture "little-c" (daily life) by foreign language professionals in the last decades."Big C" culture included the formal institutions (social, political, and economic). The great figures of history, and those products of literature, the fine arts, and the sciences, all those were traditionally considered as the elite culture. "Little c "culture included those aspects of daily living studied by the sociologist and the anthropologist: housing, clothing, food, tools, transportation, and all the patterns of behavior that members of the culture regard as necessary and appropriate (Sohn, 2006: 2). In the same sense, Lee (2009) and Peterson (2004) have categorized culture into two general types: Big "C" culture and little "c" culture.

Lee (2009: 78) refers to Big "C" culture as "the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society." For Peterson (2004), the culture relating to grand themes, is classified under Big "C" culture which includes the following themes such as geography, architecture, classical music, literature, political issues, society's norms, legal foundation, core values, history, and cognitive processes. The little "c" culture includes the routine aspects of life and encompasses everything as a total way of life.

For Lee (2009) this type of culture is "the invisible and deeper sense of a target culture" including attitudes or beliefs and assumptions. Peterson (2004) defines little "c" culture as the culture focusing on common or minor themes. It includes themes such as opinions, food hobbies, popular music, and popular issues, and certain knowledge like, trivia, facts, etc. It was only after the 60s that elitist 'big c' Culture has become related to culture of achievements (elements of history, literature, art and music) and was enriched with 'little c' culture related to culture of behaviour. Bearing in mind that the latter included three categories: products (literature, artefacts, folk art), ideas (beliefs, values, institutions), and behaviour (habits such as eating, clothes... etc (Arabski, Wojtaszek, 2011: 65).

1.4 Intercultural Awareness:

Intercultural competence can be seen as the process of becoming more aware of and developing better understanding one's own culture and others cultures all over the world. It aims mainly to increasing international and cross-cultural understanding. Considered and better thought of as a competence in itself, intercultural awareness is a whole set of attitudes and skills among which (Rose,2004, cited in Yassine, 2006: 54) lists as follows:

- observing, identifying and recognizing
- comparing and contrasting
- negotiating meaning
- dealing with or tolerating ambiguity
- effectively interpreting messages
- limiting the possibility of misinterpretation
- defending one's own point of view while acknowledging the legitimacy of others
- accepting difference

Crawshaw (2004, *ibid*) perceives (IA) as a competence, intercultural awareness is more than a set of knowledge about various and distinct cultures that language learners need to master. It is rather “an attribute of personal outlook and behavior...it emerges as the central but diversely constituted core of integrated curriculum”

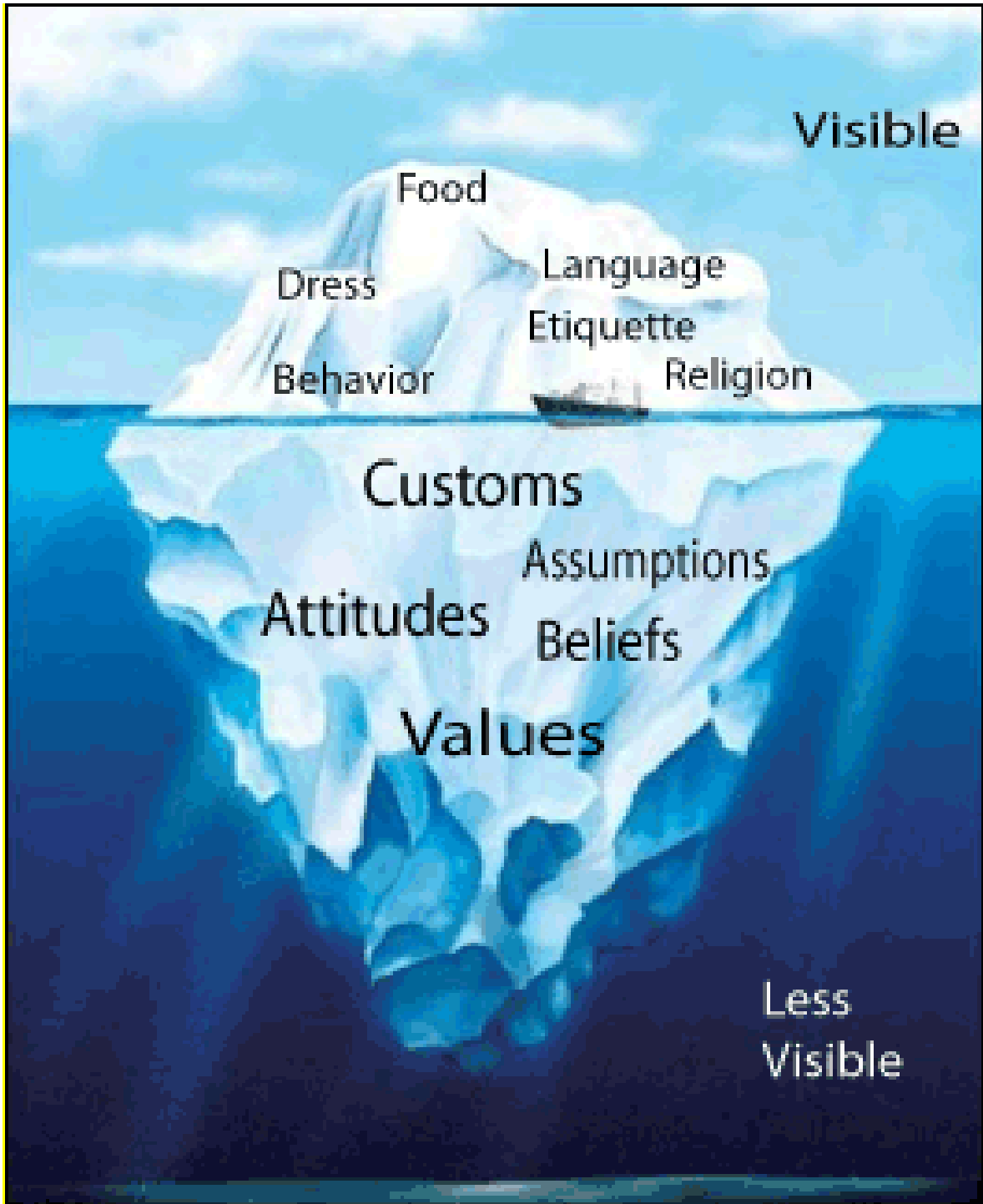
Byram et al (2002) preferred to define intercultural awareness as “the process of becoming more aware of and developing better understanding of one’s own culture and other cultures all over the world to increase international and cross-cultural understanding”(Byram et al, 2002: 5).

In order to help people understand better the elements of culture , Edward T Hall developed a tool that can easily help students imagine the meaning of the concept culture. Hall's analogy is known as (the cultural iceberg). Hall brings the concept closer to the learners in an imaginatively and easy way. According to him, a culture is made up of visible aspects (the submerged part of the iceberg) and hidden aspects (the submerged part of the iceberg). Visible aspects are observable when crossing a region, a country (habitat, clothing, language, music. The hidden aspects, less obvious, are revealed when we live in a group and we seek to know the origin of the visible aspects: the vision of the world, the relationships between men and women, the place of the child, the concepts , attitudes.

(Hall, 1976).

You can take a look at the following diagram to understand better the cultural iceberg ;

Figure: 2 The Cultural Iceberg



Conclusion

This chapter describes all the definitions from classical to modern time, it highlighted how culture was synonymous to civilization. We have concluded that culture's role meant the difference between the most people advanced and others. But by the time the term culture has changed. After it was placed under the umbrella of civilization which included literature, history, geography...etc., it became indispensable in language teaching and learning which must be taught alongside language learning because EFL students cannot be competent in learning foreign languages if they are not competent in the target culture under study.

CHAPTER TWO: THE RELATIONSHIP BETWEEN LANGUAGE, CULTURE AND COMMUNICATION

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*“If you talk to a man in a language he understands,
that goes to his head. If you talk to him in his
language, that goes to his heart”*

- Nelson Mandela

CHAPTER TWO: THE RELATIONSHIP BETWEEN LANGUAGE, CULTURE AND COMMUNICATION

Introduction

Chapter two (2) will present the inseparable relation between language and culture and the link between language, culture and identity. We will distinguish scholarly culture and popular culture. We will focus on communicative competence: its definition and its components and we will speak and highlight the influence of culture, how the latter affects time, space and context elements in on our daily life.

2 Language, Culture and Communication

2.1 Language and Culture

Anthropologists have always been fascinated by the complex interrelationship between language and culture. Language has two principal functions: that of an instrument of communication, and that of a vehicle or a means of expressing thought, that it can be used by one person to communicate his thoughts to others. Language always carries meanings and references beyond itself (Hinkel, 1999).

Edward Sapir was the first who approached the field of linguistics in the course of his anthropologist studies. He wanted to attribute language to the category of all human sciences not only to cultural studies, and then he described language as "...a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols." There is a correlation between the content of the lexicon and cultural interests of a society. Sapir (1921) already wrote:"...The complete vocabulary of a language may indeed be looked upon as a complex inventory of all the ideas, interests, and occupations that take up the attention of the community "According to Sapir, language shapes the society and

culture, and it is a social phenomenon. So it is quite evident that a language reflects the culture in which it is spoken(Sonneborn, 2012: 3).

Language is a social practice; it serves as a system of communication and as a system of representation, because speaking a language is to share a common reality with others. Therefore, language plays a crucial role in constructing our identity. And this is not by its communicative function, but also by its symbolic function (Hall, 1976).

The relationship between language and culture in language study is one of the most hotly debated issues at the present time. Because language is closely related to the way we think, and to the way we behave and influence the behavior of others, the notion that our sense of social reality may be but a construction of language” (Kramsch,1998: 79).

Language is the first expressive means in which a person expresses out other cultures Located in his thoughts. Thus, language is the official language of culture - so to speak - in which a person can explain to others the facets of cultural excellence of his nation and his people, and also learn about other in this world (ibid).

The interrelationship among the two elements; language and culture is dynamic. Firstly, Language represents a great part of culture. It is language is the official language of culture Because it is the principal means by which a culture transmits its beliefs, values and norms. Secondly, culture affects language for the latter is the vehicle which carries culture and reflects it influenced by culture. Thus the absence of the language, makes culture cannot be known. On the one hand, culture is the basis and one of the most important attributes of language and exerts great influence on the latter. If there is no culture, language will be like water without a source or a tree without roots (Thanasoulas, 2001).

Learning foreign languages is inseparable of learning culture since culture has not been received as a content carried by the language, but independent thereof. For this

reason Kramersch affirms: *"If language is seen as social practice, culture becomes the very core of language teaching"* (Kramersch, 1993: 8).

Bennett & Allen (2003) also claim that the interaction of language and culture with each other becomes inevitable and in a manner that culture depends on most of the levels of language use and structures at a point that we cannot interact with each other in a way that culture connects to all levels of language use and structures; there is no level of language which is independent of culture. Moreover, the fact that language expresses, embodies and symbolizes cultural reality clearly shows that language and culture are bound together.

The relationship between language and culture becomes meaningful in language learning as "the person who learns language without learning culture risks becoming a fluent fool" (Pilar & Place, 2003: 237). And on the other hand Gao urges foreign language teachers to improve the status of culture and to reserve a great place to cultural studies in foreign language classroom and to make a great effort on developing the students' cultural awareness and also to work on enhancing their communication competence in order to communicate appropriately out the classroom. Wang (2008: 238) does the same, asserts that "foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers" In short, we cannot easily obtain culture because it requires a considerable time to fulfill this mission since it concerns a process of individuals within a society.

Language and culture are inseparably bound, as Brown (2007: 5) said: "language is a part of culture and culture is a part of a language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture".

Also, Seelye (1993) added that:

"Learning a language in isolation of its cultural roots prevents one from becoming socialized into its contextual use. Knowledge of linguistic structure alone does not carry with it any special insight

into the political, social, religious, or economic system. Or even insight into when you should talk and when you should not"

(Brown, *ibid*).

2.2 Language, Culture and Identity

Language has always interacted with culture and identity because they all reflect and influence each other. The relationship between language and culture is dynamic. Firstly, language is an important part of culture. It is the primary vehicle by which a culture transmits its beliefs, values and norms. Secondly, language is influenced by culture. Language is one of the most important carriers of culture and reflects the latter. If there is no language, culture would not be known. On the one hand, culture is the foundation and it is considered one of the most important features of language and brings a great effect on the latter. If there is no culture, language will be like water without a source or a tree without roots (Kramersch, 1993).

The close link between language and culture arises major scientific discussions because this relationship is complex. The mutual relationship between language and culture is reflected in three roles that can exist in any community:

- it is a vehicle of literature, arts, sciences, myths, rites and behaviors,
- it is an evolving product that creates new resources (neologism) to adapt into realities.
- it produces representations, personal or collective attitudes in communicative exchanges.

We can therefore consider that to learn a language has as its fundamental aim in the cultural functioning in the universe of the other. Since culture is the real issue and language is a kind of obligatory passage, as an access road to which the school has tended to give an overwhelming primacy(*ibid*).

- Language also contributes very strongly to the construction of our individual identity, it was emphasized by research studies that the origins of language are closely related to the

first sensory experiences, in the primary relationship with the mother, at the time life in which the structures of thoughts adapt the function of language and are not yet organized. Moreover, many verbal images that express language are acquired from birth "mother tongue". Thus, the perception of our mother tongue and that of others can thus become a source of pleasure or anguish, acceptance or refusal of identification or strangeness (De Carlo, 1989). On the other hand, Kramersch (1998) described culture as the membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating and acting, also "Culture is the "glue" that binds a group of people together" Language is, indeed an integral part of both a sense of identity and the mindset that go with it.

The intimate connection between language and culture derives from the fact that language is the primary vehicle for expressing cultural perspectives as well as products and for participating in social practices and interactions, and that all aspects of culture, including all walks of life, are inextricably woven into the language of those who live in the culture (Sohn, 2006: 3).

Cultural facets like language, music, religion, family structure, traditions, etc. are so important that their preservation implies the survival of the speech community concerned, and their loss means the disintegration of this group (Ennaji, 2005: 5).

Brown (2007: 122) also states: "culture is a way of life. It is the content within we exist, think, feel and relate to others. It is the glue that binds a group of people together".

In the same context, Oswalt (1986) added:

In anthropology a culture is the learned and shared behavior patterns characteristics of a group of people. Your culture is learned from relatives and other members of your community as well as from various material forms such as books and television programs. You are not born with culture but with the ability to

acquire it by such means as observation, imitation, and trial and error (Ennaji, 2005: 20).

Culture can also be regarded as an important part of one's knowledge of the world. Duranti denotes: If language is learned, then much of it can be thought of in terms of knowledge of the world. This does not only mean that members of a culture must know certain facts or be able to recognize objects, places, and people. It also means that they must share certain patterns of thoughts, ways of understanding the world, making inferences and predictions (ibid).

Culture has also a communicative function in the sense that it is largely transmitted by language (mother tongue or foreign language).

In this sense, Geertz (1973: 89) affirms that:

Culture denotes an historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life.

Ennaji (2005) states that there are two major trends in the inquiry of identity, the first one argues that race, political affiliation, social class, nationality are more important factors than language in the determination of one's identity. The second trend asserts that language has a direct link with identity, along with cultural heritage and values.

According to Fishman (1977), language and identity are closely related, especially when the members of a linguistic community have a favourable attitude towards their own group. He stresses the important link between language and culture by adding other factors like race, nationality, religion, social class, cultural heritage, gender, and attitudes to determine the formation of identity.

At any rate, language is intimately linked to cultural identity, and both interact daily in many interesting ways. Language at the same time a vehicle of culture and one of its components is the means of expression of culture.

Culture encompasses language, history, geography, religion, the political system, literature, architecture, folklore, traditions, and beliefs. Languages and more particularly mother tongues are important for identity-building. Because they have a symbolic role as they represent cultural elements that affect the first identity of individuals. They are used by the child for early socialization. Moreover, mother tongues help to define persons and groups in their specificity, culture, and ideology (Ennaji, 2005: 19).

Finally, “culture is a basic element of identity, as it distinguishes between the "us" and the "others", and limits the borders of national solidarity. Thus, what constitutes an Arab, a Berber, a French or an Igbo is fundamentally a function of culture as a system of beliefs and values”(ibid : 21).

2.3 Communicative Competence

2.3.1 The Concept of Communicative Competence (CC)

The notion of communicative competence arises mainly from the convergence of two independent developments: that of transformational generative grammar, on the one hand, and that of the ethnography of communication, on the other hand. The common element has been concern with the abilities of users of language (Pütz, 1992: 33).

The concept of communicative competence first introduced by the anthropologist and sociolinguist, Hymes in 1964, and defined in Hymes 1972, was born out of a reaction against Chomsky's 1965 notion of competence which encompassed knowledge of the rules of grammar alone and disregarded contextual appropriateness (Barron, 2003: 8).

The sociolinguist Dell Hymes (1972), proposed that competence consists not just of a set of rules for formulating grammatically correct sentences, but also knowledge of ‘when to speak, when not...what to talk about, with whom, when, where, in what manner.

The study of language in use, therefore, should look not just at syntax, but also at the other ingredients of communication such as: non-verbal communication (gestures, posture, eye contact etc), the medium and channel of communication, role relationships between the participants, the topic and purpose of communication (Hutchinson&Waters, 1987: 28, 30). According to Hymes (1972), the goal of a student of language should be as:

a normal child acquires knowledge of sentences not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner.

In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others.

According to Hymes (1972), he wanted to say that since a child belongs to members of a community, he should share a competence of two types, linguistic knowledge and sociolinguistic knowledge. In other words, with regard to his mother tongue, he simultaneously acquires these two types of competence combining knowledge of standards of grammar and employment of these standards.

Dell Hymes coined the term communicative competence as opposed to Chomsky's linguistic competence. Communicative competence refers not only to the human ability to use the language in different situations and under different circumstances but it also refers to other non-linguistic aspects which are also part of the communication process, such as: silence, turn-taking, volume, amount of talk, word choice, gestures...etc. Hyme's contribution to the field of sociolinguistics has been paramount and the concept of

communicative competence is nowadays widespread in other disciplines and areas of research.

Communicative competence is the ability to achieve certain communicative aims by various possible linguistic or non-linguistic means. The communicative competence is far more than the grammatical competence of an ideal speaker and it is a highly complex ability (Vesna, 2007).

Despite the simplicity of the model of Canale and Swain, this model has dominated the field of second and foreign language acquisition and language testing for more than a decade, also, researchers of communicative competence still use Canale and Swain's model and the main reason is the easiness application. But, despite of that, we notice in the teaching of foreign languages the socio-cultural component is always neglected. We will see how all the following components of communicative competence have a cultural aspect as well as linguistics according to Byram's 1997 (ibid).

2.3.2 The Components of Communicative Competence

Hymes (1972), through defining communicative competence, wanted to make significance for the social context as he wanted to point out the consideration for the "appropriateness" or the socio-cultural worth of utterances in any given context. In (1980), Canale and Swain described the elements of communicative competence as consisting of linguistic competence, discourse competence, strategic competence and sociolinguistic competence. While Van Ek (1986) constructed his new model by adding two more components to the above list which are the socio-cultural competence, or the ability to function in several cultures, and the social competence, which means familiarity with differences in social customs, in addition to building confidence, empathy, and motivation to communicate with others (Lázár et al, 2007).

2.3.2.1 The Linguistic Competence

Byram (1997) explains the linguistic competence as the ability to produce, interpret meaningful utterances and apply the rules of the language: (phonetic, phonological, morphological, syntactic, semantic codes, etc.). It is the conventional meaning which native speakers would normally attach to an utterance when used in isolation. The structure of a language often reflects the important themes of culture. Thus, many languages distinguish a formal form and an informal form of address (you and tu in French, du and Sie in German Sie, you and Usted in Spanish etc.), but the difference lies in the contextual configurations that encourage people to choose a form rather than another, and the transition from the formal to the informal form is of a great difference from a language to another.

2.3.2.2 The Discourse Competence

It is the ability to use appropriate strategies in the construction and interpretation of texts, or the ability to recognize different patterns of discourse, to connect sentences or utterances to an overall theme or topic and the ability to infer the meaning of large units of spoken written texts. In other words, is the ability to understand and to produce certain types of speech.

2.3.2.3 The Strategic Competence

It is the ability to compensate for imperfect knowledge of linguistic, sociolinguistic, and discourse rules or limiting factors in their application such as fatigue, distraction, or inattention. In other words, it is to find out some strategies finding ways of getting our meaning across, it concerns the ability to use verbal and non-verbal strategies to achieve and maintain contact with the interlocutor and manage the act of communication in agreement with the speaker's intention to communicate. An important aspect is neglected

is the strategy of the verbal turn -taking and interruption are not taken into consideration. In some cultures, the interlocutor has to show his interest by intervening before the other has completed his sentence Latin cultures A and B. In other cultures, the interruption is seen as rude and unacceptable: it is expected that the person has completed his sentence before beginning to speak.

2.3.2.4 The Sociolinguistic Competence

It is the awareness of ways or the ability to use appropriate language to a given context, taking into account the roles of the participants, the setting, and the purpose of the interaction includes knowledge of socio-cultural rules of use. It is concerned with the learner's ability to handle for example settings, topics and communicative functions in different sociolinguistic contexts. It is the ability to interpret and use different types of discourse according to the variables of the communication situation and rules that emerge. Sociolinguistic competence covers the relation between linguistic signals and their contextual or situational meaning.

2.3.2.5 The Socio-cultural Competence

It is the knowledge and "the appropriation" of social rules and norms of interaction between individuals and institutions, knowledge of cultural history and the relationship between social objects. In other words, it is about the knowledge of the interlocutor's culture: his perception of time, his value's scale, for example. Differences result in serious communication problems. The values that we accept as being beautiful, good and right, and what does not, these values strongly influence the behavior because each culture finds solutions, and maybe often different, the fundamental questions concerning the man, his relationship with others, with nature, with the supernatural. And automatically answers may vary in different cultures, but also according to the ethnicity, religious or social,

because every language is situated in a socio-cultural context and implies the use of a particular reference frame which is partly different from that of the foreign language learner.

2.3.2.6 The Social Competence

It involves both the will and the skill to interact with others, involving motivation, attitudes, self-confidence, empathy and the ability to handle social situations. If the teaching of foreign languages favors the linguistic component, it often neglects the other elements including socio-cultural. However, these components are the pillars that can build up the learners' intercultural dimension towards a successful intercultural competence, in a multicultural world that demands an awareness of differences that may exist in most of the cases at the level of culture that becomes essential nowadays in a globalized world (Byram, 199: 54, 57).

2.4 The Influence of Culture on Communication

Before speaking about the influence of culture on our daily life, we should define what is:

2.5 Intercultural Communication:

As Windmüller (2011) points "Intercultural communication is based on the interrelation of people from different cultures living in "verbal and non-verbal interactions" in communicative varied contexts". Communication is designed as a process of interpreting verbal signals, par verbal and nonverbal whose goal is to produce meaning during the interaction. We distinguish the semantic content of the statement and the meaning that this statement occurs in the context and with other signals. The linguistic code is one of the components to produce the meaning of this statement and that statement is meaningless if the message is out of the context. In the intercultural communication situation, understanding is the

process of understanding of the other coming from a different culture. This process means also that understanding is seen as a clash between those who agree more or less consciously in the process of understanding and foreign culture. For any face-to-face exchange, the central issue remains of mutual understanding. It takes a special importance when interlocutors have no in common neither a mother tongue nor habit behaviors, as they do not share the same experiences(Sonneborn, 2012).

Intercultural competence is a communicative competence using language as a tool for communicating. Indeed, the languages used in communication can be verbal or nonverbal. If the language is essential in our daily communication, but it is claimed that the non-verbal predominates our communication, according to the American researcher Mehrabian (1971), the behavioral equation for verbal and nonverbal shows the results and effects of paralanguage on communication to a greater extent: Mehrabian evaluated our communication and gave the following results: 7% for words, 38% for paralanguage and 55% for non-verbal communication. This means that the way we behave in using gestures and facial expressions are all carriers of messages as language, if it does not more. Since there are differences in the languages, there are as much in non-verbal communication in different cultures: there also can change the code from one group to the other and give rise to misunderstandings and even conflicts (ibid).

There can be no doubt that for years it has been noted that language teaching and learning are social processes and that the teaching of language is the teaching of culture. Suggests that culture and communication are inseparable because. For this reason, Hall (1959: 186) considered:

Culture is communication and communication is culture, culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the

conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted.

Implicit communication codes play a central role in human interaction and particularly through communication and interaction between people of different cultural systems Hall was the first of the researchers who pioneered in intercultural communication and pointed out the difficulties encountered. He found and distinguishes three main components which are the key cultural factors to understand and to decipher the behavior of a foreigner encounter. He described non-verbal communication as "*The Silent Language*" which is subconscious and controls everyone. He had placed great emphasis on time, space and context elements in intercultural communication. Hall argues that every culture is affected by the manner in which, time, space and context are handled (ibid).

. 2. 5. 1 Time

Time is a form of communication. It is perceived and organized differently from one culture to another. Hall said: "Time talks. It speaks more plainly than words. The message it conveys comes through loud and clear. Because it is manipulated less consciously, it is subject to less distortion than the spoken language. It can shout the truth where words lie" (Hall, ibid: 1).

According to hall (ibid: 53), time is one important constituent of culture, and it is not a measure, but it is a significant means of communication. According to hall, the study of time is valuable in culture because it reveals what is hidden beneath the "lies" of spoken words. "Culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants".

In western societies, time is perceived valuable and the person who is late is considered disrespectful or lightly. Other cultures do not give it the same importance (e.g. Africa). An extremely interesting aspect highlighted by Hall is the distinction between monochronic cultures and polychronic cultures. The monochronic time is linear, while the polychronic

time is characterized by the simultaneity of different activities. We can say that the northern countries of Europe are rather monochronic and southern countries are more polychronic. However, we are on a continuous line, on which we are located (ibid).

2. 5.2 Space

According to Hall (1959), space speaks. The notion of space refers to the attachment to the land, strongly influenced by culture. Space leads us to ask “To what extent this territory is considered personal or not personal?”, and “To what extent do you agree that foreigners occupy these territories without permission?” This is the study of social distances or Proxemics; it was particularly studied by Hall. Hall showed that there was a surface around us, a "bubble", an emotionally strong area or of a single security. In fact, our way of occupying space in the presence of others is one of the identity markers. The territoriality of space or personal bubble in which we live is an important cultural element. The access in this personal bubble is prohibited unless for more intimate or so restricted in time. The distance or proximity to which one can comfortably talk with another person varies considerably from one culture to the other. For example, our spatial proximity is different in our culture. The size of this personal space varies across cultures. It is broader in Western countries than in Mediterranean countries and virtually nonexistent in Arab countries (Hall, 1959: 54).

2. 5.3.Context

Edward T. Hall distinguishes two major categories of culture, those of high-context and low-context. The communication context refers to the difference between high context cultures and low context cultures. This notion corresponds to the importance of context for understanding a word and to be able to translate it into another language because the meaning may vary according to context. Similarly, the significance of the call can vary

depending on the context, at least in the high context cultures. This implies that in these cultures there is no need to say anything because the context is meaningful. We can say nothing or use non-verbal code very refined or says something but, may mean something else. We then say that the message is implicit and very little of information in the message itself is explicitly stated. In countries with low-context communication can be more direct and pragmatic: clarity of message is a goal in itself. It is acceptable to say "no" even to a highly placed person if it is the appropriate response to a question or request (Hall, 1976).

Conclusion

We can conclude that Language and culture are undeniably very related at a point that we cannot learn language without learning culture, learning language is learning culture as Brown highlighted. We have also seen the relationship between language, culture and identity as we have summarized that language is an instrument of communication, not only this, language has an identical function as well as culture. Besides, we owe for Dell Hymes's introduction of communicative competence and its basic components in language learning. We have understood his intention behind that; he wanted to point out the consideration for the significance of our utterances' appropriateness in any given context, since intercultural competence does not rely on just linguistic competence. To sum up, culture is communication and communication is culture, more than that, it affects us in our daily life and it is obvious through time, space and context in the entire world.

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“The essence of cross-cultural communication has more to do with releasing responses than with sending messages. It is more important to release the right response than to send the right message.”

-Edward T. Hall-

CHAPTER THREE: INTERCULTURAL DIMENSION

Introduction

The third chapter reviews the modern intercultural approach and the development of theories focusing on Byram's model (ICC) Intercultural Communicative Competence. The chapter also highlights the emergence of intercultural approaches, the origin of the intercultural education, it shows also the three principal approaches in education. This chapter focuses on the role of intercultural competence which provides foreign language learners with various strategies and skills that enable them to communicate appropriately with interlocutors from different cultures in order to become successful communicators, but in condition that learners should get rid of all negative reactions as stereotypes, prejudices, ethnocentrism, etc. The mentioned concepts may always arise misunderstanding when individuals from different backgrounds attempt to communicate with each other. The chapter dedicates Byram's model of intercultural communicative competence that can prepare learners of a second or a foreign language to be an intercultural speaker (foreign encounter).

3 Intercultural Approaches

3.1 The Emergence of Intercultural Approaches

According to Beillerot (1998), public education has gradually introduced in Europe in the late nineteenth century as a methodical socialization in a particular society. The latter was as homogeneous or was on the way of becoming the political, cultural and the linguistic one. This public education derives its legitimacy from three sources: religious institutions, positivism and nationalism. Even if it was a certain break compared to teaching controlled

by the church, public school has really taken over the radical transformation project individuated and social groups. The mass literacy was simply substituted for religious education.

Positivism and the heritage of the Enlightenment have strongly shaped public school. The main concern of scientific culture through school was to combat ignorance and to release individuals in need traditional archaisms. Education was for the century of Enlightenment, a vehicle progress and of emancipation. It had to get the man of their particular cultural sphere. With the theorist Condorcet and teachers of the republic, it is the bearer of universal values that school settled first in Europe and then gradually throughout the rest of the world.

Intercultural approaches have constituted an emancipatory school probably for some groups, but as oppressive and alienating for others. The school has shown from the beginning of its establishment disrespect for regional or minority cultures and even less those of indigenous and colonized peoples, deemed bathed in a radical barbarism. Schooling is also converting, civilizing and instilling values and beliefs far from being shared by all potential learners (Beillerot, 1998).

During the second part of the twentieth century, three factors have gradually disrupted the certainty established of a monoculture school to a nation conceived as culturally homogenous as decolonization, the increasing democratization of public life and the internationalization of migration. First, the independence in the years 1950-1960 in most countries in Africa and Asia has been made possible through a long process of liberation. Second, the growing democratization of political and social life has externalized cultural plurality of most human societies, including those previously considered ethnically or culturally homogeneous. In the North, many programs combining languages and minority cultures have been established. Observing in this, the essential contribution of the civil

rights movement in the United States. This movement was initially developed within the black community to end the long institutionally maintained school segregation. Third, the increasing mobility of labor and migration at national and international levels have produced more diversified companies as regards their socio-cultural composition (ibid).

3.2 Principal Approaches to Intercultural Education

3.2.1 Multicultural Education

Multicultural education can be considered as an approach which is based on democratic values and beliefs with the affirmation of cultural pluralism in a culturally diverse societies and an interdependent world. This approach helps to develop intercultural skills, promotes personal development and fights against certain forms of discrimination such as racism. Multicultural education can lead to a reflection so that a pupil understands better what is happening in his membership group, develops a critical analysis of various cultural forms, its cultural identity in the recognition and acceptance of diversity, and tries to act to improve (Meunier, 2007: 11).

3.2.2 Diversity Education

Interactionist sociology considers culture as a dynamic organization of internal differences. Compared to this approach, intercultural education is conceived as the transmission of a plural and critical knowledge, resulting from interactions of reciprocity or more generally of intersubjectivities. It is for all students, beyond their differences. Pluralism is promoted as a value and purpose of education as keystone between the human and universal singularity speaking by differences. Cross-cultural psychology studies the interactions between individuals and different cultural groups from stereotypes, values and attitudes that emerge during the related bets. The interaction is defined by Claret as

interdependence between dominant and minority cultures and as the whole consistency(ibid).

3.2.3 Intercultural Education

Intercultural education concerns, meanwhile, all students, aims to deepen their knowledge of cultures around them to reduce their prejudices and encourage critical thinking at home against racism, discrimination or cultural inequalities, but also allow them to exchange without ethnocentric. The aim of intercultural education is then to facilitate the operations of decentration and resulting from otherness to build new patterns of thought non reducible to the cultures interact. Using these contributions of sociology and psychology, multiculturalism can be considered an educational purpose in terms of knowledge and know-being, while being part of a global approach to the treatment of plurality. It is developed from this definition a model of diversity education. It is to go beyond the logic of identification with the majority, culture or minority culture and to promote reciprocity of cultures in the presence beyond their differences. This rational approach to diversity can be understood as a preparation for intercultural education, in the sense that it is pedagogy of otherness advocating openness to cultural, social, linguistic and the acquisition of behavior conducive behavior to the difference (ibid: 12).

Here are some summarized principles as stated in the UNESCO Guidelines on Intercultural Education (2006).

Principle 1: Intercultural Education respects the cultural identity of the learner by providing for all culturally appropriate and responsive quality education.

Principle 2: Intercultural Education provides every learner the knowledge, attitudes and the necessary cultural knowledge-how-skills to participate actively and fully in the life of society.

Principle 3: Intercultural Education provides all learners with the knowledge, attitudes and skills that will enable them to promote respect, understanding the emergence of intercultural dimension (UNESCO: 33, 37).

3.2.4 Diversity

The term diversity refers to a rich spectrum of human variations. According to Loden & Rosener (1991) state that “diversity is otherness or those human qualities that are different from our own and outside the groups to which we belong, yet present in other individuals and groups. Others, then, are people who are different from us along one or several dimensions such as age, ethnicity, gender, race, sexual/affectual orientation, and so on” (Toomey, 1999:6).

According to Loden & Rosener (1991), there are two sets of dimensions that contribute to the ways groups of people differ from one another within any culture. One set, the primary dimensions of diversity, refers to those “human differences that are inborn and/or that exert an important impact on our early socialization and an ongoing impact throughout our lives” for example, ethnicity, gender, age, social class, physical abilities, and sexual orientation. In contrast to the other set, the secondary dimensions of diversity, which refers to conditions that can be changed more easily than the primary dimensions, including “mutual differences that we acquire, discard, and/or modify throughout our lives, (most of which) are less salient than those of the core”, for example, educational level, work experience, and income. Making in mind that the first category of diversity, is more than the secondary dimensions, shape and mold our individual self-image and direct our thinking, feelings and behavior. Moreover, others often interact with us in initial encounters based on those stereotypic, group-based images. Primary and secondary dimensions of identity may be defined differently by individuals, and depending on their life stage”(Toomey, 1999).

3.2.5 Otherness

Otherness implies a relationship, an awareness of the recognition of others and their differences. This is a value that favors the mixing of cultures, a game between "self" and "non-self" or "other." However, the "other" can designate three different categories (the other man, others, the Other) giving rise to three problems: perception the ontological otherness, recognition of similar through experience of otherness, and the encounter of others as ethical reality (Meunier, 2007: 11).

In contemporary societies, the co-presence in the same spaces or territories of various ethnic groups or cultures becomes recurrent. The relationship to otherness becomes a necessity to understand the world characterized by intensified trade in all its forms: goods, capital, people, information, ideas, life projects... etc. Each culture is worked on one side by a sense of belonging and explanation (concepts, codes, structures) and other by practical and interpersonal relationships (processes, network dynamics). These help make account cultural transformations. The difference reintroduced the other in the relational process. According to Goffman (1974) defines the interaction as a system on which culture is based. The concept of otherness, however, is more precise concerning the field of education since it takes into consideration, beyond the relation as complex as it is, learning and recognition.

Indeed, the aim of otherness succession learning of the meeting, specifically to recognize in others about both singular and universal. This is not to learn the culture of the Other, but to seize his humanity - that is to say as what differentiates it in its proper context - that the common values which can be released. Otherness represents part intersubjective in which notions of identity and Culture can be defined as a product of relations and speech (ibid).

3.3 Intercultural Dimension

The Council of Europe (2001) published the Common European Framework of Reference for Languages CEFR. The Framework serves as a kind of base for European countries when it comes to develop language programs, manuals etc. It describes what language learners have to learn, to use in order to communicate as well as the knowledge and skills they need to acquire in order to have the ability to communicate in the foreign language under study.

The Council of Europe has a long and well established tradition of developing consensus on the aims and guiding principles of language teaching. Through its Programs of activities and publications, it continues to pursue the development of language teaching to meet the needs of the contemporary world. In this tradition and among its most recent initiatives include the Common European Framework of Reference (CEFR) that provides guidelines for teaching, learning and assessment, and the European Language Portfolio which allows learners to plan and reflect upon their learning, and to chart and describe their proficiency (Byram et al, 2002).

The Council of Europe has always been committed to helping teachers develop their theory and practice, for example by organizing seminars and networks interaction and publishing collections that offer examples of good convenient. This publication is part of this tradition, which aims to encourage new developments. Its origins within the Council of Europe can be traced to theoretical publications such as Byram and Zarate's "*Definitions, objectives and assessment of sociocultural competence*" in *Sociocultural competence in language learning and teaching* and accounts of teaching practices such as *The Sociocultural and Intercultural Dimension of Language Learning and Teaching*, both published in 1997.

Education for intercultural understanding has always been a central concern of the Council of Europe's activities to promote greater mutual understanding and acceptance of difference in our multicultural and multilingual societies. Intercultural dimension in language teaching aims to develop learners as intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping (ibid).

3.3.1 Socio-culturalism

It is knowledge of the society and culture of the community where the language is spoken is one aspect of world knowledge. The Framework proposes certain characteristics that may differ between cultures, such as: daily life; living conditions; interpersonal (social structure, family, work etc.), values, beliefs and behaviors; body language; etiquette and ritual behaviors. "Knowledge, awareness and understanding of the relationships (similarities and distinctive differences) between "the world from where we come from "and" the world of the target community" lead to a decision of intercultural awareness (ibid).

3.3.2 Intercultural Competent Teacher

Developing intercultural dimension in teaching languages acknowledges us that Byram et al (2000) find a "good teacher" is not only one who teaches a foreign language, but rather a teacher who is able to teach his students: "the relationship between their own culture and other cultures, provoke their interest and curiosity for 'otherness', and get them to be aware of how other people perceive individuals, themselves and their culture."

An intercultural approach should be based on openness to others and tolerance, which leads to see things from a new angle and see its own culture from the outside. It is necessary for a teacher to have this intercultural competence to reduce the "culture shock" in the meeting with students, parents or colleagues from other cultures.

The conflict between individuals, groups or communities with a culture and / or a different ideology can be explained by a lack of intercultural competence; therefore, intercultural competence must be according to Lundberg considered a matter of survival for companies and communities (Byram et al 2002: 10-11).

3.4 The Notion of Interculturalism

3.4.1 Interculturalism: A challenge for Education

De Carlo (1998, 40) affirms that it was during the 1970s, in the education of migrant children in Europe, that the concept of intercultural appeared. Since then, the Council of Europe plays an important role for the development of intercultural education, and has made it a priority since the years of 2000. The Council of Europe aims to know the multicultural society and to develop harmonious intercultural dialogue between individuals and proposing in 1986 a definition that can be applied in intercultural education: The term “inter-culturalism” is more generally used in opposition to “multiculturalism”, not only as belonging to separate original French and Anglo-Saxon circles respectively but also as expressing two distinct perspectives: a rather descriptive, the other centered on the action”. The intercultural approach, today, represents a possible answer to the challenge of the new socio-cultural scenarios.

The Council of "Europe in Strasbourg in 1986, has defined interculturalism as the following:

The use of "intercultural" necessarily implies, if one attributes the prefix "inter" its full meaning, interaction, exchange, removing barriers, reciprocity and true solidarity. If the term "culture" is recognized its value, this implies recognition of the values, lifestyles and symbolic representations which human beings, as individuals, that societies refer in relationships with others and in the world conception (De Carlo, *ibid*).

The prefix "inter" of "intercultural" implies a relationship or more precisely concerns otherness. Interculturalism or interculturality takes into account the interactions between individuals or groups of belonging, that is to say, identity confrontation. Intercultural takes into account the interactions between individuals or groups of belonging, that is to say, identity confrontation. It does not correspond to objective reality, but an inter-relation which is in given space and temporality. This is the analysis that gives the object studied an "intercultural" character.

The "inter" of intercultural "prefix is a matching and taking into consideration of interactions of individuals from different cultures and identities. Thus, if the multicultural and multicultural" stop at the observation, the" intercultural operates an approach, it does not correspond to objective reality. The "intercultural attaches greater importance to the "individual as a subject that" the cultural characteristics of the "individual"

Intercultural education comes from the need to integrate minority groups, then becomes a means to educate the majority groups living in a multi-ethnic society, to finally be borrowed by teachers and of didacticians of languages and cultures (Byram, 1994, cited in De Carlo, 1998: 41).

3.4.2 Overview on Interculturalism in The Most Prominent Countries

In the United States, multiculturalism has flourished under control of the Afro-descendant populations in their civil rights in the 1960s and is based on the ideology of the melting pot, that is to say the integration of all immigrants whatever their social conditions or their origins in the same culture.

In addition, the Multiculturalism design in Europe is mainly of Anglo-Saxon origin. It allows each individual to belong to a community that is different from that of the state or nation. Recognizing the presence of different cultural groups in a country, it will seek to manage this situation that represents the plurality. We move from the multicultural to the intercultural when interactions between cultural groups and between people are taken into account, not only their differences and recognition (Meunier,2007).

3.4.3 Great Britain

In Britain, pilot projects, such as the Mother Tongue and English Linguistic Minorities Project or the Project; aim to promote a separation between politics and identity dimensions of the individual, and between their culture of origin and the host culture. However, the results are not conclusive since these projects ignore the inevitable process of mixing generated by any intercultural more generally in the UK, the 'intercultural' education is differentiated from anti-racist education: the first is concerned with notions of cultural diversity and respect for other relations while the second is more focused on the socio-political and critical dimension (De Carlo, 1998).

3.4.4 France

In France, the approach emphasizes the legal vocabulary such as nationality or witnesses of geographical displacement (immigrants), while the republican principle on which it rests is questioned. In Spain, the Spanish centralist model was questioned following demands for autonomy since the end of the Franco dictatorship. The French model has a strongly inclusive dimension and sometimes assimilating social cohesion, while that of the Spaniards and to some extent the British, are rather designed as a juxtaposition of relatively independent cultural groups from each other, which tends to bind more strongly to social cohesion education (ibid).

3.5 Cultural Competence and Intercultural Competence

3.5.1 Cultural Competence

Cultural Competence of communication is that the learner should master the mechanisms of the language, linguistic aspects of the language, and other aspects as related to the foreign culture, so the question which needs to be answered: what is the cultural competence of which we often speak? Today, De Carlo (1998) goes to say that cultural competence: "Possesses a factual or textual minimum knowledge on given community which involves semiotic consensus, master the socio-cultural rules, residing in the use of different signifying systems, and know the ideologies evaluation and specific stereotype in the target community» (ibid, 39).

3.5.2 Intercultural Competence

If we have intercultural awareness, we have automatically intercultural competence - the concepts are synonymous, as we have seen in the introduction. Intercultural

competence is to be aware that there are different perceptions of the world, different theories of truth and from there be able to compare the different results. To develop intercultural competence, we must have a certain knowledge, certain abilities and approaches (Byram et al, 2002:12).

Byram and Fleming (1998) claim that someone who has intercultural competence "has knowledge of one, or, preferably, more and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly". As Fantini (2000) describes five constructs that should be developed for successful intercultural communication: awareness, attitudes, skills, knowledge and language proficiency. Furthermore, he also cites the following commonly used attributes to describe the intercultural speaker: respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humour, tolerance for ambiguity, and a willingness to suspend judgment. Empathy, not to be confused with sympathy, is viewed as an attitude, namely the apprehension of another's emotional state or condition. It derives from the enhancement of the cognitive learning through the affective. It requires understanding, an activity rather than passive acceptance. It requires a change in viewpoint which has to be worked towards, engaged with. It is not a feeling; it is an ability to participate in a "form of life" (Lázár et al, 2007:9).

.3.5.3 Identity

In order to understand the concept of intercultural competence, it is helpful first to understand a number of related concepts, including the concepts of identity, culture, intercultural encounter and competence. Toomey (1999:19) informs us, that identity is one of culture's function, that is to say, culture serves the identity meaning function or culture

provides the frame of reference to answer the most fundamental question of each human being: who am I am?

The term identity denotes "a person's sense of who they are and the self-descriptions to which they attribute significance and value. Most people use a range of different identities to describe themselves, including both personal and social identities".

Personal identities are those identities that are related to personal attributes (e.g., caring, tolerant, extroverted...etc), interpersonal relationships and roles (e.g. mother, friend, colleague, etc.) and other relations which depend on autobiographical narratives (e.g. born to working-class parents, educated at a state school... etc).

Social identities are based on memberships of social groups (e.g. a nation, an ethnic group, a gender group, a religious group, an age or generational group, an educational institution an occupational group, a sports team, hobbyclub, etc). Cultural identities, it means (people construct their identities basing on their membership of cultural groups) are a kind of a particular type of social identity and are central to the heart concerns of the current document (ibid: 20)

3.5.4 Intercultural Encounter (Speaker)

Intercultural communicative competence involves more than knowledge of the language as a linguistic code including grammar and vocabulary. It contains a number of "knowledge" or (savoirs), but especially the skills and (know-how) or (savoir-faire) that enables learners to enter into relations with others, to communicate and interact with them. Learners do not need a very high level of language to learn the (know-how) and knowledge, but the required is just the most basic. We do not learn intercultural, but we live it, because as soon as we speak another language, we enter another cultural model, and due to the confrontation that we live in this area, a third place will be created as Kramsch

points out: "At the intersection of multiple native and target cultures, the major task of language learners is to define for themselves what this 'third place' that they have engaged in seeking will look like, whether they are conscious of it or not" (Kramersch, 1993: 257).

Kramersch (1993) and Byram (1997) have defended the idea that students must find their own voice as incipient bilinguals. In other words Kramersch preferred to call the process a '*third place*', that is to say, the combination of L1 and L2 experiences and knowledge, but it is not identical. The idea that students must find their own voice as incipient bilinguals, becomes to link the linguistic competence with all the other components of a real communication competence (ibid: 258).

Learners in this situation should understand how to accept and tolerate differences, they must first discern, and be able to do it without judgment in order to communicate effectively with dissimilar others, every individual needs to learn the fundamental concepts and skills of the understanding of intercultural communication. But this can be realized when learners grasp sufficiently the understanding of the term culture which represents a product of our imagination.

The aim behind teaching learning languages / culture becomes an access to otherness as advocated Byram. The European Framework of Reference gives emphasis to the concept of intercultural mediator. The intended intercultural speaker implies going beyond the communicative approach whose goal was to come into contact with the other. When the learner shares realizing collective tasks, he will at this time go beyond the confrontation of differences in order to create similarities. These collective actions will allow the confrontation of cultures, and thus the intercultural awareness (Byram et al: 2002).

3.6 The Components of Intercultural Competence

In order to be an intercultural speaker, Byram (1997) teaches and suggests us a well-developed model of intercultural communicative competence that requires certain attitudes, knowledge and skills in addition to values that one holds because of one's belonging to a number of social groups, values which are part of one's belonging to a given society. Thus, the components of intercultural competence may fall into attitudes, knowledge and understanding, skills and actions.

3.6.1 Knowledge (savoirs)

They represent the knowledge of social groups and their products and practices in his own country and the country of the interlocutor's country, and the general processes of societal and individual interactions.

3.6.2 Skills of interpreting and relating (savoir comprendre)

They are the ability to interpret a document or event from another culture, to explain and put it in relation with documents from its own culture.

3.6.3. Skills of discovery and interaction (savoir apprendre/faire)

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

3.6.4. Critical cultural awareness (savoir s'engager)

It is the ability to evaluate critically the basis of explicit criteria, perspectives, practices and products of its own culture / country and those of other cultures/ countries.

(Byram, 1997: 54, 57).

The Common European Framework of Reference (2001: 83-84) defines intercultural competence as:

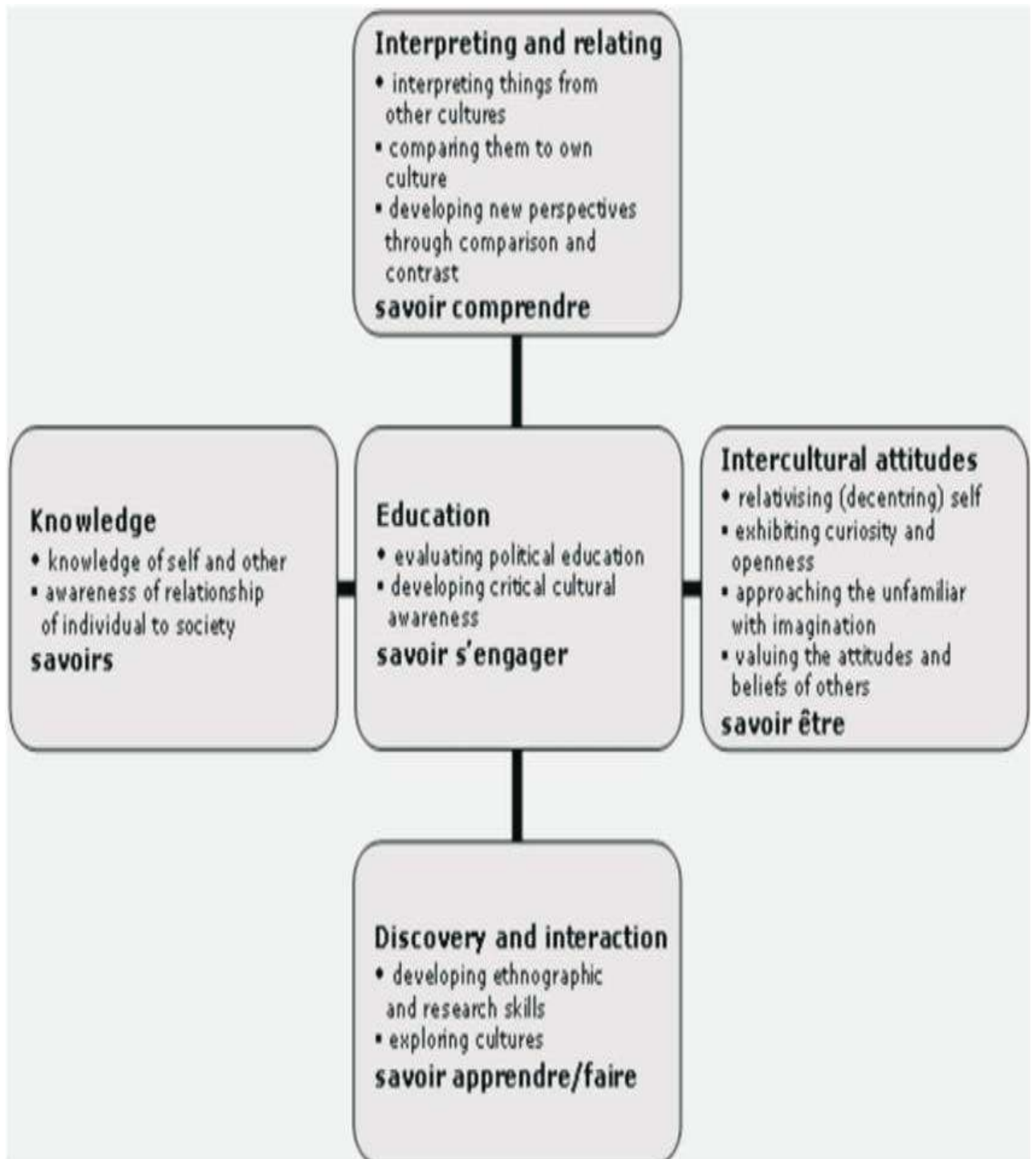
“Knowledge, awareness and understanding of relationships, (distinctive similarities and differences) between "the world from which comes "and" the world of the target community"are at the origin of intercultural awareness. It should be stressed that intercultural awareness includes awareness of regional diversity of the two worlds”.

Intercultural skills and know-how aims are:

- The ability to relate culture of origin to foreign culture exchange;
- Awareness of the concept of culture and the ability to recognize and to use various strategies to establish contact with people of another culture
- The ability to act as a cultural intermediary between one's own culture and foreign culture and to effectively manage misunderstanding and cultural conflicts
- The ability to move beyond superficial stereotyped relationships

With the slogan of social actor, the European Framework provides the elements of a didactic framework within which intercultural competences can develop. The aim is to allow dialogue between individuals with different social identities and to foster interactions between these actors for an aim in which the learner will be both representative of his culture of origin, a cultural intermediary between the communities in which he acts and in contact with a foreign person as a stranger whose social rituals are different that he should discover (ibid).

Figure 3: Model of Intercultural Communicative Competence (Byram, 1997)



3.7 Obstacles of Intercultural Competence

3.7.1 Ethnocentrism

According to Toomey (1999), ethnocentrism is derived from the two Greek words *ethnos*, meaning nation, and *kentron*, meaning the center of a circle. “Ethno” is the prefix denoting cultural, ethnic, or racial grouping, “centrism” refers to the centrality of our own group. Ethnocentrism refers to our tendency to consider our cultural practices as superior and consider other cultural practices as inferior. We can say, as cultural beings, to some degree, we are ethnocentric. As we consider our own cultural way of seeing and sensing as much more “civilized” and “correct” than other cultural ways. In addition to that, in most of the time, we fall in a critical case, in which we feel unaware of our ethnocentric biases. Moreover, ethnocentrism can cover different aspects such as language, history, architecture, or cuisine of our culture or identity group. And we can be ethnocentric about those aspects. In other words, ethnocentrism means that we make judgments about other groups according to our own group’s values and beliefs.

The establishment of the ethnocentric relationship between language and foreign culture often can be created by a good knowledge of a single language and culture. Then, we resort to compare, to judge, and to criticize ...etc. So in order to overcome this ethnocentric relationship, the acquisition of skills, even if limited, in two, three or more foreign languages may make us possible to come into contact with two, three or more cultures. Thus, in this case, the learner's opportunity to intercultural space is available, because he becomes able and will be able to observe without prejudices and managing the understanding and engagement of a true dialogue can be realized by putting his point of view in perspective. Ethnocentrism allows each individual to evaluation and interpretation of different cultures according to a scale that is specific to one's own culture (ibid).

With regard to ethnocentrism, it seems important to distinguish between two concepts: defensive ethnocentrism and offensive ethnocentrism. Defensive ethnocentrism expresses a group's desire to preserve its original culture, language or other characteristic of its historical heritage. This type of ethnocentrism is noticed in all minority cultures or majority. For example, regional language speaker's authorities in Europe can show a defensive expression of ethnocentrism to express the desire to preserve their languages in front of the national or international languages.

On the other hand, offensive ethnocentrism, is strongly related to colonialism, consists for an individual or a people or a country in considering their values and characteristics as the best, not only that but to impose them in order to be adopted by force. At school, textbooks illustrate this type of offensive ethnocentrism, particularly through maps or the presentation of national history and that of other peoples and culture (ibid).

One of the priority aims of intercultural approaches in education is to fight the usual tendency of school actors to produce ethnocentric behaviors. Therefore, an openness to cultural relativism is necessary to put in place intercultural approaches in education. Cultural relativism calls for analyzing and evaluating the behaviors of individuals with different cultures in relation to their own cultural references.

Triandis (1990) explains that all human beings display the ethnocentric tendencies to (1) define what goes on in their cultures as "natural" and "correct" and what goes on in other cultures as "unnatural" and "incorrect", (2) to perceive in-group values, customs, norms, and roles as universally valid or that is what is good for us is good for everybody, (3) to act in ways that favor the in-group and exalt it, and (4) to experience relational distance from the out-group especially when one's membership identity is threatened or under attack (Toomey, 1999: 157-158).

3.7.2 Prejudices

Prejudice is the action and the effect of prejudging as to judge someone or something that is formed in advance. A prejudice is therefore a premature opinion or action to get an idea in advance of what will be something.

Prejudices arise from opinions given before judging the determination of evidence. In other words, a prejudice is a criticism that is made without having enough elements beforehand to find it. Prejudice are attitudes that is "based on "Generalizing representations forged a priori without empirical foundation or rational, leading to judge individuals based on their membership categorical, and resistant to the "supply of" information; they will be the basis the processes of social stigma, in other words' judgment value ".

The word prejudice means before judging. To have prejudices, formulate unconscious and final judgment on a person or group of people without knowing enough. The prejudice is a preconceived idea of a person or group of people. "Such prejudice, or particular cases or officials, classes or social groups, generations or sexes, which their mark on the whole human comedy. These instruments to be preconceived and be the result of false generations (Blasco & Gustafsson: 2004: 83).

3.7.3 Stereotypes

A stereotype represents the thinking of a person or people based on ready-made ideas which can be traced back to cultural, religious heritage. Stereotyping is a complex form of categorization that mentally organizes our experiences with, and guides our behavior toward a particular group of people. It becomes a means of organizing our perceptions into simplified categories that can be used to represent an entire collection of things or people. Harper (2006) provides us with a more formal definition, the one of Abbate, Boca, and Bocchiaro; the psychologists: "A stereotype is a cognitive structure containing the perceiver's knowledge, beliefs, and expectancies about some human social groups"

(Harper, 2006, cited in Samovar et al, 2012: 47).

The reason for the pervasive nature of stereotypes is that human beings have a psychological need to categorize and classify. The world is too big, too complex, and too dynamic to comprehend in all its detail. Hence, you tend to classify and pigeonhole. The main problem is not in the pigeonholing or categorizing, but rather "the difficulty lies with the overgeneralization and the often negative evaluations (attitudes and prejudices) that are directed toward members of the categories". Stereotypes can be positive or negative. Those that refer to a large group of people as lazy, coarse, vicious, or moronic are obviously negative. There are, of course, positive stereotypes, such as the assumption that all Asian students are hardworking, well mannered, and intelligent. However, because stereotypes as the word is currently defined narrow our perceptions, they usually jeopardize intercultural communication and take on a negative tone. This is because stereotypes tend to over generalize the characteristics of a group of people. For example, we know that not all Asian students are hardworking and intelligent and that there is not large group of people in which everyone is lazy (Samovar et al: 2012).

3.7.4 Culture Shock

The concept "culture shock" was first introduced by K. Oberg in 1960. According to this author, a foreigner is subject to continuous effort adaptation to the culture of the host country, which creates a state of tension and often leads to misunderstandings.

In the eighties, the concept was gradually introduced in teaching foreign languages, the way has been opened by the communicative approach and modifies the terms of access to foreign culture. First of all, the learner discovers the strangeness». As Besse says: (1993: 48):

This strangeness is obvious; it is far from "always go to the same cultural level where the strangeness is widely implied, with respect to interpretations and assessments that are not immediately noticeable. Then come positive or negative emotional reactions. Then he tries to interpret this quirk which consists of an interpretation whose validity is verifiable. (De Carlo, 1998: 51).

An adult learner is not a blank page. It is already integrated into a cultural system and has its ways of thinking and doing but brand also the standards to which it refers to pass judgment on that, he or she, refers to pass judgment on that, he observed in the outside world. For the learner, it is natural evidences which he does not pay attention and he does not speak. He looks at the foreign world with its own glasses through its own 'socio-cultural glasses (ibid). According to Hall, "As Freud's unconscious, the cultural unconscious is carefully hidden, and as Freud's patients, we are forever must by mechanisms which cannot be examined without outside help "(Hall: 1976, 151).

According to Pederson (1995), culture shock is profoundly a personal experience. It does not affect all people in the same way or even the same person in the same way when it reoccurs.

Culture shock happens inside each individual who encounters unfamiliar events and unexpected circumstances. Culture shock can be defined as an internalized construct or perspective developed in reaction or response to the new or unfamiliar situation. As the situation changes in unexpected directions, the individual needs to construct the new situation. Because culture shock is such a subjective response to unfamiliar situations. It was necessary to provide many different examples for each stage of culture shock across each event, (2) may simultaneously take place at many different levels as the individual interacts with a complex environment, (3) becomes stronger or weaker as the individual learnsto cope or fails to cope, (4) teaches the individual new coping strategies which

contribute to future success, and to any radical change presenting unfamiliar or unexpected circumstances (ibid: 2).

3.7.5 Representation

Representation is considered as a central concept in human and social sciences: "This is a transversal concept that can be found in several fields of the humanities, in sociolinguistics, in didactics of languages and cultures. Stereotypes occupy a significant place in the reflection on intercultural relations and didactics of languages and cultures. According to Dufays (1997)"Stereotyping carries out essential didactic functions, the ignorance of which can prove to be the most damaging for both teachers and learners" There is a classic definition that is given by Moscovici(1973) himself and is:

“Social representation is systems of values, ideas and practices which enable communication to take place among the members of a community by providing them with a code for social exchange and a code for naming and classifying unambiguously the various aspects of their world and their individual and group history”.

Every social group builds social representations to which it refers."The social representation, as all representation, is a way of categorizing situations, events, individuals, to interpret the environment" have preconceptions that read the new and give it a sense or perceive it as unknown, different) and standing there to choose strategies and / or initiate procedures, solve problems from also built and stable reference points.

The sociologist Durkheim was the first who uses the term "collective representation" meaning it indicates the specificity of collective thought in relation to individual thought, social imposing thus the individual. According to Moscovici "social representation" has found its place in the field of social psychology much later. Representation is thus determined by the social action of subjects belonging to the same group, to become a "system of interpretation" of the self and others (Castellotti,2004: 7).

3.7.6. Social Representation

Moscovici (1973) defines a social representation as:

a system of values, ideas and practices with a twofold function; first to establish an order which will enable individuals to orient themselves in their material world and to master it; and secondly to enable communication to take place among the members of a community by providing them with a code for naming and classifying unambiguously the various aspects of their world and their individual and group history
(Castellotti, 2004: 7)

Social representations are collective structures which are both established through communication as well as enabling communication to take place among members of a social group through the exchange of signs with common or shared meanings.

According to Jodelet (2003) Social representation, is defined as "social elaborated forms and shared knowledge, with a practical aim and contribute to the construction of a common reality to a social whole". Representation is a "meaningful organization," which allows the individual or the group to give meaning to its conduct, and to understand reality and determine its behavior and practices (ibid, 8).

Conclusion

The notion of intercultural competence was the extension of communicative competence it encompasses not only linguistic and communicative competence, but also aspects such as intercultural awareness and skills. As it is noticed linguistic competence dominated foreign language learning, it occurred a shift because it was seen that without intercultural competence, communication may break down among people from different cultures. Intercultural competence consists of three aspects; knowledge, skills, and attitudes. Intercultural competence does not mean the teacher teaches his learners by providing them with knowledge (savoirs) then, comparing the similarities and differences of the culture they are studying, but behind that , a successful teacher should know how to make them learning knowledge of know how (savoir faire) because the latter enables the learners to deep in their own culture as well as the foreign culture and move towards the other and above all towards themselves to reach the ultimate goal which is Knowing how to engage (savoir s'engager). Thus Byram's well developed calls for a pedagogy which allows decentralization of attitudes and values towards their own culture and acceptance of the other in all differences.

Chapter Four: The Importance of Literary Texts in Developing Intercultural Competence and Text and Context in Discourse Analysis

Introduction

- 4 Overview of Teaching Languages
 - 4.1 The Traditional Method Period of (Grammar-Translation)
 - 4.2 Direct Method Period
 - 4.3 Audiovisual Methodologies Period
 - 4.4 Communicative Approach Period
 - 4.5 Intercultural Approach
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Conclusion

“There is nothing in discourse that is not to be found in a sentence.” -Roland Barthes-

Introduction

In the fourth chapter (4), we will present an overview about the treatment of socio-cultural aspects over the years in the various methods of teaching foreign languages. This chapter will also address the concept of authenticity, its definition and how this type of document has been introduced in the teaching of foreign languages, and since our present study relies on the usage of literary texts in developing the learners' intercultural awareness, we will reserve a place for the definition of the literary text which is part of the authentic documents, Its characteristics, its advantages. And then we will analyze the role of the place of literature that is the ground of the literary text that carries its significance to promote interculturality, tolerance and empathy in the learners. In conclusion we will finish by devoting a modest part to describe the importance of intercultural discourse.

4. Overview of Teaching Languages

If one considers the evolution of the teaching of foreign languages, there are differentiated moments:

4.1. The traditional Method Period of (Grammar-Translation)

Grammar-Translation was inspired by the teaching of Latin and Greek and was based on civilizational contents. The language taught was essentially literary texts of the "great classics" which were supposed to give access to a universal conception of culture. In fact the translation of the texts has often set up an ethnocentric and elitist vision and an aesthetic conception of culture.

4.2. Direct Method Period

The teaching of civilization had become an explicit objective and would introduce the dissociation between language and culture. This teaching was introduced belatedly and consisted in transmitting knowledge on historical, geographical and artistic facts but also the way of life of the natives.

4.3. Audiovisual Methodologies Period

The audiovisual period was related to the emergence of linguistics which will accentuate this separation. Language has become a priority and its learning aims at acquiring verbal behaviors in a structural constraint or the intrinsic cultural value of these behaviors is neglected. At an advanced level, the literature served to introduce the national cultural specificities rather of a prestigious past (Neuner, 2003: 19, 22).

4.4. Communicative Approach Period

In the 1970s, transition from prescriptive language teaching to a more open and pragmatic education led to a growing concern for the learner. Authentic documents emphasized the importance of communication skills and seemed to advertise the integration of cultural components. The theoretical references to work in ethnography of communication have highlighted the heterogeneous dimensions of any linguistic community and the variation of cultural norms in the use of language. However, in practice, the tendency to seek pragmatic universals has proved stronger and often the cultural specificities of the ways of communicating have been neglected.

We are moving towards a conception in which language and culture are an integral part of the development of an intercultural and transnational social competence. Emphasis is placed on the processes of exchanges allowing the interlocutors to influence each other, to cross each other the other's recognition. So the emphasis on speech acts characteristic of current communication and the use of authentic texts.

(Gomez, 2011) affirms that in the past, literary texts played a predominant role, as we see that after a certain time they lost their value. But after several decades, authentic texts have known another interest again. With the advent of communicative approach, we rediscover the interest of the usual written, thus, it was thought that the teaching of languages had to be taken away from the literary text being considered for the acquisition of a foreign language. However, Brown (2009) observes that, although communicative textbooks provide a wide range of readings with different topics, the variety of material is scarce because most textbooks mainly feature magazine-style reading passages, missing out other types of genres such as poetry and short stories. In addition, there are still EFL

textbooks lacking authentic language (realistic language) and containing a limited array of cultural information (Berardo, 2006 cited in Gomez, 2011: 30).

Brown also states that the language in non-authentic texts often tends to be "artificial" and "unvaried" because many textbooks concentrate on forms that have to be taught, often containing a series of "false text indicators" and perfectly including formed sentences that very often do not read well. Likewise, Stryker and Leaver (1997) affirm that graded language textbooks often contain "artificial language" which does not provide students with models of how people really communicate in the foreign language. Such language lacks natural redundancy and multiple contextual cues for comprehension, and differs from the actual material EFL learners may encounter in real life.

It is also fair to recognize that textbooks include meaningful language activities suitable for their expected audiences and promote the development of the four language skills through communicative functions. What is important to clarify is that EFL learners should not entirely acquire language through textbooks, but also through the use of authentic texts. The implementation of authentic materials in the EFL classroom becomes, as Kramsch (2001) notes, a priority in order to enhance learners' intercultural communicative competence. Teachers might reflect that, instead of giving importance to the learning of grammar rules through the use of non-authentic language, learners need to develop language knowledge and cultural awareness through more authentic materials.

4.5. Intercultural Approach

Since the 1980s, intercultural approaches have included themes aimed at raising the learner's awareness not only of language, but also of intercultural experiences, stereotypes, constructing meaning, and so on (ibid).

4.6. Didactic Documents

4.6.1. Authenticity Definition

The term 'authentic' has been used as a reaction against the prefabricated artificial language of textbooks and instructional dialogues. We mean by "Authentic document" any document or object which is not composed for educational purposes and originally intended for native speakers. As Little and Singleton (1988) point out, "an authentic text is a text that was created to fulfill some social purpose in the language community in which it was produced". Like this kind of texts, require persons who possess the same competences of the native speaker when reading them. The idea of authenticity comes from the increasing demand for cultural and communicative competences in language teaching. Thus, the reassessment of authentic text and communicative authenticity has arisen a much discussion and debate with the last decades (Little & Singleton, 1988, cited in Kramsch, 1993).

The authentic document has gradually diversified: today, it is a diagram, a photo, an advertising poster, a film excerpt, a press article, a recorded dialogue, an electronic message, more recently a video clip, a Podcast, in short everything is document. The authentic document holds all sorts of virtues: it is "true", it is not "trafficked," it carries the specificity of another culture, it allows to teach together.

The need for authenticity in language learning was seeking to meet three requests for three areas of prevailing currents: The first is from SLA research, the second is from language pedagogy itself- Communicative and approaches to language learning, and the third is resided in the increasing demand of information and communications technologies (ICT) in our tasks in learning practices. According to Grellet (1981, cited in Mishan, 2005, 12-13)

Authenticity means that nothing of the original text is changed and also that its presentation and layout are retained. A newspaper article, for instance, should be presented as it first appeared in the paper; with the same typeface, the same space devoted to the headlines, the same accompanying picture...The picture, the size of the headline, the use of bold-face type, all contribute to conveying the message to the reader.

On the other hand, Widdowson gives us a useful demonstration for why authenticity is a term which creates confusion. According to Widdowson(1998) has also consistently argued that the use of authentic texts in language learning is a contradiction, since the language forfeits its authenticity once taken out of its context: "Reality [...]does not travel with the text [...]what makes the text real is that it has been produced as appropriate to a particular set of contextual conditions. But because these conditions cannot be replicated, the reality disappears. (ibid).

4.6.2. The Literary Text as Authentic Document

This approach takes into account another fundamental criterion in the choice of didactic documents: that which Zarate (1986) calls the informative quality of the documents. This is not the news of the information, the presence of quantitative data or the nature of the medium (a video is not necessarily more efficient than a photocopy of a written text), It is guaranteed by the presence of elements allowing the mobilization of several representations of the same reality.

According to this criterion, the texts to be proposed to the pupils should:

- Represent conflicting, contradictory, unexpected situations which are therefore appropriate to multiple readings:
- Containing "several points of view, which concentrate on the same social realities of the "crossed glances (looks)" on the part of the author, the reader and the

characters present in the text, as well as a distant view capable of generating astonishment.

- Present linguistic clues that valuing or depreciating the behavior of an ethnic or social group (De Carlo, 1998, 63-64).
- Focus attention on the uses of cultural objects and not only on the objects themselves.

It seems to us that, because of the literary text's complexity and the wealth of points of view that mobilizes, it likely responds in an exemplary way to this criterion. For some years now, the specialists in the field have been interested again, especially in the context of an intercultural approach. Recently, literature is regarded as an "emblematic place of interculturality", because of its intrinsic characteristics.

The polysemy of the literary text allows the reader to distance himself, to be wary of evidences, to see and see himself in oblique. In addition, literature like other artistic forms, rewards the seemingly insoluble eternal conflict between individual and local identity and belonging to the global human society. To sum up, teaching literature that we cross borders, that we are in an international perspective, that we go beyond its end of field. Obviously a literary work possesses a place of birth, in time and space, and that it necessarily bears the distinctive marks of it. Literature is at the same time everywhere and somewhere (ibid).

4.7. Significance of Literary texts in literature

Garcia (2007) summarizes the advantages of reading the literary texts as follows: When reading literature our imagination is immediately transported into a new world, it is due to the language of the writer's work that creates images in the mind of the reader and opens all the doors of creation to him. Reading is thus an opening to

an enchanted world that makes us join the author in his narrative. We come out of ourselves and live several lives with the hero's adventures.

-Then, reading literature helps to enrich one's vocabulary and reinforce the language. Every time we read a new novel or fiction, we encounter several new words. Indeed, reading helps us improve our linguistic background; it allows us to work our memory, to review without efforts our spelling and to learn how to correctly express ourselves. Thus, our mastery of language becomes stronger.

-In addition, reading is a source of entertainment. Every time we read a new novel or fiction, we encounter several new people, it brings us then a new inspiration, a new interpretation of the world, and probably a more in-depth culture. It will broaden our horizon by making us aware of other cultures and religions. It encourages us to move out of our narrow sphere and to alleviate our differences and cling to universal values. Finally, it is an important cultural activity that makes learners learn how to be more open and more tolerant (Garcia, 2007, p. 8).

4.7.1. Cultural Enrichment

Language and culture are very related and difficult to separate because language is the raw material of a large part of culture. It is also difficult to learn a language without learning its culture. "Learning a foreign language always entails learning a second culture to some degree, even if you never actually set foot in the foreign country where the language is spoken (Brown, 1980, cited in Fenner, 2002: 19).

A literary text is viewed as an important source of cultural reference and a means of understanding the culture of source people whose language is taught.

A literary text allows learners to understand cultural elements and plays an important role as a complementary tool to other documents that can offer a vision of culture of the language learned. It is, often, considered that literary text conveys values and

culture of a people and represents a very rich source concerning different cultural elements corresponding to a civilization (Fenner, 2002, 19).

The language class has witnessed a kind of revolution concerning the exploitation of the literary text which makes educators pay increasing attention to the problem of the literary text in order to promote the intercultural approach.

4.7.2. Linguistic enrichment

It is important not to underestimate the richness of the contents and of the language we can access by reading a literary text. A large part of these contents seems also to allow learners benefiting from the intercultural aspect which is an integral part of the learning of a foreign language which encompasses all the dimensions of the mastery of linguistic skills, language skills, communicative and (inter) cultural attitudes and aptitudes.

Literature exposes learners to new themes, new ways of using words, new linguistic structures and unexpected uses of language. A good story or a short story or tale can be very engaging as source of suspense and intrigue, which will push learners to want to discover the continuation (Fenner, 2002).

4.7.3. The Relation between the Text and the Reader

Fenner (2002) explains that learning any foreign language in class strongly depends on written or oral texts. Reading a literary text is an interaction between the text and the reader, and through this interaction that the motivational factors would create. As

"Since the reading process rely in the interaction of a reader and a text, we stand in equal need of more research on the effective attitudinal and experimental variables which would differentiate

individuals or groups of learners in term of their willingness and ability to decode written input in second language” (ibid, p. 20).

Dialogue with different literary texts makes it possible to develop a competence distinct from traditional linguistic competence, which has a greater linguistic as well as cultural significance, an open competence by virtue. Knowing how to react and how to use the right words in a real situation requires the mastery of a competence which can only be acquired through the experience of diverse situations of real life. Literature, in its turn, offers a great diversity of characters and ways of reacting in the most different situations. The aim behind this is not to imitate these examples, but through presenting a multiplicity of possible actions, this, will enrich our personal experience. Dialogue with different literary texts makes it possible to develop a competence distinct from traditional linguistic competence, which has a greater linguistic as well as cultural significance, an open competence by virtue.

Literature gives learners the opportunity to be confronted with the use that can be made of language in different situations, with varying intentions and variable effects.

The fact that literature is concerned with identity and self-awareness is an important aspect of the question. Poetic language has a reference dissociated from the world of fiction. Indeed, literary texts represent experiments of thought. A dialectic between reality and imagination. Reading gives us an indirect understanding of the world. Reflections on a text allow the reader to direct his or her interpretations toward him / her. Culture is conceived through language and by that an important element of the foreign language learning process. Communicating with someone from a different part of the world is not only based on knowing his or her language but also on understanding where this person comes from (Fenner, A.B, 2002, p. 20-21).

4.8. Literature in Foreign Language Teaching

4.8.1. Literature Teaching

The study of a foreign language cannot be relied on dealing with documents through the way of reading texts, understanding them, then, answering the comprehension texts. But, rather than that. What do learners need at a first challenge is how to develop competences that allow them handling with foreign people of different cultures, and discovering their hidden identity aspects that they have not been discovered before. The question issue actually is, practically speaking, that EFL teachers continue to provide learners with canonical texts studied- according to the authors' time period and to their social origin. Although, the aim of teaching literature perceived by English teachers was developing the capacity of reading and enjoying literature aspects, but in most of the cases, teaching texts still limited to study its historical, context, social conditions biographical background and so forth. Consequently, there is no extra time to deal with literature intensive reading, that students still incapable to use their own interpretation for developing their attitudes as Rosenblat Said: "Their quest is for the Sophisticated interpretation and the accepted judgement".

In the past, notably in language teaching, literary texts have been monopolized for linguistic learning and transmitting knowledge of factual and cultural information (representations). For this reason, literature has become marginalized and if not neglected from the foreign language classroom. In most of time, teachers feel they are not competent of teaching literature. As a result, teachers of English language revealed that they favor teaching language at the expense of teaching literature (Matos, 2011, p. 6).

4.8.2. Literature and Culture

According to Matos (2011), literary texts are associated with a double aspect: a high Product on the one side and on the other, enlarging insights into dealing with otherness. The study of literary texts in the past was focused on studying their biographical and historical background but since time changes, the purpose also changes, it invites us to broaden our vision into promoting our intercultural reflection for the purpose of keeping the learner's intimate interaction with the text to develop a certain intercultural awareness. In this Sense Iser invites the learner of language / literature classroom to rehearse himself to become a good reader as Iser reiterates:

“[...] the interpreter's task should be to elucidate the potential meanings of a text, and not to restrict himself to just one. Obviously the total potential can never be fulfilled in one reading process, but it is this very fact that makes it so essential that one should conceive of meaning as something that happens”

(Iser, 1980. cited in Matos, 2011, p. 6).

It is important that the teacher of foreign languages be conscious that s/he before being a teacher he is before everything else, a human being like their learners, they share the same human and cultural aspects, they live in the same territory, and this is the ground of literature, as this is also a prominent feature that should be focused on an understanding starting point in the intercultural perspective. Literature in turn, may play a role in presenting the learner's / reader's image of him / herself and of the people surrounding him / her as known or unknown. For this reason, Parry (1997), urges the students to study literature, since the latter, offers opportunities to know more about other cultures and calls for helping our students to be agents of social progress (ibid, p. 6).

4.8.3. Literature and Dialogue

This dialogic approach is proposed by Bakhtin (1984), it is a constructivist pedagogical procedure that works when literature is studied in the language classroom. Kramsch (2001) proposes the application of the dialogical approach in EFL as an appropriate pedagogical procedure to promote the negotiation of meaning when learners are exposed to literary discourse. As Bahktin (1984) states that literature should be appreciated through dialogue among the author, the literary work, and the readers, Kramsch (2001, p.27) sees that "*it is through dialogue with others, native and nonnative speakers, that learners discover which ways of talking and thinking they share with others and which are unique to them*". This approach is equally supported by several scholars who are interested in EFL literature (Amer, 2003, Maley, 2001, McKay, 2001, and McRae, 1996) in that they say that by interfacing language and literature, EFL learners are encouraged to negotiate meaning communicatively (Gómez, 2013).

4.8.4.Literature and interculturality

Actually, unseen (because they are implied) and unvoiced values and beliefs may explain, in great part, "the ever-present implied generalizations" (Rosenblatt, 1995. P. 8). And stereotypes that are thus born, perpetuated or reinforced in the foreign culture classroom. If we accept that reading always implies a meeting of the reader's cultural schemata with the culture of the context, it is of primary importance that one's assumptions moral and ethical values are equally made explicit and discussed. The function of literature in education also concerns the anthropological dimension of literary criticism.

Abdallah- Porcher Pretceille (2005), stress on the need to search for a new way

that relies on teaching learners through building meaning whether social, historical, and cultural meaning as well as to spreading humanistic values that may be as elements and as means for understanding others. Especially, we live in a pluralistic society which demands promoting familiarity with otherness. For this purpose, it is fundamental that foreign language education includes literature education and intercultural education. Teachers and trainee teachers in particular should have academic preparation about “identity”, “human rights”, and “citizenship education” (Matos, 2011, p. 7).

Early in the development of intercultural language teaching and learning, Zarate (1986) argued that the teaching and learning of culture in language education was a problem because sufficient attention had not been given to considering what is to be taught and how. One important theme to emerge early in consideration of what and how to teach was the need to integrate language and culture in an interculturally oriented view of language education (Byram, 1991). Kramsch (2008) argues that in the teaching of any language the focus is not only on teaching a linguistic code but also on teaching meaning (ibid).

4.9. Interculturality and Discourse

4.9.1. Discourse Analysis Definition

Discourse focuses on knowledge about language beyond the word, clause, phrase and sentence that is needed for successful communication. It looks at patterns of language across texts and considers the relationship between language and the social and cultural contexts in which it is used. The term DA was first introduced by Zellig Harris in 1952 as a way of analyzing connected speech and writing. Discourse analysis is the description and analysis of both spoken and written

interactions, it is the analysis of language use. DA considers the relationship between language and the contexts in which it is used. The aim behind that is to provide a deeper understanding and appreciation of texts and how they become meaningful to their users.

4.9.2. Discourse and Culture

According to Kramsch (1993), the foreign language class is a privileged place where learners and teachers create a sphere of culture by holding dialogues imitating a social reality that is theirs, trying to construct a foreign discourse. The communicative approach has too often neglected this fundamental aspect of language acquisition, and now gives priority to the interaction phenomena that underlie discourse. But this latter will be under the form of a new culture, since it takes place in a foreign language.

According to Charaudeau (1983) the French linguist, provides us with a meaningful analysis of this emergence of culture at the discourse level. Through his explanation, he wants to say that speech act, or communication, is not as language learners understand, it is rather than a product of a message relied on two elements; the first who is a sender to a second who is a receptor. But it is a dialectic encounter that requires four participants: an addresser, an addressee, a communicator, an interpreter. Let us imagine that the addresser is a man, the addressee a woman. The addressee is not merely a recipient of a message issued by the addresser, but also an interpreter of that message according to how she perceives the situation and the intentions of the addresser. In return, the addresser, finding himself interpreted by the addressee, discovers another self, which is the product of the interpretation by the

addressee. Thus a speech act to be fulfilled, it requires the combination of two important processes:

- A Production process (message) by which an *I* addresses a *YOU* whom he or she believes to convey his/her (message) as communicative purpose;
- An Interpretation process, by which an addressee *YOU* builds an image of *I*'s intentions and purposes, and possibly sends back to *I* a different image from that which *I* wanted to project. *I*, upon discovering that the interpreting *YOU* is not the same as the one imagined (and wanted), discovers in himself or herself another *I* (*I'*), which is the *I* perceived and constructed by the interpreting *YOU*. Of course, this process does not end there, but continues back and forth, across turns-at-talk, generating each time new levels of interpretation, new dimensions of self-and other-understanding – the essence of hermeneutic dialogue.

Charaudeau thus makes the distinction in every speech event between four minimal units: An Enunciating Addresser (*I*), a Communicating Addresser (*I'*), a Receiving Addressee (*you*), an Interpreting Addressee (*YOU'*). In foreign language learning classroom, participants should create their own cultural context by preparing the suitable circumstances of enunciation / communication and the circumstances of reception/interpretation of classroom. Foreign language learners, by hook or by crook are exposed to foreign culture that they are studying. Let's us assume that culture is a social discourse, this discourse is a written text, our main concern is how the teacher will exploit this authentic text that is full of representations. This is what interests us here, as it is our pedagogical preoccupations, because the abundance of contexts soon risks to appear as inextricable (Kramsch, 1993, p. 4).

4.9.3. The Importance of Text and Context in Language Education

The act of speech forms an integral part of a socio-cultural complex. Nowadays textbook authors are endeavoring to introduce this phenomenon as early as possible. The sentences that students read and pronounce should not only be used to practice vocabulary and grammar but should be used in situations in which they are normally spoken.

According to Kramersch and McConnell-Ginet (1992a) claim that the duality resides in language as text and language as context. In other words, language as expression of a speech community's knowledge and expectations. As Halliday and Hassan (1989) argued:

The notion of text and context are inseparable: text is language operative in a context of situation and contexts are ultimately constructed by the range of texts produced within a community ...one commonsense conception is ...that our ideas, our knowledge, our thoughts, our culture are all there-almost independent of language and just waiting to be expressed by it. This attitude is so deeply rooted that it finds its expression, for example, in our theoretical writings about language. (Kramersch, 1993, p. 10)

Text and context are so closely linked in reality that we must draw conclusions from this point of view. Language teachers often think that context is something which is acquired and shared among learners, especially in classes that are not particularly multicultural. Claire Kramersch (1993, p. 78) goes advocating a specific teaching for the context: *“Foreign language teachers should try and shape the instructional context in more natural ways. This points to the necessity of teaching context itself*

explicitly, and not assuming that it is transparent and agreed upon by everyone in the class”.

If we want to engage ourselves into teaching the cultural context, we must first ask ourselves about their characteristics, to what extent they can be pedagogically exploited in order to carry out a contextual analysis. This task really deserves a great attention from both the teacher and the learners. The challenge is to be, the learners themselves who will focus on this task and take charge of this contextual analysis and try to determine a degree of contextualization of the document. But this work seems only possible in case where the cultural context is explicit. They will have to specify the cultural aspects of the context studied, its referential functions, its connotations and implicit, etc. Of course, the teacher will help them in this task, which is surely new for many of them. The teacher, in this case, will then proceed to do his best for developing a pedagogical exploitation of this contextualization trying always to ensure and preserve the authenticity of the context. This can only be facilitated by the use of authentic documents.

Indeed, it is important to know that cultural context can be clearly explicit. This is what sometimes occurred, but in most of the time, it is confused, less defined, implicitly implied. Culture in the anthropological sense of the term is often a set of behaviors, attitudes, etc. These are unconscious in which the learner is more or less excluded. But it is of course the teacher's mission for clarifying what is not explicit. Since foreign language learners are considered as non-intended readers, it seems to have a difficult task in understanding intentions and beliefs of the foreign culture under study because they do not share their representations.

A cultural context can occur in a diversified way, and this situation allows several contexts to be interwoven, which may make both the students and the teacher

confused, except that the teacher in this case is supposed to know why it is perplexed. This is the case where there is juxtaposition of different, contrasting or opposing contexts, and not in a multicultural context in a situation of linguistic exchange (Collès, 2006).

This can lead us, therefore, to distinguish two strategies. In the first case, it is a pedagogical document without a cultural context and it is therefore up to the teacher's mission where he can create a context. It goes without saying that, unless the teacher is also a professional in the field he teaches, or at least he knows it very well. Thus a professional context will be a very difficult task (ibid).

4.9.4. Discourse and Pragmatics

Pragmatics treats how the interpretation of language depends on knowledge of the real world, it is interested in what people mean by what they say, rather than what words in their literal sense might mean, in other words pragmatics refers to the use of interpretation of language in a communication situation and how it is strongly related to the real world. For example, the statement The runway is full at the moment, this statement is understood as an instruction not to land a plane, rather than just a statement of fact, but it may have other interpretations according to the different situations, so pragmatics concentrates on how the way in which people say not on what they say in spoken or written discourse.

Discourse analysis considers how people manage interactions and communication with each other, with other groups and with other cultures. It organizes on how people do things beyond the language level, ideas and beliefs that they communicate when they use language.

4.9.5. Intercultural Pragmatics

Intercultural Pragmatics (Intercultural Pragmatics) studies the linguistic uses of speakers of different mother tongues who communicate in the same foreign language. Intercultural Pragmatics deals with native and non-native interactions, multilingual speech, etc... (Wright, 2006). Intercultural Pragmatics is a more recent approach than others, the crop that was produced by different people' interactions from all languages and cultures in the globalized world. If we follow the recommendations of the Council of Europe (CEFR) for languages, any foreign language student will have to be not only linguistically competent but also pragmatically competent since the pragmatic component is part of communicative competence, according to (CEFR), the communicative competence consists of three components: The linguistic, pragmatic and the sociolinguistic components. The pragmatic component is defined in the Framework as follows:

"The pragmatic competence covers the functional use of the resources of the language (realization of language functions, speech acts) based on scenarios or interactional interaction scripts. It also refers to mastery of discourse, its coherence and coherency, the identification of types and genres textual effects of irony, parody "(CEFR, 2001, p. 18).

We are in an increasing globalized world where it is noticed a greater need to know foreign languages from a social, cultural and intercultural point of view than before. And as a response to the learners' different needs, pragmatics can be applied to the teaching of foreign languages. So, being pragmatically competent means being able to interpret and use the language in an appropriate way to the communicative situation and sociocultural norms of a given language and society. It also means

being able to understand and use discursive processes and discursive particles, etc. (Partridge, 2006).

Especially, today pragmatics is becoming increasingly important in didactics, since, it is part of the communicative competence that any foreign language student must achieve. One cannot be communicatively competent without being pragmatically competent. Being able to communicate appropriately in a foreign language in a specific social and cultural context is the greatest achievement for a foreign language student. Intercultural communication is an acceptable and valid option today, as the linguistic model of the native is not considered the ideal model for interaction. In this situation, EFL students are Intercultural Pragmatics gives legitimacy to interactions between users of foreign languages who communicate in English as a lingua franca (Wright, 2006).

Conclusion

We concluded from the fourth (4) chapter that over the various methods of teaching languages developed over the years, the treatment of socio-cultural aspects has not led to a fixed and stable concept of cultural studies, but they varied and constantly evolved over time (Landeskunde). We also concluded that literary texts were the only pedagogical material for foreign language teaching class which are considered the authentic documents by excellence. We should recognize that literary texts are of great importance for they hold all the characteristics and the advantages that enable the learners of foreign language foster their intercultural awareness in condition that would be selected according the learners' needs. Literary texts were a good support for language class because they led to the recognizance of the intercultural approach which is very accepted nowadays. Not forgetting that literature was always the ground literary texts and plays a crucial role in making them as cultural transmitters since they hold all the human aspects and represent the suitable documents for studying intercultural topics. At the end, we sum up that we cannot imagine a text without context. Thus, we recognize the inseparable relation of text and context in discourse analysis and culture.

Chapter Five:
Experimental Design,
Data Analysis and Interpretation of Results

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5.9 Interpretation of Results

Conclusion

Experimental Design

Introduction

This chapter consists of two parts. We devote part one for analyzing the experiment designed for the purpose of testing the hypothesis set for our current study which stands on whether literary texts can enhance the learners' intercultural competence or not. Bearing in mind that the experiment's statistical calculations were done by SPSS statistic program see (appendix 1). The second part is devoted to present all the remaining cultural aspects of the three selected novels see the table n°105. Our study can be considered as a store of various literary texts loaded with cultural aspects taken from the above mentioned novels. Thus we can call this part as the corpus based analysis of the ground of culture, shedding light on many important points as the following: The authors' biographies, the plots, the structure, the themes, the characterization and the style of the novels for all the three novels (appendix 4) for the study of the first novel, (appendix 5) for the second novel, and (appendix 6) for the third novel. Our study also has a great importance to analyze a perception questionnaire (appendix 2) administered to the participants at the French department in Ouargla University. The questionnaire also helps us investigate the state of awareness (intercultural competence) that the participants as (respondents) reached at through measuring the participants' perceptions and the level of agreement about the series of questions answered in the classroom. In the final step, there will be some pedagogical recommendations for both the learners and the teachers constructed on the results and the gathering data of the experiment.

1. Description of the Experiment's Phases

After randomly selecting a first year LMD university students in the French department, they will be subjected to six phases since the experiment is composed of six phases and each phase consists of two stages 1 and 2.

In the first stage (1) they attend a text which holds a map and some images of gods are presented to the selected group and a test as a pre-test 1 contains some questions based on the (ICC) strategy (knowledge, skills and attitudes) and which are requested to be answered in order to measure the subjects' prior knowledge about the cultural theme of religion in Igbo culture. In the second stage (2), the teacher who was assigned introduces the treatment which is represented in the first literary text under the same cultural theme "religion", this literary text is intended to be read with respecting the same time as. After performing the reading activity by the subjects, a post-test 1 followed the activity, this post-test comprising some questions based on the mentioned strategy and are required to be answered and by accomplishing this step, the teacher as a researcher is interested to analyze and to see if there is a change and a difference between the pre-test and the post test scores across introducing the treatment (literary text) and by accomplishing this step the teacher announces the end of the stage of the experiment and in case the teacher observes the post test scores increase, the second phase will be continued.

The second phase also holds two stages, 3 and 4, the phase resembles the first one and another text will be presented, but this time will be as a documentary film under the title *Inequality of Gender Roles in Nigeria*. after watching the documentary film, the subjects will be tested pre-test 2 on what they watched about the suffering of the Nigerian and African women in general predicting that the scores will approximate the pre-test 1 or higher than it.

Stage 4: The second treatment will be introduced by the teacher as it is supposed based on (ICC) strategy which tends to develop intercultural awareness. Making in mind that the treatment for this stage represents the second literary text, A pre-test follows this task with consuming the same time as in the first phase and as it is supposed it will be desirable that the second post test scores will increase or approximate the post-test 1 scores, the teacher as in each phase is intended to analyze and compare the pre-test 2 scores to post-test 2 scores in order to see if the subjects get higher scores than the pre-test scores so as to confirm the effectiveness of Byram's strategy for proceeding the third phase.

The third phase consists of two stages the fifth and the sixth. In the fifth stage, the subjects undergo a third written text untitled *The Civil Rights* about a cultural theme of racism in which the subjects are exposed to the text and are requested to answer the comprehension text's questions then to be scored, and it is the subjects' pre-test (3).

In the sixth stage, the teacher introduces the third treatment, and the post-test(3), it is a literary text about Racism that is taken from the American Novel *To Kill a Mockingbird* and after reading it the subjects are asked for answering the literary text's questions so as to be scored. The teacher as it is intended analyses both the tests, the pre-test and the post-test and then compares them to see the difference between them and particularly to see if the treatment has an effect on the subjects' post-test.

The fourth phase is composed of the same number of stages as the first and the second phase. This is the seventh stage (7) in which the subjects are pre-tested for the fourth time, pre-test (4) by a written text untitled *The Great Depression* and within the same time the teacher tests their prior knowledge as in the previous phases, also they are requested to answer the comprehension text of the mentioned title and then to be scored.

In the eighth stage (8), the teacher introduces the fourth treatment and the fourth literary text to the subjects which is taken from the American Novel *To Kill a Mockingbird*, this literary text is about the cultural theme of *The Great Depression* and as each time the subjects are tested again as post-test (4), so they are asked for answering the same the questions, but with a slight difference in the content, and the subjects' post-test answers will be scored.

The fifth phase also is consisted of two stages: In the ninth (9) stage the teacher as each time and as each first stage of each phase, the teacher presents a seventh text in which the subjects are pretested by watching a documentary film under the title *Irish Language* (pre-test 5) and for the same purpose, it is about testing the subjects' prior knowledge about the Irish language. In the tenth stage (10), the teacher introduces for the eighth time the eighth literary text (post-test 5), it is taken from the Irish novel *Dubliners* and as each time the subjects are tested again (post-test 8) to answer the literary text's questions and to be scored as well.

The sixth phase has two stages: In the eleventh (11) stage, the subjects are pre-tested by a written text about Halloween, the teacher gives them some questions, the ones of the text's comprehension questions, the latter is to be evaluated by scores. In the twelfth stage (12) the teacher introduces for the sixth time the sixth literary text, it is the post-test (6), the literary text is taken from *Dubliners* which is about the traditional game *Hallow Eve Game* played in Halloween Celebration by which they were requested to answer the literary text's questions and in the end for scoring them by the teacher.

The experimental procedures can be shaped as follows:

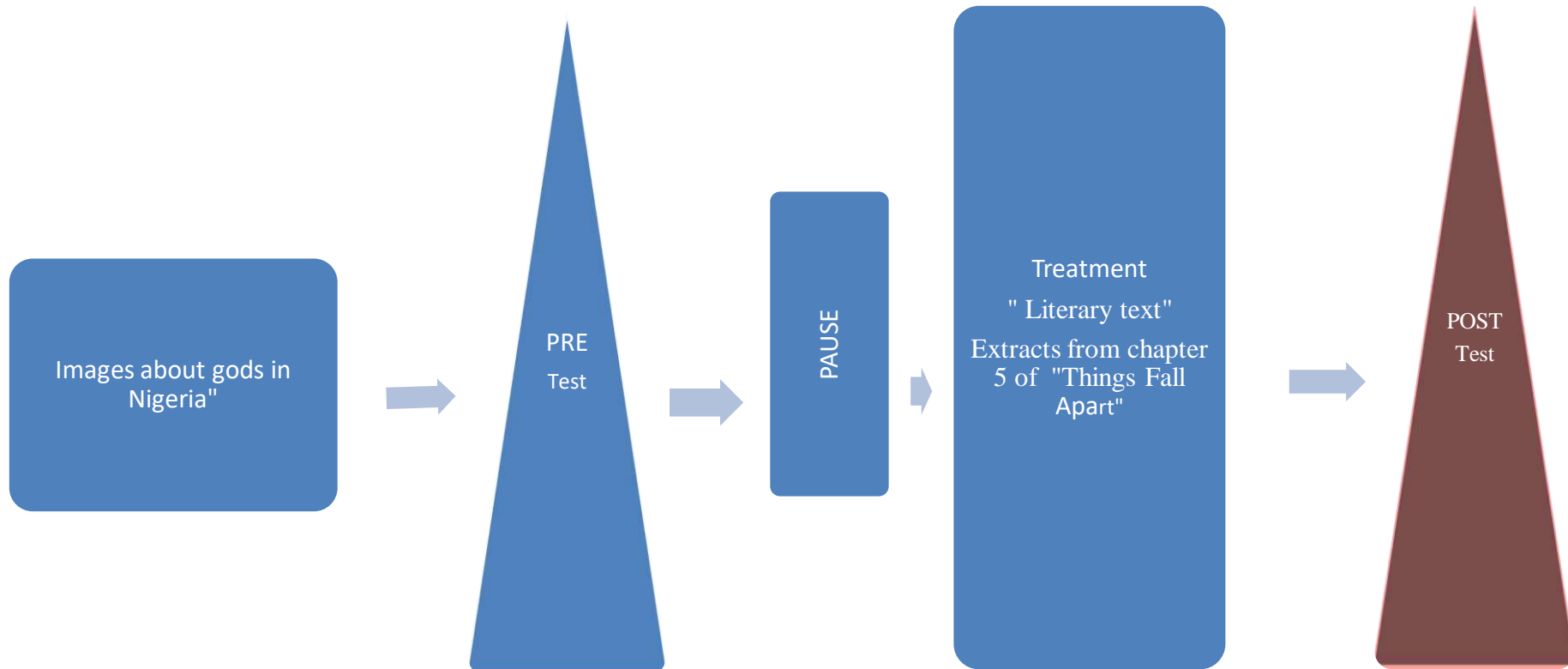


Figure 4 The experiment's First Phase: Religion in Nigeria

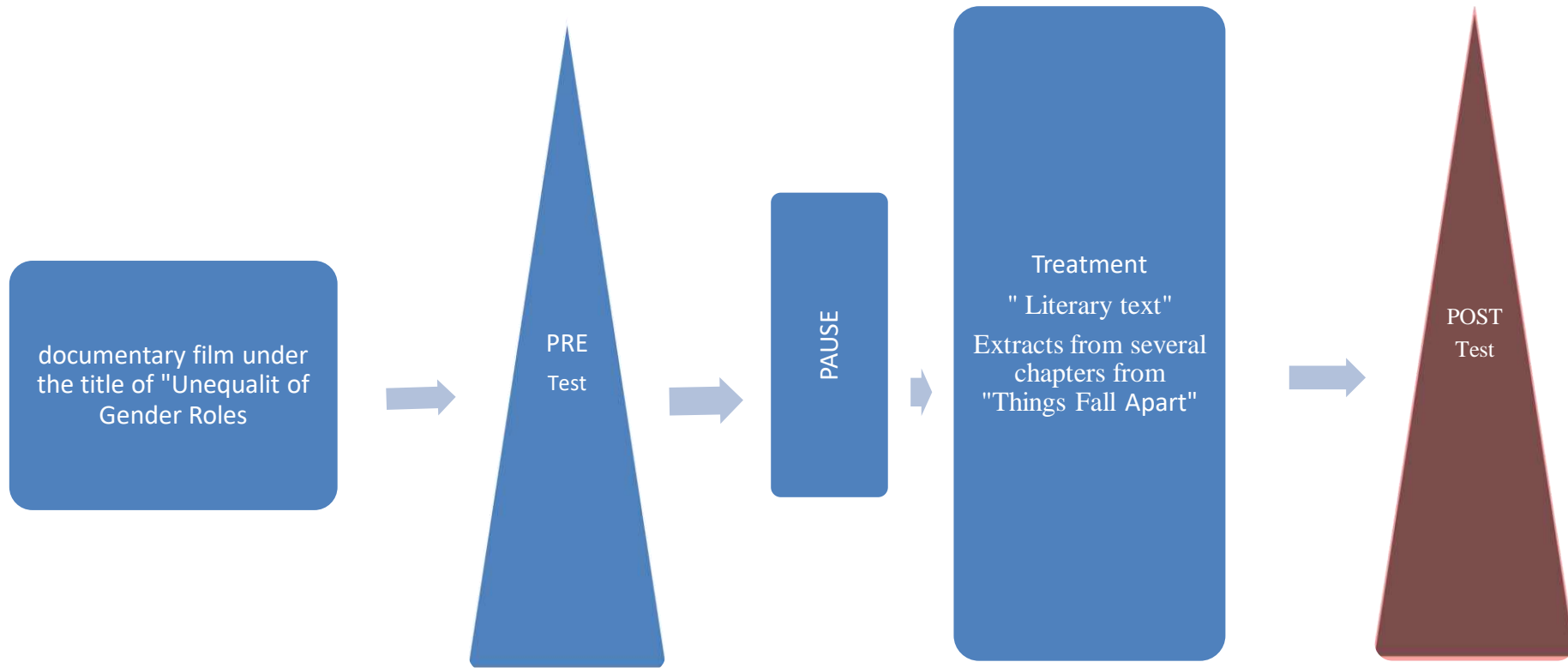


Figure 5The experiment's Second Phase: Gender Roles in Nigeria

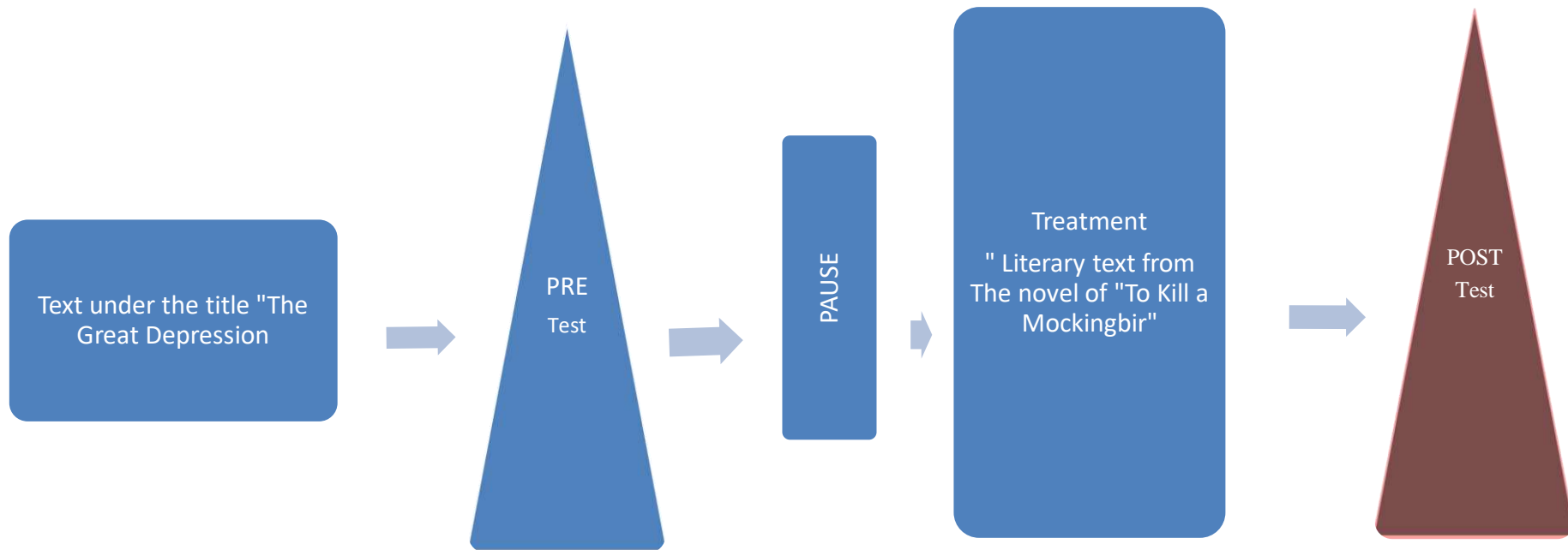


Figure 6The experiment's Third Phase: The Great Depression in USA

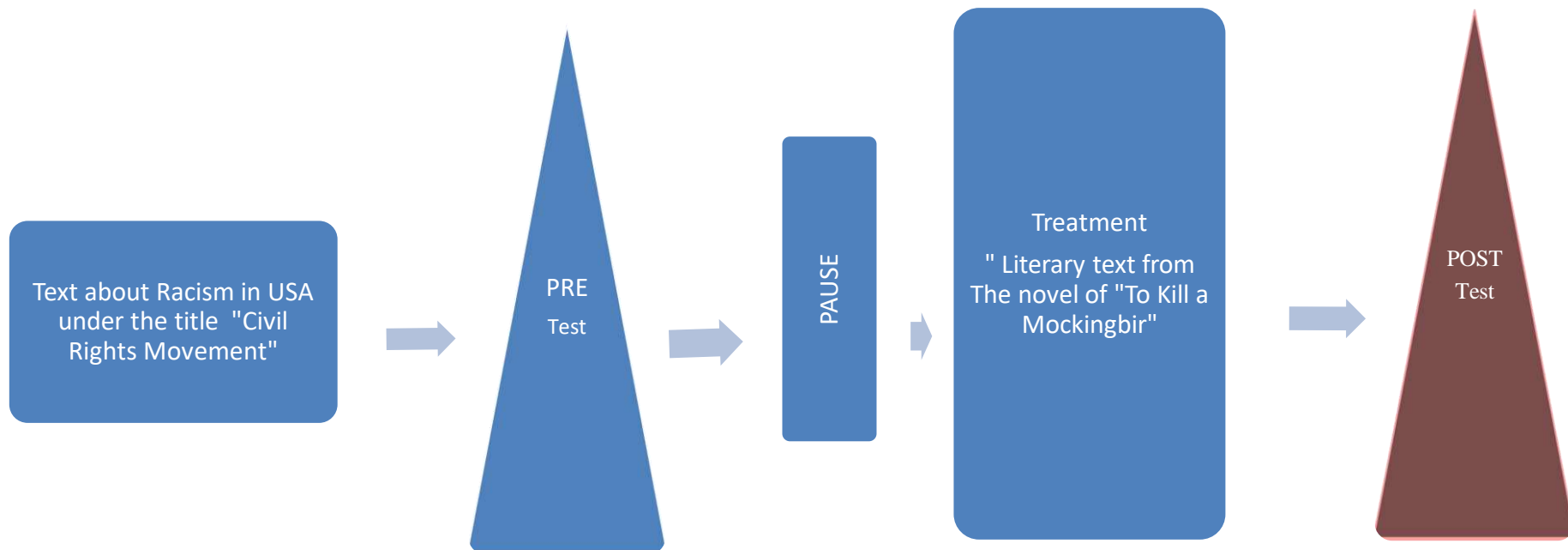


Figure 7The experiment's Fourth Phase: Racism in USA

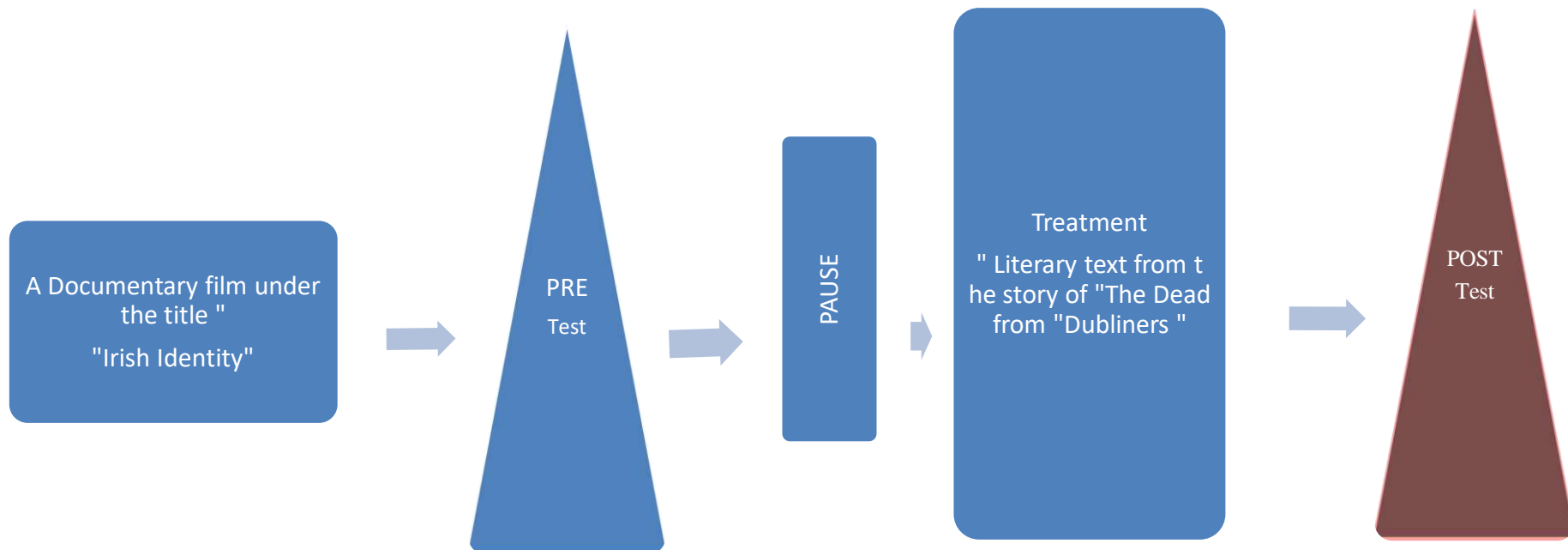


Figure 8The experiment's Fifth Phase: Identity in Ireland

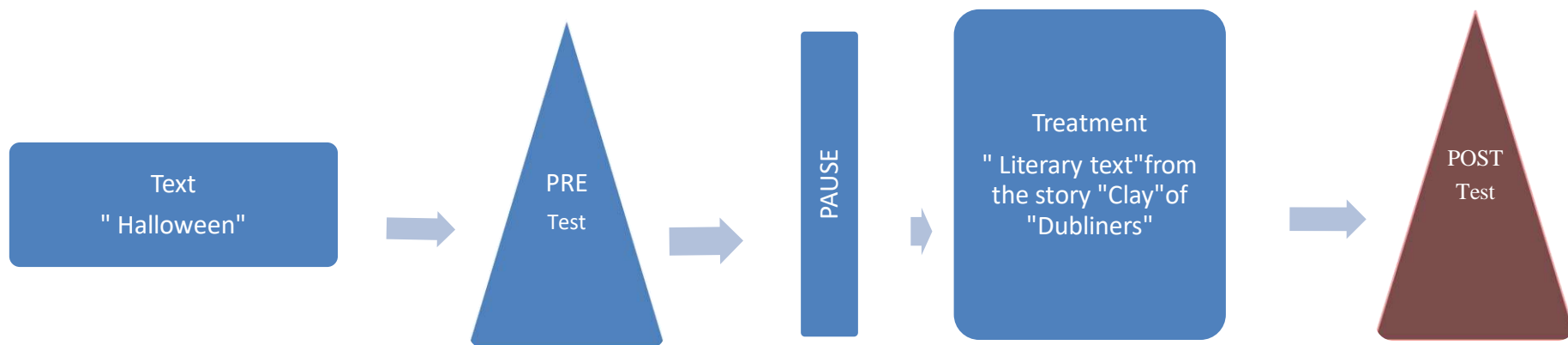


Figure 9The experiment's Sixth Phase: Halloween Celebration in Ireland

Our choice was on three contemporary novels, within we believed we have tried to explore many important issues of contemporary life for the students. These literary texts were loaded with historical, political and social cultural contexts. In this sense Chinua Achebe's *Things Fall Apart* (1958), James Joyce's novel *Dubliners* (1914) and Harper Lee's *To Kill a Mockingbird* (1961) seemed appropriate and might widen the students' visions of three different cultures which belong to three different continents (Africa, America and Europe). The selection of the novel for our pedagogical study received much agreement on James Joyce's *Dubliners* by the subjects, revealing that they admired the title (*LesDublinois*, or *Les Gens du Dublin*) also, they recognized they were eager to know about Irish literature and culture for they had no contact with it before this mission. Moreover, we have taken into consideration an important point in the selection process. It was their freedom which guides them to choose the mentioned novels knowing that French specialty had no relation at all with Irish, African, and American literature. Even African literature which was programmed in the curriculum with the second year in French, this time the first year had no program that was related to African literature, so we have avoided anything related to our planned novels themes with the first year. All this was taken into account in order to not fall into bias result.

Table 1: The three selected novels

Nationality	Author	Novel
Nigerian	Chinua Achebe	Things Fall Apart
U.S American	Harper Lee	To Kill a Mockingbird
Irish	James Joyce	Dubliners

2. Sampling

Thirty-five subjects underwent the experiment, they were chosen among the whole population of about 160 students, in which is divided into five classes, each class consists of thirty-five students. One class fell under our choice thirty-five subjects four other classes of thirty-five students according to the likelihood that was done thirty students. For the experimental course, the teacher who was assigned to this task is not a novice teacher, but an experienced one in the field of teaching literature, and this is the reason which encourages us to assign this task to him, and consequently which may contribute to exclude or at least to reduce some obstacles from the teacher side when undertaking the experiment (William& Trochim,2006).

3.Variables

In research, we usually define variables based on what we measure. The independent variable is the one that the researcher wants to measure (the cause), while the dependent variable is the effect or the supposed effect, dependent on the independent variable. In experimental research, these variables are often stated in a hypothesis, eg in our research study: "what effect do literary texts have on the first year students of French"? or "To what extent can literary texts develop intercultural awareness the first year students of French"?

We can consider anything that can vary as a variable. For example, age can be taken at different times for the same person or different people, so a variable is a value that changes according to different factors or any entity that can take on different values (ibid).

4. The Single Group Threats of the Internal Validity

Campbell and Stanly (1966) and Shadish identify the following threats to internal validity: events other than the program or the administration of a treatment level that occur during the

experiment, as another event that *X* occurs between the measurements. Interrupted time between subjects are assigned to the treatment level and the time the dependent variable is measured may affect the latter, in which unlikely change may introduce to the subjects, in which they may improve their performance and become advanced. History threat can be explained in time and age can contribute to the growth of mind (knowledge). Consequently, this factor may affect the results of the intervention (Campbell and Stanly 1966, cited in Trochim, 2006).

5. Rationale

The crucial role of using literary texts for the purpose of enhancing intercultural awareness has been observed by a number of authors such as Carter (1996), McKay (2001), Amer (2003), and Savvidou (2004), The Common European Framework of References to Languages (Council of Europe, 2001) have all affirmed that reading literary texts play a role as a powerful agent to develop students' intercultural awareness. Moreover, Byram (1997) believes that authentic literary texts bear authentic language besides cultural information, for that, these texts provide EFL learners with a chance for developing intercultural communicative competence. So EFL learners require authentic materials for enhancing intercultural awareness (Gomez, R, L, 2011). For this reason, the main purpose of this current study is to include well selected and appropriate authentic literary texts based on the notion that they supply an ideal tool to help learners develop Byram's model (ICC) intercultural communicative competence (Gomez, 2011).

Our study will investigate whether literary texts could develop learners' intercultural awareness, because if they fulfill the expected aim, it will be likely to be implemented for our academic setting.

6. Pre-Test Lessons Design

The study focused on six (6) aspects of culture, namely: Religion, Gender Roles, Racism, Great Depression; Irish Identity and Halloween Celebration in Ireland

Timing of both Pre-test and Post-test sessions: 1 hour and 30 mns

Timing for reading the text of (Pre-test: 20 mns)

Timing for reading the literary text (Post-test 30 mns)

Timing of answering to the questions is 5 mns for each question whether in Pre-test or Post-test, this will be applied for all the texts of pretest and for Post-test.

6.1. Religion text

The first Pre-test was **Religion** in Nigeria, Thus the participants were pretested by a documentary film based on a map and some images of gods of Africa (**Appendix 3**) followed by some questions as the following:

The Pre-test questions:

- 1- Find the country Nigeria on the map of Africa. what have you noticed
- 2- Throughout the country how many cultural or ethnic groups can you find on the map of Nigeria?
- 3- Who was the colonizing country of Nigeria and when it was that?
- 4- What do you know about Igbo people who mostly live in the south of Nigeria and whose language is spoken by approximately 24 million speakers about.?
- 5- Do you think that the Igbo people in Nigeria is monotheistic or polytheistic? In other words do the Igbo people believe in one God or in many gods?
- 6 - Is religion an aspect of culture or not?
- 7-What sorts of elements or concepts do the gods images represent in the picture?
- 8- In your opinion is religion an aspect of culture?
- 9- What are the similarities and the differences in religion in comparing to your country?
- 10- What are your attitudes towards Igbo Religion and towards Igbo people who strongly believed in that religion?

6.2. Gender Roles in Africa Text

The participants were pretested by a documentary film under the title Gender Inequality in African which the way of life of Ibo society was described before and during colonization. In other words, the film reflects the image of the African society, precisely the daily life of women in Nigerian. In which the women play different roles as wives and mothers. As they owed respect to their husbands, kneeling before him at their calls, and they obey to the letter, the instructions of their husbands. Also, women helped their husbands in the field work. We notice that this situation still exists even nowadays, and this is due to the patriarchal gender that dominated in the African society. After watching the documentary, the students are requested to answer the following questions:

The pre-test questions:

- 1-What do you know about gender roles?
- 2- Are gender roles the same in the world or it differs? Explain.
- 3- Provide some background and context for gender roles in Igbo societies in Nigeria?
- 4- Are gender roles a matter of culture? If yes explain.
- 5-What is the women' role in Igbo society in Nigeria?
- 6- Do women in Igbo society enjoy the same rights as men?
- 7- Compare women in your society to those women from Igbo society, are they similar or different? Explain.
- 8-Apart from women who are gendered, is there any other aspect of the Igbo society (Nigeria) is gendered?
- 9- In your opinion why women in Nigeria are not valued in Igbo culture?
- 10-What are your attitudes towards Igbo culture towards women?

6.3. The Great Depression Text

The third Pre-test was on the Great Depression in USA in 1930 and was followed by the following questions that the participants were requested to answer;

Great Depression was a severe worldwide economic depression in the decade preceding World War II. In most countries the depression started in about 1929 and lasted until the late 1930s or early 1940s. It was the longest, most widespread, and deepest depression of the 20th century. In the 21st century, the Great Depression is commonly used as an example of how far the world's economy can decline.

The depression originated in the U.S. Economic historians usually attribute the start of the Great Depression to the sudden devastating collapse of US stock market prices on October 29, 1929, known as Black Tuesday; some dispute this conclusion, and see the stock crash as a symptom, rather than a cause, of the Great Depression

There were multiple causes for the first downturn in 1929 but the real causes are still unclear. Historians emphasize structural factors like major bank failures and the stock market crash. In contrast, some economists point to monetary factors such as actions by the US Federal Reserve that contracted the money supply, as well as Britain's decision to return to the Gold Standard at pre-World War I parities.

The Great Depression had devastating effects in virtually every country, rich and poor. Personal income, tax revenue, profits and prices dropped, while international trade plunged by more than 50%. Unemployment in the U.S. rose to 25%, and in some countries rose as high as 33%. Cities all around the world were hit hard, especially those dependent on heavy industry. Construction was virtually halted in many countries. Farming and rural areas suffered as crop prices fell by approximately 60%. Facing plummeting demand with few alternate sources of jobs, areas dependent on primary sector industries such as cash cropping, mining and logging

suffered the most. Some economies started to recover by the mid-1930s; in many countries the negative effects of the Great Depression lasted until the start of World War II.

The Pre-test questions:

- 1- The Great Depression started in the 40s.
 - a- True
 - b- False
- 2- The causes of The Great Depression are not evident.
 - a- True
 - b- False
- 3- The Great depression had equal devastating effects on both agricultural and industrial sectors.
 - a- True
 - b- False
- 4- Economic recovery started during World War II.
 - a- True
 - b- False
- 5- How was it known the sudden devastating collapse of US stock market prices on October 29, 1929?
- 6- What was the Unemployment rate in USA during the Great Depression?
- 7- What are the consequences of the Great Depression?
- 8- Did the consequences of the Great Depression affect just USA? Explain.
- 9- Did you or your country live a financial hardship economic situation, explain some of the similarities and the differences?
- 10- What are your attitudes towards the American people who witnessed the economic crisis and suffered from The Great Depression?

6.4. The Civil Rights Movement

The fourth Pre-test was under the title of The Civil Rights and the participants were requested to answer the questions after reading the following text:

The Civil Rights Movement in the United States is not new but dates back to the first years of slavery and the events of the Civil War. But major achievements were gained during the second half of the 20th century. Before this period, African-Americans had suffered from inhuman segregation, violence and exploitation. The Civil Rights Movement used nonviolent protests to outlaw racial discrimination against African Americans and restore voting rights to them.

Major campaigns of civil resistance were the main feature of the movement. Crisis situations between activists and government authorities were produced by acts of nonviolent protests and civil disobedience during the period between 1955 and 1968. Federal, state, and local governments, businesses, and communities often had to respond immediately to these situations that highlighted the inequities faced by African Americans. Forms of protest and/or civil disobedience included boycotts such as the successful Montgomery Bus Boycott (1955-1956) in Alabama; "sit-ins" such as the influential Greensboro sit-ins (1960) in North Carolina; marches, such as the Selma to Montgomery marches (1965) in Alabama; and a wide range of other nonviolent activities.

Noted legislative achievements during this phase of the Civil Rights Movement were passage of Civil Rights Act of 1964, that banned discrimination based on "race, color, religion, or national origin" in employment practices and public accommodations; the Voting Rights Act of 1965, that restored and protected voting rights; the Immigration and Nationality Services Act of 1965, that dramatically opened entry to the U.S. to immigrants other than traditional European groups; and the Fair Housing Act of 1968, that banned discrimination in the sale or rental of housing. African Americans re-entered politics in the South, and across

the country young people were inspired to action.

(http://www.myenglishpages.com/site_php_files/reading.php)

The Pre-test questions:

1-first years of slavery and the events of the Civil War are the origin of The Civil Rights Movement in the United States

a- True

b- False

2- African-Americans were robbed of their primary rights.

a- True

b- False

3- African-Americans' protests were violent.

a- True

b- False

4- Boycotts and sit-ins were the only forms of African Americans' protests.

a- True

b- False

5- Did African-Americans restore their own rights by means of protests?

6- Racial discrimination was widespread in:

a- in the north of USA

b- in the south of USA

7- Have you or your society's people lived a similar situation in your country or were you once deprived of your own rights?

8- The Civil Rights Act of 1964, banned discrimination based on "color, religion, race or national origin" in employment practices and public accommodations.

a- True

b- False

9- White American people were racist because they believed their race is superior than the African Americans

a- True

b- False

10- What are your attitudes towards this racial behavior (Racism) and towards people who suffered from it?

6.5. Identity in Ireland

The fifth Pre-test was about Irish Identity in that, the participants were pretested through a documentary film under the title of “Irish Identity” Irish language - Gweedore people speaking Gaelic and which was watched for five (5) minutes. Through this documentary film, the students were exposed and for the first time they have discovered the Irish language (Gaelic).

The Pre-test questions:

1- Where is Ireland located

2- Which language do these children learn?

3- Do all people in the world speak the same language?

5- Is language an aspect of culture?

6- Does language a matter of belonging that represents cultural identity?

7- How was Ireland's situation?

8- Do people in your country lived like this social issue or claim for their identity? Discuss anything similar or different to this situation from the text.

9- In the early nineteen, Ireland's people (nationalists) claimed for their language, what is the name of this language? Situation?

10- What are your attitudes towards this issue and towards people who claimed for their Irish language?

6.6. Halloween Celebration

This cultural theme is considered as the sixth and the last cultural aspect being studied through a traditional text under the title *Halloween* and through it the students were requested to answer to the text's questions after reading it.

Halloween

Halloween has origins in the ancient festival known as Samhain, which is derived from Old Irish and means roughly "summer's end". This was a Gaelic festival celebrated mainly in Ireland and Scotland. This festival celebrates the end of the "lighter half" of the year and beginning of the "darker half", and is sometimes regarded as the "Celtic New Year". The celebration has some elements of a festival of the dead. The ancient Celts believed that the border between this world and the other world became thin on Samhain, allowing spirits (both harmless and harmful) to pass through. The family's ancestors were honored and invited home whilst harmful spirits were warded off. It is believed that the need to ward off harmful spirits led to the wearing of costumes and masks. Their purpose was to disguise oneself as a harmful spirit and thus avoid harm.

But where does the origin of the name "Halloween" come from? Well the term *Halloween*, originally spelled Hallowe'en, is shortened from All Hallows' Even – e'en is a shortening of evening. It is now known as "Eve of" All Saints' Day, which is November 1st. As Christianity started to spread, the church tried to supplant these *pagan* festivities with

the *Christian* holiday (All Saints' Day) by moving it from May 13 to November 1. Although All Saints' Day is now considered to occur one day after Halloween, the two holidays were once celebrated on the same day.

Halloween is also related to A jack-o'-lantern (sometimes also spelled Jack O'Lantern) which is typically a carved pumpkin. In a jack-o'-lantern, typically the top is cut off, and the inside flesh then scooped out; an image, usually a monstrous face, is carved onto the outside surface, and the lid replaced. At night, a light is placed inside to illuminate the effect.

Trick-or-treating is a customary celebration for children on Halloween. Children go in costume from house to house, asking for treats such as candy or sometimes money, with the question, "Trick or treat?" The word "trick" refers to a (mostly idle) threat to perform mischief on the homeowners or their property if no treat is given. In some parts of Ireland and Scotland children still go guising. In this custom the child performs some sort of show, i.e. sings a song or tells a ghost story, in order to earn their treats.

The subjects were pretested after reading the mentioned text in order to test their knowledge by the following questions:

The Pre-test questions:

1- The meaning of Halloween is:

- a- hallows' evening
- b- hallows' day

2- What did people wear on Halloween?

3. What is the name of the Celtic harvest festival that many people believe Halloween is based on?

4- When children ask "trick or treat?"

- a- They let you in peace in return of candy or mo.
- b- They want you to give them candy

c- They let you in peace in return of candy or money

5- During Samhain festivities:

a- both evil and good spirits are present

b- Only evil spirits are present, only good spirits are present

6-Do people in your country celebrate Hallow Eve? -Compare to one from your own culture and say what are the similarities and the differences?

7-Is Halloween celebration related to culture?

8- Do you know any traditional game that is played during the Hallow Eve celebration?

9- What do the participants do when they play the game?

10- What are your attitudes towards the celebration and towards people who celebrate the Hallow Eve?

7. The Post-test Design of the experiment Treatments

7.1. Phase 1: The First Literary text (treatment) Religion

Title: Religion in Igbo Culture from Things *Fall Apart* of Chinua Achebe

Aim: By the end of the session, the subjects will know about the religion in Igbo culture.

Theme: Religion

- The priestess in those days was a woman called Chika. She was full of the power of her god, and she was greatly feared

-When Okonkwo breaks the Week of Peace by beating his third wife, Ojiugo, Ezeani, the earth goddess, proclaims: 'The evil you have done can ruin the whole clan. The earth goddess whom you have insulted may refuse to give us her increase, and we shall all perish- Ezeani's power is further illustrated through her role in the yam harvest. It is important that all the members of the clan observe the Week of Peace prior to the harvest in order, "to honor their great goddess of the earth without whose blessing their crops will not grow"

(TFA, chpt.4, p.9) The Feast of the New Yam was approaching and Umuofia was in a festival mood. It was an occasion for giving thanks to Ani, the earth goddess and the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct (TFA, chpt.5, p.11).

-The present priestess is Chielo, "the priestess of Agbala, the Oracle of the hill and the Caves" In ordinary life, Chielo is a widow with two children. Anyone seeing Chielo in ordinary life would hardly believe that she is the same person who prophesies when the spirit of Agbala is upon her. She can do something that is impossible to be done by a woman.

(TFA, chpt.6, p.15).

- And then the egwugwu appeared. The women and children sent up a great shout and took to their heels. It was instinctive. A woman fled as soon as an egwugwu came in sight. And when, as on that day, nine of the greatest masked spirits in the clan came out together it was a terrifying spectacle...

-Each of the nine egwugwu represented a village of the clan. Their leader was called Evil Forest. Smoke poured out of his head.

- Okonkwo's wives, and perhaps other women as well, might have noticed that the second egwugwu had the springy walk of Okonkwo. And they might also have noticed that Okonkwo was not among the titled men and elders who sat behind the row of egwugwu. But if they thought these things they kept them within themselves. The egwugwu with the springy walk was one of the dead fathers of the clan. He looked terrible with the smoked raffia body, a huge wooden face painted white except for the round hollow eyes and the charred teeth that were as big as a man's fingers. On his head were two powerful horns.

(TFA, chpt.10, p.29).

-"There are no other gods," said Mr. Brown. "Chukwu is the only God and all others are false. You carve a piece of wood--like that one" (he pointed at the rafters from which Akunna's carved Ikenga hung), "and you call it a god. But it is still a piece of wood." "Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."

- Chielo has come for Okonkwo and Ekwefi's daughter Ezinma. Okonkwo pleaded with her to come back in the morning because Ezinma was now asleep. But Chielo ignored what he was trying to say and went on shouting that Agbala wanted to see his daughter . . . The priestess suddenly screamed. 'Beware, Okonkwo!' she warned" (TFA, chpt.11, p.33).

-How a woman could carry a child of that size so easily and for so long was miracle. But Ekwefi was not thinking about that. Chielo was not a woman that night.

(TFA, chpt.11, p.35).

- "That is not so. We make sacrifices to the little gods, but when they fail and there is no one else to turn to we go to Chukwu. It is right to do so. We approach a great man through his servants. But when his servants fail to help us, then we go to the last source of hope. We appear to pay greater attention to the little gods but that is not so. We worry them more because we are afraid to worry their Master. Our fathers knew that Chukwu was the Overlord and that is why many of them gave their children the name Chukwuka-- "Chukwu is Supreme." (TFA, chpt. 21, p.58).

The post test questions

1-What is the nature of the Igbo god (s)?

2- What sorts of elements or concepts do the gods/images represent?

3-In your opinion is religion an aspect of culture?

4-What are the similarities and the differences in religion in comparing to your country?

5-Why do many people in the Ibo village sacrifice animals to Ani? And when do they practice that?

6- Do people in your society celebrate this day as people in Igbo village? Give the similarities and the differences.

7-Are the Igbo gods vengeful? When compared to your religion? Do you think that they can carry out something of justice?

8-Why do people of Umuofia maintain the belief that the egwugwu are ancestral spirits when they are clearly masked humans?

9- Does Okonkwo sin when he beats his third wife Ojiugo, explain how?

10- What are your attitudes towards Igbo religion?

7.2. Phase 2: The second literary text (treatment) Gender Roles

Title: Gender Roles from Things *Fall Apart* of Chinua Achebe

Aim: By the end of the session, the subjects will be aware of the gender roles in Igbo culture and how all things are gendered.

Theme: Gender Roles

The priestess in those days was a woman called Chika. She was full of the power of her god, and she was greatly feared.

His mother and sisters worked hard enough, but they grew women's crops, like coco-yams, beans and cassava. Yam, the king of crops, was a man's crop. (TFA, chpt.3, p.5-6).

- 'The evil you have one can ruin the whole clan. The earth goddess whom you have insulted may refuse to give us her increase, and we shall all perish.' (TFA, chpt.4, p.9).

-Ani is the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communion with the departed fathers of the clan whose bodies had) been committed to earth.

-And when she returned he beat her very heavily. In his anger he had forgotten that it was the Week of Peace. (TFA, chpt.4, p.9)

"Okonkwo's wives had scrubbed the walls and the huts with red earth until they reflected light. They had then drawn patterns on them in white, yellow and dark green" TFA, chpt.5, p.11)

"Sit like a woman!" Okonkwo shouted at her. Ezinma brought her two legs together and stretched them in front of her....., And after a pause she said: "Can I bring your chair for you?"

"No, that is a boy's job." Okonkwo was especially fond of Ezinma. (TFA, chapter, 5, p. 13)

-The woman with whom she talked was called Chielo. She was the priestess of Agbala, the Oracle of the Hills and the Caves. In ordinary life, Chielo was a widow with two children. She was very friendly with Ekwefi and they shared a common shed in the market. She was particularly fond of Ekwefi's only daughter, Ezinma, whom she called "my daughter." Quite often she bought beancakes and gave Ekwefi some to take home to Ezinma. Anyone seeing Chielo in ordinary life would hardly believe she was the same person who prophesied when the spirit of Agbala was upon her. (TFA, chpt.6, p.15).

-Ezinma did not call her mother Nne like all children. She called her by her name, Ekwefi, as her father and other grown-up people did. The relationship between them was not only that of mother and child. There was something in it like the companionship of equals, which was strengthened by such little conspiracies as eating eggs in the bedroom. (TFA, chpt.9, p.25)

-Low voices, broken now and again by singing, reached Okonkwo from his wives' huts as each woman and her children told folk stories. Ekwefi and her daughter, Ezinma, sat on a mat on the floor. It was Ekwefi's turn to tell a story".

Okonkwo pleaded with her to come back in the morning because Ezinma was now asleep. But Chielo ignored what he was trying to say and went on shouting that Agbala wanted to see his daughter . . . The priestess suddenly screamed. 'Beware, Okonkwo!' she warned" (TFA, chpt.11, p.32-33).

-How a woman could carry a child of that size so easily and for so long was miracle. But Ekwefi was not thinking about that. Chielo was not a woman that night.

-Ekwefi broke into a run as though to stop them. As she stood gazing at the circular darkness which had swallowed them, tears gushed from her eyes, and she swore within her that if she

heard Ezinma cry she would rush into the cave to defend her against all the gods in the world. She would die with her, Ekwefi loves her daughter so fiercely. (TFA, chpt.11, p.35-36).

It's true that a child belongs to its father. But when a father beats his child, it seeks sympathy in its mother's hut. A man belongs to his fatherland when things are good and life is sweet. But when there is sorrow and bitterness he finds refuge in his motherland. Your mother is there to protect you. She is buried there. And that is why we say that mother is supreme. (TFA, chpt.14, p.44).

-Ekwefi rose early in the following morning and went to her farm with her daughter. Ezinma, and Ojiugo's daughter, Obiageli, to harvest cassava tubers. Each of them carried a long cane basket, a machet for cutting down the soft cassava stem, and a little hoe for digging out the tuber. (TFA, chpt.19, p.54).

The post test questions

- 1- What do you know about gender roles? Or give a definition for the term.
- 2- Is a gender role the same in the world or it differs? Explain.
- 3- Is Gender Roles an aspect of culture?
- 4- Provide some background and context for gender roles in Igbo societies in Nigeria?
- 5 - What is the women' role in Igbo society in Nigeria?
- 6- Do women in Igbo society enjoy the same rights as men?
- 7-Compare women in your society to those women from Igbo society, are they similar or different? Explain.
- 7- Give me other roles from the text that can women play in life apart from their ordinary roles as wives and mothers?
- 8- In your opinion why almost every aspect in Igbo society is gendered- right down to the crops?

9- Give me the names of the crops that women are allowed to grow?

10 -What are your attitudes towards Igbo culture and towards women in Nigeria?

7.3. Phase: 03/ The Third Literary text (treatment) The Great Depression

Title: *To kill a Mockingbird* by Harper Lee.

Aim: By the end of the session, the subjects will know about the catastrophic Economic situation of The Great Depression in USA

Theme: The Great Depression

To Kill a Mockingbird

The effects of the Great Depression are apparent in the opening chapter, when Harper Lee sets the scene. First, Scout (the narrator) notes that no one in Maycomb has any money. So “Maycomb was an old town, but it was a tired old town when I first knew it. In rainy weather the streets turned to red slop; grass grew on the sidewalks, the courthouse sagged in the square. Somehow, it was hotter then: a black dog suffered on a summer’s day; bony mules hitched to Hoover carts flicked flies in the sweltering shade of the live oaks on the square. Men’s stiff collars wilted by nine in the morning. Ladies bathed before noon, after their three-o’clock naps, and by nightfall were like soft teacakes with frostings of sweat and sweet talcum. People moved slowly then. They ambled across the square, shuffled in and out of the stores around it, took their time about everything. A day was twenty-four hours long but seemed longer. There was no hurry, for there was nowhere to go, nothing to buy and no money to buy it with, nothing to see outside the boundaries of Maycomb County. But it was a time of vague optimism for some of the people Maycomb County had recently been told that it had nothing to fear but fear itself” (TKAM, CHPT.1, p. 5-6).

“Did you forget your lunch this morning?” asked Miss Caroline.

Walter looked straight ahead. I saw a muscle jump in his skinny jaw.

“Did you forget it this morning?” asked Miss Caroline. Walter’s jaw twitched again.

“Yeb’m,” he finally mumbled.

Miss Caroline went to her desk and opened her purse. “Here’s a quarter,” she said to Walter.

“Go and eat downtown today. You can pay me back tomorrow.”

Walter shook his head. “Nome thank you ma’am,” he drawled softly.

Impatience crept into Miss Caroline’s voice: “Here Walter, come get it.” Walter shook his head again. When Walter shook his head a third time someone whispered, “Go on and tell her, Scout.”

I turned around and saw most of the town people and the entire bus delegation looking at me. Miss Caroline and I had conferred twice already, and they were looking at me in the innocent assurance that familiarity breeds understanding.

I rose graciously on Walter’s behalf: “Ah—Miss Caroline?”

“What is it, Jean Louise?”

“Miss Caroline, he’s a Cunningham.” I sat back down.

“What, Jean Louise?”

I thought I had made things sufficiently clear. It was clear enough to the rest of us: Walter Cunningham was sitting there lying his head off. He didn’t forget his lunch; he didn’t have any. He had none today nor would he have any tomorrow or the next day. He had probably never seen three quarters together at the same time in his life. I tried again: “Walter’s one of the Cunninghams, Miss Caroline.” “I beg your pardon, Jean Louise?”

“That’s okay, ma’am, you’ll get to know all the county folks after a while. The Cunninghams never took anything they can’t pay back—no church baskets and no scrip stamps. They never took anything off of anybody, they get along on what they have. They don’t have much, but they get along on it.”

My special knowledge of the Cunningham tribe—one branch, that is—was gained from events of last winter. Walter’s father was one of Atticus’s clients. After a dreary conversation

in our living room one night about his entailment, before Mr. Cunningham left he said, "Mr. Finch, I don't know when I'll ever be able to pay you."

"Let that be the least of your worries, Walter," Atticus said.

When I asked Jem what entailment was, and Jem described it as a condition of having your tail in a crack, I asked Atticus if Mr. Cunningham would ever pay us. "Not in money," Atticus said, "but before the year's out I'll have been paid. You watch." We watched. One morning Jem and I found a load of stovewood in the back yard. Later, a sack of hickory nuts appeared on the back steps. With Christmas came a crate of smilax and holly. That spring when we found a crokersack full of turnip greens, Atticus said Mr. Cunningham had more than paid him. "Why does he pay you like that?" I asked. "Because that's the only way he can pay me. He has no money." "Are we poor, Atticus?" Atticus nodded. "We are indeed."

Jem's nose wrinkled. "Are we as poor as the Cunninghams?"

"Not exactly. The Cunninghams are country folks, farmers, and the crash hit them hardest."

Atticus said professional people were poor because the farmers were poor. As Maycomb County was farm country, nickels and dimes were hard to come by for doctors and dentists and lawyers. Entailment was only a part of Mr. Cunningham's vexations. The acres not entailed were mortgaged to the hilt, and the little cash he made went to interest. If he held his mouth right, Mr. Cunningham could get a WPA job, but his land would go to ruin if he left it, and he was willing to go hungry to keep his land and vote as he pleased.

Mr. Cunningham, said Atticus, came from a set breed of men. As the Cunninghams had no money to pay a lawyer, they simply paid us with what they had. "Did you know," said Atticus, "that Dr. Reynolds works the same way? He charges some folks a bushel of potatoes for delivery of a baby. Miss Scout, if you give me your attention I'll tell you what entailment is. Jem's definitions are very nearly accurate sometimes." If I could have explained these things to Miss Caroline, I would have saved myself some inconvenience and Miss Caroline

subsequent mortification, but it was beyond my ability to explain things as well as Atticus, so I said, “You’re shamin ‘him, Miss Caroline. Walter hasn’t got a quarter at home to bring you, and you can’t use any stovewood.”(TKM, chapt, 12, 127-139).

The post test questions

- 1- What do you already know about life in USA during the Great Depression?
- 2- Which kind of crisis did Maycomb Country in (USA) suffer from?
- 3- The consequences of the Great Depression become as a style of life for Americans, do you consider this style as part of their culture?
- 4- Did you live a financial hardship or a similar bad economic situation as being poor or your father was a jobless person and consequently you suffered as some characters in the story (novel)? State some similarities or differences during your life.
- 5- Why Miss Caroline does try to lend Walters Cunningham a quarter for his lunch?
 - a- She noticed that Walters hasn’t really brought at school what to eat for lunch.
 - b- Walters has asked her for a quarter to buy something to eat from the downtown.
- 6- Why does Walter refuse Miss Caroline’s quarter?
 - a- Because Walters hasn’t a quarter or anything else at home to bring with him when coming to school,
 - b- He only has his pride, in addition to all that she is making Walter ashamed by trying to lend him money he can't pay back.
- 7- Professionals, like Atticus (lawyer), are paid for their services by barter rather than in cash by the Cunninghams. Because:
 - a- Professionals like to be paid in that way
 - b- The crash hit them harder. So, this is the only way that they can pay by stovewood, hickory nuts, smilax and holly and, later, turnip green.

8- Among the American people who hardly suffered from the economic crisis in The Great Depression were the Cunninghams. Who are they?

9- In the Great Depression people at that time got jobs from W.P.A Works Progress Administrated because it:

a- Was the only way that was created to try and create jobs for the unemployed in the American Depression?

b- It is a big and famous organization that provided people with jobs and good wages.

10- What are your attitudes towards American people who suffered from The Great Depression in Maycomb country?

7.4. Phase: 04/ The Fourth Literary text (treatment) Racism

Title:Racism in USAfrom To Kill a MockingbirdbyHarper Lee.

Aim: By the end of the session, the subjects will be aware of how the African Americans (Blacks) suffered from Americans (Whites' injustice).

Theme:Racism

Of course I do. Don't say nigger, Scout. That's common."

"do all lawyers defend n-Negroes, Atticus "?

"Of course they do, Scout."

Cecil tells Scout, "My folks said your daddy was a disgrace" and even her own cousin Francis picks fights with her about it. (TKAM, chpt.9, p.85).

It is not just children. Mrs. Dubose tells Scout that her "father's no better than the ... trash he works for!" respect- atticus is trying to tell Scout that it's not respectful to call a colored person a nigger. (TKAM, chpt.11, p.113)

"Scout," said Atticus, "nigger-lover is just one of those terms that don't mean anything like snot-nose. It's hard to explain ignorant, trashy people use it when they think somebody's favoring Negroes over and above themselves. It's slipped into usage with some people like ourselves, when they want a common, ugly term to label somebody."

"You aren't really a nigger-lover, then, are you "I certainly am. I do my best to love everybody... I'm hard put, sometimes—baby, it's never an insult to be called what somebody thinks is a bad name. It just shows you how poor that person is, it doesn't hurt you"

(TKAM, chpt .11, p.120).

Mr. Raymond has a reputation for being drunk. He cultivates this reputation carefully, coming into town rarely and weaving like a drunk while drinking out of a bottle in a paper bag. He explains to Scout, Jem and Dill why he does this.

-The courtroom is so crowded that Scout, Jem, and Dill find it impossible to squeeze inside. Finally, they decide to sneak into the balcony to sit with the black spectators

(TKAM, chpt, 16. p.181).

Mr. Raymond has a reputation for being drunk. He cultivates this reputation carefully, coming into town rarely and weaving like a drunk while drinking out of a bottle in a paper bag. He explains to Scout, Jem and Dill why he does this.

Secretly, Miss Finch, I'm not much of a drinker, but you see they could never, never understand that I live like I do because that's the way I want to live (TKAM, chpt.20, p.2)

Secretly, Miss Finch, I'm not much of a drinker, but you see they could never, never understand that I live like I do because that's the way I want to live (TKAM, chpt.20, p.2)

"Which, gentlemen, we know is in itself a lie as black as Tom Robinson's skin, a lie I do not have to point out to you. You know the truth, and the truth is this: some Negroes lie, some

Negroes are immoral, some Negro men are not to be trusted around women—black or white. But this is a truth that applies to the human race and to no particular race of men. There is not a person in this courtroom who has never told a lie, who has never done an immoral thing, and there is no man living who has never looked upon a woman without desire" (TKAM, chpt.20, p. 225- 226)

Lula stopped, but she said, "You ain't got no business bringin' white chillun here—they got their church, we got our'n. It is our church, ain't it, Miss Cal?"

... When I looked down the pathway again, Lula was gone. In her place was a solid mass of colored people. One of them stepped from the crowd. It was Zeebo, the garbage collector. "Mister Jem," he said, "we're mighty glad to have you all here. Don't pay no 'tention to Lula, she's contentious because Reverend Sykes threatened to church her. She's a troublemaker from way back, got fancy ideas an' haughty ways—we're mighty glad to have you all." I remembered the distant disastrous occasion when I rushed to young Walter Cunningham's defense. Now I was glad I'd done it. "Soon's school starts I'm gonna ask Walter home to dinner," I planned, having forgotten my private resolve to beat him up the next time I saw him. "He can stay over sometimes after school,too. Atticus could drive him back to Old Sarum. Maybe he could spend the night with us sometime, okay, Jem?" "We'll see about that," Aunt Alexandra said, a declaration that with her was always a threat, never a promise. Surprised, I turned to her. "Why not, Aunty? They're good folks." She looked at me over her sewing glasses. "Jean Louise, there is no doubt in my mind that they're good folks. But they're not our kind of folks." Jem says, "She means they're yappy, Scout." "What's a yap?" "Aw, tacky. They like fiddlin' and things like that." "Well I do too—" "Don't be silly, Jean Louise," said Aunt Alexandra. "The thing is, you can scrub Walter Cunningham till he shines, you can put him in shoes and a new suit, but he'll never be like Jem. Besides, there's a

drinking streak in that family a mile wide. Finch women aren't interested in that sort of people."

"Aun-ty," said Jem, "she ain't nine yet." "She may as well learn it now." Aunt Alexandra had spoken. I was reminded vividly of the last time she had put her foot down. I never knew why. It was when I was absorbed with plans to visit Calpurnia's house—I was curious, interested; I wanted to be her "company," to see how she lived, who her friends were. I might as well have wanted to see the other side of the moon. This time the tactics were different, but Aunt Alexandra's aim was the same. Perhaps this was why she had come to live with us—to help us choose our friends. I would hold her off as long as I could: "If they're good folks, then why can't I be nice to Walter?" "I didn't say not to be nice to him. You should be friendly and polite to him, you should be gracious to everybody, dear. But you don't have to invite him home. What if he was kin to us, Aunty? The fact is that he is not kin to us, but if he were, my answer would be the same." "Aunty," Jem spoke up, "Atticus says you can choose your friends but you 'can't choose your family, an' they're still kin to you no matter whether you acknowledge 'em or not, and it makes you look right silly when you don't." "That's your father all over again," said Aunt Alexandra, "and I still say that Jean Louise will not invite Walter Cunningham to this house. If he were her double first cousin once removed, he would still not be received in this house unless he comes to see Atticus on business. Now that is that." She had said Indeed Not, but this time she would give her reasons: "But I want to play with Walter, Aunty, good folks." She looked at me over her sewing glasses. "Jean Louise, there is no doubt in my mind that they're good folks. But they're not our kind of folks." Jem says, "She means they're yappy, Scout." "What's a yap?" "Aw, tacky. They like fiddlin' and things like that." "Well I do too—" "Don't be silly, Jean Louise," said Aunt Alexandra. "The thing is, you can scrub Walter Cunningham till he shines, you can put him in shoes and a new suit, bu

he'll never be like Jem. Besides, there's a drinking streak in that family a mile wide. Finch women aren't interested in that sort of people.”(TKAM, chpt.20, p. 225- 226)

The Post-test Questions

- 1- To Kill a Mockingbird is a story about a girl and a boy growing up in the Southern United States. What was the great social issue that was the center of all the conflicts for the whites and blacks in the United States and which still remains until now in a certain area?
- 2- What did the citizens of Maycomb refer to call African-Americans?
- 3- Why did the citizens of Maycomb (or at least some of them) prefer to believe that a black man (Tom Robinson) raped a white woman than that a white woman kissed a black man?
- 4- Why the lawyer Atticus's children were frightened at school?
- 5- Why did Aunt Alexandra prevent her nephew Jem to play with his classmate Walter Cunningham?
- 6- Maycomb Country was divided into defined groups, according to the text, to which family group did Walter Cunningham belong? Give the bad name that this group was called.
- 7- Did you experience a kind of injustice or racism in your community as Tom Robinson who was accused of raping a white woman or Walter in the story, in other words, did you live a similar situation in your country or were you once deprived of your own rights?
- 8- For the first time Scout and Jem experienced racism, how? And with whom?
- 9- Is racial discrimination (Racism) that African Americans suffered from is in your opinion based on "race or color or religion?"

10- What are your attitudes towards this racial behavior a towards people who suffered from it?

7.5. Phase: 05/ The Fifth Literary text (treatment) Irish Identity

Title: Irish Identity from *Dubliners* by James Joyce.

Aim: By the end of the session, the subjects will know about the Irish language (Gaelic).

Theme: Irish Identity

Lancers were arranged. Gabriel found himself partnered with Miss Ivors. She was a frank-mannered talkative young lady, with a freckled face and prominent brown eyes. She did not wear a low-cut bodice and the large brooch which was fixed in the front of her collar bone on it an Irish device and motto. When they had taken their places she said abruptly:

“I have a crow to pluck with you.”

“With me?” said Gabriel.

She nodded her head gravely.

“What is it?” asked Gabriel, smiling at her solemn manner.

“Who is Gabriel. Conroy?” answered Miss Ivors, turning her eyes upon him.

Gabriel colored and was about to knit his brows, as if he did not understand, when she said bluntly:

“O, innocent Amy! I have found out that you write for The Daily Express. Now, aren’t you ashamed of yourself?”

“Why should I be ashamed of myself?” asked Gabriel, blinking his eyes and trying to smile.

“Well, I’m ashamed of you,” said Miss Ivors frankly. “To say you’d write for a paper like that. I didn’t think you were a West Briton.”

A look of perplexity appeared on Gabriel's face. It was true that he wrote a literary column every Wednesday in *The Daily Express*, for which he was paid fifteen shillings. But that did not make him a West Briton surely. The books he received for review were almost more welcome than the paltry cheque. He loved to feel the covers and turn over the pages of newly printed books. Nearly every day when his teaching in the college was ended he used to wander down the quays to the second-hand booksellers, to Hickey's on Bachelor's Walk, to Web's or Massey's on Aston's Quay, or to O'Clohissey's in the bystreet. He did not know how to meet her charge. He wanted to say that literature was above politics. But they were friends of many years' standing and their careers had been parallel, first at the University and then as teachers: he could not risk a grandiose phrase with her. He continued blinking his eyes and trying to smile and murmured lamely that he saw nothing political in writing reviews of books.

When their turn to cross had come he was still perplexed and inattentive. Miss Ivors promptly took his hand in a warm grasp and said in a soft friendly tone:

Out the secret: but she liked the review immensely. Then she said suddenly:

"O, Mr. Conroy, will you come for an excursion to the Aran Isles this summer? We're going to stay there a whole month. It will be splendid out in the Atlantic. You ought to come. Mr. Clancy is coming, and Mr. Kilkelly and Kathleen Kearney. It would be splendid for Gretta too if she'd come. She's from Connacht, isn't she?"

"Of course, I was only joking. Come, we cross now."

When they were together again she spoke of the University question and Gabriel felt more at ease. A friend of hers had shown her his review of Browning's poems. That was how she had found

"Her people are," said Gabriel shortly.

"But you will come, won't you?" said Miss Ivors, laying her arm hand eagerly on his arm.

“The fact is,” said Gabriel, “I have just arranged to go ——”

“Go where?” asked Miss Ivors.

“Well, you know, every year I go for a cycling tour with some fellows and so ——”

“But where?” asked Miss Ivors.

“Well, we usually go to France or Belgium or perhaps Germany,” said Gabriel awkwardly.

“And why do you go to France and Belgium,” said Miss Ivors, “instead of visiting your own land?”

“Well,” said Gabriel, “it’s partly to keep in touch with the languages and partly for a change.”

“And haven’t you your own language to keep in touch with — Irish?” asked Miss Ivors.

“Well,” said Gabriel, “if it comes to that, you know, Irish is not my language.”

Their neighbours had turned to listen to the cross — examination. Gabriel glanced right and left nervously and tried to keep his good humour under the ordeal which was making a blush invade his forehead.

“And haven’t you your own land to visit,” continued Miss Ivors, “that you know nothing of, your own people, and your own country?”

“O, to tell you the truth,” retorted Gabriel suddenly, “I’m sick of my own country, sick of it!”

“Why?” asked Miss Ivors.

Gabriel did not answer for his retort had heated him.

“Why?” repeated Miss Ivors.

They had to go visiting together and, as he had not answered her, Miss Ivors said warmly:

“Of course, you’ve no answer.”

Gabriel tried to cover his agitation by taking part in the dance with great energy. He avoided her eyes for he had seen a sour expression on her face. But when they met in the long chain he was surprised to feel his hand firmly pressed. She looked at him from under her brows for a

moment quizzically until he smiled. Then, just as the chain was about to start again, she stood on tiptoe and whispered into his ear: “West Briton!”(*The Dead* from *Dubliners*, p. 130-132).

The Post-test Questions

- 1- Is language a matter of belonging that represents cultural identity?
- 2- In the early nineteen, Ireland’s people (nationalists) claimed for their language, what is the name of this language?
- 3- Do Miss Ivors and Gabriel work together? What’s about their careers?
- 4- What is Gabriel’s second job and how much was paid?
- 5- Why did Miss Ivors insult Gabriel before some people in the party?
- 6- Why did Gabriel prefer to visit Europeen as France, Belgium or Germany countries instead of his own land?
- 7- What’s Mr Gabriel Conroy’s own land’s language?
- 8- Is a West Briton means an Irish person who greatly admires England (Britain) or Ireland?
- 9- Do people in your country lived like this social issue or claim for their identity?
Discuss anything similar or different to this situation from the text?
- 10- What are your attitudes towards this issue and towards people who claimed for their Irish language?

7.6. Phase: 06/ The Sixth Literary text (treatment) Hallow Eve games in Halloween celebration.

Title:Hallow Eve Celebration from *Dubliners* by *James Joyce*.

Aim: by the end of the lesson the students will be aware of Hallow Eve game, and learn the practices of an Irish traditional game that is played at Halloween celebration.

Theme: Halloween Eve games in Halloween celebration.

The teacher introduces the sixth literary text under the following title: *Clay* from James Joyce's novel *Dubliners*.

The teacher assigns the following literary text to the participants in order to answer to its questions.

Clay

The next-door girls put some saucers on the table and then led the children up to the table, blindfold. One got the prayer-book and the other three got the water; and when one of the next door girls got the ring Mrs. Donnelly shook her finger at the blushing girl as much as to say: O, I know all about it! They insisted then on blindfolding Maria and leading her up to the table to see what she would get; and, while they were putting on the bandage, Maria laughed and laughed again till the tip of her nose nearly met the tip of her chin. They led her up to the table amid laughing and joking and she put her hand out in the air as she was told to do. She moved her hand about here and there in the air and descended on one of the saucers. She felt a soft wet substance with her fingers and was surprised that nobody spoke or took off her bandage. There was a pause for a few seconds; and then a great deal of scuffling and whispering. Somebody said something about the garden, and at last Mrs. Donnelly said something very cross to one of the next-door girls and told her to throw it out at once: that was no play. Maria understood that it was wrong that time and so she had to do it over again: and this time she got the prayer-book. After that Mrs. Donnelly played Miss McCloud's Reel for the children and Joe made Maria take a glass of wine. Soon they were all quite merry again and Mrs. Donnelly said Maria would enter a convent before the year was out because she had got the prayer-book. Maria had never seen Joe so nice to her as he was that night, so full of pleasant talk and reminiscences. She said they were all very good to her. At last the

children grew tired and sleepy and Joe asked Maria would she not sing some little song before she went, one of the old songs. Mrs. Donnelly said ‘Do, please, Maria!’ and so Maria had to get up and stand beside the piano. Mrs. Donnelly bade the children be quiet and listen to Maria’s song. Then she played the prelude and said ‘Now, Maria!’ and Maria, blushing very much began to sing in a tiny quavering voice. She sang *I Dreamt that I Dwelt*, and when she came to the second verse she sang again: I dreamt that I dwelt in marble halls with vassals and serfs at my side, and of all who assembled within those walls that I was the hope and the pride. I had riches too great to count; could boast of a high ancestral name, But I also dreamt, which pleased me most, that you loved me still the same (Clay, p. 69- 70).

The Post-test Questions

- 1- What is Halloween? What do you know about Halloween?
- 2- Is Halloween a public holiday?
- 3- Do you know any traditional game that is played during the Hallow Eve celebration?
- 4- What do the participants do when they play the game?
- 5- Did Maria get the ring in the saucer?
- 6- What is the interpretation of getting a prayer-book in the game of Hallow Eve?

Give me a name of a traditional cake for Hallow Eve celebration?

- 7- Tell me about an example of traditional game mentioned in the story?
- 8- Do people in your country celebrate Hallow Eve? -Compare to one from your own culture and say what are the similarities and the differences?
- 9- What are your attitudes towards these people who celebrate the Hallow Eve?And towards the celebration it-self?
- 10-What are your attitudes towards these people who celebrate the Hallow Eve?And towards the celebration it-self?

8. Statistical Analysis

8.1. SPSS Definition

SPSS (or Statistical Package for the Social Sciences) is a software that allows you to analyze and create statistics.

What is SPSS?

SPSS software was created at the very beginning for the needs of psychology. Over time this business has existed since 1969, it was integrated a large number of statistical procedures while facilitating the work of data manipulation.

SPSS is software that offers multiple possibilities to fully manage the analytical process. It can be used to create tables, diagrams, pie charts, or other statistical elements and to share the results with other people. It allows for comprehensive data analysis and quick interpretation in the form of statistics(Stafford, D and Bodson, P, 2006, p. 35-36).

SPSS can be used in a very large number of fields and activities. Its applications are extremely varied. It is used by human resources departments as well as by sociologists; students ... Many professionals from different sectors use SPSS because of the presence of all the useful features to carry out a statistical study. This very complete software is the reference tool for statistics. It allows to clearly present the result of any study. It offers a quick view of a company's turnover by highlighting the most profitable sectors.

Before you can use the SPSS software, you need to open a client account directly on the publisher's site. Automated SPSS results eliminate the need for manual calculations before creating a chart, graph, or pie chart. It is very easy to choose one of the forms of presentation of the results. Once the desired data and categories are entered, the software

Processes them directly and gives them the desired form. This is valid regardless of the number of data to be analyzed. SPSS presents a table in which to name each column.

The results to be analyzed are entered in the different lines. A backup is necessary. Then, a simple click can retrieve these data in percentages or present them in graphs. Here again, the possibilities of presentation are very varied. The SPSS functionalities make it possible to use basic statistical functions to determine the average, the variances, the frequencies ... It also allows functions for the analytical statistics. As for graphs, the choice is very wide: histograms, pie charts, tables ... It is possible to organize the data differently depending on the expected result. Once the data processing is complete, the results can be exported. The most comprehensive software allows easy sharing of results (ibid).

8.2. DATA Analysis and interpretation:

8.2.1. Phase one:Religion in Nigeria Pre-Post Test Scores

Table 2:The Students' First Phase Pre-Post Test Scores

Student (N)	Pre-test 1	Post-test 1
1	13	16
2	12	16
3	12	15
4	12	15
5	12	14
6	12	15
7	10	13
8	10	15
9	10	11
10	10	12
11	10	14
12	9	13
13	9	11
14	8	11
15	8	15
16	8	14
17	8	14
18	8	13
19	8	12
20	8	10
21	7	14
22	7	13
23	7	12
24	7	10
25	6	10
26	6	9
27	6	9
28	6	8
29	5	8
30	5	8
31	5	5
32	5	7
33	3	6
34	2	5
35	2	4

(N)is determined as the number of the values and here it means the number of the students(subjects). The latter underwent to the Pre-test and after to the post test.

8.2.2. Phase One Religion in Nigeria Pre-Post-Test Frequencies.

The Scores are arranged from low to high:

X = Student's Score X216 →

Table 3: The Students' First Phase Pre-Post-Test Frequency Distribution

X (Scores)	Pre-test 1 scores Frequencies	Post-test 1 scores Frequencies
2	2	0
3	1	0
4	0	1
5	4	2
6	4	1
7	4	1
8	7	3
9	2	2
10	5	3
11	0	3
12	5	3
13	1	4
14	0	5
15	0	5
16	0	2

From the above table we can understand the Pre-test and post test scores frequencies. If we come to understand the frequency distribution table, we can provide some analysis. For example, the score (2) is given in the Pre-test twice frequencies now it no longer exists in the post test. And the same thing with the score (3), it is given once in the Pre-test, but now in the post test it no longer exists. This indicates that something indicates the success of the treatment and the confirmation of the hypothesis.

There is another example, let's take the three last scores set in the table which (14) (15) (16) in the Pre-test these scores were not given to any subject from the sample, but in the post test (14) (15) are now given to 5 subjects and for the score (16) it is given now to two

subjects of the sample. This is due to the literary texts' effectiveness when they were introduced to the sample in the Post-test stage.

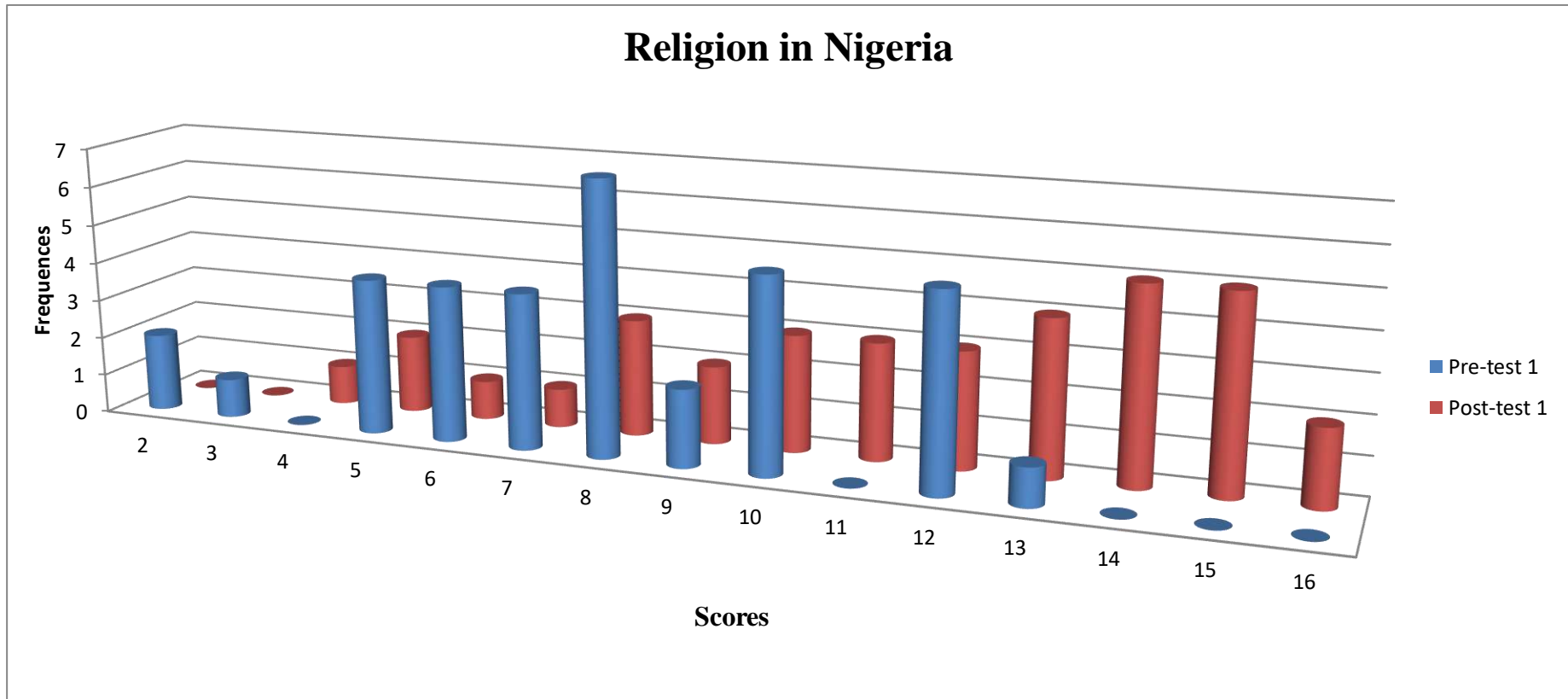


Figure 10: Frequency Histogram (distribution) of Religion in Nigeria

8.2.3. Phase One Religion in Nigeria T-test value, mean and standard deviation of Pre-Post-test.

Table 4: T-test value, mean and standard deviation of Pre/Post-test of the literary text "Religion in Nigeria"

Time	N	Mean	Mean Difference	STD Diviation	T-test	Df	P-value
Pre-test 1	35	7,88	-3,46	2,86	-12,66	34	0,01
Post-test 1		11,34		3,38			

We need to know the Mean, Standard Deviation, Df formulas

Mean: $\bar{X} = \frac{\sum F.X}{N}$

Standard Deviation: $SD = \sqrt{S^2} = S$

The Degree of Freedom: $Df = N - 1$

The size of a sample is determined as: $Df = N - 1$: for a single group $Df=35-1=34$

Here from the statistical results we can analyze the experiment's first phase and notice:

The subjects well performed and obtained higher scores in the first Post-test rather than in the first Pre-test, this is clearly obvious in the difference (3,4) in the means between the pre-test1 and the post test1, this is due to the benefits of the treatment they received which is presented in the literary texts. The latter results in the increase of intercultural awareness. This is also evident from the insignificance difference (0,5) in the Standard Deviation which leads to a satisfied result in which it is translated in the enhancement of the learners' intercultural competence.

8.2.4. Phase Two: Gender Roles in Nigeria Pre/Post-test Scores

Table 5: The Students' First Phase Pre/Post-test Scores

Student (N)	Pre-test 2	Post-test 2
1	12	16
2	12	16
3	12	15
4	12	14
5	11	14
6	11	13
7	11	13
8	10	12
9	10	12
10	10	11
11	10	11
12	10	11
13	10	11
14	10	11
15	10	11
16	9	11
17	9	11
18	9	11
19	9	10
20	9	10
21	8	10
22	8	10
23	8	10
24	8	10
25	7	9
26	7	9
27	7	9
28	7	9
29	7	9
30	6	9
31	6	8
32	6	8
33	5	8
34	5	7
35	5	6

8.2.5. Phase Two: Gender Roles in Nigeria Pre/Post-test Frequencies

The Scores are arranged from low to high:

X= Student's Score X: 5 →16

Table 6: The Students' First Phase Pre/Post-test Frequency Distribution

X	Pre-test 2 scores Frequencies	Post-test 2 scores Frequencies
5	3	0
6	3	1
7	5	1
8	4	3
9	5	6
10	8	6
11	3	9
12	4	2
13	0	2
14	0	2
15	0	1
16	0	2

From the above table we can understand the Pre-test and post test scores frequencies. If we come to understand the frequency distribution table, we can provide some analysis. For example, the score (5) and (6) are given in the Pre-test for three times or 3 frequencies. Here in the post test, the score (5) it no longer exists and for the score (6) it occurs just for once. This indicates that something indicates the success of the treatment and the confirmation of the hypothesis.

There is another example, let's take the three last scores set in the table as (14) (15) (16) in the Pre-test these scores were not given to any subject from the sample, but in the post test the scores (14) (16) are given to two subjects of the sample and for the score (15), now, it is given for one subject of the sample. This clearly interprets the increase that occurs in the post test stage of the experiment which is due to the literary texts' effectiveness when they were introduced to the sample.

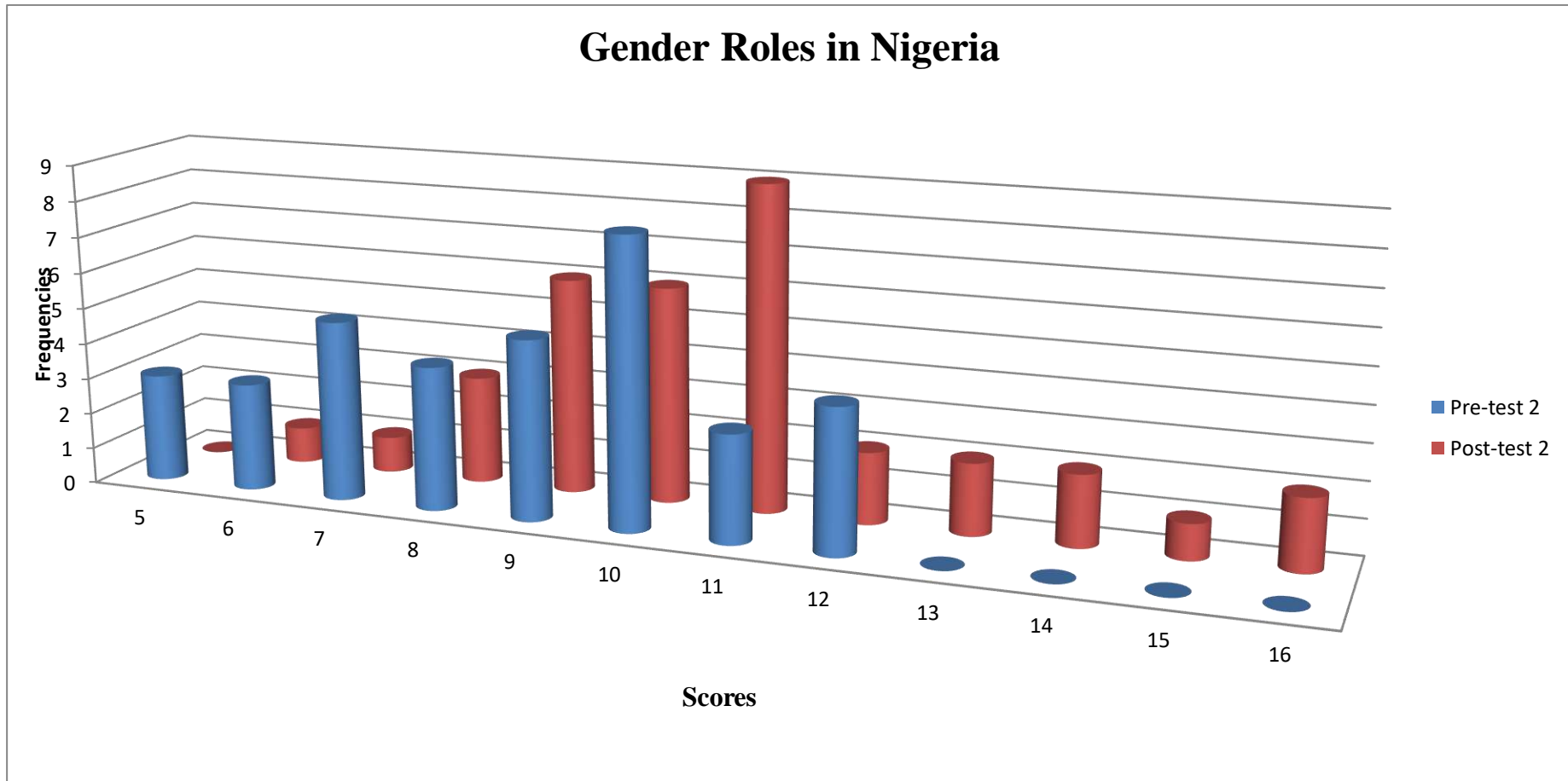


Figure 11:Frequency Histogram (distribution) of Gender Roles in Nigeria

8.2.6.Phase Two: Gender Roles in Nigeria

T-test value, mean and standard deviation of Pre/Post-test.

Table 7: T-test value, mean and standard deviation of Pre/Post-test of the literary text "Gender Roles in Nigeria"

Time	N	Mean	Mean Difference	STD Diviation	T-test	Df	P-value
Pre-test 2	35	8,74	-1,97	2,11	-14,85	34	0,01
Post-test 2		10,71		2,35			

Here from the statistical results we can analyze the experiment's second phase and notice: The subjects well performed and obtained higher scores in the Post-test 2 rather than in the Pre-test 2, this is clearly obvious in the difference (1,9) in the means between the pre-test1 and the post test1, this is due to the benefits of the treatment they received which is presented in the literary texts. The latter results in the increase of intercultural competence. This is also evident from the insignificance difference (0,2) in the Standard Deviation which lead to a satisfied result in which it is translated in the enhancement of the learners' intercultural competence.

8.2.7. Phase Three: The Great Depression in USA Pre/Post-test Scores.

Table 8: The Students' First Phase Pre/Post-test Scores

Student (N)	Pre-test 3	Post-test 3
1	12	17
2	12	16
3	12	16
4	11	16
5	11	16
6	11	15
7	11	15
8	10	14
9	10	14
10	10	14
11	10	14
12	10	13
13	9	13
14	9	12
15	9	12
16	9	12
17	9	12
18	9	11
19	8	11
20	8	10
21	8	10
22	8	10
23	8	10
24	8	9
25	7	8
26	7	8
27	7	8
28	6	8
29	6	8
30	5	8
31	5	6
32	5	6
33	4	4
34	2	2
35	2	2

8.2.8. Phase Three: The Great Depression in USA Pre/Post-test Frequencies.

The Scores are arranged from low to high:

X= Student's Score X:2 → 17

Table 9: The Students' First Phase Pre/Post-test Frequency Distribution

X	Pre-test 3 scores Frequencies	Post-test 3 scores Frequencies
2	2	2
4	1	1
5	3	0
6	2	2
7	3	0
8	6	6
9	6	1
10	5	4
11	4	2
12	3	4
13	0	2
14	0	4
15	0	2
16	0	4
17	0	1

From the above table we can understand the Pre-test and post test scores frequencies. If we come to understand the frequency distribution table, we can provide some analysis. For example, the scores (5) and (7) are given in the Pre-test for three times or 3 frequencies. Here in the post test, the score (5), (7) are no longer exist in the post test stage. This indicates that something indicates the success of the treatment and the confirmation of the hypothesis.

There is another example, let's take the five last scores which are considered as higher scores 13, 14, 15, 16, 17 are not given to any subject of the sample in the Pre-test, but in the post test these scores are now given as the following: 2, 4, 2, 4, 1, This clearly

interprets the increase that occurs in the post test stage of the experiment which is due to the literary texts' effectiveness when they were introduced to the sample.

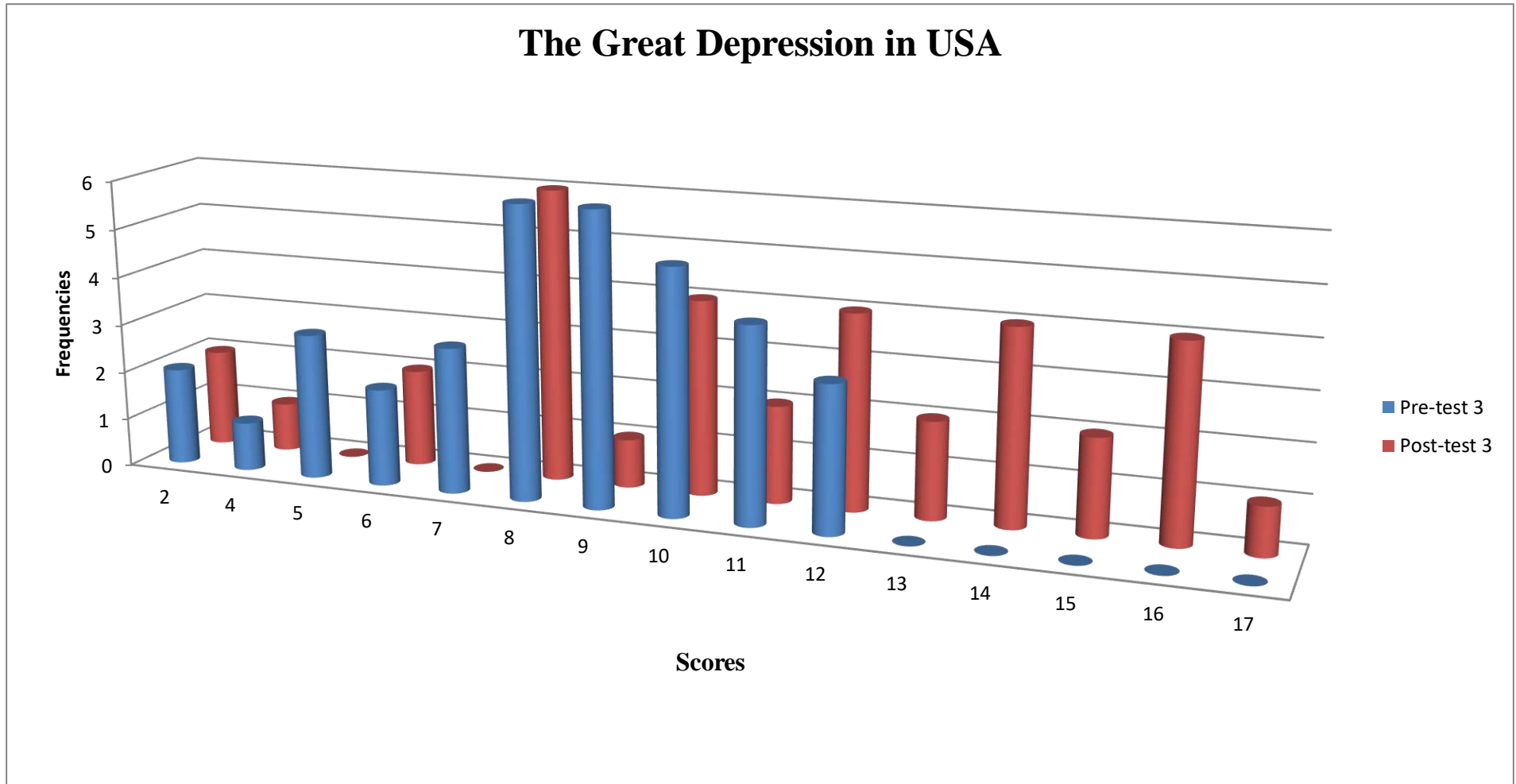


Figure 12:Frequency Histogram (distribution) of The Great Depression in USA

8.2.9. Phase Three: The Great Depression T-test value, mean and standard deviation of Pre/Post-test.

Table 10: T-test value, mean and standard deviation of Pre/Post-test of the literary text "The Great Depression in USA"

Time	N	Mean	Mean Difference	STD Diviation	T-test	Df	P-value
Pre-test 3	35	8,22	-2,63	2,62	-10,53	34	0,01
Post-test 3		10,85		3,97			

Here from the statistical results we can analyze the experiment's third phase and notice:

The subjects well performed and obtained higher scores in the Post-test 3 rather than in the Pre-test 3, this is clearly obvious in the difference (2,6) in the means between the Pre-test 3 and the Post-test 3, this is due to the benefits of the treatment they received which is presented in the literary texts. The latter results in the increase of intercultural competence. This is also evident from the insignificance difference (1,3) in the Standard Deviation which lead to a satisfied result in which it is translated in the enhancement of the learner's intercultural competence.

8.2.10.Phase Four: Racism in USA Pre/Post-test Scores

Table 11: The Students' First Phase Pre/Post-test Scores

Student (N)	Pre-test 4	Post-test 4
1	14	17
2	13	15
3	13	14
4	12	13
5	11	13
6	11	13
7	11	13
8	11	12
9	11	12
10	10	12
11	10	12
12	10	12
13	10	12
14	10	12
15	10	12
16	10	12
17	10	11
18	10	11
19	9	10
20	9	10
21	8	10
22	8	10
23	8	10
24	8	10
25	8	10
26	8	10
27	7	9
28	7	8
29	7	8
30	7	8
31	7	7
32	6	7
33	5	6
34	4	6
35	2	5

8.2.11. Phase Four: Racism in USA Pre/Post-test Frequencies.

The Scores are arranged from low to high:

X = Student's Score $X: 2 \rightarrow 16$

Table 12: The Students' First Phase Pre/Post-test Frequency Distribution

X	Pre-test 4 scores Frequencies	Post-test 4 scores Frequencies
2	1	0
4	1	0
5	1	1
6	1	2
7	5	2
8	6	3
9	2	1
10	9	8
11	5	2
12	1	9
13	2	4
14	1	1
15	0	1
16	0	1

From the above table we can understand the Pre-test and post test scores frequencies. If we come to understand the frequency distribution table, we can provide some analysis. For example, the scores (2) and (4) are given in the Pre-test for once or one frequency. Here in the post test, the score (2), (4) that are considered low are no longer exist in the post test stage. This indicates that something indicates the success of the treatment and the confirmation of the hypothesis.

There is another example, let's take the three last scores which are considered as higher scores and are given to any subject of the sample, in the Pre-test. Now the higher scores(15)(16) in the post test, are given for once, it means each score to one subject. This clearly interprets the increase that occurs in the post test stage of the experiment which is due to the literary texts' effectiveness when they were introduced to the sample.

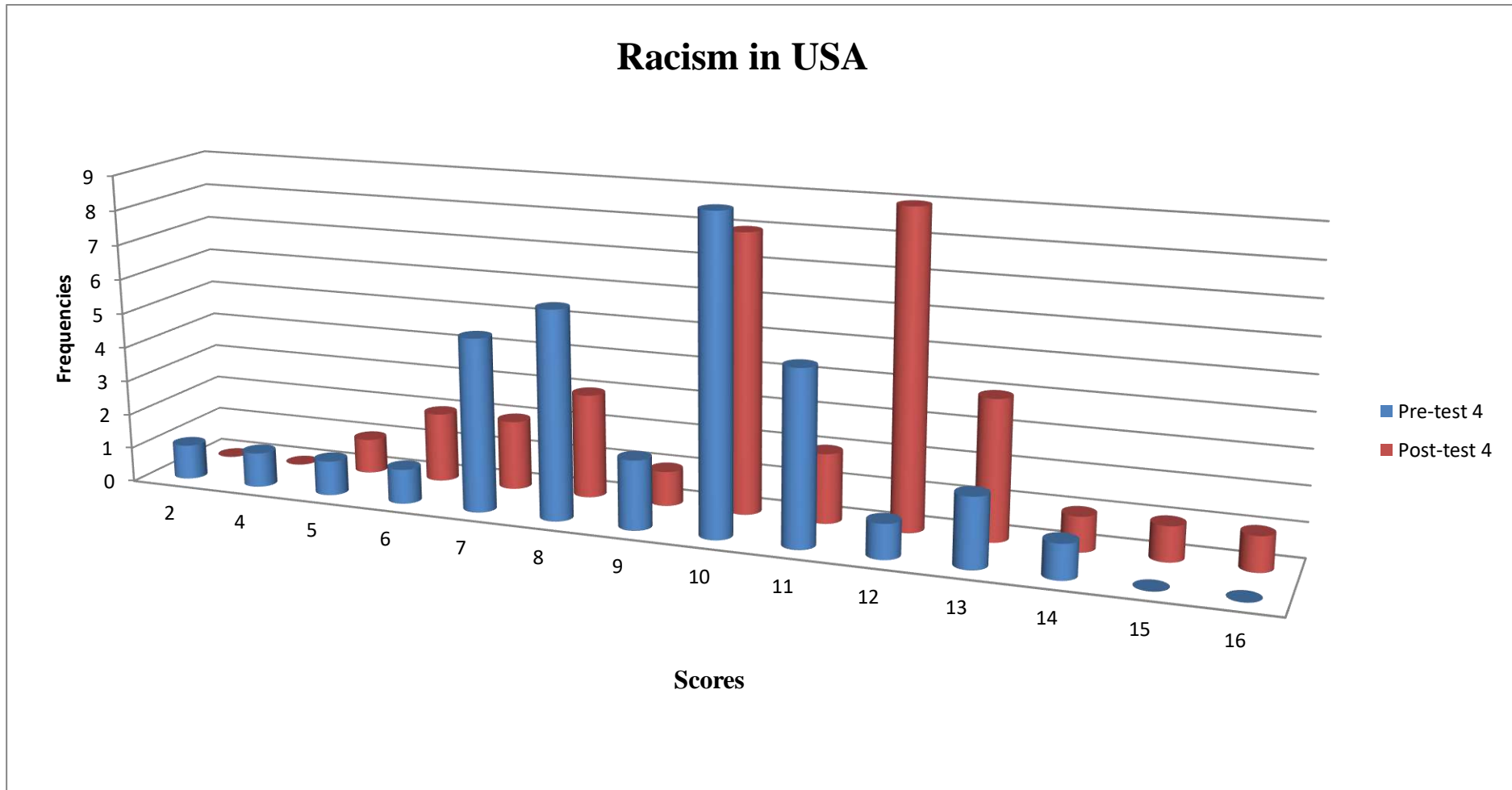


Figure 13:Frequency Histogram (distribution) of Racism in USA

8.2.12. Phase Four: Racism in USA T-test value, mean and standard deviation of Pre/Post-test.

Table 13: T-test value, mean and standard deviation of Pre/Post-test of the literary text "Racism in USA"

Time	N	Mean	Mean Difference	STD Diviation	T-test	Df	P-value
Pre-test 4	35	9,00	-1,63	2,54	-14,92	34	0,01
Post-test 4		10,62		2,64			

Here from the statistical results we can analyze the experiment's fourth phase and notice: It seems that the subjects well performed and obtained higher scores in the Post-test 4 rather than in the Pre-test 4, this is clearly obvious in the difference (1,6) in the means between the Pre-test 4 and the Post-test 4, this is due to the benefits of the treatment they received which is presented in the literary texts. The latter results in the increase of intercultural competence. This is also evident from the insignificance difference (0,1) in the Standard Deviation which lead to a satisfied result in which it is translated in the enhancement of the learners' intercultural competence.

8.2.13. Phase Five: Identity in Ireland Pre/Post-test Scores.

Table 14: The Students' First Phase Pre/Post-test Scores

Student (N)	Pre-test 6	Post-test 6
1	9	13
2	9	13
3	6	10
4	5	5
5	8	9
6	8	11
7	7	11
8	7	8
9	10	15
10	7	9
11	7	15
12	9	13
13	4	12
14	7	10
15	7	14
16	6	6
17	8	14
18	6	6
19	10	14
20	8	13
21	8	13
22	8	10
23	8	12
24	6	10
25	6	11
26	5	7
27	8	10
28	10	13
29	10	14
30	10	13
31	10	14
32	10	13
33	9	13
34	5	5
35	8	11

8.2.14. Phase Five: Identity in Ireland Pre/Post-test Frequencies

The Scores are arranged from low to high:

X = Student's Score $X: 4 \rightarrow 15$

Table 15: The Students' First Phase Pre/Post-test Frequency Distribution

X	Pre-test 5 scores Frequencies	Post-test 5 scores Frequencies
4	1	0
5	3	2
6	5	2
7	6	1
8	9	1
9	4	2
10	7	5
11	0	4
12	0	2
13	0	9
14	0	5
15	0	2

From the above table we can understand the Pre-test and post test scores frequencies. If we come to understand the frequency distribution table, we can provide some analysis. For example, the score(4) is given in the Pre-test for once or one frequency. Here in the post test, the score (4) is no longer exist in the post test stage. This indicates that something indicates the success of the treatment and the confirmation of the hypothesis.

There is another example, let's take the five last scores (11), (12), (13), (14), (15), which are considered as higher scores and are given to any subject of the sample, in the Pre-test. Now the scores (11), (12), (13), (14), (15), in the post test, are given for 4, 2, 9, 5, 2 frequencies it means each score to one subject. This clearly interprets the increase that occurs in the post test stage of the experiment which is due to the literary texts' effectiveness when they were introduced to the sample's subjects.

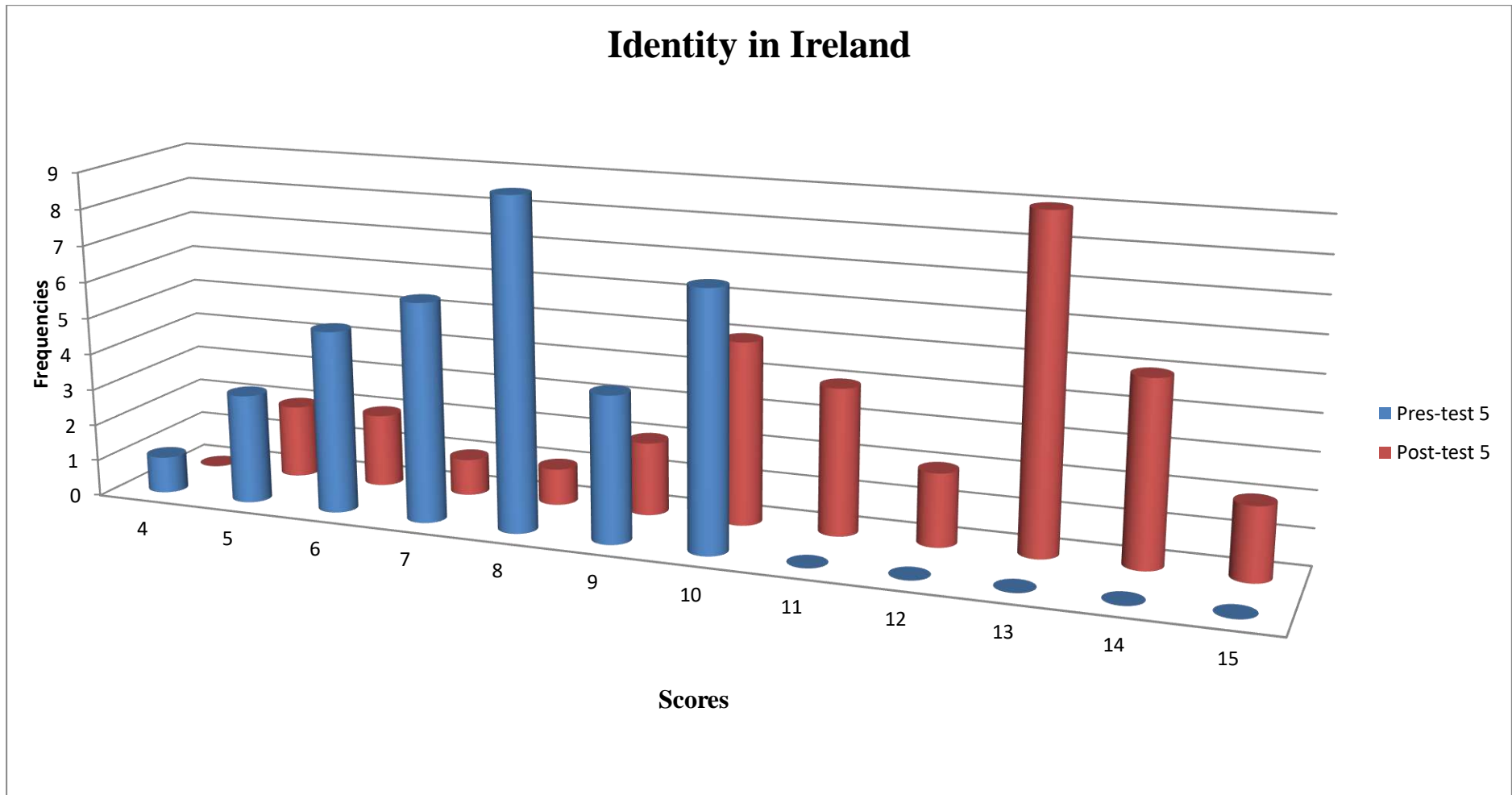


Figure 14:Frequency Histogram (distribution) of Identity in Ireland

8.2.15. Phase Five: Identity in Ireland T-test value, mean and standard deviation of Pre/Post-test

Table 16: T-test value, mean and standard deviation of Pre/Post-test of the literary text "Identity in Ireland"

Time	N	Mean	Mean Difference	STD Diviation	T-test	Df	P-value
Pre-test 5	35	7,68	-3,46	1,69	-9,98	34	0,01
Post-test 5		11,14		2,84			

Here from the statistical results we can analyze the experiment's fifth phase and notice: The subjects well performed and obtained higher scores in the Post-test 5 rather than in the Pre-test 5, this is clearly obvious in the difference (3, 4) in the means between the Pre-test 5 and the Post-test 5, this is due to the benefits of the treatment they received which is presented in the literary texts. The latter results in the increase of intercultural competence. This is also evident from the insignificance difference (1, 1) in the Standard Deviation which lead to a satisfied result in which it is translated in the enhancement of the learner's intercultural competence.

8.2.16. Phase Six: Halloween Celebration Pre/Post-test Scores

Table 17: The Students' First Phase Pre/Post-test Scores

Student (N)	Pre-test 6	Post- test 6
1	8	11
2	8	14
3	6	10
4	4	10
5	4	6
6	3	3
7	3	6
8	3	3
9	10	18
10	3	6
11	4	14
12	6	12
13	8	16
14	3	8
15	6	10
16	4	4
17	6	9
18	5	6
19	2	9
20	6	10
21	4	8
22	4	8
23	4	11
24	3	5
25	3	10
26	3	6
27	4	9
28	5	12
29	7	10
30	6	8
31	8	13
32	8	10
33	7	7
34	2	7
35	7	8

8.2.17. Phase Six: Halloween Celebration Pre/Post-test Frequencies

The Scores are arranged from low to high:

X= Student's Score X:2 → 18

Table 18: The Students' First Phase Pre/Post-test Frequency Distribution

X	Pre-test 6 scores Frequencies	Post-test 6 scores Frequencies
2	2	0
3	8	2
4	8	1
5	2	1
6	6	5
7	3	2
8	5	5
9	0	3
10	1	7
11	0	2
12	0	2
13	0	1
14	0	2
16	0	1
18	0	1

From the above table we can understand the Pre-test and post test scores frequencies. If we come to understand the frequency distribution table, we can provide some analysis. For example, the score (2) is given in the Pre-test for twice or two frequencies, and also for the score (3). Here in the post test, the score (3) occurs for just twice or two frequencies. This indicates that something indicates the success of the treatment and the confirmation of the hypothesis.

There is another example, let's take the five last scores (11), (12), (13), (14), (16), (18) which are considered as higher scores and are given to any subject of the sample, in the Pre-test. Now the scores (11), (12), (13), (14), (16), (18) in the post test, are given as the following 2, 2, 1, 2, 1, 1 frequency. It means each score to one or two subjects.

This clearly interprets the increase that occurs in the post test stage of the experiment which is due to the literary texts' effectiveness when they were introduced to the sample's subjects.

HALLOWEEN Celebration in Ireland

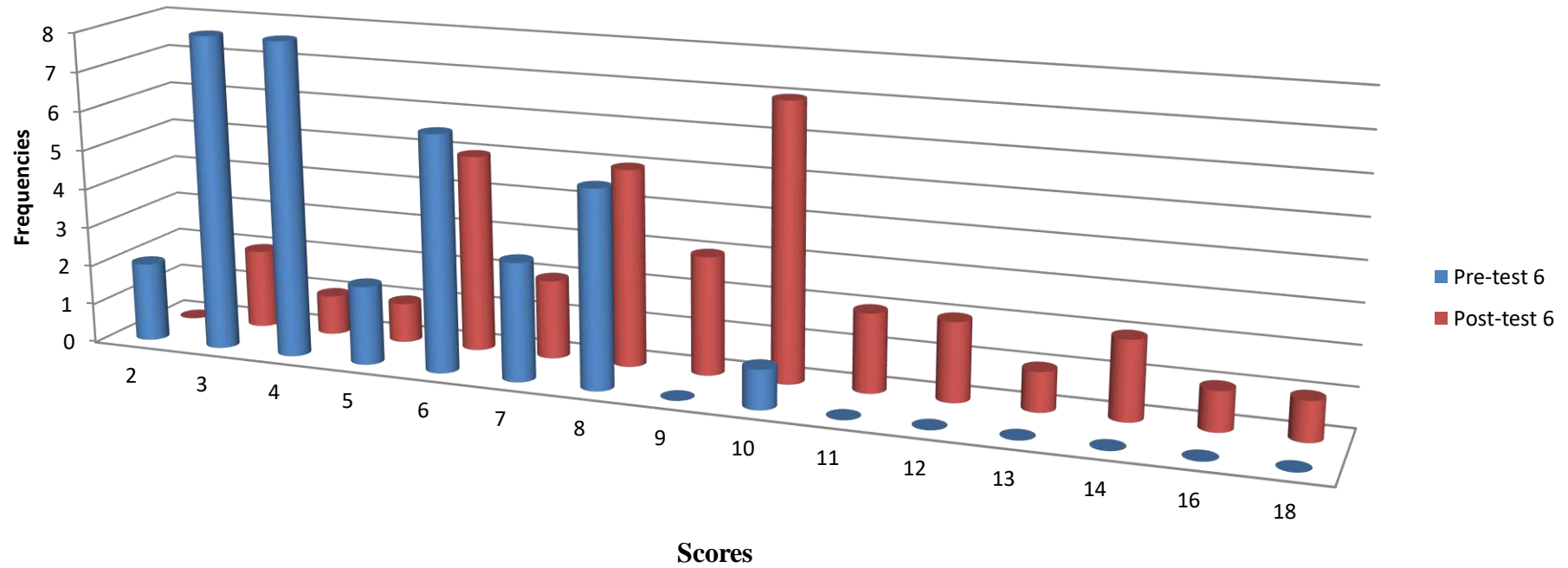


Figure 15:Frequency Histogram (distribution) of Halloween Celebration in Ireland

8.2.18: Phase Six: Halloween Celebration T-test value, mean and standard deviation of Pre/Post-test.

Table 19: T-test value, mean and standard deviation of Pre/Post-test of the literary text "Halloween Celebration in Ireland"

Time	N	Mean	Mean Difference	STD Diviation	T-test	Df	P-value
Pre-test 6	35	5,05	- 4,00	2,07	- 9,22	34	0,01
Post-test 6		9,05		3,42			

Here from the statistical results we can analyze the experiment's sixth phase and notice:

The subjects well performed and obtained higher scores in the Post-test 6 rather than in the Pre-test 6, this is clearly obvious in the difference (4) in the means between the Pre-test 6 and the Post-test 6, this is due to the benefits of the treatment they received which is presented in the literary texts. The latter results in the increase of intercultural competence. This is also evident from the insignificance difference (1, 3) in the Standard Deviation which lead to a satisfied result in which it is translated in the enhancement of the learner's intercultural competence.

9. Interpretation of Results

In all the experiment's phases. The results obtained from SPSS statistics analysis clearly present the t-test values and it is noticeable the differences in means and in standards deviation have a significant meaning which confirms the total confidence within the relationship of the dependent and the independent variable which was estimated to 99/ and this confirmation has not haphazardly occur but it is due to implementation of the ideal tool that was represented in the literary text which gives a good return, then gives good results, and now we can say that the null hypothesis is rejected H0 and we can also say and

stress on the confirmation which asserts that literary texts can develop the students' intercultural competence.

Conclusion

Our sample of 35 subjects from a whole population of 160 of first year LMD students of French at the French department at Kasdi Merbah university of Ouargla underwent the experiment's six phases receiving the treatment for the whole semester. This treatment was represented in six literary texts. Yet, the improvement of two sessions were efficient and proved its effectiveness, but to learn more cultures, we studied six literary texts and we accomplished our mission for this purpose. Results indicate that participants' level of awareness has been improved because they discussed deep elements of culture such as gender and discrimination, Thus we can say that literary texts played an important role in enhancing the subjects' intercultural competence and this is proved in recording high scores in the post test' stage at each time.

We can reveal that our research hypothesis was confirmed due to the statistical results obtained by SPSS software program. The T-test results always indicate an increase in scores. In other words, the difference in means and in standard deviation is noticed at each time the subjects undergo the experiment. Thus the T-test results ensure the validity of our hypothesis and make us more confident to say that our hypothesis is true, in that literary texts is an efficient and an ideal tool with the help of Byram's strategy (knowledge, skills, and attitudes) that help the learners increase their intercultural competence. Thus literary texts can develop the learners' intercultural competence.

Limitations of the Study and Recommendations

In order to realize the aims of the current study, data was collected by conducting tests (pre-test and post-test), a questionnaire for the learners by testing the effectiveness of the literary texts in developing their intercultural competence. We have observed several benefits and limitations through conducting our experiment and if we want to indicate the potential weaknesses of the study we can summarize them, but let's start with the benefits as the following:

-Participants reported they enjoyed the stories despite they were somewhat challenging to read. Yet, learners confess that the first readings of the literary texts had been difficult because they faced new vocabulary, but after , they manifested that the later readings became easier .

- When reading the selected literary texts, the learners acquired knowledge, developed skills and created attitudes , consequently they became aware of the aspects that define (ICC).

- Participants learnt several cultural concepts and themes and intercultural knowledge such as gender roles, religion, racism, The Great Depression, identity and Halloween celebration. They also acquired all the selected literary texts' know-how (savoir-faire). However before tackling like these topics they did not know that all those aspects were matters of culture and all this was due to reading literary texts that they did not dealt with before, so, reading literary texts was beneficial with regard to cultural vocabulary knowledge, not only that, the teacher who conducted the experiment proved openness toward teaching cultural aspects to learners and even the learners showed greatness for dealing with reading literary texts.

- When dealing with Dubliners by James Joyce, learners coined Halloween celebration with USA, and sometimes with Christmas, but now they become aware that it is from Irish

origin, in addition to this, they knew and learnt many things of know-how (savoir faire) of traditional cake and game and all this, is because of Halloween celebration. Not only did they ignore the Irish language, but they also didn't know even Ireland's location on the map, there was just one student who knew that. Yet Ireland was always known for its culture and literature, Irish culture so appealing to the eyes of the world. In this context learners should embrace diversity and tolerate ambiguity and accept them as a source of enrichment rather a source of conflicts. As William Cowper said:

“Variety is the very spice of life, that gives it all its flavor.”

- Participants learned about the hard economic situation that affected all Americans including whites during II World War, also to what extent African Americans were suffering during that catastrophic period to the point that the effects of racism and The Great Depression were shown through the life of the characters.

There is no nicer pedagogical implication that should be taken into consideration rather than this verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (49:13)

O men! Behold, we have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware. – (49:13) Al-Hujurat (The Dwellings) - 49:

General Conclusion

Nowadays, after noticing the predominance of language over culture, we must note that it was asserted that the study of language and culture are inextricably linked, then, has become a commonplace. A foreign language is first and foremost the means of coming into contact with a foreign culture. Language and culture are inseparable from one another; they are two fundamental parts in the process of teaching and learning a foreign language. It is therefore necessary to emphasize the importance of intercultural competence alongside linguistic competence. So it becomes a necessity for language learners.

(Byram et al, 2002).

Learning languages doesn't rely only on acquiring linguistic competence because only linguistic skills do not allow the learner to engage himself in the foreign culture. The success of intercultural communication depends not only on the level of acquisition of language skills; the learner must also develop means of understanding and reflection that will allow him to make the unknown cultural realities explicit. He must know them, know how to explain them. It also needs to develop the ability to interpret appropriately different cultural contexts. Thus, intercultural competence will be appropriate for acquiring like these abilities for language learners.

It exists many ways to introduce learners to intercultural competence, and it seemed to be the possibility of traveling abroad through the way of exchanges with natives through the internship courses, organized activities or discussion workshops. But if learners cannot find all the opportunities available or at their disposition, it does not matter, authentic documents can play an important role. Yet, it is considered as an easiest tool for developing the learners' intercultural awareness and without stepping out from the classroom (ibid).

Regarding the approach to be adopted, the literary text is considered as a perfect support for an intercultural approach. Literature is an emblematic place for interculturality as Zarate defines (De Carlo, 1998) because a literary text is full of authentic and realistic language and rich of cultural resources through which the learners can open up to the knowledge of the world and of themselves as they force themselves to recognize themselves and to forge an identity. At the end they will be able to discover social practices, representations and all the discourses related to them ...etc. (ibid).

Intercultural approach leads us to introduce Byram's model (1997) as a strategy to acquire intercultural competence for foreign language teaching, because acquiring linguistic competence in language learning is never an end per se but a necessary required tool for any language learner. Byram's (ICC) intercultural communicative competence involves three (3) fundamental aspects (knowledge, skills and attitudes) each of them is designed to achieve a specific purpose and the combination of all would enable the learners acquire some important skills that may help them communicate effectively with people from different background for the aim of becoming intercultural speakers (Byram, 1997).

Among the important requirements to teach intercultural competence is to know intercultural communicative competence (ICC) components and how the learner should combine all the three aspects and how he should acquire the necessary skills that enable him interact with people from different cultures. The success of intercultural communication depends not only on the level of acquisition of language skills. The learner must also develop means of understanding and reflection that will allow him to make the unknown cultural realities explicit. He must know them, know how to explain them.

It also needs to develop the ability to interpret cultural codes in different contexts

(Byram et al, 2002).

Educating interculturality does not mean providing learners with a wealth of information and data on the culture of a foreign country. Intercultural awareness contains a certain number of "knowledge", but it is above all; know-how (*savoirs faire*) and know-being (*savoirs être*) that determine the ability to interact with others, to communicate with them, to interact. The learner does not need a very high level of language to learn the most basic know-how and know- being.

We do not learn interculturality, we live it through interacting with other people who represent other languages and cultures. The teacher is therefore not obliged to have all kinds of knowledge to the culture of the target country of which he teaches the language. rather, he must possess intercultural consciousness which will enable him to encourage his learners to become aware of diversity, open them to them, teach them to put their point of view in context and situate a fact in its cultural context by always referring to their own culture (Ibid).

In view of the positive results of the research, the hypothesis formulated is confirmed, however, When the teacher selects literary texts including, prose and poetry, novels, short stories, extracts or short passages aiming at developing intercultural competence in the learners, and this is the case of our study for the current research, from this perspective, it is not surprising that literary texts are a very useful tool for teaching, learning intercultural competence.

On a more general level, exposure to other cultures has therefore generated for most participants a greater awareness of cultural diversity as most respondents think their experiences with literary texts were very positive and rewarding in that they have broaden their vision of life in general and contribute to their tolerance.

After the conclusion we have reached from the perception questionnaire's results and from the experiment conducted at French department with first year LMD students of French at Ouargla university, it was formulated also a special teaching lesson through it the teacher who conducted the experiment has discussed orally with a collective participation, the students' weaknesses in order to correct their misconceptions about culture , in which most of them negatively expressed their different opinions, and which were ranging from stereotypes, prejudices and ethnocentrism, consequently it was distributed to them handouts focusing on a set of vocabulary related to culture, see **Appendix: 7**.

These lessons served as an outlet for their flaws discovered through this experiment. On the basis of the results of this research, it was formulated also a series of useful guidelines as a pedagogical implication for supplementing and adapting foreign language teaching materials notably English literature classroom. Useful classroom ways as procedures that might contribute to successful workshops for the aim of developing intercultural competence in case Byram's strategy is integrated to English literature curriculum.

Byram's Model know-how (*savoir faire*) component is of great importance. He wants through it to convey his purpose behind providing us like this strategy because it is not a question of transmitting only cultural knowledge or studying the similarities and the differences for the sake of knowledge but the aim behind this component is beyond that, it depends on the interlocutors' capacity to locate culture in the language exchanges and to decenter to be an intercultural speaker. (Byram et al, 2002).

In order to make the learner aware of the difference and to prepare him for accepting diversity, so it is high time to develop his ability to communicate effectively with those who are different, the methods and supports which facilitate the task used must go beyond the level of theory because we know that knowledge does not guarantee know-how to the difference. We must add a practical approach, an interaction with authentic representatives

of other cultures and languages. The teaching / learning of intercultural competences must be based on the common fulfillment of the concrete tasks carried out in true situations in which the use of the language is true. Here are some principles to be taken into consideration as follows:

- interactivity with real actors;
- learning through tasks.

The learner must more than ever be involved in the learning process. He must be aware of the aims and be able to manage a new intercultural situation.

- Focus on the learner, his or her autonomy in the learning process;
- The teacher does not need to have experience on the target country. The teacher's task is to help learners ask questions, and to interpret answers (Ibid).

-Since learners are in need to have intercultural competence beside acquiring linguistic competence, it is high time to establish emergency procedures of developing an entire program and draw new teaching strategies since it become more and more evident.,

-It is recommended to develop in the learner the necessary values to evolve in a world marked by diversity especially for a future job.

-Teachers at the universities practice their programs according to their competences, for this reason they do not follow a single curriculum. These practices vary from one teacher to another according to his / her competence, moreover; there is no recognized training in the teaching of literature either nor in the intercultural competence.

-Education for tolerance and openness would be one didactic principle of plurality, to ensure lasting peace throughout the world.

- We believe that the teachers' training in interculturality is not considered and this kind of training has no place in the university curriculum of the teacher in Algeria.

-It is high time to rethink about how to train teachers in interculturality in order to raise their intercultural awareness since they are the only elements in manipulating and monitoring the learners and the teaching materials.

- The training of foreign language teachers in intercultural education becomes a requirement and would be hand in hand with the psycho -pedagogical and linguistic training.

-It would be necessary for both teachers and learners to acquire intercultural competence because it is very relevant and of great importance, notably we live in a multicultural and pluricultural world.

Teaching intercultural competence through integrating theater in language learning through process of drama is a suggestion that needs to be studied for literature class.

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APPENDICES

Appendix 1

T-Test (SPSS Statistics):

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre-test Religion	7,8857	35	2,86738	,48468
	Post-test Religion	11,3429	35	3,38633	,57239
Pair 2	Pre-test Gender	8,7429	35	2,11914	,35820
	Post-test Gender	10,7143	35	2,35861	,39868
Pair 3	Pre-test Racism in USA	9,0000	35	2,54374	,42997
	Post-test Racism in USA	10,6286	35	2,64670	,44737
Pair 4	Pre-test The Great	8,2286	35	2,62438	,44360
	Post-test The Great	10,8571	35	3,97894	,67256
Pair 5	Pre-test Halloween celebration in Ireland	5,0571	35	2,07141	,35013
	Post-test Halloween celebration in Ireland	9,0571	35	3,42948	,57969
Pair 6	Pre-test Identity in Ireland	7,6857	35	1,69378	,28630
	Post-test Identity in Ireland	11,1429	35	2,84029	,48010
Pair 7	Post-test Total	7,8857	35	2,86738	,48468

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Pair 7	Post-test Total	7,8857	35	2,86738	,48468
	Post-test Total	11,1429	35	2,84029	,48010

Paired Samples Correlations

	N	Correlation	Sig.
Pair 1 Pre-test Religion & Post-test Religion	35	,880	,000
Pair 2 Pre-test Gender & Post-test Gender	35	,944	,000
Pair 3 Pre-test Racism in USA & Post-test Racism in USA	35	,970	,000
Pair 4 Pre-test The Great & Post-test The Great	35	,983	,000
Pair 5 Pre-test Halloween celebration in Ireland & Post-test Halloween celebration in Ireland	35	,666	,000
Pair 6 Pre-test Identity in Ireland & Post-test Identity in Ireland	35	,700	,000
Pair 7 Post-test Total & Post-test Total	35	-,027	,878

Paired Samples Test

	Paired Differences		
	Mean	Std. Deviation	Std. Error Mean
Pair 1 Pre-test Religion – Post-test Religion	- 3,45714	1,61506	,27299
Pair 2 Pre-test Gender – Post-test Gender	- 1,97143	,78537	,13275
Pair 3 Pre-test Racism in USA – Post-test Racism in USA	- 1,62857	,64561	,10913
Pair 4 Pre-test the Great - Post-test The Great	- 2,62857	1,47699	,24966
Pair 5 Pre-test Halloween celebration in Ireland – Post-test Halloween celebration in Ireland	- 4,00000	2,56676	,43386
Pair 6 Pre-test Identity in Ireland – Post-test Identity in Ireland	- 3,45714	2,04857	,34627
Pair 7 Post-test Total – Post-test Total	- 3,25714	4,08975	,69129

Paired Samples Test

	Paired Differences		
	95% Confidence Interval of the Difference		
	Lower	Upper	
Pair 1 Pre-test Religion – Post-test Religion	4,01193	-2,90235	-12,664
Pair 2 Pre-test Gender – Post-test Gender	2,24121	-1,70164	-14,850
Pair 3 Pre-test Racism in USA – Post-test Racism in USA	1,85034	-1,40680	-14,924
Pair 4 Pre-test The Great – Post-test The Great	3,13594	-2,12121	-10,529
Pair 5 Pre-test Halloween celebration in Ireland – Post-test Halloween celebration in Ireland	4,88171	-3,11829	-9,220
Pair 6 Pre-test Identity in Ireland – Post-test Identity in Ireland	4,16085	-2,75343	-9,984
Pair 7 Post-test Total – Post-test Total	4,66202	-1,85226	-4,712

Paired Samples Test

	df	Sig. (2-tailed)
Pair 1 Pre-test Religion – Post-test Religion	34	,000
Pair 2 Pre-test Gender – Post-test Gender	34	,000
Pair 3 Pre-test Racism in USA – Post-test Racism in USA	34	,000
Pair 4 Pre-test The Great - Post-test The Great	34	,000
Pair 5 Pre-test Halloween celebration in Ireland – Post-test Halloween celebration in Ireland	34	,000
Pair 6 Pre-test Identity in Ireland – Post-test Identity in Ireland	34	,000
Pair 7 Post-test Total – Post-test Total	34	,000

Appendix 2

Questionnaire

This questionnaire is administered to first year LMD students of French at the French department of Ouargla University. The main aim behind this is to show to what extent can literary texts be efficient in developing intercultural awareness and to what degree can Byram's model 1997 be integrated when studying literature course for enhancing the students' intercultural awareness through literary texts.

1- Do you find any difference between the first text (1) including the (map, images of gods, documentary film, and the written texts) and the second text (2) the chapters comprising passages taken from the novels.

If there is a difference, give a brief explanation

.....
.....
.....

2- After reading some literary, for example; Racism or Halloween, how do you find the literary text?

a- interesting and (important)

c- Not interesting (boring)

3- If you have selected (a), tell me what it makes it interesting and important?

a- The cultural topics used in the text

b- Your involvement in the story

c- The linguistic and cultural competence

d- Workshop activities

e- Other things

4- In which phase do you feel that you have developed your intercultural (awareness) and understanding of the text?

a- Step (1): before you have started reading the literary text.

b- Step (2): after you have read the literary text. (novel)

5- Do you prefer to introduce reading literary texts as part of your classroom activities?

a- Yes

b- No

6- Try to explain why?

.....

.....

.....

7- In your opinion what can you recommend to students for enhancing intercultural competence?

.....

.....

8-Among the questions dealt when reading literary texts, three frequent question were asked in all the units, which one of the following questions do you prefer to answer?

1-What do you know or what is/are knowledge about the foreign culture under study between your culture and the foreign culture?

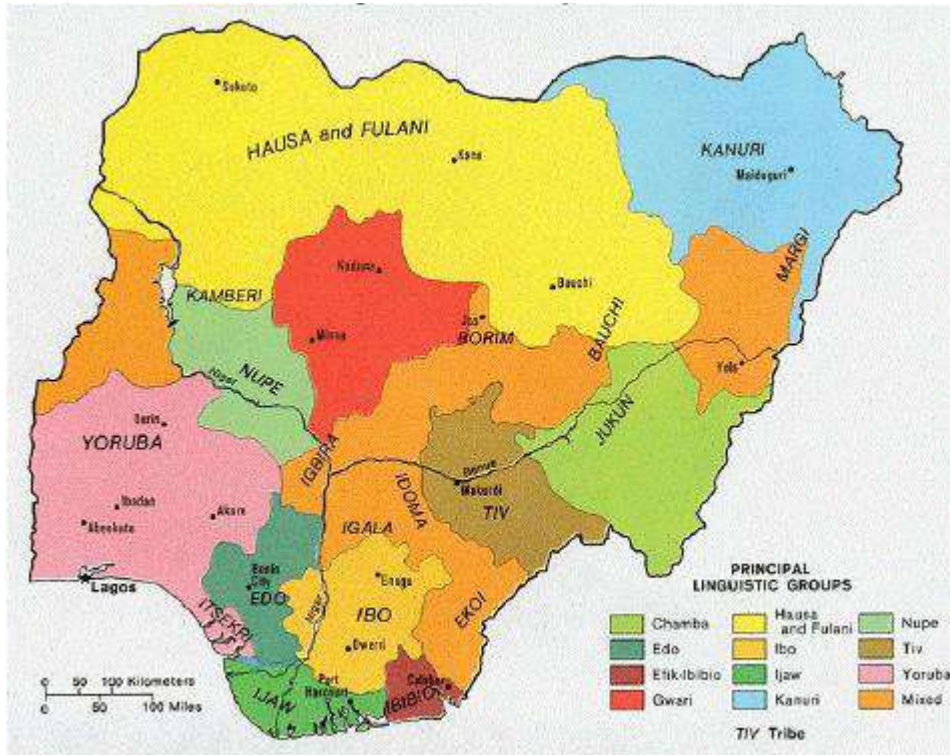
2-What are the similarities and the differences between your culture and the foreign culture?

3-what are your attitudes toward the foreign culture?

-Thank you for your collaboration in advance-

Appendix 3

Religion in IGBO Culture



Religion Things Fall Apart(Images of gods)



Appendix: 5

Study of the Novel: *Things Fall Apart*

Biography of the Nigerian novelist Chinua Achebe

Chinua Achebe was born November 16, 1930 at Ogidi, Nigeria. Achebe's parents were original Ibo, but being converted to Christianity they raised their six children in the Christian faith. Despite the education he received from his parents, Albert Achebe became interested in its origins Ibo. Young student, will introduce the history and traditional culture of his ancestors. He decides to replace his name to Albert Chinua, popular name in the Igbo language. Gifted student and promising, he continued his studies at Ibadan where he graduated in English literature in 1953. Aware that many Western writers as Ernest Hemingway had portrayed Africa ridiculously, without no knowledge of the facts, it gave itself a mission to paint a picture realistic and faithful to traditional African society through his historical novels. Although his work is diverse, the entirety of his novels takes place in Africa, generally in Nigeria and will have as protagonist of African heroes.

Chinua Achebe become one of the most famous African writers of the twentieth century with his novels *The Things Fall Apart* (1958) and *No longer at Ease* (1960), which will be translated into 45 languages and experience both international success that earned him several nominations for the Nobel Prize for Literature.

Unlike most historical novels inspired a fact historic landmark, Achebe's novels are part of a real space-time which depicts a period or aspect of society from traditional Africa rather an event or a famous historical figure. Although most elements used by Chinua Achebe are likely, his novels include items as fictional characters who are often invented and that only serve to illustrate the atmosphere and lifestyle of African societies. Although the overall work of Achebe is diversified because they have intrigues and

different characters, they are provided with a significant recurrence. The majority of Achebe's historic novels runs almost all Nigeria and at the same time or at the end nineteenth century. In the history of Africa, the period was marked by the arrival of missionaries and colonizers. Achebe is the most of his novels at this time because it is to be a transition period for traditional crops confronted with the mentality and customs of the Europeans.

(Chinua, A. 2000, p.vii, viii).

Plot Summary of the novel

Achebe's novel is set in the Nigerian Ibo village of Umuofia during the late 1800. The first half of *Things Fall Apart* portrays traditional village life and customs before British colonization. The Ibo's ancient rites are presented as parts of a viable, well-ordered culture which is destroyed by the coming of the British missionaries. The central character, Okonkwo, is a respected leader whose inability to resist against the cultural, social and historical changes enforced by the white man brings about his tragedy. Okonkwo's troubles begin when he accidentally kills a young member of his tribe. The punishment for this is exile from the clan for seven years.

Things Fall Apart is a testimony to the lifestyle of Africans before and during the colonization of black Africans by European British). Formerly, rooted in the culture, the Ibo experience a socio-cultural upheaval since the early days of the arrival of settlers.

Indeed, the people are animist; attach great importance to the traditional values. Ibo traditions remain important when there is a happy or unhappy event. Okonkwo, the main character of this work is a fierce warrior and a big farmer who plans to raise the profile of the family tarnished by a lazy attended father attended. Chinua Achebe therefore portrays a rough man, complex, ambitious who wants to accomplish and become an emblematic

figure of his clan. That is why it was chosen by the leaders of the clan for removing Ikemefuna and virgin girl as compensation for a murdered woman in the neighboring village Mbaino. But he was forced into exile for killing Ezeulu the old son at his funeral. While he had a few years to take the highest title of the clan. The exile Okonkwo will be marked by the advent of colonization Umuofia. After seven years of exile Okonkwo returned to the paternal land and found that the company was divided. Supporters of the new religion were in conflict with the customary holders because Enoch took off the mask to a egwugwu at a ceremony. In response, members of the clan destroyed the church. This led Okonkwo and five other authorities in prison. On leaving prison, Okonkwo made a call to rebellion but lacking support, he decided to commit suicide.

Through the fate of Okonkwo, a notable of his clan, Chinua Achebe recalls the culture shock has represented for indigenous `s get the British to Ibos; at the end of the nineteenth century colonization of Nigeria by the British. Almost cut off from the outside, the inhabitants of the rainforest could imagine a world in their image, made multiple gods and ancestor worship, rituals and taboos. The irruption of Europeans and their religion, Christianity, upsets all traditional beliefs, hence the title of the novel. Meanwhile, Chinua Achebe does not idealize the past. This is because his best friend was a victim of a human sacrifice that son Okonkwo breaks with the practice of his village, opening a breach in the unity of the clan (Shea, G. 2008, p. 21, 23).

Structure of the novel

The work is structured in three parts, with 254 pages. The first part comprises 139 pages, or 13 chapters. It describes the climax of the Ibo society in Nigeria, in which a great warrior named Okonkwo evolves. The second part consists of six chapters (39 pages), referring to the exile of Okonkwo in his native village for murder, as well as the arrival of the white missionaries and the conversion of his eldest son to the new religion

(Christianity). The last part has six chapters and tells of the return of Okonkwo to his native village governed by new laws invested by foreigners (missionaries), where there is an indescribable disorder. Outraged by the practices of the new era, Okonkwo put an end to his life (Shea, G. 2008, p.31).

Characters in the novel

Akuekue: daughter of Obierika, whose marriage is negotiated

Anene: Ekwefi's first husband

Chielo: the current priestess of the oracle

Chika: the former priestess of the oracle, during Unoka's time

Ekwefi: Okonkwo's second wife; mother of Ezinma

Enoch: A Christian convert; a fanatic, who killed the sacred python and sought confrontation with Igbo traditionalists

Ezeani: the priest of the earth goddess

Ezeudu: an important elder; the oldest man in Okonkwo's village

Ezeugo: a powerful orator usually chosen as spokesman

Ezinma: Okonkwo's favorite daughter

Ikemefuna: the boy from Mbaino given to Umuofia as compensation for murder

Maduka: son of Obierika, a promising young wrestler

Mr. Brown: the first white missionary based in Umuofia

Mr. Kiaga: the Igbo missionary left in charge of the fledgling church in Mbanta

Mr. Smith: the zealous white missionary who replaced Mr. Brown

Ndulue: husband who died at the same time as his wife

Nwakibie: a big man in Umuofia, who helped Okonkwo get started in planting yams

Nwoye: Okonkwo's oldest son, who converts to Christianity and adopts the name Isaac

Obiageli: sister of Nwoye

Obierika: Okonkwo's good friend and confidant

Ogbuefi Udo: the man whose wife was murdered by the people of Mbaino

Ojiugo: one of Okonkwo's three wives, mother of Obiageli

(Shea, G. 2008, p.73-74).

Okagbue: the medicine man who finds and destroys Ezinma's iyi-uwa

Okonkwo: the main character, a strong, proud man

Okoye: a friend of Okonkwo's father, who tries unsuccessfully to get back the money Unoka had borrowed

Ozoemena: wife who dies at the same time as her husband

Uchendu: Okonkwo's uncle, the senior man of Mbanta where Okonkwo's family lives in exile .(Ibid).

Themes of the novel

In the novel, many themes are discussed but we will study the main themes as follows:

1.Religion:

Religion is a recurrent theme in the novel. Like the majority of African peoples, in the pre-colonial era. Religion is probably one of the biggest aspects of Ibo culture. It has major influence Igbo government, farming, and even their superstitions. The Ibo people were polytheistic and therefore worshiped several gods. It is important to note that this people believed in the existence of a supreme god whom he called Chukwu, who, according to their imagination, created the earth, the men, the spirits and the little gods, these gods are Chukwu's messengers. These gods were represented by stones and woods to which the Ibo people made offerings: *"every year ... before I put any crop in the earth, I sacrifice a cock to Ani, the owner of all land. It is the law of our fathers. I also kill a cock at the shrine of Ifejioku, the*

god of yams. I clear the bush and set fire to it when it is dry. I sow the yams when the first rain has fallen, and stake them when the young tendrils appear”

Among them were Agbala goddess of caves and hills, Ani goddess of the earth and Amadiora god of thunder. Those who wanted to consult the gods, had to crawl on their stomachs to enter a cave where they were.” They addressed themselves to the gods through priests, for example the goddess Agbala had Chielo as a pretext for the Ibo, the decision of the gods is irrevocable with the arrival of the colonists, christianity has grown in African societies (Shea, G. 2008, p. 43-44).

2.The colonization:

Affected the Ibo people through the modification of the traditional structures of their society. Okonkwo, banned from his village, after he returned a few years later and finds that everything had changed, in fact the missionaries became colonizers. They created administrative structures and imposed their laws. Okonkwo wanted to lead the resistance but his colleagues did not have the courage to support him in his revolt against the colonial power: *"He knew that Umuofia would not undertake a war. He knew it because the men had let the other messengers escape. They had been carried away by the tumult, instead of acting.* "In view of all this, Okonkwo preferred death to submission. For the Ibo society, colonization appears to be an obstacle to socio-cultural development. With colonization, the traditional values of Africa are gradually disappearing (ibid)

3.Culture:

The theme of culture is also very recurrent if we don't say that is prevailed in the novel, as it is known, culture is the body of knowledge acquired for a person or a society. In this work, several types of culture are felt. The main activity of the Ibos is agriculture. They also organized physical activities such as wrestling championships and traditional dances under the rhythm and drums, so the winners were rewarded with titles of honor and glory.

This explains the celebrity of Okonkwo who had managed to overcome Amalinze the cat remained invincible for seven years. The counts also were recognized in the Ibo company as an activity of entertainment and instruction. In addition, this society marked by polygamy and gave an important place to the dowry. In fact, the man who wanted to marry should expect a dowry fixed by his in-laws: "*In this way the amount of Akekue's dowry was finally fixed at twenty bags of cowries. It was the twilight when both parties reached this agreement.*" (chapt 8, p. 90)

In the following tables we will find the remaining cultural themes from *Things Fall Apart* which we have taken some of them for the experiment as follows:

Religion

Near the barn was a small house, the "medicine house" or shrine where Okonkwo kept the wooden symbols of his personal god and of his ancestral spirits. He worshipped them with sacrifices of kola nut, food and palm-wine, and offered prayers to them on behalf of himself, his three wives and eight children. (TFA, chpt 2, p. 16)

-The priestess in those days was a woman called Chika. She was full of the power of her god, and she was greatly feared. Agbala is a god that can tell the future and speak to the spirits of departed fathers from his cave in the Ibo village. Many people come from near and far to hear what Agbala has to say. Agbala appoints a priestess in the village to interpret and share his word with the fellow Ibo people. The people look up to her and refer to her as "god-like» (TFA, chpt.3, p.18).

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"Every year," he [Unoka] said sadly, "before I put any crop in the earth, I sacrifice a cock to Anis, the owner of all land. It is the law of our fathers. I also kill a cock at the shrine of Ifejioku, the god of yams. I clear the bush and set fire to it when it is dry. I sow the yams when the first rain has fallen, and stake them when the young tendrils appear" (TFA, chpt.3, p.19)

-Ezeani's power is further illustrated through her role in the yam harvest. It is important that all the members of the clan observe the Week of Peace prior to the

harvest in order, "to honor their great goddess of the earth without whose blessing their crops will not grow" (TFA, chpt.4, p. 10).

-The present priestess is Chielo, "the priestess of Agbala, the Oracle of the hill and ordinary life, Chielo is a widow with two children. Anyone seeing Chielo in ordinary life believe that she is the same person who prophesies when the spirit of Agbala is upon her something that is impossible to be done by a woman. (TFA, chpt.6, p.41).

The Feast of the New Yam was approaching and Umuofia was in a festival mood. It was an occasion for giving thanks to Ani, the earth goddess and the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. Ani is the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communion with the departed fathers of the clan whose bodies had been committed to earth. (TFA, chpt.5, p.32).

- Chielo has come for Okonkwo and Ekwefi's daughter Ezinma. Okonkwo pleaded with her to come back in the morning because Ezinma was now asleep. But Chielo ignored what he was trying to say and went on shouting that Agbala wanted to see his daughter . . . The priestess suddenly screamed. 'Beware, Okonkwo!' she warned" (TFA, chpt.11, p.78).

"There are no other gods," said Mr. Brown. "Chukwu is the only God and all others are false. You carve a piece of wood--like that one" (he pointed at the rafters from which Akunna's carved Ikenga hung), "and you call it a god. But it is still a piece of wood." "Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church." (TFA, chpt.21, p.133).

People in Umuofia, when planting crops, sacrifice animals to the earth goddess in the aim of having a good harvest of the yams for the year.

The Igbo people resorts to wooden idols to practice their prayers through them, they consider them as gods. Also, the family life in Umuofia is very important, at a point that ancestors must be honored because if they do not that they may have misfortune (TFA, chpt.4, p. 30).

Gender Roles

As we know Ogbuefi Udo's wife is murdered, now they try to negotiate with the other tribe, they practice the Igbo laws. The law stipulates that a new virgin girl should replace Ogbuefi Udo's former wife. In Igbo culture women are all the same as they can replace each other, they are basically interchangeable but victims at the same time.

-Okonkwo ruled his household with a heavy hand. His wives, especially the youngest, lived in perpetual fear of his fiery temper.

The elders, or *ndichie*, met to hear a report of Okonkwo's mission. At the end they decided, as everybody knew they would, that the girl should go to Ogbuefi Udo to replace his murdered wife. As for the boy, he belonged to the clan as a whole, and there was no hurry to decide his fate. (TFA, chpt2. 15).

His mother and sisters worked hard enough, but they grew women's crops, like coco-yams, beans and cassava. Yam, the king of crops, was a man's crop. (TFA, chpt.3, p.22).

Only a week ago a man had contradicted him at a kindred meeting which they held to discuss the next ancestral feast. Without looking at the man Okonkwo had said. "This meeting is for men." The man who had contradicted him had no titles. That was why he had called him a woman. Okonkwo knew how to kill a man's spirit. (TFA, chpt 4. 25).

And when she returned he beat her very heavily. In his anger he had forgotten that it was the Week of Peace. (TFA, chpt.4, p.27).

- Inwardly Okonkwo knew that the boys were still too young to understand fully the difficult art of preparing seed-yams. But he thought that one could not begin too early. Yam stood for manliness, and he who could feed his family on yams from one gravest to another was a very great man indeed. Okonkwo wanted his son to be a great farmer and a great man. He would stamp out the disquieting signs of laziness which he thought he already saw in him.

(TFA, chpt4.30)

"Okonkwo's wives had scrubbed the walls and the huts with red earth until they reflected light.

They had then drawn patterns on them in white, yellow and dark green”

(TFA, chpt.5, p.33).

“Sit like a woman!” Okonkwo shouted at her. Ezinma brought her two legs together and

stretched them in front of her....., And after a pause she said: “Can I bring your chair for you?”

“No, that is a boy’s job.” Okonkwo was especially fond of Ezinma. (TFA, chpt.5, p.38)

The woman with whom she talked was called Chielo. She was the priestess of Agbala, the Oracle of the Hills and the Caves. In ordinary life, Chielo was a widow with two children. She was very friendly with Ekwefi and they shared a common shed in the market. She was particularly fond of Ekwefi’s only daughter, Ezinma, whom she called “my daughter.” Quite often she bought beancakes and gave Ekwefi some to take home to Ezinma. Anyone seeing Chielo in ordinary life would hardly believe she was the same person who prophesied when the spirit of Agbala was upon her. (TFA, chpt.6, p.41).

And then the egwugwu appeared. The women and children sent up a great shout and took to their heels. It was instinctive. A woman fled as soon as an egwugwu came in sight. And when, as on that day, nine of the greatest masked spirits in the clan came out together it was a terrifying spectacle...

Each of the nine egwugwu represented a village of the clan. Their leader was called Evil Forest. Smoke poured out of his head (TFA, chpt.10, p.69).

How a woman could carry a child of that size so easily and for so long was miracle. But Ekwefi was not thinking about that. Chielo was not a woman that night.

(TFA, chpt.11, p.36).

Low voices, broken now and again by singing, reached Okonkwo from his wives’ huts as each woman and her children told folk stories. Ekwefi and her daughter, Ezinma, sat on a mat on the floor. It was Ekwefi’s turn to tell a story” (TFA, chpt.11, p.74).

Okonkwo pleaded with her to come back in the morning because Ezinma was now asleep. But Chielo ignored what he was trying to say and went on shouting that Agbala wanted to see his daughter . . . The priestess suddenly screamed. ‘Beware, Okonkwo!’ she warned”

(TFA, chpt.11, p.77-78).

It's true that a child belongs to its father. But when a father beats his child, it seeks sympathy in its mother's hut. A man belongs to his fatherland when things are good and life is sweet. But when there is sorrow and bitterness he finds refuge in his motherland. Your mother is there to

protect you. She is buried there. And that is why we say that mother is supreme (TFA, chpt.14, p.99).

Ekwefi rose early in the following morning and went to her farm with her daughter. Ezinma, and Ojiugo's daughter, Obiageli, to harvest cassava tubers. Each of them carried a long cane basket, a matchet for cutting down the soft cassava stem, and a little hoe for digging out the tuber (TFA, chpt.19, p.122).

Traditions and Customs

One day a neighbor called Okoye came in to see him...He immediately rose and shook hands with Okoye, who then unrolled the goatskin which he carried under his arm, and sat down. Unoka went into an inner room and soon returned with a small wooden disc containing a kola nut, some alligator pepper and a lump of white chalk.

"I have kola," he announced when he sat down, and passed the disc over to his guest. (TFA, chpt.1, p. 10).

"Thank you. He who brings kola brings life. But I think you ought to break it," replied Okoye, passing back the disc.

"No, it is for you, I think," and they argued like this for a few moments before Unoka accepted the honor of breaking the kola. Okoye, meanwhile, took the lump of chalk, drew some lines on the floor, and then painted his toe. As he broke the kola, Unoka prayed to their ancestors for life and health, and for protection against their enemies. When they had eaten they talked about many things: about the heavy rains which were drowning the yams, about the next ancestral feast and about the impending war with the village of Mbaino (TFA, chpt.1, p.12).

[Ogbuefi Ezeudu]: "They have that custom in Obodoani. If a man dies at this time he is not buried but cast into the Evil Forest...They throw away large numbers of men and women without burial. (TFA, chpt.4, p. 30).

The fact that the song still as it is untranslated, it seems that the it counts a great value for Ikemefuna, so it means something of nostalgia from the past, even with the writer.

-As the men drank, they talked about everything except the thing for which they had gathered. It was only after the pot had been emptied that the suitor's father cleared his voice and announced the object of their visit. (TFA, chpt 8, p.76).

Ezeudu was a great man, and so all the clan was at his funeral. The ancient drums of death beat, guns and cannon were fired, and the men dashed about in frenzy, cutting down every tree or animal they saw, jumping over walls and dancing on the roof. It was a warrior's funeral, and from morning till night warriors came and went in their age groups. They all wore smoked raffia skirts and their bodies were painted with chalk and charcoal. Now and again an ancestral spirit or *egwugwu* appeared from the underworld, speaking in a tremulous, unearthly voice and completely covered in raffia." (TFA, chpt 14, p.92-93).

Funerals in Igbo village are held for honored man the celebrated ones. For whom people prepare militaristic, drumssaluting fire of guns and cannonsand frenzied mourning in order to show respect for the deceased. Even the Egwugwu atteind this ceremony.He an osu was a person dedicated to a god, a thing set apart – a taboo forever, and his children after him. He could neither marry nor be married by the free-born. He was in fact an outcast, living in a special area of the village, close to the Great Shrine. Wherever he went he carried with him the mark of his forbidden caste – long, tangled and dirty hair. A razor was taboo to him. An *osu* could not attend an assembly of the free-born, and they, in turn, could not shelter under his roof. He could not take any of the four titles of the clan, and when he died he was buried by his kind in the Evil Forest. How could such a man be a follower of Christ? (TFA, chpt 19, p.52).

The fact that the song still as it is untranslated, it seems that the it counts a great value for Ikemefuna, so it means something of nostalgia from the past, even with the writer.

To show politeness, the visitors discuss everything but their intended topic. It would be considered rude in Igbo society to cut straight to the chase when there is still food and drink to be enjoyed.

According to Igbo belief, people should not speak with anyone when here is equated with having authority; thus it is considered disrespectful and insolent for a lowly man to speak when a god speaks.

Proverbs

Having spoken plainly so far, Okoye said the next half a dozen sentences in proverbs. Among the Ibo the art of conversation is regarded very highly, and proverbs are the palm-oil with which words are eaten. Okoye was a great talker and he spoke for a long time, skirting round the subject and then hitting it finally (TFA, chpt.1, p.20).

1-Proverbs are the palm-oil with which words are eaten" (Chapt,1. p)

Especially, this proverb means that proverbs are fundamentally words which are related to wisdom.

2-If a child washes his hands he could eat with kings" (Chapter,1. p.1).

In the Umuofian society, a real man means when he has the capacity of holding responsibility by himself. Consequently, he becomes respected by all people

3-"When the moon is shining the cripple becomes hungry for walk"(Chapter 2).

Due to the great importance of the moon's light for the Umuofian people, all of them benefit from it even for the cripple.

4- "A man who pays respect to the great paves the way for his own greatness" (Chapter 3).

He who has never learned how to respect the greatness he will never be a great.

5- "Let the kite perch and let the eagle perch too. If one says no to other, let his wing break" (Chapter 3)

basically means that Okonkwo was ashamed of his father and was afraid of having the same misfortune of his father and the same end.

Umuofia was feared by all its neighbors. It was powerful in war and in perhaps down in his heart Okonkwo was not a cruel man. But his whole life was dominated by fear, the fear of failure and of weakness. It was deeper and more intimate than the fear of evil and capricious gods and of magic, the fear of the forest, and of nature, malevolent, red in tooth and claw. (TFA, chpt.2, p.13).

He [Okonkwo] took a pot of palm-wine and a cock to Nwakibie...He presented a kola nut and an alligator pepper, which were passed round for all to see and then returned to him. He broke the nut saying: "We shall all live. We pray for life, children, a good harvest and happiness. You will have what is good for you and I will have what is good for me. Let the kite perch and

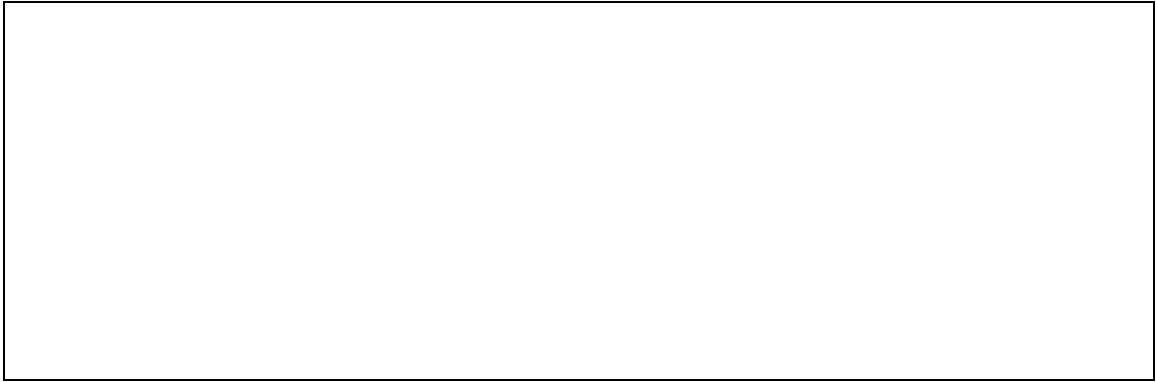
let the eagle perch too. If one says no to the other, let his wing break.” (TFA, chpt.3, p.20).

“*Nna ayi,*” he said. “I have brought you this little kola. As our people say, a man who pays respect to the great paves the way for his own greatness. I have come to pay you my respects and also to ask a favor. But let us drink the wine first.”

After the kola nut had been eaten Okonkwo brought his palm-wine from the corner of the hut where it had been placed and stood it in the center of the group. He addressed Nwakibie, calling him “Our father.” (TFA, chpt.3, p.21).

The language of presenting gifts and asking favors of someone is very formal and stylized. It includes the show of much respect by wishing luck and happiness on one’s host and linguistically making him part of one’s family.

-[Okonkwo]: “I have cleared a farm but have no yams to sow. I know what it is to ask a man to trust another with his yams, especially these days when young men are afraid of hard work. I am not afraid of work. The lizard that jumped from the high iroko tree to the ground said he would praise himself if no one else did. I began to fend for myself at an age when most people still suck at their mothers’ breasts. If you give me some yam seeds I shall not fail, you.” We can understand that Okonkwo’s usage of language seems very meaningful and any reader for his words may understand that he is sincere in asking Nwakibie for yam seeds and shows his will to be at his service. (TFA, chpt.3, p.26).



Study of the novel *To Kill a Mockingbird*

Biography of the American writer Harper Lee

The novel's *To Kill a Mockingbird* author, classic of American literature, died at the age of 89. His second and last novel, "Go and post a sentry," was published last July, 55 years later. Born in 1926, the US is considering Harper Lee first studied law before devoting himself to writing. His first novel, *To Kill a Mockingbird* was released in 1960. A real critical success, it was awarded the following year Pulitzer Prize. In this book, Atticus Finch, a white lawyer defends a black man accused of rape during the Great Depression of the 30s. The narrator of the novel is his daughter, nicknamed Scout.

Thirty million copies were sold, it has become a classic of American literature, and is studied as such in many schools and colleges in the United States, and regularly cited topping the charts critics and booksellers. Quickly, Harper Lee announced that she is working on a second novel, which is slow to appear, leaving critics to speculate. The novelist publishes some articles and attends Truman Capote, his childhood friend, in the writing of "In Cold Blood". She received in 2007 the Presidential Medal of Freedom to the President for his contribution to literature.

In July 2015, her second novel, "*Go and post a sentry*," appears at last, almost 55 years later. The novel was actually written in the 50s, before "*To Kill a Mockingbird*" and uses the same characters: Scout grew up and returns to his father, who now holds speech and racist attitudes.

In the early 30 Alabama, state in the southern United States. Lee's *To Kill a Mockingbird* heroine (Scout) is a little girl who would like to be a boy, she runs, fights and wears overalls, like his brother Jem, four years his senior. Both were raised by their father Atticus Finch because their mother died when Scout was two years.

Atticus is a lawyer and is forced to defend Tom Robinson accused of rape by Mayella Ewell. Tom Black and Mayella is White, for Atticus it's a lost cause. But he is convinced of the innocence of Tom and despite the hostility of much of the population, he puts all his honesty and verve to its customer service. But Scout excludes: insulted his father saying he loves blacks in any case is to insult him, when people tell him that. Scout and Jem will have to learn that justice is not always on the side of truth and that racial prejudice is strongest (Mills, C. 2010, p.1).

Children are full of life and exemplary father. He does what he can to raise them, but also to show them what is right and just, so that they always walk tall and have never ashamed of their actions. It's hard for them to understand because the society in which they live is based on the inferiority of blacks. Blacks are liars, thieves, lazy, and the word of a White, as bad as it is, will always prevail. Atticus is a man that overcomes these extraordinary class prejudices for the triumph of justice. But there is still a long way to go in this state south for a man to be judged solely on fact and not on skin color.

There are two distinct parts in *To Kill a Mockingbird*. First the daily life of children playing at frightening the house with their mysterious neighbor, Boo Radley, who go to school and admire their father striving to obey it. Meanwhile, we know nothing of Tom Robinson, nor what we really accuse nor Atticus position. Then begins the trial and the reader discovers along Scout who are the accusers, the Ewell, as saying degenerates, and Tom, so proud, so honest.

A good time when we saw the daily life of this family and the trial and its consequences. The novel insists much on the poverty of Ewell. We do not see in the novel where they live, but Harper Lee describes it very well. It is made of alcohol and poverty and especially of promiscuity that can only lead to this kind of crime. It is thus clear that despite everything, the Ewell are not the villains of this story. They are also victims, victims of the Great

Depression that followed the 1929 crisis Chronic poverty of southern states has only fueled racial hatred and without excuse Atticus a very sober. He fights alone against Tom Robinson and his children. These are certainly not always well placed as they should, but he prefers to teach them the path of honesty and conscience rather than good manners who seem to have besides definitely flee Scout. In this society of the Ibo people, the men are the dominate leaders in the family. For example, in the egwugwu ceremonies, the women are usually found more toward the back, with the men in the front. The man will live alone in his obi in his land. Then the wives' huts would be in his land in which the children they gave birth to would live with them. Then, there would be other parts, such as a chicken (Mills, C. 2010, p.2)

Themes

Courage

The story shows many examples of courage throughout the chapters starting with the first one:

- Miss Maudie still optimistic, even though her house burned.
- Duboe's struggle in life with her addiction, the real courage is when you continue with what are doing even though you are fighting a losing battle.
- Mr Underwood's participation in writing an article about Tom Robinson's death.

Another heroic act which was with Boo Radley when he rescued Jem from Robert Ewell.

Growing Up

To Kill a Mockingbird is a novel which belongs to a genre of novel writing bildungsroman, the narrator in this kind of writing is taken from a period of innocence through to a state of comparative maturity. It tells about the narrator's growth of awareness (Ibid, P. 353).

There is another theme treated in the story which affects all of it:

Prejudice

It is the most prominent theme in the novel; it is oriented towards individuals and groups in the Maycomb community. Prejudice may refer to ideas of fear, injustice and superstitions.

a- Towards Groups (Race): this type of prejudice is the fiercest form, in which it intended to prevent Tom Robinson though winning the court hearings. So Tom Robinson was oppressed.

-After the American Civil War, the legal position of Blacks in American society has been changed by the abolition of slavery.

-The result was freedom, but it made Blacks suffer, they became potential competitors for jobs as the Whites saw especially in during the hard period of the economic crisis of The Great Depression in which the novel was set.

-Because of fear, the Whites went to believe that Blacks had the same desire of theirs including their women.

-Other examples were defined racial prejudice as:

-Aunt Alexandra's attitude to Calpurnia

-The Missionary tea lady's comments about the Blacks

-The Black and the White segregation in Maycomb (Lee, H.2003, p.353-360).

Structure of the novel

The novel is twofold. The novel is divided into two parts. The first one allows to set-up gently the intrigue, the scenery and the characters. With freshness and fun, the little Scout tells her daily life: her games with her brother Jem and her friend Dill, her allergy to school, her relations with her neighbors, the humanist education her father gives her. All this is charming but a little longuet, and I sometimes wondered where the author was going, even if answers are provided later (Lee, H.2003, p.366-367).

Characters

Jean Louise “Scout” Finch: She is the narrator of the story she is nearly six old years old, she behaves as a boy she is a tomboy, who often claims about her rights. But at the same time always learns from the people who surround her, notably from her father Atticus, for this reason, she experiences life by herself.

Atticus Finch: A legal as a lawyer who is really fair and he is the only person as a lawyer who stands against the Ewells in the court. He believes in his duty towards Tom Robibson the accused of rape by the Ewells. A lawyer, who defends Tom Robinson in a trial, against the Ewells. He is teaching his children ethics and trying to instill in them the spirit of responsibility and courage and making themselves into the skin of the others.

Tom Robinson: He is accused of rape by Mayella Ewell, he has suffered a lot because of injustice of the society, he is one among several mockingbirds of the story, he is twenty-five years old. He is innocent with his miserable family (wife and children).

Jeremy Atticus “Jem” Finch: He is Scout’s unique brother and at the same time he her nearest When he grew up he encountered several problems in the surroundings.

Arthur “Boo” Radley: He is extremely mysterious and the lonely kind figure and the one who acts as a hero when rescuing the children (scout and Jem) from Robert Ewell. He always leaves presents for children, but he permanently lives in imprisonment.

Bob Ewell: A miserable man who accused Robinson having raped his daughter and mostly of his time unemployed he was also an alcoholic and racist considering himself better than the black people, despite that he belongs to the white trash people in Maycomb county.

Charles Baker “Dill” Harris: He is Scout and Jem's best friend - Visits them every summer, he is a trouble maker and an adventurer who believes in superstitions. He is always curious about Radleys.

Miss Maudie Atkinson: She is the Finch family's Neighbour who always works in the garden, Mrs. Maudie is very kind and a source of information, at a point the children (Scout and Jem) befriend her. She supports Atticus's philosophy and she is considered as a sensible model for the children especially for Scout.

Calpurnia: Calpurnia is the cook for the Finch family. She is not like that, she takes care of Atticus's family and especially Scout and Jem. Since these children's mother passed away, Calpurnia replaces their mother, she raised them. She often takes them into her black community to the church from time to time.

Aunt Alexandra: She is Atticus' sister and Scout and Jem aunt, she is a fanati woman, racist who minimizes black people. She is always commenting on Scout's behavior hoping to teach her how to be feminine.

Mayella Ewell : She is a young woman of 19 years old who belongs to the white trash, the poorest people in Maycomb county and not just that, she accuses Robinson being raping her. She is forced by her father to not confess the truth of the case.

Link Deas: Tom Robinson's employer, he is not racist and does not permit to prejudiced people to work for him.

Mrs. Henry Lafayette Dubose: She is an elderly woman whose preoccupation is prejudice and doesn't care about the colored people, but she plays a heroic act of courage by her attempts when she decided to give up morphine addiction.

Nathan Radley:He is the older brother of Boo, he tries once the children and he is rarely seen outside their house.

Heck Tate:He is Maycomb country's sheriff, he is a man of right origin, and Tom's trial witness as a major one

Mr. Underwood:He is Maycomb Tribune's publisher and printer. He respects Atticus and proves his ally.

Mr. Dolphus Raymond:He is a white and a wealthy man from a rich family, married with a black woman and as he seems permanently drunk, the white community look down on him. Has black white (mixed children) he prefers to do what he wants as living among blacks.

Mr. Walter Cunningham: A poor farmer and a member of the mob that do a conspiracy in order to lynch Tom Robinson at the jail.

Walter Cunningham: Mr. Cunningham's son, he is Scout's school mate and the needy pupil who cannot afford lunch when he was studying, his family suffers from poverty since the crash hit all community notably the farmers.

Judge Taylor: He is considered as the elderly judge for Tom's trial. Taylor is a good, sensible man of high moral sense who like humor, and at the same time, he is the one who can manage a strict courtroom.

Tim Johnson: He is a creature as a mad dog with rabies whom Atticus shot him and falls killed - Mad dog with rabies.

Reverend Sykes: He occupies a position of a minister at the black church. He appreciates a lot positive Atticus's attitude for supporting and defending the accused, Tom Robinson. He is the one who sits with children on balcony at the trial.

Zeebo:He is the local garbage collector and Calpurnia's son, he can write and read, he often reads hymns at the black church.

Cecil Jacobs: He is a boy and Scout's neighbour and classmate who really and fanatic and against Atticus's legal and human actions, he opposites what was doing for Tom Robinson. He went with Scout to Halloween festival together.

Jack: Name of Atticus' brother.

Mrs. Rachel: Dill's Aunt.

Mr. Underwood:He is a newspaper Reporter.

Mr. Gilmore:Prosecuted Tom Robinson.

Caroline Fisher: Scouts first grade teacher.

(Lee, H.2003, pp.368, 369).

Plot summary of the novel

To Kill a Mockingbird is a great novel for our learners to read, because it shows us the American values and how racism and prejudice shaped the county of Maycomb. It also teaches us about this period of time in the history of United States, during the great depression and before the laws against segregation was passed.

The story takes place in Maycomb, Alabama, during the 1930s. Scout and Jem Finch are two children aged 6 and 10. They live near a terrifying house: Radley's house, where lives Recluse a bizarre family. During the holidays, they meet another child, Dill, who is at his aunt's. Very soon, the three children became friends. They played together and, the following summer, invented a role-playing game around Radley, despite the prohibition of Atticus, the father of Scout and Jem. One evening, the children venture onto the Radley's veranda, where a shadow appears and makes them flee.

A shot rang out. They scamper, dead with fear. On the way, Jem loses his pants. When they return, Dill invents an acceptable stupidity to explain this loss.

Scout's first school year was in September, but she is disappointed since the first day because her teacher Miss Caroline forbade her to read and write, yet, can read and write for a long time, Miss Caroline, also mistreats whose pedagogy inadequate is unsuited to the poor children of Maycomb. Scout, who can read and write for a long time, draws the wrath of his mistress and is forbidden reading, a terrible punishment for her who loves to decipher the paper with her father. At the end of this disappointing day, the girl no longer wants to go back to school. Her father then offered her a compromise: she could continue reading the newspaper with him if she continued her education. She accepts. One day, on the way back, she found chewing gums hidden in a tree, in front of the Radley field. This happens several times. But one morning, Jem discovers, very affected, that the opening has been clogged with cement.

Winter hits Maycomb by a rare snow at a point that the school is closed for the day. Jem and Scout benefit from that and make their first snowman. And because Miss Maudie's house burnt, Atticus awakens his children and takes them out into the street. People of the village doubt that Arthur Radley is the doer since they noticed him putting a blanket on his shoulders.

The lawyer is the father of the two children (Jem and Scout), he is assigned to defend Tom Robinson, a black (African American) accused of raping a white woman. As Tom Robinson's trial approaches, the family Finch received hostile reactions. One evening, the children witness a fierce dispute between their father and the farmers who came to lynch the prisoner. Unfortunately, the children do not succeed in clearing the conflict.

At Christmas, Uncle Jack visits the family Finch, the children, then, join Aunt Alexandra, a fanatic woman. She has a son at the age of Scout: the two children are arguing about the trial.

Jem isolates himself, and Scout understands it less and less, she discovers that he grows up She overhears that Dill will not come the coming summer's holidays. But one night, the two children discover the hiding place of the child. It was under a bed: he has run away and has come to take refuge in their home. But conflicts appear between children(Lee, H.2003, p.311).

On the day of Tom Robinson's trial, all people of the county Maycomb go to the court even the children.do that, the court by which they went, was full of the world at a point the children did not where to sit, but the blacks welcomed them intheir tribunes that were reserved for them. Bob Ewel, the father of the girl Mayella who says she was raped was the first witness at the starting the starting point of the trial.

Bob Ewel and his daughter Mayella belong to the poorest people of the city and they are most despised also.

Atticus believed that the blues of Mayella are from Tom's blows since Tom's left hand is crippled. Atticus tries to do his best to prove Tom's innocence since the latter is really innocent. The look of Jem and Scout is surprised that the white jury finds Tom Robinson guilty. Everyone was against tom including Bob Ewel and the white jury finds Tom guilty, this event makes the children Jem and Scout shocked.

On the day of the trial, the entire region appears to have gone to court. The children also go there and, finding no room, they are welcomed in the tribunes reserved for the blacks. The trial begins with the testimony of Bob Ewel, the father of the girl who says she was raped.

The trial - Tom Robinson, accused of rape by Mayella Ewell, a poor white woman. Atticus seems to prove Tom's innocence and his honest nature. He establishes that the blues of Mayella were the result of blows inflicted by a strong left hand. Tom's left hand is

paralyzed. Robert Ewell is ambitious and, like his daughter, is not suspicious. The look of Jem and Scout is surprised that the white jury finds Tom Robinson guilty.

When Mayella is questioned, she denies that she lives in misery and bad living conditions, also she continues accusing Tom Robinson of having raped and beat her. It seems that Mayella invented this story of rape. Atticus, defends Tom Robinson and recognizes the role of racist prejudice in this case. Eventually, Tom still remains accused and guilty the children find it awful a shock to the children (Ibid, p.312).

The next morning, the black community thanked Atticus by depositing bits of food on his veranda. And after that Atticus went to the town, but he received a bad deed, that Bob Ewell threatens him and spits on him. Later when coming back from the town he hears of the murder of Tom Robinson when he tries to escape.

Alexandra organizes a taste with the ladies of Maycomb. Scout does not like this female assembly that she does not understand. Impressed by her aunt, who confronts the situation with humanity and courage, Scout revises her opinion about herself - and becoming a lady. Atticus interrupts Aunt Alexandra's party for calling Calpurnia to accompany him to Tom's wife to make her aware of his death.

When the school starts again, the more Jem grows up the more he becomes less scared by the Radley house, Scout does not like the meeting that her aunt Alexandra holds, she was astonished because she does not understand why she invites all those ladies to a tea. Moreover, things seem to be in order for Atticus, except for a few incidents related to Bob Ewell (Ibid).

On the Halloween night, Scout is scheduled to participate in a show dedicated to the history of the city where children parade, disguised as food - Scout plays a ham. But,

during the performance, she falls asleep behind the scenes and makes her entrance too late.

Ashamed, she prefers to remain hidden in her ham costume to return home(Ibid, p.313).

The following table sums up the cultural aspects found in the novel *To Kill a Mockingbird*

Racism

"Cecil Jacobs made me forget. He had announced in the schoolyard the day before that Scout Finch's daddy defended niggers. I denied it, but told Jem." (TKAM, chpt.9, p83).

". . .I faced Cecil Jacobs in the schoolyard next day: "You gonna take tha back, boy?"

"You gotta make me first!" he yelled. "My folks said your daddy was a disgrace an' that nigger oughta hang from the water-tank!"(chpt.9, p.86).

"If Uncle Atticus lets you run around with stray dogs, that's his own business, like Grandma says, so it ain't your fault. I guess it ain't your fault if Uncle Atticus is a nigger-lover besides, but I'm here to tell you it certainly does mortify the rest of the family

"Francis, what the hell do you mean?"

"Just what I said. Grandma says it's bad enough he lets you all run wild, but now he's turned out a nigger-lover we'll never be able to walk the streets of Maycomb agin. He's ruinin' the family, that's what he's doin'." (TKAM, chpt.9, p.93).

"Yes indeed, what has this world come to when a Finch goes against his raising? I'll tell you!" She put her hand to her mouth. When she drew it away, it trailed a long silver thread of saliva. "Your father's no better than the niggers and trash he works for!" (TKAM, chpt.11, p.114).

"Atticus, you must be wrong...."

"How's that?"

"Well, most folks seem to think they're right and you're wrong....
(TKAM, chpt.11, p.117).

"Scout," said Atticus, "nigger-lover is just one of those terms that don't mean anything—like snot-nose. It's hard to explain—ignorant, trashy people use it when they think somebody's favoring Negroes over and above themselves. It's slipped into usage with some people like ourselves, when they want a common, ugly term to label somebody."

"You aren't really a nigger-lover, then, are you?"

"I certainly am. I do my best to love everybody... I'm hard put, sometimes—baby, it's never an

insult to be called what somebody thinks is a bad name. It just shows you how poor that person is, it doesn't hurt you."

(TKAM, chpt.11, p.121).

Lula stopped, but she said, "You ain't got no business bringin' white chillun here—they got their church, we got our'n. It is our church, ain't it, Miss Cal?"

... When I looked down the pathway again, Lula was gone. In her place was a solid mass of colored people. (TKAM, chpt.12, p.132-133).

"It's right hard to say," she said. "Suppose you and Scout talked colored-folks' talk at home it'd be out of place, wouldn't it? Now what if I talked white-folks' talk at church, and with my neighbors? They'd think I was puttin' on airs to beat Moses."

"But Cal, you know better," I said.

"It's not necessary to tell all you know. It's not ladylike—in the second place, folks don't like to have somebody around knowin' more than they do. It aggravates 'em. You're not gonna change any of them by talkin' right, they've got to want to learn themselves, and when they don't want to learn there's nothing you can do but keep your mouth shut or talk their language." (TKAM, chpt.12, p.140).

"Well how do you know we ain't Negroes?"

"Uncle Jack Finch says we really don't know. He says as far as he can trace back the Finches we ain't, but for all he knows we mighta come straight out of Ethiopia durin' the Old Testament."

"Well if we came out durin' the Old Testament it's too long ago to matter."

"That's what I thought," said Jem, "but around here once you have a drop of Negro blood, that makes you all black." (TKAM, chpt.16, p.179).

[Mr. Ewell says] "I see that black nigger yonder ruttin' on my Mayella!" (TKAM, chpt.17, p.191).

As Judge Taylor banged his gavel, Mr. Ewell was sitting smugly in the witness chair, surveying his handiwork. With one phrase he had turned happy picknickers into a sulky, tense, murmuring crowd, being slowly hypnotized by gavel taps lessening in intensity until the only sound in the courtroom was

a dim pink-pink-pink: the judge might have been rapping the bench with a pencil. (TKAM, chpt.17, p.192).

It was just him I couldn't stand," Dill said. [...] "That old Mr. Gilmer doin' him that away, talking

so hateful to him— [...] It was the way he said it made me sick, plain sick. [...] The way that man called him 'boy' all the time an' sneered at him, an' looked around at the jury every time he answered—[...] It ain't right, somehow it ain't right to do 'em that way. Hasn't anybody got any business talkin' like that—it just makes me sick."

(TKAM, chpt.19, p.219, 221).

"She has committed no crime, she has merely broken a rigid and time-honored code of our society, a code so severe that whoever breaks it is hounded from our midst as unfit to live with. She is the victim of cruel poverty and ignorance, but I cannot pity her: she is white. She knew full well the enormity of her offense, but because her desires were stronger than the code she was breaking, she persisted in breaking it."

(TKAM, chpt.20, p.225).

"She was white, and she tempted a Negro. She did something that in our society is unspeakable: she kissed a black man. Not an old Uncle, but a strong young Negro man. No code mattered to her before she broke it, but it came crashing down on her afterwards." (TKAM, chpt.20, p.226).

"Which, gentlemen, we know is in itself a lie as black as Tom Robinson's skin, a lie I do not have to point out to you. You know the truth, and the truth is this: some Negroes lie, some Negroes are immoral, some Negro men are not to be trusted around women—black or white. But this is a truth that applies to the human race and to no particular race of men. There is not a person in this courtroom who has never told a lie, who has never done an immoral thing, and there is no man living who has never looked upon a woman without desire." (TKAM, chpt.20, p.225, 227).

"I'm no idealist to believe firmly in the integrity of our courts and in the jury system—that is no ideal to me, it is a living, working reality. Gentlemen, a court is no better than each man of you sitting before me on this jury. A court is only as sound as its jury, and a jury is only as sound as the men who make

it up. I am confident that you gentlemen will review without passion the evidence you have heard, come to a decision, and restore this defendant to his family. In the name of God, do your duty." (TKAM, chpt.20, p.228).

"There's something in our world that makes men lose their heads—they couldn't be fair if they tried. In our courts, when it's a white man's word against a black man's, the white man always wins. They're ugly, but those are the facts of life.

"The one place where a man ought to get a square deal is in a courtroom, be he any color of the

rainbow, but people have a way of carrying their resentments right into a jury box.

(TKAM, chpt.9, p.93).

-Atticus was saying, "With people like us—that's our share of the bill. We generally get the juries we deserve. Our stout Maycomb citizens aren't interested, in the first place. In the second place, they're afraid. Well, what if—say, Mr. Link Deas had to decide the amount of damages to award, say, Miss Maudie, when Miss Rachel ran over her with a car. Link wouldn't like the thought of losing either lady's business at his store, would he? So he tells Judge Taylor that he can't serve on the jury because he doesn't have anybody to keep store for him while he's gone. So Judge Taylor excuses him. Sometimes he excuses him wrathfully."

(TKAM, chpt.23, p.245).

Gender Roles

- "I was not so sure, but Jem told me I was being a girl, that girls always imagined things, that's why other people hated them so, and if I started behaving like one I could just go off and find some to play with."

(TKAM, chpt.4, p.46).

- "Scout, I'm tellin' you for the last time, shut your trap or go home—I declare to the Lord you're gettin' more like a girl every day!" With that, I had no option but to join them. (TKAM, chpt.6, p.58)

- "Aunt Alexandra was fanatical on the subject of my attire. I could not possibly hope to be a lady if I wore breeches: when I said I could do nothing in a dress, she said I wasn't supposed to be doing things that required pants. Aunt Alexandra's vision of my deportment involved playing with small stoves, tea sets, and wearing the Add-A-Pearl necklace she gave me when I was born; father's lonely life. I suggested that one could be a ray of sunshine in pants just as well; but Auntie said that one had to behave like a sunbeam; that I was born good but had grown progressively worse every year. She hurt my feelings and set my teeth permanently on edge, but when I asked Atticus about it, he said there were already enough sunbeams in the family and to go on about my business, he didn't mind me much the way I was"

(TKAM, chpt.9, p.91).

- "Don't pay any attention to her, just hold your head high and be a gentleman.

" (TKAM, chpt.11, p.113)

- "She [Calpurnia] seemed glad to see me when I appeared in the kitchen, and by watching her I began to think there was some skill involved in being a girl." (TKAM, chpt.12, p.128)

- "I felt the starched walls of a pink cotton penitentiary closing in on me, and for the second time in my life I thought of running away. Immediately." (TKAM, chpt.14, p.151)

- "I walked home with Dill and returned in time to overhear Atticus saying to Auntie, "...in favor of Southern womanhood as much as anybody, but not for preserving polite fiction at the expense of human life," a pronouncement that made me suspect they had been fussing again." (TKAM, chpt.15, p.163).

- "For one thing, Miss Maudie can't serve on a jury because she's a woman-

"You mean women in Alabama can't-?" I was indignant.

"I do. I guess it's to protect our frail ladies from sordid cases like Tom's. Besides," Atticus grinned, "I doubt if we'd ever get a complete case tried—the ladies'd be interrupting to ask questions."

Jem and I laughed. Miss Maudie on a jury would be impressive. I thought of old Mrs. Dubose in her wheelchair—"Stop that rapping, John Taylor, I want to ask this man something." Perhaps our forefathers were wise.

(TKAM, chpt.23, p.245).

- Ladies in bunches always filled me with vague apprehension and a firm desire to be elsewhere, but this feeling was what Aunt Alexandra called being "spoiled."

The ladies were cool in fragile pastel prints: most of them were heavily powdered but unrouged; the only lipstick in the room was Tangee Natural. Cutex Natural sparkled on their fingernails, but some of the younger ladies wore Rose. They smelled heavenly. I sat quietly, having conquered my hands by tightly gripping the arms of the chair, and waited for someone to speak to me. (TKAM, chpt.24, p.254)

- "I was more at home in my father's world. People like Mr. Heck Tate did not trap you with innocent questions to make fun of you; even Jem was not highly critical unless you said something stupid. Ladies seemed to live in faint horror of men, seemed unwilling to approve wholeheartedly of them. But I liked them. There was something about them, no matter how much they cussed and drank and gambled and chewed; no matter how undetectable they were, there was something about them that I instinctively liked... they weren't "Hypocrites, Mrs. Perkins, born hypocrites," Mrs. Merriweather was saying.

(TKAM, chpt.24, p.259).

- "Aunt Alexandra looked across the room at me and smiled. She looked at a tray of cookies on the table and nodded at them. I carefully picked up the tray and watched myself walk to Mrs. Merriweather. With my best company manners, I asked her if she would have some. After all, if Aunty could be a lady at a time like this, so could I." (TKAM, chpt.24, p.263).

Social Class

- "He (Tom Robinson) lives in that little settlement beyond the town dump. He's a member of Calpurnia's church" (TKAM, chpt.9, p.84)

- "It was plain that Auntie thought me dull in the extreme, because I once heard her tell Atticus that I was sluggish.

There was a story behind all this, but I had no desire to extract it from her then.

Today was Sunday, and Aunt Alexandra was positively irritable on the Lord's Day.

I guess it was her Sunday corset. She was not fat, but solid, and she chose protective garments that drew up her bosom to giddy heights, pinched in her waist, flared out her rear, and managed to suggest that Aunt Alexandra's was once an hour-glass figure. From any angle, it was formidable.

The remainder of the afternoon went by in the gentle gloom that descends when relatives appear, but was dispelled when we heard a car turn in the driveway. It was Atticus, home from Montgomery. Jem, forgetting his dignity, ran with me to meet him. Jem seized his briefcase and bag, I jumped into his arms, felt his vague dry kiss and said, "Did you bring me a book? 'd you know Auntie's here?" (TKAM, chpt.13, p.142).

"Every town the size of Maycomb had families like the Ewells. No economic fluctuations changed their status—people like the Ewells lived as guests of the county in prosperity as well as in the depths of a depression. No truant officers could keep their numerous offspring in school; no public health officer could free them from congenital defects, various worms, and the diseases indigenous to filthy surroundings.

Maycomb's Ewells lived behind the town garbage dump in what was once a Negro cabin. The cabin's plank walls were supplemented with sheets of corrugated iron, its roof shingled with tin cans hammered flat, so only its general shape suggested its original design: square, with four tiny rooms opening onto a shotgun hall, the cabin rested uneasily upon four irregular lumps of limestone. Its windows were merely open spaces in the walls, which in the summertime were covered with greasy strips of cheesecloth to keep out the varmints that feasted on Maycomb's refuse.

The varmints had a lean time of it, for the Ewells gave the dump a thorough gleaning every day, and the fruits of their industry (those that were not eaten) made the plot of ground around the cabin look like the playhouse of an insane child: what passed for a fence was bits of tree-limbs, broomsticks and tool shafts, all tipped with rusty hammer-heads, snaggle-toothed rake heads, shovels, axes and grubbing hoes, held on with pieces of barbed wire. Enclosed by this barricade was a dirty yard containing the remains of a Model-T Ford (on blocks), a discarded dentist's chair,

an ancient icebox, plus lesser items: old shoes, worn-out table radios, picture frames, and fruit jars, under which scrawny orange chickenspecked hopefully.

One corner of the yard, though, bewildered Maycomb. Against the fence, in a line, were six chipped-enamel slop jars holding brilliant red geraniums, cared for as tenderly as if they belonged to Miss Maudie Atkinson, had Miss Maudie deigned to permit a geranium on her premises. People said they were Mayella Ewell's.

Nobody was quite sure how many children were on the place. Some people said six, others said nine; there were always several dirty-faced ones at the windows when anyone passed by. Nobody had occasion to pass by except at Christmas, when the churches delivered baskets, and when the mayor of Maycomb asked usto please help the garbage collector by dumping our own trees and trash." (TKAM, chpt.17, p. 188-189).

- "“We’ll see about that,” Aunt Alexandra said, a declaration that with her was always a threat, never a promise. Surprised, I turned to her. “Why not, Aunty? They’re good folks.”

She looked at me over her sewing glasses. “Jean Louise, there is no doubt in my mind that they’re good folks. But they’re not our kind of folks.”

Jem says, “She means they’re yappy, Scout.”

“What’s a yap?”

“Aw, tacky. They like fiddlin ‘and things like that.”

“Well I do too—”

“Don’t be silly, Jean Louise,” said Aunt Alexandra. “The thing is, you can scrub Walter Cunningham till he shines, you can put him in shoes and a new suit, but he’ll never be like Jem. Besides, there’s a drinking streak in that

family a mile wide. Finch women aren’t interested in that sort of people.”

“Aun-ty,” said Jem, “she ain’t nine yet.”

“She may as well learn it now.” " (TKAM, chpt.23, p.248)

***Dubliners* by James Joyce**

Biography of James Joyce

James Joyce was born in Dublin on February 2, 1882. He was the oldest of ten children in a family which, after brief prosperity, collapsed into poverty. He was nonetheless educated at the best Jesuit schools and then at University College, Dublin, where he gave proof of his extraordinary talent. In 1902, following his graduation, he went to Paris, thinking he might attend medical school there. But he soon gave up attending lectures and devoting himself to writing poems and sketches, and formulating an “*aesthetic system*” (Scholes & Litz, 1996:01). Recalled to Dublin in April 1903 because of the fatal illness of his mother, he circled slowly toward his literary career. During the summer of 1904 he met a young woman from Galway, Nora Barnacle, and persuaded her to go with him to the continent, where he planned to teach English. The young couple spent a few months in Pola (in former Yugoslavia), then in 1905 moved to Trieste, where, except for seven months in Rome and three trips to Dublin, they lived until June 1915. They had two children, a son and a daughter. His first book, the poems of Chamber Music, was published in London in 1907, and *Dubliners*, a book of stories, in 1914. Italy’s entrance into World War I obliged Joyce to move to Zurich, where he remained until 1919. During this period, he published *A Portrait of the Artist as a Young Man* (1916) and *Exiles*, a play (1918). After a brief return to Trieste following the armistice, Joyce determined to move to Paris so as to arrange more easily for the publication of *Ulysses*, a book which he had been working on since 1914. It was in fact, published in Paris on his birthday, in 1922, and brought him international fame. The same year, he began work on *Finnegans Wake*, and though much harassed by eye troubles, and deeply affected by his daughter’s mental illness, he completed and published that book in 1939. After the outbreak of World War II, he went to live in unoccupied France, then managed to secure permission in December 1940 to return to

Zurich. Joyce died there six weeks later, on January 13, 1941, and was buried in, the Fluntern Cemetery.

(Jeffars, A.N. 2002, p. vi).

Points of View

The stories are told in two points of view. When the story centers on a child, the narrative is first person, told from the child's point of view. This limits the reader to the narrow world of the child, who knows very little about why others do what they do. It also shows the innocence of the child by concentrating on the things that are important to the child and how small these things look to an adult perspective.

The stories about adults are told in the third person omniscient point of view. The reader is able to view all the characters and record all of their actions. However, most of the stories limit the reader to learning the thoughts of only one of the characters, usually used to judge the actions of the other characters.

Setting

The stories take part in Dublin or the suburbs.

Language of *Dubliners*

Joyce resorts to use a richness of foreign expressions especially French and Latin in writing *Dubliners*. Through reading the compilation, students should list and note how foreign idiom reflects the “Maturity” theme, yet creates an ironic tone for the stories which comprise it. From all this, we can understand On the closed square piano a pudding in a huge yellow dish lay in waiting and behind it was three squads of bottles of stout and ale and minerals, drawn up according to the colors of their uniforms, the first two black, with

brown and red labels, the third and smallest squad white, with transverse green sashes. The idea of maturity reinforced through Joyce's other word choices.

Joyce's Irish experiences are an essential element of his writings, and provide all the frames for his fiction and much of the material for his stories. His first new book, *Dubliners* is a penetrating analysis of the stagnation and paralysis of Dublin's society. *Dubliners* contains "epiphanies," a word used particularly by Joyce, in which he described a sudden realization of the "soul" of something. The last story "*The Dead*" also is the best known of the book, which was directed by John Huston in 1987 (Jeffers, A.N. 2002, p.215).

Structure and Style of the Novel

Dubliners is not merely a group of short stories structured according to stages of human development. Joyce meant *Dubliners* to be read as a novel of a city's development, with its inhabitants growing from innocence to experience. In a letter to a prospective editor, Joyce wrote:

"My intention was to write a chapter of the moral history of my country, and I chose Dublin for the scene because that city seemed to me the center of paralysis. I have tried to present it to the indifferent public under four of its aspects: childhood, adolescence, maturity, and public life. The stories are arranged in this order. I have written it for the most part in a style of scrupulous meanness and with the conviction that he is a very bold man who dares to alter in the presentment, still more to deform, whatever he has seen and heard (from Herbert Gorman, James Joyce, New York, 1940, V-iv.)

Joyce's role as recorder of the city develops the style in which *Dubliners* is written. He adopts an attitude of "scrupulous meanness" toward his characters, in which Joyce balances sympathy and objectivity. This balance exhibits both factual information and sympathetic understanding of characters. Evidence of this style lies in Joyce's tongue-in-

cheek objectivity, subtle comment, careful crafting of tone and images, and demonstration of conflict in characters' intentions and actions. To help students develop understanding and appreciation of Joyce's structure and style, have them complete these assignments:

(Jeffars, A.N. 2002, p. 216).

- To immerse students in Joyce's stylistic theory, have students develop "scrupulously mean" character portraits of people from their own lives. Students should take extreme care in selecting people for their character portraits in order to maintain the balance between realistic objectivity and sympathetic understanding. Even more challenging would be a character portrait of themselves.

- As an extension of the previous activity, have students draw or paint a portrait that accomplishes the same objective as their written piece.

- Students may create a dramatic monologue which develops a realistic character using the concept of "scrupulous meanness." In preparing this monologue, students should consider elements such as costume, voice quality, and physical presence which will contribute to character development as well as to the presentation's dramatic quality. To examine Joyce's writing choices more thoroughly, students can compare their "scrupulous meanness" in any of these projects to Joyce's style during their reading of *Dubliners* (Ibid).

Epiphany in Joyce's Dubliners

Joyce's character's s is often ironically exposed to moments of self-awareness or awareness of the true nature of their environment. When Joyce called these moments "epiphanies, he wants to adapt the religious term by referring to the revelation of the infant Jesus to the Magi. Epiphanies are the source of Joyce's writing, and the process of epiphanization consists in their fixation in writing. In Joyce's Dubliners, his idea of epiphany was for the purpose of revealing the paralysis of the city as well as the faults and shortcomings of its inhabitants as a symbolic literary technique. He also went to use the epiphany for a structural device rather than employing a traditional resolution, Joyce preferred his epiphany to be in the form of a speech for ending his stories. (as in "The Sisters" and "Grace"), a gesture ("Two Gallants"), or a "memorable phase of the mind itself" ("Araby" and "The Dead"), because the reader's revelation about the character's condition satisfies Joyce's purpose in writing the story. What is also extremely interesting in the epiphanies of Joyce and his art of producing epiphanies is the fact that Joyce himself accompanies them with a theoretical elaboration and a reflection on the role that the artist must play in their fixation by writing (Dubliners teachers guide, p. 4).

Themes

Theme of Section I

A central theme in Section I, is that children suddenly become aware that they can never make and enjoy their dreams in the adult world. So there is no innocent place for the childhood dreams to be made there.

Theme of Section II

A central theme in Section II is paralysis. Whether by control or by no control, in most of the cases, events and forces are the main causes of making Dubliners 'characters trapped in their lives their control. In Dubliners' stories, characters including adolescents and young adults become aware they are or will be trapped, creating in them moral or spiritual paralysis that prevents them from escaping and avoiding the trap (Jeffars, A.N. 2002, p.164-165).

Theme of Section III

- In Section III, the theme of paralysis invades the world of mature adults, the latter represents Dubliners' characters that are entirely trapped and completely aware of the traps into which they have fallen and even both of the spiritual and personal paralysis that led them there and keeps them there.

Theme of Section IV

Section IV explores the paralysis of an entire community and the main reasons for this paralysis were due to the failure of political, religious, and social system several institutions by which individuals suffered, each one on his way in the Irish society.

Plots and Characters of the Compilation of the 15 short stories

The Sisters

Characters

The boy-narrator and the dead priest are the two principal characters, Father Flynn is the former Reverend James, of St Catherine's Church. Around the boy appear his uncle and aunt as well as a friend of theirs: old Cotter, who informs the narrator of Father Flynn's death. He a 'tiresome old fool'. The priest two spinster-sisters are Eliza and Nannie. Another priest, Father O'Rourke, is mentioned several times but is not seen (Jeffars, A.N. 2002, p.157).

Plot

A boy is struggling with the death of a priest, who has been befriended by a sixty-five-year-old, the latter was retired. He has been expecting his death for a long time, but now the priest is paralyzed because he has experienced a third stroke. He goes visit the priest's place once more and returns home. It seems he, (old Cotter) who makes the boy aware of the priest's death, making in mind that old Cotter does not accept the relationship of the boy with Father Flynn. Anyway, that death has occurred. The boy lives a painful moment when entering the priest's house does not betray any feeling but experiences, although he has not the courage to enter. But, he then sees his old friend in his coffin and listens to his elders' conversation, after his aunt takes him there in the evening. However, this event generates a sense of failure in him that he had never imagined(Ibid).

Eveline

Characters

Eveline: The protagonist of the story, and a nineteen-year-old girl who dreams of escaping from her life in Dublin. So, she is planning to leave Ireland with her fiancé Frank to live in Buenos Aires in Argentina in order to find a different life and more comfortable than the one she lives in Dublin.

Father: Harsh and unfair, Eveline's father is not kind with her and maltreats her and always threatens to beat her for the purpose of taking all her salary, but despite all this, she is very kind with him and cares for him and her siblings.

Frank: Eveline's lover, he prefers to make her happy, so he plans to take her with him living in Buenos Aires in Argentina.

Mother: Before she died she becomes mad, Eveline's mother asked Eveline to support all the family together and also to be responsible for her siblings (Jeffers, A.N. 2002, p.166).

Plot

A young woman, Eveline, sits in her house, turns his ideas in her mind about a decision to run away with her lover, Frank, to Argentina. Eveline is now hesitated about her decision; she wonders if she has made the good choice or not. Whether she can leave her family and her home or still pursuing the same life that makes her bored at a point of thinking of such decision of leaving environment. At the end when the rendez-vous of traveling approaches, she retreats and abandons her decision in the last moment, and left Frank in despair (Ibid).

An Encounter

Characters

Joe Dillon: Joe Dillon is an adventurer who always dreams of playing Cowboys and Indians, but he is a schoolboy who seeks for an escape from school because he was bored of lessons, his ideas come from reading the Wild West magazines. He always wins at Cowboys and Indians.

Leo Dillon: Leo is Joe Dillon's younger brother. He always shares his brother in making adventures but fails this time when playing hooky despite his contribution with money for the effort.

Mahony: The narrator's companion, they were wandering in a field when they encountered a weird old man who makes them run away because they have seen him masturbating.

Old Man: He is the sexually perverted old man the narrator and Mahony encounter on their travels around Dublin (Jeffars, A.N. 2002, p.160).

Plot

The narrator and his friends are fascinated by reading some adventure escaping from the boredom of ordinary school life, they decided to run away and turn to Dublin for exploring it. After being inspired by American "Wild West" stories, they became eager to act like real stories characters.

After spending time in walking around the city for a while, the unnamed narrator and his friend, Mahony became very tired, so they preferred to take rest in a field. But as they were lying, they did not feel at ease because they saw a weird old man who was masturbating and wanted to approach towards them, it seems he wanted to talk to them, but ultimately, the narrator and Mahony manage to escape (Jeffars, A.N. 2002, p. 160-161).

Araby

Characters

Aunt: Asweetie aunt who takes care of the boy (narrator), she is his gardien.

Uncle: He was the cause of the sadness of the boy because he returns late to home as a result he does not find anything in the bazaar

Mangan: He is his lover's brother who lives in the neighborhood the narrator's friend across the street.

Mangan's sister: She is the narrator's first love; he falls in love with her.

Narrator: A teenage boy who becomes disappointed because of his uncle at the same time feels very happy when he thinks about his lover especially he wants to give her a present from the bazaar (Jeffars, A.N. 2002, p. 163-164).

Plot

The narrator of the story (Araby) is young boy who falls in love with his neighbor, Mangan's sister, the best thing for him is when he spends his time watching her from her house through the window or thinking about her. When Mangan's sister suggests the narrator to visit a bazaar called Araby, the narrator decides to go there to buy something for her. But unfortunately he arrives at the bazaar too late and buys nothing. After that, he feels disappointed and frustrated because he was unable to pursue his desires of a young love (Jeffars, A.N. 2002, p.164).

After the race

Characters

Jimmy Doyle: An Irish young man, the son of a wealthy butcher who wants to be seen with a set of international motorists. He studied at Trinity University Cambridge.

Farley: A young rich American, he is very rich and owns a yacht.

Andre Riviere: A French electrician and Charlie's cousin who was born in Canada.

Routh: He is Seguin's friend; he is an Englishman, always winning at cards.

Seguin: He is a very famous motorist, the owner of the car of race.

Villona: A Hungarian friend, he is kind from Cambridge, but a very poor musician (Jeffers, A.N. 2002, p.168).

Plot

Jimmy Doyle takes most of the time of an evening and night with his foreign well-connected friends after watching a car race outside of Dublin. When they returned to Dublin they wanted to enjoy a magnificent meal all together, and they took all their time having fun drinking, dancing, and playing card games. Jimmy really enjoyed this but became intoxicated because he could not believe that he can live the position of the wealth and prestige (Jeffers, A.N. 2002, p. 168-169).

Two Gallants

Characters

Corley: He is a contemptible man evil and ugly who exploits women for sex while he attracts them with money.

Lenehan: He is a depressed man who is lost in life and greedy with a blurring who benefits money from his friend Corley.

Lenehan and Corley refer to Corley's girl as a "slavey," a servant girl who works as hard as a slave. She gives Corley a gold coin.

Slavey: She is the girl who both Lenehan and Corley benefit from her, and she is a hard working servant as as a slavey who gives at the end a coin to Corley (Jeffars, A.N. 2002, p.172-173).

Plot

Lenehan and Corley walk through Dublin and discuss their plot to swindle a housemaid who works at a wealthy residence. Corley meets with the girl while Lenehan drifts through the city and eats a cheap meal. Later in the night Lenehan goes to the residence as planned and sees the girl retrieve something from the house for Corley. Finally, Corley reveals to Lenehan that she procured a gold coin for him (Jeffars, A.N. 2002, p.173).

The Boarding House

Characters:

Mr. Doran: A business man who works in a company, he is respectable and resident at Mrs Mooney's boarding house, this man has a romantic relationship with her daughter Polly and he is forced to marry with her to avoid scandal.

Jack Mooney: He is Polly's harsh brother.

Mrs. Mooney: She is the boarding house's owner who has neglected Polly, for this reason she becomes in a critical case with Mr Doran.

Polly Moony: She is Mrs. Mooney's daughter of nineteen year-olds who has conspired with her mother against Mr. Doran to force him marry her because he makes her pregnant. (Jeffars, A.N. 2002, p. 176-177).

Plot:

Mrs. Mooney has separated from her husband because of alcohol, she leads a boarding house with her daughter Polly of nineteen years old. The latter lost her virtue, and after she confesses that to her mother, they conspired to oblige Mr. Doran, Polly's lover, a tenant and a dweller in Mrs. Mooney boarding house, now he is in an embarrassing situation. But at the end he obeys the sommons and caught into Mooney's trap.

(Jeffars, A.N. 2002, p.177).

A Little Cloud

Characters:

Ann: her name is Ann; she is Little Chandler's wife who likes to impose herself on her husband.

Baby: Little Chandler's son, he is always crying when he tries to read literary works, especially his favorite poet.

Ignatius Gallagher: Gallagher is Little Chandler's old friend who left Ireland and becomes a journalist for a long time of about 20 years for England, but he becomes a successful man.

Little Chandler: is considered as a paralysed man because he does not want make change and move towards life, he seems that he still child for the lack of his decisions (Jeffars, A.N. 2002, p.180).

Plot:

One evening after work Little Chandler wants to meet his old friend Gallaher who was always dreaming to be a poet. The latter overhears of his friend who left Dublin a journalist in London. And since Gallaher is a successful journalist he his mate Chandler makes him forget about his first enthusiasm (poet) and change his life but unfortunately, Chandler surrenders because he realizes that he will not be able to break free of his obligations since he feels his wife ans his child are a burden on his shoulders (Jeffars, A.N. 2002, p.180).

Counterparts

Characters:

Mr. Alleyne: Mr. Alleyne is Farrington's abusive, tyrannical boss.

Miss Delacour: An important wealthy client, she hears Mr. Alleyne humiliating Farrington after he fails to produce two missing letters from her file.

Farrington: An alcoholic clerk, he is terrorized and verbally abused by his boss. He pawns his watch for drink money, drinks all evening and returns home to beat his son.

Nosey Flynne, O'Halloran, Callan, Paddy Leonard: These are the men with whom Farrington spends the evening drinking in a variety of Dublin's pubs.

Mr. Shelley: He is the chief clerk at Farrington's office.

Tom: Tom is Farrington's young son who, despite his attempts to please, is beaten without mercy by his drunken father.

Weathers: A younger pub-crawling friend of Farrington's, he beats the older man at arm-wrestling (Jeffars, A.N. 2002, p. 182-183).

Plot:

Farrington is not allowed to succeed anywhere because he is a lazy. At work, his chief forces him into submission. He is depressed, he tries to escape the embarrassing situation he lives, but by a bad habit, in which he become addicted on alcohol and, so he always becomes drunken every evening out with his friends. Farrington grows more frustrated when he loses an arm-wrestling match. So, when going home he beats his son as a reaction of the loss he made (Jeffars, A.N. 2002, p.183).

Clay

Characters:

Joe Donnelly: Maria's nanny who cared for him and his brother Alphy at the time when their mother was not able to do that. Joe and Alphy were flawed, and this action makes Maria sad. But, she was invited by Joe for celebrating Halloween with his small family.

Mrs. Donnelly: She is Joe's wife who treats Maria with love and kindness. She arranges for Maria to pick another item from the table in lieu of clay, which symbolizes death.

Maria: An older unmarried woman who is employed by and lives at the Dublin Lamplight Laundry, the hardworking protagonist is tolerant, peaceful simple, and generous.

The Matron: The supervisor at the laundry charity, she thinks the world of Maria.

(Jeffars, A.N. 2002, p.185, 186).

Plot:

Maria works in the kitchen of an industrial charity laundry. She travels to Joe Donnelly because she wants to celebrate Halloween with the family of the person whom she raised. She was Joe's nanny. On the way she buys some cakes and sweets for Joe's family, when reaching the home, she discovers that she lost the traditional plum cake that she bought. Maria spend a good time with her family talking, eating and in playing Halloween games Maria sings a song for the Donnellys (Ibid).

A Painful Case

Characters:

James Duffy: is a middle-aged man, isolated and who is heartbroken because of leaving his friend Mrs. Sinico, but unfortunately after four years of her death that he realized, the value of this friendly relationship and how much he cared for her. Thus he feels he lives in despair.

Mrs. Sinico: she is also a middle-aged woman, who lives alone because she is ignored by her husband, Mr. Sinico, as a traveling businessman. She had an accident, one night, when she is drunk; she is hit by a tram,

M. Sinico: he is Mrs. Sinico husband who has completely forgotten his responsibility towards his wife. Thus he ignores her (Jeffars, A.N. 2002, p.188).

Plot

The first section of the story is devoted to the presentation of Mr. James Duffy, a confirmed bachelor, and his adventureless life. Adventure comes in part 2 with the chance meeting with Mrs. Sinico. They see each other at concerts, make appointments, and he finally visits her regularly at her home. Their friendship grows, he shares his intellectual life with her, she enjoys the break in her solitude but one night she makes the mistake of catching up his hand passionately and pressing it to her cheek. He leaves her. Four years later, Mr Duffy reads in the paper of the lady's death. She has been knocked down by a train while in state of intoxication. Mr Duffy's first reaction is one of disgust at such intemperance, and of self-righteousness. On second thoughts, however, he feels ill at ease and after a fit of self-pity realises the burden of loneliness (Ibid).

Ivy Day in the Committee Room

Characters:

Boy: he is seventeen, who brings in the beer and drinks one when offered.

Mr. Crofton: is a Conservative canvassing for Tierney as the "lesser of two evils."

Mr. O'Connor: He is a canvasser who seems to work for the interests of money, but he is apparently supporting the Nationalist candidate, Richard Tierney.

Mr. Hynes: Hynes is young who is interested by the working man category; he devotes his time to defend the workers. He does not support Tierney because the candidate wants to welcome England's King Edward to Dublin. He is just doing his duty and reads his poem commemorating Parnell's death.

Mr. Henchy: Henchy is a canvasser who makes all his doubts and expectations casts on Tierney he can win the election. His favorite pleasure is gossip and drink. He believes Hynes is a spy for the opposition.

Father Keon: Possibly a fake priest who sympathizes with Nationalist, he is possibly a drunk used tool and as a conspiracy for gossip.

Old Jack: He is an old man whose preoccupation is complaining and gossiping. He works for the elections of Nationalist candidate, Richard Tierney.

Richard Tierney: He is the Nationalist candidate that apparently seems a Conservative and struggling for the working class and the poor, but in reality he doesn't completely care about the poor, he just wants reaching the position (Jeffars, A.N. 2002, p.191).

Plot:

A band of workers as street promoters for a mayoral candidate meet up to solve their own problem concerning improving working conditions trying to escape from rainy weather on Ivy Day, which makes honorable mention of the dead Charles Stuart Parnell, (Irish nationalist politician). The men debate and complain about their own affair concerning the delay of their paychecks and discuss politics, at the end they all turn their discourse into talk about Parnell and his political efforts and honorable contributions, one of the men, Hynes. Among the men, it appears one who celebrates in his turn by reciting a patriotic poem in memory of him. 'Come gather round me, Parnellites'(Ibid).

A Mother

Characters:

Mr. Bell: He is extremely fanatic man, and the singer of the concert, and he is as a second tenor.

Mr.Duggan: He sings bass in the concert.

Mr. Fitzpatrick: he occupies the position of the Eire Abu society's secretary, he palms Mrs. Kearney off on Mr. Holahan.

Madam Flynn: She sings soprano, poorly, in the concert.

Miss Healy: She is the accompanist Kathleen of is a singer and Kathleen's friend who takes over as accompanist.

Mr. Holohan: He is the person who is responsible of the arrangements for the concert and contracts with Mrs. Kearney for her daughter Kathleen to be the accompanist. He tries to calm Mr. Kearney and makes her released by arguing with her.

Kathleen Kearney: She is Mrs. Kearney's daughter, she is the shy piano accompanist and completely talented and passive in the matter of her salary.

Mr. Kearney: He is Mrs. Kearney's milquetoast husband who stands by while she argues over their daughter Kathleen's wages.

Mrs. Kearney: she is the nasty and the stubborn protagonist of the story who is always complaining about her daughter's anticipated payment since one of her contracted concerts is cancelled. Thus she fights for her daughter future but unfortunately she is the one who destroys Kathleen's music career. All this due to her mother, Mrs. Kearney's misbehavior about her insistence on advance on her daughter's wages.

Mr. O'Madden Burke: He is the writer whose job is reviewing the performance, and he is the one who expects that her daughter Kathleen will never play in Dublin. All this due to her mother, Mrs. Kearney's misbehavior (Jeffars, A.N. 2002, p.194).

Plot

Mrs. Kearney signs a contract with the Irish cultural society's secretary, Mr. Holohan, to secure her daughter payment, Kathleen is a talented pianist who will deliver the concert. When the concert's success is in doubt, and because of some changes occurred, Mrs. Deprives her daughter from playing the second half of the concert before securing her total payment and Mrs. Kearney insists that Kathleen stops, because she has only been paid for the first half round of the concert (Ibid).

Grace

Characters:

Martin Cunningham: A beloved man, who is the leader of the meeting intent on bringing Kernan to a religious retreat. The latter suffers from addiction of alcohol, so all the group agrees on helping him stop his drinking. Due to Mr. Cunningham's intelligence and great philosophical insights, he is highly regarded and gained respect from all people.

Mr. Fogarty: He is the one who brings a pint of whiskey to the meeting. Mr. Fogarty is another friend of Kernan who recently joins the group in the bedroom.

Mr. Kernan: He is addicted on alcohol that falls into a serious health crisis and seeks for help since his health is declining and his family is falling into poverty. Thus his friends make a decision to go to a retreat for his interest.

Mrs. Kernan: She is Mr. Kernan's, she is an enthusiastic woman who thinks deeply about her husband's problem, but despite of all that she is happy to know he is going on the retreat..

Mr. M'Coy: He is another of Mr. Kernan's friends who participates in arranging a plot to get him to the retreat.

Mr. Power: He is the friend of Mr. Kernan's whose great idea about the retreat belongs to him in order to help cure Mr. Kernan's alcoholism.

Father Purdon: He works as a responsible and who leads the retreat which Kernan and his friends attend. His concern resides simply in comparing Jesus to an accountant and suggesting the men put the books of their lives in order (Jeffars, A.N. 2002, p.196).

Plot

Mr. Kernan is addicted of alcohol, he is in a critical case because he behaves dangerously and falls in a public lavatory of a bar. His friends conspire and try to convince him to attend a Catholic retreat Mr. Kernan's wife who urges her husband to do that, so they conspire to reform him by taking him to religious retreat, eventually, he obeys them and accepts their suggestion and the priest embraces all people forgiveness (Jeffars, A.N. 2002, p. 196-197).

The Dead

Characters:

Mr. Browne: An elderly man who belongs to protestantism religion, he is very lovely

By the audience, but he likes very much to drink.

Gabriel Conroy: Gabriel is the protagonist of the story, the well-educated but insecure protagonist who recently learns that his wife who is fond of her, she, in her turn was fond of someone that Gabriel did not know him before. He was surprised when he realized that he is a stranger. Moreover, he is isolated from the audience of the party as he realizes that he will collapse one day.

Gretta Conroy: Gretta is Gabriel's wife who is fond of her, she is from Galway who has still absorbed by thinking about a boy whose name is Michael Furey. This latter, passionately falls in love with her, however he died at a very young age.

Mr. Bartell D'Arcy: He is the one, who reminds Gretta of Michael Furey, when he was singing "The Lass of Aughrim" he is also a tenor.

Miss Ivors: A colleague of Gabriel's, she supports Irish language education and cultural independence from England. She teases him about his love of the European continent instead of his own country.

Aunt Julia: She is the younger Morkin sister who co-hosts the Christmas party and also sings "Arrayed for the Bridal" in an aging but beautiful voice advertisement.

Aunt Kate: She is the older of the Morkin sisters and the co-host of the Christmas party who cannot hear Gabriel's speech honoring her and her sister.

Mary Jane: She is Gabriel's cousin and a piano teacher who was raised by the Aunts and Remains living in their home.

Mrs. Malins: She is Freddy Malins surly mother who is angry about his drinking.

Freddy Malins: He is another nephew of the Morkin sisters and a drunk whom Gabriel attempts to contain (Jeffars, A.N. 2002, p.201).

Plot

As each year, the Morkan sisters organize a ball or invite many of their friends and families. Gabriel Conroy their nephew, with his wife, Gretta, attend the annual ball of the Morkan sisters: (Kate, Julia and their niece Mary Jane)

Gabriel faces some uncomfortable confrontations. He starts with making a personal comment to Lily, the housemaid, that in her turn, reacted to him by provoking a sharp reply, and not only this, he bears during a dance the taunts of his partner, Miss Ivors. Finally, toward the end of the party, Gabriel sees Gretta absorbed by a song sung at the party "the lass of Anghin" a beautiful and sad traditional Celtic song. This latter makes Gretta travel further in the dead world, however, this music generates a harmony that makes her shaken by the past memories.

Later, Gretta tells her husband Gabriel that in her youth a young man loved her so intensely that he died of love for her. This provoked a bitter monologue at the husband's. This monologue which constitutes the last paragraphs of the novel (Jeffars, A.N. 2002, p.201-202).

This table shows the cultural aspects of James Joyce's Dubliners

Religion

[.....] which started with dropping a chalice during Mass

-Father Flynn's dropping of the chalice and his inability to grasp the same object in his coffin suggest that the rituals of religion lead to paralysis.

-He had sent his son to England to be educated in a big Catholic college and afterwards sent him to Dublin University to study law. (*Dubliners*, p. 26).

Religion affected the Irish people, even for the studies, Irish fathers have the honor to make their sons join a Catholic University.

-She went to the priest and got a separation from him with care of the children"
(*The Boarding House*, p. 40).

Here instead to join a court room to solve her problem of divorce, she resorts to the priest, what shows here Irish people are affected by religion even for any kind of issues.

But wasn't Maria glad when the women had finished their tea and the cook and the dummy had begun to clear away the tea things! She went into her little bedroom and, remembering that the next morning was a mass morning, changed the hand of the alarm from seven to six. Then she took off her working skirt and her house-boots and laid her best skirt out on the bed and her tiny dress-boots beside the foot of the bed. She changed her blouse too and, as she stood before the mirror, she thought of how she used to dress for mass on Sunday morning when she was a young girl; and she looked with quaint affection at the diminutive body which she had so often adorned, in spite of its years she found it a nice tidy little body. (*Clay*, p. 67).

-Mr. Kernan came of Protestant stock and, though he had been converted to the Catholic faith at the time of his marriage, he had not been in the pale of the Church for twenty years. He was fond, moreover, of giving side-thrusts at Catholicism. (*Grace*, p, 108-109).

-Her beliefs were not extravagant. She believed steadily in the Sacred Heart as the most generally useful of all Catholic devotions and approved of the sacraments (*Grace*, p. 109).

None of the Grays was any good,' said Mr. Power. There was a pause again. Mr. Power turned to Mrs. Kernan and said with abrupt joviality: 'Well, Mrs. Kernan, we're going to make your man here a good holy pious and God-fearing Roman Catholic.' He swept his arm round the company inclusively. 'We're all going to make a retreat together and confess our sins— and God knows we

want it badly.’ ‘I don’t mind,’ said Mr. Kernan, smiling a little nervously.

Father Purdon knelt down, turned towards the red speck of light and, covering his face with his hands, prayed. After an interval, he uncovered his face and rose. The congregation rose also and settled again on its benches. Mr. Kernan restored his hat to its original position on his knee and presented an attentive face to the preacher. The preacher turned back each wide sleeve of his surplice with an elaborate large gesture and slowly surveyed the array of faces. Then he said: ‘For the children of this world are wiser in their generation than the children of light. Wherefore make unto yourselves friends out of the mammon of iniquity so that when you die they may receive you into everlasting dwellings.’

Father Purdon developed the text with resonant assurance. It was one of the most difficult texts in all the Scriptures, he said, to interpret properly. It was a text which might seem to the casual observer at variance with the lofty morality elsewhere preached by Jesus Christ. But, he told his hearers, the text had seemed to him specially adapted for the guidance of those whose lot it was to lead the life of the world and who yet wished to lead that life not in the manner of world lings. It was a text for business men and professional men. Jesus Christ with His divine understanding of every cranny of our human nature, understood that all men were not called to the religious life, that by far the vast majority were forced to live in the world, and, to a certain extent, for the world: and in this sentence He designed to give them a word of counsel, setting before them as exemplars in the religious life those very worshippers of Mammon who were of all men the least solicitous in matters religious. He told his hearers that he was there that evening for no terrifying, no extravagant purpose; but as a man of the world speaking to his fellow-men. He came to speak to business men and he would speak to them in a businesslike way. If he might use the metaphor, he said, he was their spiritual accountant; and he wished each and every one of his hearers to open his books, the books of his spiritual life, and see if they tallied accurately with conscience. Jesus Christ was not a hard taskmaster. He understood our little failings, understood the weakness of our poor fallen nature, understood the temptations of this life. We might have had, we all had from time to time, our temptations: we might have, we all had, our failings. But one thing only, he said, he would ask of his hearers. And that was: to be straight and manly with God. If their accounts tallied in every point to say: ‘Well, I have verified my accounts. I find all well.’ But if, as might happen, there were some discrepancies, to admit the truth, to be frank and say like a man: Well, I have verified my accounts. I find all well.’ But if, as might happen, there were some discrepancies, to admit the truth, to be frank and say like a man: (*Grace*, p, 120-121).

The discussions held in the church reveal that Mrs. Power and his companions of the church are going to make Mr. Kernan here a good holy pious and God-fearing Roman Catholic, since they are going to make a retreat together and confess their sins.

- Monks who sleep in their coffins

They are very good men, the monks, very pious men. (*The Dead*, p. 145)

It is to a rite that the monks do as Mary Jane explained; it is to remind them of their mortality.

-He then took from his waistcoat pocket a little paper and glanced at the headings he had made for his speech. He was undecided about the lines from Robert Browning, for he feared they would be above the heads of his hearers. Some quotation that they would recognize from Shakespeare or from the Melodies would be better. The indelicate clacking of the men's heels and the shuffling of their soles reminded him that their grade of culture differed from his. He would only make himself ridiculous by quoting poetry to them which they could not understand.

(*The Dead*, p. 124).

Robert Browning is a British poet and playwright, recognized as one of the two greatest poetic creators of Victorian England Poetry known for its difficulty. Poetry is considered as an element of High Culture.

- Gabriel's eyes, irritated by the floor, which glittered with beeswax under the heavy chandelier, wandered to the wall above the piano. A picture of the balcony scene in Romeo and Juliet hung there(*The Dead*, p. 129).

Poetry was considered as a very highly aspect of High Culture

-Mrs. Donnelly played the piano for the children and they danced and sang. Then the two next-door girls handed round the nuts. (*Clay*, p. 69).

Music was considered as a very highly aspect of High Culture, notably the piano which very appreciated by "to be in the old Irish tonality." It creates an atmosphere with folk music. Using the expedient of music, the author immerses the reader in the Irish Culture Music, specifically the piano is a sophisticated instrument by which the guests may enjoy meetings when they gather together in such occasions as Christmas...etc. Irish people at that time cannot study music.

Traditions

Traditional Hallow Eve games

The nextdoor girls put some saucers on the table and then led the children up to the table, blindfold. One got the prayer-book and the other three got the water; and when one of the next door girls got the ring Mrs. Donnelly shook her finger at the blushing girl as much as to say: O, I know all about it! They insisted then on blindfolding Maria and leading her up to the table to see what she would get; and, while they were putting on the bandage, Maria laughed and laughed again till the tip of her nose nearly met the tip of her chin. They led her up to the table amid laughing and joking and she put her hand out in the air as she was told to do. She moved her hand about here and there in the air and descended on one of the saucers. She felt a soft wet substance with her fingers and was surprised that nobody spoke or took off her bandage. There was a pause for a few seconds; and then a great deal of scuffling and whispering. Somebody said something about the garden, and at last Mrs. Donnelly said something very cross to one of the next-door girls and told her to throw it out at once: that was no play. Maria understood that it was wrong that time and so she had to do it over again: and this time she got the prayer-book. After that Mrs. Donnelly played Miss McCloud's Reel for the children and Joe made Maria take a glass of wine. Soon they were all quite merry again and Mrs. Donnelly said Maria would enter a convent before the year was out because she had got the prayer-book. Maria had never seen Joe so nice to her as he was that night, so full of pleasant talk and reminiscences. She said they were all very good to her. At last the children grew tired and sleepy and Joe asked Maria would she not sing some little song before she went, one of the old songs. Mrs. Donnelly said 'Do, please, Maria!' Free eBooks at Planet eBook.com 115 and so Maria had to get up and stand beside the piano. Mrs. Donnelly bade the children be quiet and listen to Maria's song. Then she played the prelude and said 'Now, Maria!' and Maria, blushing very much began to sing in a tiny quavering voice. She sang *I Dreamt that I Dwelt*, and when she came to the second verse she sang again: I dreamt that I dwelt in marble halls with vassals and serfs at my side, and of allwho assembled within those walls That I was the hope and the pride. I had riches too great to count; could boast of a high ancestral name, But I also dreamt, which pleased me most, that you loved me still the same.

I Dreamt that I Dwelt is a song from Michael Balfe's opera, *The Bohemian Girl* Hallow Eve games is related to a traditional game of Irish origin being played during the Hallow Eve Games and the participants or the players' eyes should be blindfolded and act to the table where saucers have been arranged: One holds a prayer book, one a ring, one some water, and the last one some clay. If the blindfolded participant chooses the prayer book, he or she is supposed to join the

priesthood or become a nun within the year. If the ring is chosen, marriage is foretold. Water means a long life, while clay means death.

-He knew that Mary Jane must be near the end of her piece for she was playing again the opening melody with runs of scales after every bar and while he waited for the end the resentment died down in his heart. The piece ended with a trill of octaves in the treble and a final deep octave in the bass. Great applause greeted Mary Jane as, blushing and rolling up her music nervously, she escaped from the room. The most vigorous clapping came from the four young men in the doorway who had gone away to the refreshment room at the beginning of the piece but had come back when the piano had stopped. (*Dubliners*, p. 130).

- An idea came into his mind and gave him courage. He would say, alluding to Aunt Kate and Aunt Julia: 'Ladies and Gentlemen, the generation which is now on the wane among us may have had its faults but for my part I think it had certain qualities of hospitality, of humor, of humanity, which the new and very serious and hyper educated generation that is growing up around us seems to me to lack.' Very good: that was one for Miss Ivors. What did he care that his aunts were only two ignorant old women (*Dubliners*, p.134)?

Irish hospitality is renowned in the world being warm, it is clear when each year, Aunt Kate and Aunt Julia know how to receive their guests warmly. Hospitality for the Irish is a habit.

-Gabriel recognised the prelude. It was that of an old song of Aunt Julia's—*Arrayed for the Bridal*. Her voice, strong and clear in tone, attacked with great spirit the runs which embellish the air and though she sang very rapidly she did not miss even the smallest of the grace notes. To follow the voice, without looking at the singer's face, was to feel and share the excitement of swift and secure flight. Gabriel applauded loudly with all the others at the close of the song and loud applause was born in from the invisible supper table. It sounded so genuine that a little colour struggled into Aunt Julia's face as she bent to replace in the music stand the old leather-bound songbook that had her initials on the cover (*Ibid*).

When Aunt Julia sang *Arrayed for the Bridal*, all the guests appreciated her, it is a song in Bellini's opera *I Puritani*, 1835, this means, Irish people is attached to old traditional songs, and they remember them during Christmas because traditional songs for them are part of their heritage.

Gabriel recited the speech of thanks, that he secretly repeated all evening. One by one, the guests take leave. Before leaving, Gretta hears D'Arcy singing an old complaint, "*The Lass of Aughrim*".

Traditional Celtic heritage (songs and music)

Gabriel notices his emotion. Gabriel said nothing but pointed up the stairs towards where his wife was standing. Now that the hall-door was closed the voice and the piano could be heard more clearly. Gabriel held up his hand for them to be silent. The song seemed to be in the old Irish tonality and the singer seemed uncertain both of his words and of his voice. The voice, made plaintive by distance and by the singer's hoarseness, faintly illuminated the cadence of the air with words expressing grief:

O, the rain falls on my heavy locks

And the dew wets my skin,

My babe lies cold . . .

-O, exclaimed Mary Jane. It's Bartell D'Arcy singing and he wouldn't sing all the night. O, I'll get him to sing a song before he goes. (*Dubliners*, p. 146-147).

It is an extraordinarily beautiful and infinitely sad song. This song that is part of the traditional Celtic heritage speaks of a young peasant woman who will be seduced by Lord Gregory. Pregnant of him it will be rejected by all. On a cold and rainy day, she came to the castle of the Gregory, where she was driven by the lord's mother. The young woman and her baby drowned. When he awoke, Lord Gregory could only note the death of his baby and the young woman.

-The piano was playing a waltz tune and he could hear the skirts sweeping against the drawing-room door. People, perhaps, were standing in the snow on the quay outside, gazing up at the lighted windows and listening to the waltz music. The air was pure there. In the distance lay the park where the trees were weighted with snow. The Wellington Monument wore a gleaming cap of snow that flashed westward over the white field of Fifteen Acres. (*The Dead*, p. 146)

The waltz music is a traditional music for dancing; it is from the heritage of Ireland that they cannot gather themselves without the music.

Traditional dishes

The fire was nice and bright and on one of the side-tables were four very big barmbracks. These barmbracks seemed uncut; but if you went closer you would see that they had been cut into long thick even slices and were ready to be handed round at tea (*Clay Dubliners Clay*, p. 66)

Plum-cake is a kind of cake with dried fruits, it is of Irish origin and which is realized in several steps to be very delicious. It is served in the occasions like Halloween, symbolic objects, a ring for example have been baked.

-While Gabriel and Miss Daly exchanged plates of goose and plates of ham and spiced beef Lily went from guest to guest with a dish of hot floury potatoes wrapped in a white napkin. This was Mary Jane's idea and she had also suggested apple sauce for the goose but Aunt Kate had said that plain roast goose without any apple sauce had always been good enough for her and she hoped she might never eat worse. Mary Jane waited on her pupils and saw that they got the best slices and Aunt Kate and Aunt Julia opened and carried across from the piano bottles of stout and ale for the gentlemen and bottles of minerals for the ladies.

Christmas is an occasion of the pure delights whether cakes or dishes, as it is mentioned in the extract, the goose was on the heading and the traditional dish in Christmas, accompanies with many other delicious dishes.

Appendix 7

This is a list of vocabulary items related to culture

Culture:

Culture can be defined as all the ways of life including arts, beliefs, and institutions of a population that is passed down from generation to generation. Culture has been called "the way of life for an entire society." As such, it includes **codes of manners, dress, language, religion, rituals, games, norms of behavior such as law and morality, and systems of belief as well as the art.**

Cultured:

Showing good taste or manners

Belief:

1. The mental act, condition, or habit of placing trust or confidence in another:
"My belief in you is as strong as ever."
2. Mental acceptance of and conviction in the truth, actuality, or validity of something:
"His explanation of what happened defies belief."
3. Something believed or accepted as true, especially a particular tenet or a body of tenets accepted by a group of persons.

Ethics:

A system of accepted beliefs which control behavior, especially such a system based on morals.

Values:

Beliefs of a person or social group in which they have an emotional investment (either for or against something). "He has very conservative's values"

Civilization:

The social process whereby societies achieve an advanced stage of development and organization

Cultural specificities:

It's interesting to learn about the cultural specificities of other countries

Culturally acceptable:

It isn't culturally acceptable in some countries to blow your nose in public places.

Cultural conflicts:

We should try hard to avoid cultural conflicts as they are a result of a misunderstanding.

Cultural stereotypes:

A fixed idea that people have about what someone or something is like, especially an idea that is wrong.

Cultural stereotypes make our understanding of other cultures difficult.

Cultural diversity:

The fact or quality of cultures of being diverse or different. Cultural diversity should be considered as a source of enrichment rather a source of conflicts.

Cultural uniqueness:

Culture/customs which make a country distinctive/different from other countries.

Cultural misconceptions:

Mistaken thoughts idea, or notion; misunderstandings about a culture. These are false ideas about a culture resulting from misunderstanding rather than from reality.

Cultural shock:

A condition of confusion and anxiety affecting a person suddenly exposed to an alien culture or milieu.

"The first time she went to Japan, Isabel got a huge culture shock."

Racial behavior:

Behavior resulting from a belief that race accounts for differences in human character or ability and that a particular race is superior to others (racism or racialism.)

" We may limit the danger of racial behavior if there is a mutual understanding of different cultures."

Local culture:

Local **culture** refers to the **culture** developed at the local level.

Global culture:

Global **culture** refers to the **culture** developed at the global level through new **information technologies**.

Global village:

The entire world and its inhabitants. The world thought of as being closely connected by modern communication and trade and thus eliminating borders.

Globalization:

Globalization in its literal sense is the process of transformation of local phenomena into global ones. It can be described as a process by which the people of the world are unified into a single society and function together. This process is a combination of economic, technological, sociocultural and political forces. Globalization is often used to refer to economic globalization, that is, integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology.

Stereotype:

A generalized perception of first impressions. **Stereotypes**, therefore, can instigate prejudice and false assumptions about entire groups of people, including the members of different ethnic groups, social classes, religious orders, the opposite sex, etc.

A **stereotype** can be a conventional and oversimplified conception, opinion, or image, based on the assumption that there are attributes that members of the "other group" have in common.

Exercise on the vocabulary of "culture".

Choose the right Word :

1. One of the problems face is cultural which is a condition of confusion and anxiety affecting a person suddenly exposed to a new culture .
2. Some people think that a country with cultural may face cultural . Other people, however, think that such a country may benefit from the variety and richness of its culture.
3. A is a false, distorted assumption associated with a group of people.
4. For some cultures, it is not culturally to burp in front of people.
5. Racial is the result of cultural .
6. The world has become a village thanks to .

RESUME

Des recherches récentes sur l'enseignement de la langue anglaise ont montré que malgré la maîtrise de la langue des étudiants EFL, ils ne peuvent pas communiquer de manière appropriée avec des personnes d'autres cultures dans la plupart des cas. Cependant, l'apprentissage d'une langue ne devrait pas seulement exiger des compétences linguistiques, mais aussi des compétences interculturelles grâce auxquelles les apprenants peuvent acquérir des compétences leur permettant de découvrir les différences culturelles et d'améliorer leur compréhension culturelle. Il est généralement admis que les textes littéraires peuvent offrir des opportunités de développer une meilleure compréhension et de sensibiliser davantage les autres peuples et cultures. Le but de cette étude est de montrer comment élever la compétence interculturelle des élèves en lisant des textes littéraires en anglais. Pour ce faire, la présente étude propose l'introduction de textes littéraires authentiques à travers la mise en œuvre de la compétence communicative interculturelle de Byram (ICC) comme moyen de développer la conscience interculturelle. Ainsi, plusieurs extraits de textes littéraires portant sur différents thèmes culturels ont été introduits afin d'élever la compétence interculturelle des apprenants. Pour réussir cet objectif, la stratégie de Byram (ICC) est intégrée lors de la lecture des textes littéraires sélectionnés. La raison d'être du traitement des textes littéraires est qu'ils contiennent un langage réaliste et plein de contenu social et culturel. Afin d'affirmer cette hypothèse, une expérience est menée. Il examine l'efficacité de la lecture de textes littéraires à travers la stratégie ICC qui se compose de trois composantes principales : connaissances, compétences et attitudes, à travers ces trois savoirs, les apprenants peuvent développer leur compétence interculturelle. L'expérimentation est conçue en six phases menées auprès d'étudiants de première année LMD de français à l'université d'Ouargla. Dans toutes les six phases, six textes variant de vidéos, images et textes écrits chargés de différentes questions culturelles sont présentés suivis de six tests qui servent de pré-tests. Après cela, six textes littéraires sélectionnés basés sur la stratégie ICC ont été introduits, suivis de six post-tests. S'il y a une amélioration notable des scores des apprenants tout au long des sessions post-tests, cela peut être dû à la nouvelle méthode : textes littéraires et stratégie ICC. L'expérience est répétée en six phases pour confirmer la fiabilité et la validité de la méthode. Afin de tester l'hypothèse, le logiciel SPSS a analysé les données en utilisant un test T et des valeurs et calculs statistiques. L'expérience a montré une amélioration significative du taux de sensibilisation des sujets testés après avoir suivi le traitement basé sur les textes littéraires

sélectionnés lors des cours d'intervention pédagogique. Après avoir analysé les données du questionnaire de perception et surtout les calculs statistiques que le logiciel SPSS a fournis et donc des résultats quantitatifs positifs de l'expérience ont été révélés. À la fin, il est reconnu que les textes littéraires pourraient être une source précieuse et un outil approprié pour promouvoir la compétence interculturelle des apprenants. Et à travers cette étude, nous suggérerons quelques implications et recommandations pédagogiques pour les enseignants de littérature anglaise afin de bien exploiter le texte littéraire pour développer la compétence interculturelle

Mots-clés : modèle de Byram (ICC) Compétence communicative interculturelle, enseignement de l'anglais, compétence interculturelle, compétence linguistique, texte littéraire.

ملخص

أظهرت الأبحاث الحديثة حول تدريس اللغة الإنجليزية أنه على الرغم من الكفاءة اللغوية لطلاب اللغة الإنجليزية كلغة أجنبية ، لا يمكنهم التواصل بشكل مناسب مع أشخاص من ثقافات أخرى في معظم الحالات. و مع ذلك ، يجب الا يتطلب تعلم اللغة مهارات لغوية فحسب، بل يجب أن يتطلب أيضا مهارات بين الثقافات يمكن للمتعلمين من خلالها اكتساب المهارات التي تمكنهم من اكتشاف الاختلافات الثقافية و تحسين فهمهم الثقافي، من المعروف على نطاق واسع أن النصوص الأدبية يمكن أن توفر فرصا لتطوير فهم أفضل و زيادة الوعي بين الشعوب و الثقافات الأخرى. الهدف من هذه الدراسة هو إظهار كيفية رفع كفاءة الطلاب بين الثقافات من خلال قراءة النصوص الأدبية باللغة الإنجليزية. للقيام بذلك ، تقترح الدراسة الحالية إدخال نصوص أدبية أصيلة من خلال تنفيذ الكفاءة التواصلية بين الثقافات (ICC) لبييرام كوسيلة لتطوير الوعي المتبادل بين الثقافات. و هكذا ، تم تقديم العديد من المقترحات من النصوص الأدبية حول مواضيع ثقافية مختلفة من أجل رفع الكفاءة التواصلية الثقافية للمتعلمين. لتحقيق هذا الهدف ، تم دمج استراتيجية (ICC) لبييرام عند قراءة نصوص أدبية مختارة تم اختيار هاته النصوص الأدبية لأنها تحتوي على لغة واقعية و مليئة بالمحتوى الاجتماعي و الثقافي. من أجل تأكيد هذه الفرضية ، يتم اجراء تجربة ، تدرس فعالية قراءة النصوص الأدبية من خلال استراتيجية (ICC) لبييرام التي تتكون من ثلاثة مكونات رئيسية : المعرفة، المهارات و المواقف، من خلال هذه المهارات الثلاث ، يمكن للمتعلمين تطوير كفاءاتهم بين الثقافات. تم تصميم التجربة على ست مراحل نفذت مع طلاب السنة الأولى إختصاص فرنسية LMD في جامعة ورقلة. في جميع المراحل الست، يتم تقديم ستة نصوص مختلفة من مقاطع فيديو و صور و نصوص مكتوبة تحوي قضايا ثقافية مختلفة تليها ستة اختبارات بمثابة اختبارات أولية . بعد ذلك، تم تقديم ستة نصوص أدبية مختارة بناء على استراتيجية (ICC) لبييرام، تليها ستة اختبارات لاحقة. إذا كان هناك تحسن ملحوظ في درجات المتعلم طوال جلسات ما بعد الاختبار ، فقد يكون ذلك بسبب الطريقة الجديدة المعتمدة و بسبب ادخال النصوص واستراتيجية (ICC) ثم تتكرر التجربة على ست مراحل للتأكد من مصداقية وصحة الطريقة. من أجل اختبار الفرضية ، قام برنامج SPSS بتحليل البيانات باستخدام اختبار T والقيم والحسابات الإحصائية. أظهرت التجربة تحسناً معنوياً في معدل نوعية الأفراد المختبرين بعد اتباع العلاج بالاعتماد على النصوص الأدبية المختارة خلال دورات التدخل التربوي. بعد تحليل البيانات من استبيان الإدراك وخاصة الحسابات الإحصائية التي قدمها برنامج SPSS وبالتالي تم الكشف عن النتائج الكمية الإيجابية للتجربة. في النهاية ، من المسلم به أن النصوص الأدبية يمكن أن تكون مصدرًا قيمًا وأداة مناسبة لتعزيز الكفاءة بين الثقافات للمتعلمين. ومن خلال هذه الدراسة ، سنقترح بعض التوصيات التربوية لاساتذة الأدب الإنجليزي للاستفادة الجيدة من النص الأدبي لتطوير الكفاءة بين الثقافات لرفع كفاءة الطلاب بين الثقافات من خلال قراءة النصوص الأدبية باللغة الإنجليزية.