Peoples' Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research

University of Mohamed Lamine Debaghine Sétif
2 Faculty of Letters and Languages Department
of English Language and Literature

Thesis
Submitted for the Requirements of
Doctorat En-Sciences
in Applied Linguistic and Language Teaching.
By Nouara KHAROUNI

Teaching Culture through Videos. Case Study: Second Year LMD Students, Department of English, University of Bejaia

---

Supervisor:

Prof. Salah DERRADJI   University of El-Taref

Board of Examiners:

Chairman: Said KESKES	**Professor**	**University of Sétif 2**
Supervisor: Salah DERRADJI	**Professor**	**University of El-Taref**
Examiner: Hassan SAADI	**Professor**	**University of Constantine**
Examiner: Abdelhak NEMOUCHI	**Professor**	**University of Oum El Bouaghi**
Examiner: Nawel Abdellatif	**Professor**	**University of Sétif 2**
Examiner: Abdelhak HAMOUDI	**M C A**	**ENS El Eulma**

Academic Year 2017-2018

Declaration

I hereby declare that this doctoral thesis entitled:

Teaching Culture through Videos, Case Study, Second Year LMD Students, Department of English, University of Bejaia and supervised by Professor Salah DERRADJI of El-Taref university is my own work and, to the best of my knowledge, all the sources that I have used and/or quoted have duly been indicated and acknowledged by complete reference.

Mrs. KHAROUNI Nouara   Date:

(Signature)

Dedication

To the memory of my grandmother and my father

Acknowledgments

My thanks first are to Professor Salah Derradji for his advice and listening. I am especially grateful for his confidence and the freedom he gave me to do this work.

I would like to extend my heartfelt thanks to the members of the jury, Pr. Said KESKES, Pr. Hassan SAADI, Pr. Abdelhak NEMOUCHI, Pr. Nawel Abdellatif, and Dr. Abdelhak HAMOUDI for their willingness to review this thesis and for their invaluable suggestions and constructive criticism.

Special thanks go to my colleagues and friends in the Department of English, especially those who provided me with encouragement and moral support.

I wish to thank my fellow students for their help and encouragement during this experience.

Last but not least, I would like to express my gratitude and warmest thanks to my mother, my husband Rafik, my kids Younes and Lyna, and my family for their love, their patience and constant support and help.

Abstract

In this era of technological development, media such as television programs, music, film or the Internet have been increasingly introduced as teaching aids in the foreign language classroom to create efficient learning environments. Film is particularly considered as an effective medium to enhance culture learning in a structured foreign language classroom. Despite the advantages offered by film, its use in cultural instruction in Algerian universities is still rare and it is not considered a conventional part of the programs of civilization. Accordingly, the aim of this research is to investigate the effectiveness of the medium of film in teaching civilization to university students. It particularly examines whether supplementing a civilization course with film enhance EFL learners' culture learning and critical thinking skills. For this purpose, a case study of third year students of the specialty Foreign Language Literature and Civilization in the Department of English at Bejaia University is undertaken. To obtain and analyze the necessary data three research instruments are utilized namely, a students' pre-questionnaire, a teachers' interview, pretests and posttests, and a students' post-questionnaire. The results of this study reveal that films can be effective tools for teaching civilization when they are used appropriately. They are positively perceived by the students who are for the most part audio-visual learners and get most of their understanding of foreign cultures from visual media. Furthermore, it is shown that supplementing the course of civilization with film not only increases students' motivation and creates a relaxed classroom atmosphere but also enhances culture learning. In the light of these findings, it is concluded that when film is used appropriately, it can reinforce civilization course content and objectives; its visual and entertaining aspects motivate students and increase their engagement with the lessons. Moreover, its rich cultural content enriches students' cultural knowledge and its interpretative aspect enhances their cultural competence. Additionally, the results of the study raise the issue of teachers' training which should provide them not only with the necessary knowledge in culture and civilization to transmit later to their students but also with the methodology of teaching this knowledge. It is equally important to provide teachers with adequate training in the use of multimedia materials.

List of Tables

List of Figures

Table of Contents

However appealing a particular method might be to you as you first encounter it, however sensible and practical it might seem, the best method is one which you have derived through your very own careful process of formulation, tryout, revision, and refinement […] There are no instant recipes. No quick and easy method is guaranteed to provide success. Every learner is unique. Every teacher is unique (Brown 2000:15).

General Introduction

General Introduction

Background for the Study

In foreign language teaching and learning, language and culture are intricately linked. Scholars have come to agree that knowledge of a society's culture plays a key role in language understanding and use (Byram and Morgan, 1994; Hinkel, 1999; Corbett, 2003; Fenner, 2000; Kramsch, 2003). Thus, in addition to developing students' language skills, teachers should help them acquire knowledge and understand the culture of the country where the language is used.

The cultural element of the foreign language is taught either implicitly through language modules like grammar and oral expression or explicitly through content modules like literature and civilization. The module of civilization- also called cultural studies, area studies or landeskunde is of crucial importance in the foreign language syllabus as it provides a socio-cultural background indispensable for language learning (Dickason and Cervantes, 1998; Révauger 1994; Poirier, 1994; Byram 2004: 108). Kerl (1994:7) holds that: "Just as a student of medicine has to study systematically the anatomy of the human body, a student of English has to study the 'anatomy' of Britain and the USA first before she/he can start teaching the language".

Civilization as a subject of study does not only help students to gain cultural information but also to critically evaluate this information hence promoting their analytical and critical thinking skills. This is highlighted by Ingram (2001) when he writes "I believe that the special strength of the civilization course is its ability to provide students with skills in social and cross-cultural analysis". Further, knowledge of foreign cultures and civilizations helps learners develop intercultural competence and build a feeling of tolerance towards diversity and difference (Byram and Fleming, 1998).

While the importance of the course of civilization in the foreign language syllabus is a matter of consensus, the way of teaching civilization remains a subject of continuous debate (Porcher, 1982; Byram, 2004; Rollet, 1995; Lazar et al. , 2007:5). O. Wade (1961) notes that there is no very coherent idea of what culture and civilization as a subject of study is, nor is there an explicit method of teaching it. This idea is supported by Byram (2008:

109) who holds that "whereas coherent methodologies for teaching language have been developed following theoretical and empirical research on language acquisition, no single approach to teaching civilization has emerged". In addition, G. Zarate (1986) underlines that in foreign language teaching, culture instruction is still an unresolved issue because the didactics of languages did not provide clear answers to the questions of how to teach civilization, what aspects to teach, for what objectives, and what teaching tools and documents to use.

To address these concerns, some scholars (McGovern, 1983; Lonergan, 1984; Mishan, 2005; Gilmore, 2011; Tomalin and Stemleski, 1993; Rollet, 1995) consider multimedia technologies such as computers, the Internet, films and music valuable tools for teaching culture because this technology has become an integral part of students' life and it is motivating and engaging them. Recent research has found that language and culture learning is not a passive process, but it is contingent on learners' habits, attitudes and interests. This led researchers in education to reconsider traditional uniform teaching and to emphasize the importance of taking into account students' diverse needs by providing a wide variety of teaching resources. Furthermore, researchers who investigated the role of multimedia in the foreign language classroom underscored its positive effects on culture learning.

Among the different types of media, film is particularly perceived by some foreign language professionals (Mychalkzyk, 1976; Rollet, 1995; Herron et al., 2002; Ingram, 2001; Zoreda, 2006) as an effective medium to enhance culture learning in a structured foreign language classroom. This is due to its entertaining aspect which motivates learners and its rich culture content which gives them a deep and meaningful understanding of the target culture. In addition, its interpretative aspect fosters their critical thinking.

Despite the advantages offered by film, its use in cultural instruction in Algerian universities is still rare, and is not considered a conventional part of the programmes of civilization. When teachers by their own initiative introduce this medium, it is usually used as stimulation at the end of a semester in order to get out of the routine of the lectures but not as an instructional tool to enhance learning.

Rationale of the Study

- ### Problematic Issue

The incorporation of civilization modules mainly American and British civilization in foreign language curriculum at the Algerian higher education system aims at contextualizing language learning and enhancing culture learning and critical thinking.

The module of civilization is taught in the form of lectures. In this method, the teacher is the source of knowledge which he transmits to the learners who are passive receivers of this knowledge. It is clear that this "transmission" method leaves little room for students' cultural understanding or critical discussion and analytical reflection. Furthermore, since the teacher is the representative of the foreign culture in the classroom who mediates between this culture and the students, he tends to present the foreign culture in a general and stereotyped way. Indeed, the teacher gives students one interpretation of culture (the facts) which is not the reality of culture, for culture is diverse, dynamic and changing, it is not static (Risager, 1998; Nait Brahim, 2005-2006; Zhang:2012).

Foreign language teaching professionals argued that in a class of culture, imparting encyclopedic knowledge of the foreign culture to students is not enough to build their cultural competence. We should also help them to develop skills in interpreting and making meaning of communication and cultural products. In this context, film is a cultural product we cannot ignore because it is a source for developing interpretation skills, hence intercultural learning and critical thinking. Nait Brahim (2005/ 2006: 254) stresses the importance of teaching culture through cultural products like literature and films because these materials give students different interpretations of the culture and do not present general stereotypes of a homogeneous culture. Likewise, John Corbett (2003) highlights the importance of using media and cultural studies in the foreign language classroom for strategies of interpretation" in order to foster the crucial skill of interpreting the language and the wider social practice of the target culture".

Civilization teaching in Algerian universities is generally based on the transmission of factual knowledge about big 'C' culture mainly the history, geography and political institutions of the United States and Britain (Nait Brahim, 2005-2006; Mehdaoui, 2012-2013). As for the materials used by civilization teachers, they are mainly traditional chalk

and board, and handouts. However, multimedia technologies are not commonly used for teaching culture while film is generally absent. Resultantly, this approach does not lead to substantial insights into the culture of the target country. Furthermore, many students demonstrate boredom in civilization classes where the emphasis is on the memorization and regurgitation of dry historical facts.

In fact, this traditional way of teaching civilization does not account for students' attitudes, habits and interests in learning. It is observed that multimedia technologies like films are more appropriate to today's Algerian students' learning styles, needs and interests. In the media-dominated culture in which we live, television and the Internet are part of their daily life. They belong to the "visual generation" since they get most of their understanding of foreign cultures from visual media and not from books. Besides, by the wide use of the Internet, Algerian students are exposed to English-language media mainly to US cultural products like music, videos and TV programmes. Thus, integrating films in the teaching of culture is using an approach that takes into consideration the needs and interests of the students.

Byram (152: 2004), among others, emphasizes that culture learning needs to be experiential and is less achievable if limited to the confines of the classroom. He argues that culture understanding is better acquired when students are immersed in the foreign culture for a period of time through study abroad programmes, educational visits and homestays. Though this approach has proved successful, it is not practical in an educational setting where most students have not the chance to experience culture in an English-speaking country. In this case these cultures can be brought into the classroom through the use of authentic materials and multimedia presentations including film and video (Sturm, 2012: 248).

Accordingly, film is an interesting instructional tool in the Algerian context because it is a means of overcoming distance and giving EFL learners exposure to the foreign culture. Zoreda (2006: 66) notes that, when learners cannot live in or travel to the foreign country, films of the target culture "are probably those cultural experiences most readily available to them". In the same vein, Herron et al. (2002:38) stress that "video and more

recently the World Wide Web could introduce authentic sociolinguistic elements into the classroom without the necessity of travel". As a matter of fact, learning culture with film allows students to see, listen and feel the foreign people, not just learn information about them, thus the culture learning experience becomes more real. In this context, Champoux (2007) observes that one way of using film in teaching is to help create an experience for the learner.

As a teacher of British and American civilization for 10 years, our experience of using films and film clips for cultural instruction has been positive. It created motivation and engagement of the students with the content of the films and the lessons, though admittedly, we used films only as a way to illustrate the content of the lectures and also to motivate students and break up from the usual classroom routine.

Moreover, informal exchanges with our students revealed that film provided them with a more direct access to the foreign culture and enhanced their comprehension of civilization lectures. Our experience with film as well as the enthusiastic response of our students prompted us to reflect on the pedagogical value of film in the class of civilization. In other words, can students learn about the target culture through film?

In Algeria, research into the use of films as teaching tools in the foreign language classroom at university level is a relatively unexplored area. The little research that exists is conducted on the use of films which are adaptations of literary works to supplement the study of these literary works in courses of literature. Yet, studies on the use of film to teach culture/ civilization are almost non-existent. At the same time, there is a scarcity of research on the way to teach culture and the introduction of new teaching methods and materials that would enhance culture studies courses (Nait Brahim, 2005- 2006; Atamna, 2008). Thus, the present thesis is a contribution to this field of study. It does so by investigating the effectiveness of using films in the class of civilization to promote students' cultural competence. This research work also attempts to show a practical method for integrating films in the class of civilization to enhance knowledge and critical thinking by taking into consideration the suggestions of foreign language teaching professionals.

To sum up:

✓
The first rationale for conducting this research work is: the method of teaching civilization in Algerian universities is no more adequate and does not respond to the needs and interests of the learners.

✓
The second rationale for this research work is: students nowadays belong to the media age and are absorbed by mass media like films. Thus, it is necessary that teachers use this material for pedagogical purposes to enhance cultural learning.

✓
The third rationale of this research work is: in Algeria research on using films for teaching civilization at university level is scarce; thus, this work is a contribution to this domain of research.

- **Aims of the Study**

This study has the following aims:

✓
First, to examine the situation of teaching civilization in the English Department of Bejaia University, and to show the need for redefining both the approach and the materials used for teaching this course by relying on what recent research says about teaching culture in the foreign language classroom;

✓
The second aim of this research is to examine the pedagogical value of film in the class of civilization and find out whether it is a valuable supplement to reinforce civilization course objectives;

✓
Finally, because empirical studies on using film for culture instruction at university level are almost non-existent in Algeria, the third aim is therefore to suggest a method for implementing film in the English departments to motivate students and enhance their culture learning.

Research Questions and Hypotheses

The present study attempts to investigate the effectiveness of the medium of film in teaching civilization to university students. More precisely, it addresses the issue of whether integrating films in the course of civilization can enhance students' culture learning and critical thinking.

The main question of this study is:

Is film an effective tool for teaching civilization?

Therefore, this study will try to discuss the following research questions:

8

1- **Does the use of film fit third EFL year students' requirements to study civilization?**

2- **Does the use of film to teach civilization enhance students' cultural knowledge and critical thinking?**

3- **What are third year EFL students' attitudes towards studying civilization through film after the implementation of the method of supplementing the course of civilization with films?**

To these questions the following hypotheses will be advanced and tested throughout the work:

1- Incorporating films in the class of civilization will fit to a considerable extent third year students' requirements to study civilization;

2- The method of supporting the course of civilization with film discussion and interpretation is likely to improve third year students' knowledge and its critical evaluation.

3- Students will positively perceive studying civilization through film.

Research Methodology

In order to investigate the effectiveness of film in teaching students about culture, we use the following research procedure:

✓ Analysis of students' pre-questionnaire to get information about their perception of studying civilization through films;

✓ Analysis of teachers' interviews to find out whether films have a place in their classes of civilization, and to know their opinion about the potential of films to teach civilization;

✓ Implementation of the method of supplementing the teaching of civilization with films over the course of one semester and evaluation using pretests and posttests of students' gain in cultural knowledge and its critical evaluation after exposure to films as compared to the lecture method.

✓ Analysis of students' post-questionnaire to know about their attitude towards a film based approach to study civilization after the implementation of the method of supplementing the course of civilization with films.

9

Structure of the Thesis

This thesis is organized into five chapters. The first two chapters review relevant literature about the issue under investigation in an effort to locate it within a wider theoretical framework. The first chapter presents the definitions of the terms "culture" and "civilization", discusses the cultural dimension of foreign language teaching and shows the importance of the module of civilization in the EFL syllabus. Besides, it reviews the relevant approaches, methods and materials for teaching culture.

Chapter two provides theoretical grounding for the integration of film in a course of civilization. It shows the relation between film and culture. Moreover, it reviews research on the use of film for language and cultural instruction. Additionally, it highlights the reasons why film is highly appropriate for teaching culture and examines its disadvantages. Finally, it shows how to make best use of film to enhance culture learning.

Chapter three deals with the methodological design followed during the investigation. First, it contextualizes the research in its immediate environment by describing and analyzing the situation of teaching culture studies in the Department of English at Bejaia University where the empirical study was conducted. It provides information about the teachers, the learners, the content of the English syllabus, the content of the course of civilization and the methods and materials used to teach this course.

This chapter sets the background to the suggested approach for teaching culture, by showing the need to go beyond the uniform traditional approach and highlighting the inadequacy of the methods and materials used for teaching culture in the Department of English of Béjaia University. It also discusses the research methodology adopted in this work describing the research design, the sample population, the research instruments used in the collection of data as well as the methods of data analysis.

Chapter four presents the field work results obtained through the qualitative and quantitative study; it analyses the results obtained from the teachers' interviews and students' pre- questionnaires. Then it presents the analysis of pretests and posttests. After that, it presents an analysis of students' post-questionnaire.

Chapter five discusses the findings of the study in relation to relevant theory in order to answer the research questions. Further, it highlights the contribution of the study and provides pedagogical suggestions for the implementation of the method of teaching culture with film. Finally, it presents the limitations of the study and proposes some avenues for future research.

Chapter I

Civilization and Culture in Foreign Language Teaching

Chapter I: Civilization and Culture in Foreign Language Teaching

Introduction

This chapter defines the notions of "civilization" and "culture". Then, it shows the relation between culture and language and its implications for language teaching. It moves on to give an account of the way through which the teaching of culture evolved along with the teaching of foreign languages and highlights the value of the culture/civilization subject in the curriculum. After that, it reviews the objectives and the content of a course of civilization. Finally, it provides the most common approaches and the materials used for teaching culture.

1.1. Understanding Civilization and Culture

Civilization and culture, the subject of this study, are two complex concepts and there is no consensus on their conceptualization and definition. Furthermore, these terms have been used sometimes differently and synonymously or interchangeably at other times. In order to avoid any terminological confusion of these words, it is essential to clarify their meaning.

1.1.1. Origin and Meaning of Civilization and Culture

The concept of civilization has a general and complex character. According to its etymology this term is derived from the Latin word 'civilis' related to 'civis'(citizen) and 'civitas' (city) in which citizens live in an organized state against nomadic life. The term 'civilisation' was coined in 18th century France to designate the idea of progress as opposed to the state of barbarism. It was used to indicate the difference between the "more advanced people" and others. So "on the one side were the civilized peoples: on the other, primitive savages or barbarians" (Braudel, 1995: 4).

According to Byram, the French word 'civilisation' has its roots in the discourse and ideology of colonialism and its connotations include a sense of cultural superiority. In the 18th century the French language became the language of the nobility, and it was established as the language of European courts. The word 'civilized' was used to indicate the refined ways of the elite and the powerful such as refinement of manners and education.

As for its use in language teaching it reflected the intention to show a "largely positive image of the French culture and society to an external audience" (Byram 2004: 108) and achieve what the French considered their "mission civilisatrice" (Murphy 1977, quoted in Bellalem, 2012). Civilization has remained inseparable from the notion of progress and the idea of civilization as opposed to barbarism is still used today.

In some other contexts, the term civilization refers to the entire nation, society or country and not what makes its cultural specificity (Dickason and Cervantes: 1998). For instance, we can speak of contemporary British civilization or the one of the nineteenth century. We can also refer to the ancient civilizations which disappeared like the Roman civilization.

At the beginning of the twentieth century, civilization became a commonly used term in the context of teaching French as a foreign language to refer to the cultural content of the language syllabus.

The word culture is also difficult to define, and Raymond Williams (1983: 87) describes it as "one of the two or three most complicated words in the English language". In 1952, the American anthropologists Kroaber and Klukhon, who collected and critically reviewed definitions given to the term culture, compiled a list of 164 different definitions.

Culture is a complex concept partly because it has been studied in a wide range of scientific disciplines like linguistics, anthropology, sociology, cultural studies, and over time researchers in these fields have worked out different definitions of culture from various perspectives. Even in anthropology, the discipline dedicated to the study of culture, there has been no agreement on its definition. The other reason which makes culture a difficult concept to define is that culture is a dynamic and changing phenomenon. The fact that 'cultures are fluid and mobile' entails several definitions and views of culture (Zhang, 2012).

The word culture comes from the Latin word "cultus" which means the cultivation of land, animals and crops. This meaning was extended to the cultivation of intellectual and moral faculties. Then, in the nineteenth century, the anthropological definition of culture was formed, meaning the ways of life that characterize different societies.

The term culture was applied to human societies in the second half of the nineteenth century in Germany in resistance to the French term civilization to refer to high moral

human cultivation and refinement of manners (Kroaber and Kluthon, 1952). In actual fact, some German scholars such as Kant, Goethe, and Schiller preferred to use the term "Kultur" (culture) instead of the French word "civilisation". The German thinker Kant, among others, believed that people establish their everyday way of life by producing and developing through science and technology. Therefore, culture evolves primarily through science, technology and their applications. However, for Kant, this is not enough for a group of people to say that they have culture, because for him the condition of culture is the idea of morality.

While this conception of culture had its supporters in Germany, other scholars in Germany and Europe considered that civilization "bears a rational character required by the progress of physical and material conditions of work, production and technology" (Guy, 1995) while culture refers to the spiritual aspects of the collective life, the fruit of reflection, sensitivity and idealism.

In the 19th century, the terms culture and civilization began to be used interchangeably. In his work, *Primitive Culture,* Edward Burnett Tylor (1871) made no distinction between the two terms:

> Culture or civilization taken in its broad ethnographic sense is that complex whole which includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society (quoted in Kroaber and Klukhon, 1952: 120).

Tylor's definition was used by many anthropologists and sociologists. Yet, some schoars linked the concept of civilization with the idea of progress and related it to the term primitive to culture. They suggested that civilization is the highest phase of human achievements whereas the term primitive means the beginning of any culture. Fernand Braudel who adheres to this view considers culture as only one phase in the evolution of human beings, which is lower than civilization. For him, civilization was applied to societies with "an advanced stage of development marked by scientific and technical progress, urbanization and complex social organization" (Guy, 1995). Civilization in this context also refers advanced achievements in literature, philosophy, arts, social, political and military institutions.

Some contemporary sociologists and anthropologists like Mauss and Durkheim differentiate between the terms culture and civilization by linking the notion of culture to a specific and identifiable society while using civilization to designate specific cultures with mutual affinities or common origins. Therefore, for them civilization describes a broader whole more encompassing in time and space. In this sense we speak of Western civilization in which we find different cultures like the English, the French and the German cultures (Guy: 1995).

Despite this distinction between the words 'culture' and 'civilization', in modern times most sociologists and anthropologists use the term culture as having the same meaning as civilization and consider the two terms as interchangeable.

1.1.2. Definition of Culture in Language Teaching

As it has been mentioned above, the first definition of culture was given by anthropologists in the 19th century. In anthropology, culture is conceived as the set of distinctive features that characterize the way of life of a certain human community. Many researchers in the field of language teaching and learning endorse this anthropological conception and define culture as the way of life shared by a group of people and the ways this group construct the meanings of their lives and give it expression.

Brooks (1964: 83) defines culture as "the sum of all the learned and shared elements that characterize a social group". Seelye (1993: 26) describes it as a broad concept which covers all aspects of human life; it is everything that humans have learned. For him, culture affects everything people do in their society because of the shared views, ideas and the normative or expected patterns of behaviour.

For H.D. Brown (2007: 112) culture is a way of life. He defines it as "the ideas, customs, skills, arts, and tools that characterize a group of people in a given period of time". In his view, culture is the context in which a group of people exist, feel, think and relate to others.

Like H.D. Brown, Liddicoat et al. (2003: 45) define culture as "a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artifacts they produce and the

institutions they create". Therefore, culture is all what people think, do and have. It is all that characterizes their uniqueness and distinguishes them from other people.

We can deduce from the above definitions that culture is a set of learned values and meanings which are shared by a group of people and which guide their actions as well as the products resulting from these actions like art, architecture, institutions, etc. This means that culture includes attitudes, behaviours and products.

Other researchers emphasize the dynamic, ongoing nature of culture. For Zhang (2012: 18), culture is fluid, multiple and porous.   It evolves and is constantly changing. Culture can also be discussed in relation with a specific period, like the Greek culture and the Victorian culture, or in relation with a specific society like, for instance, British culture, and Afro-American culture.

To better understand the role of the cultural component of the foreign language syllabus, an account of the relationship between language and culture in general is presented below.

1.2.   The Relation between Language and Culture and its Implications for Language Teaching and Learning

The relation between language and culture is highly complex. This is due to the fact that language is the substance of culture and the mirror which reflects it at the same time (Larzèn, 2005: 27). As stated by Paige et al. (2000: 4), language "plays a fascinating and complex double role: it is a medium for as well as a shaper for culture". Porcher emphasized the close relation between language and culture as follows:

> Language is entirely marked by civilization, on the one hand because it is a socio-historical product, and on the other, insofar as it is primarily a social practice. Reciprocally, no feature of civilization exists independently of language, and the latter, in itself and for itself, is one of the essential objects of civilization (1982 :40). (my translation).

Language is a cultural phenomenon, and can be conceived in many respects as a product of culture (Larzèn, 2005). It does not exist outside culture but is always related to the society and culture from which it evolves. As mentioned before, it is considered as the substance of culture. Lixian and Cortazzi hold that "language is part of culture and it also constitutes culture" (cited in Byram and Fleming ,1998: 100).

At the same time, language plays the role of establishing a relationship between society and culture; it is the most important means by which members of a social group transmit their beliefs, thoughts, feelings, and their way of conceptualizing the world to others and to future generations. Accordingly, the use of language as a means of communication highlights its role in the social construction and development of culture. Language is the means by which people communicate and interact with others and culture is integrated in the socio-cultural context of communication. As Kramsch (1993: 23) puts it

One of the major ways in which culture manifests itself is through language. Material culture is constantly mediated, interpreted, and recorded, among other things through language (…) culture in the final analysis is always linguistically mediated membership into a discourse community, that is both real and imagined. Language plays a major role not only in the construction of culture, but also in the emergence of culture.

« La langue est toute entière marquée de civilisation, d'une part parce qu'elle est un produit socio-historique, d'autre part dans la mesure où est tout d'abord une pratique sociale. Réciproquement, aucun trait de civilisation n'existe indépendamment de la langue, et celle-ci, en elle-même et pour elle –même, et par ailleurs l'un des objets essentiels de la civilisation » (Louis Porcher 1982 :40).

Kramsch (1998) indicates three ways in which language and culture are related: first, language expresses cultural reality (with words people express ideas and reflect their attitudes); second, language embodies cultural reality (people give meanings to their experience through the means of communication); third, language symbolizes cultural reality (people view their language as a symbol of their social identity).

The discussion above shows that "language is always culture-bound" (Valdes: 1986). In fact, learning a foreign language entails moving from one's culture into another one and learning about it. As stated by Byram and Fleming (1998:1): "in learning another language, students are exposed to, and inevitably learn something about, one or more other societies and their cultural practices". Likewise, Brown (2007:1) views that when learning a new language, the whole person of the learner is affected as he goes beyond the limits of his culture and enters a new culture.

The words, sentences, utterances and dialogues which foreign language learners read or hear in the foreign language are full of allusions to aspects of the foreign culture. The meaning of words is deeply rooted in culture. As Harrisson (2009) puts it: "culture forms the setting which imbues words with their connotations". Similarly, Byram (1989: 94) states that "language holds culture through the denotations and connotations of its semantics". That being the case, even when culture is not explicitly included in the language classroom, it is conveyed through language and hence remains embedded in the process of language learning.

Socio-culturally speaking, culture gives meaning to communication. When people communicate they refer to social and cultural values. Hence, culture is inevitably involved in foreign language teaching. Kramsch (1993:8) holds that "if language is seen as a social practice, culture becomes the very core of foreign language teaching [and] cultural awareness…both as enabling language proficiency and as being the outcome of reflection on language proficiency". Further, Benett (1997:16) claims that "to avoid becoming a fluent fool, we need to understand more completely the cultural dimension of language".

This means that since the first goal of foreign language teaching/learning is to acquire the ability to communicate in the foreign language, students cannot develop this competence without minimum knowledge and understanding of the target country, its culture, and its people. In this context, Byram and Grundy hold that "knowledge of a culture presupposes a competence which is essential to the grasp of the language true

meaning" and ignorance of the social and cultural meanings of linguistic code may hinder communication in cross-cultural exchanges and can even lead to communication breakdown and stereotyping.

Recognition of the intrinsic relation between language and culture gave culture an increasingly significant role in language teaching and learning. It is now commonly recognized that foreign language teaching cannot be detached from the implicit aspects of language. These aspects are related to the country, to the peoples' worldview, and to their intellectual and material achievements; these are culture and civilization. The following section briefly reviews the history of culture in foreign language teaching with accent placed on culture-focused courses included in the foreign language syllabus.

1.3. Culture/ Civilization in Foreign Language Teaching: Historical Background

Though the discussion underlying the importance of integrating culture in FL curriculum is relatively recent, a review of the foreign language teaching literature shows that language teaching was related to culture from its birth. Byram (2004: 160) notes that cultural content was not without importance in language teaching because the latter dealt with literature since the 19th century. The main reason for the study of languages at that time was to get an understanding of the great literature in a specific country. It was closely linked to the field of philology in which the language of texts was carefully examined in terms of the age and cultures to which it belonged (Larzèn: 2005).

Students learned about the civilization/culture related to the studied language through reading literary texts (Flewelling, 1993: 393, cited in Lessard-Clouston, 1997). The role of culture was viewed as supporting the language through promoting its intellectual value. This reasoning originated from the teaching of ancient languages which were viewed as inculcating in their learner's principles of logical thinking (Holme, 2003: 18-19).

The emergence of approaches like the Direct Method and the Audio-lingual Method between the 1930s and 1960s eclipsed this general cultural orientation because of their focus on the spoken language. They accorded importance to the aural language and its rhythm and intonation but were not interested in the social dimension of language. The aim of language teaching was the acquisition of language structures which were thought to

ensure linguistic competence. In point of fact, language learning was thought of as being based on the four skills of speaking, listening, reading and writing, and was independent of any cultural, social and political context. Thus, during this period, the socio-cultural dimension of language was ignored and its importance for understanding and acquiring language was not considered significant.

Developments in the disciplines of anthropology and sociology in the 1970s resulted in an increased understanding of language which deeply influenced language education. In 1968, Brooks stressed the importance of culture "not for the study of literature but for language learning". Earlier in his book *Language and Language Learning* (1964) he made a distinction between big 'C' culture and little 'c' culture and underscored the importance of teaching the latter as an important aspect of culture.

With the influence of sociolinguistics, foreign language instruction took interest in the context and situation where the language is used. The writings of the sociologist and anthropologist Dell Hymes affirmed that languages can be understood only in their cultural contexts. As a result, foreign language professionals realized that it was not enough for learners to acquire oral proficiency and master linguistic codes if they do not know how to use this knowledge in real and natural communicative contexts. This means that language cannot be acquired without a thorough grounding in the cultural context of its use.

This new paradigm entailed a shift in EFL teaching methodology to the communicative approach with the aim of developing communicative competence. This term means the speaker's knowledge of the rules of grammar and his ability to use them appropriately in accordance with the social context in which they are used. The communicative approach focuses on the meaning conveyed by language rather than on the forms used and favours language use over language analysis. Learners need not only to produce grammatically correct words and forms but also to acquire knowledge of the appropriate use of these phrases, that is, when to use them and in which circumstances.

Thus, in order to be able to communicate successfully in a foreign language, learners are expected to acquire socio-linguistic competence. The latter was defined by Van Ek (1986, cited in Larzen, 2005) as "the awareness that language forms are determined by the setting, the relation between communication partners and the communicative intention". This includes for instance the ability to recognize linguistic markers of politeness, greeting and dialect. Hence, language is used with a context based

on cultural meanings and functions which foreign language learners should master in order to be able to communicate in an effective way.

This implies that the difficulty in learning a foreign language does not only come from the language itself but also from the difference existing between the learner's culture and the target culture. As a matter of fact, without knowledge of the target country, the learner can be in a situation of inappropriately using his linguistic knowledge to the context of communication. This was underscored by Ned Seely in his monumental work *Teaching culture: Strategies for foreign language educators* (1976): "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**". (emphasis mine)

In their seminal paper *Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing* (1980) the applied linguists Canal and Swain identified four sub-competences of the communicative competence which should be seen as different aspects of the same concept:

- grammatical (ability to create grammatically correct utterances),
- sociolinguistic (ability to produce sociolinguistically appropriate utterances),
- discourse (ability to produce coherent and cohesive utterances), and
- strategic (ability to solve communication problems as they arise).

Van Ek (1986) added two more components to the above list:

- social competence which involves the will and skill to interact with others and function in several cultures;
- sociocultural competence, or knowledge of the sociocultural context of the language.

Van Ek understood that since every language is situated in a socio-cultural context, second language learners need to acquire knowledge about this socio-cultural context in order to be competent users of any language. Thenceforth, he added socio-cultural competence to the list as a partial ability of communicative competence. Accordingly, while the primary goal of foreign language teaching is language proficiency, it can only be reached by emphasizing the socio-linguistic and the socio-cultural aspects of language use.

The move to communicative language teaching led to a new phase in the development of foreign language instruction in which the cultural dimension of language becomes significant and contributes to develop the learners' communicative competence. As a result, researchers worked to promote culture learning in language classes; scholars such as Seelye (1976, 1993), Crawford Lange and Lange (1984), Byram (1989), and Kramsch (1993) proposed models for integrating language and culture teaching.

Furthermore, the new emphasis on culture led to a renaissance, which was named Landeskunde in Germany, Cultural Studies in Anglo-Saxon countries and 'civilisation' in France (Doyé 1999: 11, cited in Larzèn, 2005). Thus, culture studies/civilization as a subject of study was established as a meaningful element of foreign language programmes at universities. Bassnet (1997) highlights that the appearance of culture studies subjects on the ELT syllabus like British studies resulted from the belief that successful communication can only be achieved when there is an understanding of the cultural context in which language is used.

Nevertheless, this domain of study was granted a marginal part and was still considered secondary to the teaching of the four tangible basic language skills. Besides, the aim which extended beyond teaching language was thought to be literature and not civilization. This fact is underlined by Brogger (1992, cited in Larzen 2006: 33) when he comments that culture studies was considered as "a kind of stepchild of the two other disciplines [of linguistics and literature] something bothersome yet tolerated as part of the undertaking". Likewise, Wade (1961) opines that civilization was viewed by teachers as "a fringe benefit", a kind of dessert for the already heavy task of language learning.

It is only after the second half of the 20th century that civilization as a subject of study was considered a necessary part of foreign language teaching. Yet, the limitation of this course is that it aimed to initiate students into high culture; its content was reduced to information about history, art, geography and economy. Larzen (2005) argues that the term used for the cultural element of the syllabus was 'background' because the idea was to give students information about the countries where the studied language is used. Likewise, Byram (1998:2) speaking about the history of lundeskunde in Britain commented as follows "learning the grammar of a language remained the important focus [of language teaching] and the rest was 'background' to use the term common among British language teachers".

This notwithstanding, the "communicative turn" in foreign language teaching paved the way for a reconsideration of the traditional understanding of civilization in the foreign language curriculum. By placing emphasis on everyday manifestations of life, this significant part of culture which was missing in traditional methods to language education found its way into the language classroom. As a matter of fact, in addition to information about high culture, culture-focused courses like 'British Studies', 'American Studies', and 'African Studies' started to include elements of popular culture (Byram, 2004: 109). Their focus broadened to include different aspects of civilization like values, attitudes and details about everyday culture.

Within the context of globalization culture has a new role to play in foreign language teaching as learners need the ability to communicate across cultures (Byram, 1998; Kramsch 1993). In the 1990s intercultural communicative competence became an integral part of foreign language teaching. The latter is considered by many teachers and scholars as an extension of the communicative competence. Intercultural competence can be defined as the ability to communicate effectively in cross-cultural situations and have a harmonious interaction with people belonging to different cultures (Byram, 1997; Lazar, 2007; Corbett, 2003).

If the communicative approach considers culture as a means to produce meaning and acquire communicative competence in the foreign language, culture in the intercultural approach is a means for education by preparing learners to the challenges they may meet when they communicate with people from other cultures like for instance when they travel to a foreign country or when making friends in the foreign language. Culture exchanges are at the heart of this approach; in intercultural communication misunderstanding is likely to happen because of cultural barriers. Hence, the necessity for language learners to be effective cultural learners since successful communication depends on much more than a mastery of language, it also requires to see the world from different perspectives. Culture for interculturalists helps learners to understand that perceptions of the world, including their own, are culturally determined, leading them to accept and understand cultural differences.

This view also rejects the traditional ideal of the native speaker model of the communicative approach, favouring the notion of the intercultural speaker (Kramsh: 1993; Byram: 1997; Byram et al. 1997: 11). The latter is somebody who is open to the world and

is interested in and able to communicate with people from other cultures. He is also expected to have acquired the knowledge and skills which are necessary to mediate between different worldviews and cultures. Therefore, rather than encouraging learners to abandon their own cultural identities in an attempt to reproduce the target language like a native speaker and identify with the target culture and its mental process, they are led to find a 'third place' (Kramsch, 1993) from which they will be able mediate between their own culture and the target culture in a way that leads to successful communication.

1.4. Civilization and Culture Term Use in Foreign Language Teaching

In language teaching, civilization, is applied to that part of a language course that provides socio-cultural knowledge to complement and contextualize language learning (Byram: 2004, 108). It is taught to give learners useful knowledge about the countries whose language they study: its people, geography, history, culture, economy and politics. The same course is known as area studies in Britain, landeskunde in Germany, Civilita in Italy and Culture studies in the USA. All these terms refer to teaching culture in the language classroom. As pointed out by Kramsch (1993:8) "culture … is called (Fr.) civilisation, (G.) landeskunde, or (Eng.) culture".

As a subject of study, civilization is an interdisciplinary field dealing with the study of a specific country. Bassnet (1997) states that cultural studies in ELT programme provides a bridge between language study and social sciences. It incorporates disciplines like history, geography, sociology, ethnology and literature (For further insight see Révauger, 1994). Lazar et al. (2007:7) notes that subjects like literature, geography, history and the arts are often placed under the umbrella term of civilization. Besides, in the twentieth century, contributions from cultural studies and anthropology made the concepts of civilization and culture richer and more complex. The concept of culture as 'a whole way of life' became considered an important part of civilization classes. (Zhang, 2012: 25). According to Kerl (1994:6) civilization can be taught from a social science standpoint, or under a literature-based approach or as a "Cultural Studies" provided there is a link to the target country.

Rollet (1997: 130) states that after a symposium on the teaching of French civilization held in 1970 in Santiago, the term 'civilization became used as the equivalent

of culture. It is the latter term as a collective noun referring to both the facts of civilization and to information about the beliefs, customs, social practices, values and behavior that was emphasized. In the same vein, Galisson and Coste (1988, quoted in Byram 2004:108) assert that the definition of civilization in language teaching is associated with "the characteristic features of a given society".

Speaking about civilization in foreign language teaching, Wade (1961:559) notes that "every civilization is composed of a language, a geography, an ethnography. It is also made up of arts and letters, political and social institutions, and manners and customs. It has had a history, and it has developed a way of looking at life".

Poirier (1994) defines civilization in foreign language teaching as follows: "By civilization we mean the study of all the cultural features whether cultural, ethnographic, religious, technical, or aesthetic which during the course of history have marked the societies whose language we study".

Dickason and Cervantes (1998: 17) note that in foreign language teaching:

> To speak of civilization is to speak of space, time, mentalities, it is to take into account continuity, that is to say history, it is to know the routes already traveled, it is to know the existence of events, of exceptional characters, those who own the duration, and it is also to question attitudes to life, death, pain, work, fun, family, religion, etc.

For Claire Kramsch (1993: 3) culture has three components:

1- The synchronic layer or "day to day civilization" (Rollet 1997: 133), or the social dimension of a group's identity, includes the social conventions like attitudes and behaviours that arise out of the use of a language shared by a social group.

2- The diachronic layer, or the historical dimension, includes the shared traditions and history of a group and their artistic and intellectual achievements throughout history (cultivated culture).

« Parler de civilisation, c'est parler d'espaces, du temps, des mentalités, c'est prendre en compte la continuité, c'est-à-dire l'histoire, c'est connaitre les itinéraires déjà parcourus, c'est connaitre l'existence d'évènements, de personnage exceptionnel, ceux à qui appartiennent la durée, et c'est aussi s'interroger sur les attitudes devant la vie, la mort, la douleur, le travail, le plaisir, la famille, la religion, etc. » (Dickason and Cervantes: 1998: 17)

3- The cultural imagination, which includes the shared imaginings and dreams of a group.

Ideally, any study of culture should take all of these components into consideration.

In this study, civilization is understood in the light of the above definitions, that is, the "characteristics peculiar to any given society" at a given period of time (Reboullet 1973: cited in Rollet: 1997:130). It involves both the synchronic and diachronic dimensions of culture. It is also worth noting that in the Algerian-specific context, where the French language is influential, the term civilization is employed in EFL Departments. Therefore, in this work the terms culture and civilization are interchangeable and used synonymously.

1.5. Goals of Teaching Civilization in Foreign Language Curriculum

One of the aims of teaching civilization in a language programme is to give understanding and insight into the culture and civilization of the country where the studied language is used in order to facilitate and enhance language learning. Kramsch (1993) states that cultural awareness helps to achieve second language proficiency. Likewise, Byram (2004: 30) notes that linguistic proficiency in a foreign language does not guarantee an effective communication because "cultural misunderstanding may trouble communication between interlocutors socialized in different cultures". Thus, in order for the learner to engage in communication and cooperation in a foreign language, he needs to be linguistically and culturally prepared.

It can also be argued that in content–based modules like civilization the content helps to practice language while language is used to explore the content; the students are required to observe, describe, classify, compare and analyse civilization/cultural facts, events and issues. So, when studying the culture, they simultaneously acquire the language: new vocabulary, language structures, etc. Thus, content exploration and language use help students acquire the language as a means of self-expression and communication. Byram and Morgan (1994) mention that students can notably benefit from culture studies classes in order to develop their language skills, and enhance cultural understanding of a second/foreign language. Hence, the civilization course is a source of linguistic and cultural enrichment.

Encouraging positive attitudes to foreign language learning also counts as an incentive for teaching civilization. Several studies showed that teaching cultural aspects in the language classroom increases motivation to learn the foreign language. Generally, students have a natural curiosity to learn about people from other countries and cultures, and discover other ways of living and being. Thus, the inclusion of a course of civilization in the foreign language syllabus satisfies their intellectual curiosity and stimulates their interest in the language.

In a class of culture studies students explore the 'other' and learn more about the self. Exposing students to another culture will automatically lead them to reflect about their way of life and values which they considered natural and the only explanation of the world before this experience. Through comparing their culture with that of the people from other countries, they will eliminate their cultural biases and learn to appreciate difference among and within cultures (Byram). It is generally held that studying different cultures promotes tolerance for diversity and differences and decreases ethnocentrism.

Consequently, the course of civilization is an excellent place for helping students to build a feeling of tolerance towards diversity and difference. As Schirmer (1938:493-494) puts it "the study of foreign civilization contributes much to an intelligent comprehension of and respect for varying human customs and broadening of social outlook, which are necessary first steps in establishing bonds of sympathy and understanding between different peoples". This contributes to avoiding stereotyping, overgeneralizations and preconceptions about other cultures. Learning about another culture does not only help students to gain cultural information but also to critically evaluate this information and train their critical eye.

Additionally, teaching civilization gives students access to great humanistic achievements and the development of ideas. In this sense culture studies is a horizon opener; it helps students to adopt a wider perspective in the perception of reality. Basic knowledge about the foreign culture is also important for students to understand cultural and intellectual products from the foreign culture like literature, magazines, and broadcasts.

1.6. Developing Critical Thinking in the Course of civilization

Critical thinking has been defined differently by researchers and educators such as Dewey (1910) Noris and Ennis (1989), Lipman (1991), and Facione (2001). Yet, all the definitions give priority to the process and outcome of learning; the main objective for teaching critical thinking is to enable students to make correct judgments on careful

examination of available evidence (Rezaei, Derakhshan and Bagherkazemi, 2011).

Norris and Ennis (1989) define critical thinking as "reasonable and reflective thinking that is focused up deciding what to believe and do" and Lipman (1991) refer to it as healthy scepticism. In addition, Paul (1985) state that critical thinking is "learning how to ask and answer questions of analysis , synthesis and evaluation". In the same vein, Scriven and Paul (1987) define critical thinking as " the intellectually disciplined process of actively and skilfully conceptualizing, applying and analysing synthesizing, and/or evaluating information gathered from, or generated by , observation, experience, reflection, reasoning, or communication, as a guide to belief and action".

In 1956, a committee of educators led by the educational psychologist Harold Bloom devised Blooms' taxonomy in order to promote 'higher-order' thinking such as analysing and evaluating rather than traditional rote learning in education. Bloom's taxonomy has been revised and adapted by other educators, particularly Anderson and Crathwohl (2001). Yet, it involves sub-skills of critical thinking that learners should acquire in order to learn more effectively and become critical thinkers (Hughes, 2014). These sub-skills are related to six levels within the cognitive domain: knowledge (or recalling information), comprehension (understanding learned information), application (information in situations), analysis (analysis into parts and understanding their functionality within the whole), synthesis (synthesis of parts to form a new and original whole and evaluation or making judgments based on evaluation (krathwohl, 2002).

Critical thinking has been recently introduced in language education and it is considered an essential skill for 21th century learners. Indeed, in the globalized and multicultural world in which we live, there is a need to equip learners in the foreign language classroom with critical thinking skills as necessary tools to understand the world around them and to communicate successfully across cultures.

Deardorff (2009) establishes a relationship between intercultural competence and critical thinking. On the one hand, when she identifies the necessary skills for successful intercultural relations, she referred to the following critical thinking skills: analysis and interpretation, comparative thinking, and cognitive flexibility and the ability to withhold judgment and relate. On the other hand, she holds that intercultural communicative competence "promotes effective and appropriate decision making, but within contexts that are culturally complex" (479).

Similarly, John Corbett maintains that "at the heart of the intercultural curriculum are practices of observation, analysis and explanation. Likewise, Milton Bennet (2013: 109) argues that developing effective cross-cultural communication "parallels the development of critical thinking". Therefore, Culture instruction must include more than the dissemination of cultural knowledge, the teacher should help learners to develop critical thinking through observation, comparison, questioning, hypothesizing, supporting and rejection and generalization (Dickason and Cervantes: 1994).

This means that learners should interpret, analyse, and evaluate tangible and intangible products of the foreign culture such as social (the education system), economic, political (political parties), religious institutions… exploring historical and contemporary relations among them. They should also concern themselves with expressive products, such as literary genres, music, dance, propaganda, etc, and ideas, philosophies such as patriotism, national identity, or the feudal system (Chavez: 2002).

Zarate et al. (2003:59) emphasize that the aim of teaching civilization is not an addition to transmit knowledge but rather to change the behavior of the learners towards the target culture and their own, so that they will be able to develop an independent reading of the foreign culture. Likewise, Mark Ingram (2001, 1152) writes "I believe that the special strength of the civilization course is its ability to provide students with skills in social and cross-cultural analysis". The same idea is supported by Wade (1961: 559) who argues that:

> any information which we can pass on to our students about (the target country) is worth receiving, especially if we pass it on. We have to be careful, however, or so it seems to me, to distinguish between information and how to evaluate the information. The real training of the student consists in showing him how to evaluate this information. As in all the humanities, it is not enough to state and describe, one must know how and why. Now this is not an easy task. It consists in forging a method of the analysis of a civilization which will facilitate the penetration and comprehension of that civilization.

Therefore, one of the strengths of culture studies in foreign language curriculum is to provide students with skills in cross-cultural analysis and aid them in developing critical thinking. In this context Kerl, (1994:7) stated that the subject of cultural studies means life-long learning because the target country and its people are constantly changing.Byram and

Morgan (1994: 52) add that a culture course should give learners 'beacons' to help them orient themselves in the foreign culture and to understand it. Teachers should not do a pastiche of history and geography courses. Rather, they have to lead the learners towards autonomy in learning while providing them with the means with which to think about and understand the target culture and their own. To put it in their words:

> We are not proposing that language and culture courses should be history, sociology or geography courses. We want them rather to give an understanding of the significance of particular periods of history or social institutions or historical facts in the understanding the foreign group has of itself and its identity. These can be than compared and contrasted with the learners' own national views of their identities.

One can deduce from the discussion above that he traditional way of teaching culture- lecturing, historically based content, memorization of facts and test taking- is ineffective in producing real culture learning which involves interpreting, analysing and evaluating information found in authentic sources and products from the target culture. Teachers can develop critical thinking in their learners through choosing appropriate materials, like authentic materials and by relying on multiple sources giving learners multiple perspectives. Moreover, they should devise activities that require students to become engaged and to share their ideas and reflect on their learning.

1.7. Content of a Course of Civilization

Since the content to teach in civilization is still an unresolved issue, the teacher of civilization is faced with the challenge of choice of materials. This is underlined by Porcher (1989: 39 quoted in Rollet: 1997) who states that: "for the time being, nobody really knows, from a demonstrative source, what constitutes an appropriate teaching programme of civilization". Likewise, Kerl (1994: 6) notes that there is no consensus "on the basic questions of 'What should be taught as a minimum?', and 'What kind of knowledge is required to enable somebody to understand a foreign culture, policy or everyday life?'". The range of civilization is so large that it is impossible to introduce all the elements of civilization in the classroom. This also makes it difficult to reach consensus about the civilization aspects that can be used to develop a programme of civilization. Dickason and Cervantes (1998) explain that the complexity of the concept of civilization poses the problem to teachers and planners of civilization programmes of how to approach it and which themes or topics to include. In what follows some propositions made by researchers are presented.

Some researchers suggest that selecting cultural topics or themes which are considered important for students helps the teacher to design a cultural syllabus. Stern (1992:208) notes that the difficulty of defining the word culture led writers to try "to reduce the vast and amorphous nature of the culture concept to manageable proportions by preparing lists of items or by indicating a few broad categories". As there is no fixed criterion for defining a cultural syllabus nor is there an exhaustive list of topics the decision to teach certain topics is always arbitrary.

Brooks (1986: 124, 128) composed a list of 62 topics to integrate culture in teaching language using an anthropological perspective. These 'hors d'oeuvres' for the language classroom, as he called them, are aspects of everyday culture; they include festivals, music, folklore, hobbies, sports, meals, greetings, taboos, radio and television programs, movies and theatres, and careers. Yet, he claimed that such a list is not exhaustive and emphasizes that when selecting topics for cultural syllabus several elements should be considered, mainly learners' age and needs. Following Brooks, Chastain (1988:303-304) offered a list of 37 topics. It includes: family, social interaction, religion, holidays, politics, commonly known history, good manners, non-verbal communication. He recommended the discussion of these topics to be based on the comparative approach.

Durant (1997) suggests another list composed of topics such as food, customs, holidays, social attitudes and the legal and judicial system. The principle underlying his choice of themes for his list is the consideration of students' interests and suggestions.

Defining lists of topics is the easiest way to structure a cultural syllabus. Yet, this method "may lead to unsystematic provision of information" (Saluveer, 2004: 23). Thus, other researchers proposed that selected topics can be grouped into areas or categories.

Hammerly (1982) emphasizes three areas of culture to be included in a cultural syllabus: (1) information or factual culture, (2) achievement culture or accomplishment culture, and (3) behavior culture. Information culture is the information and facts native speakers would know about their culture and a second language speaker should be familiar with in order to understand how native speakers view their country. Achievement culture refers to artistic and literary achievements of a particular country. Hammerly thinks that behavior culture is the most important aspect which should be acquired by students as knowing peoples' cultural behavior and attitudes contribute to successful communication.

Stempleski and Tomalin (1993:7) present three interrelated elements of culture to be integrated in the language classroom to develop cultural awareness. These elements are: products, ideas and behavior as indicated in the figure below.

Figure 1.1. Elements of Culture (Tomalin and Stempleski, 1993: 7)
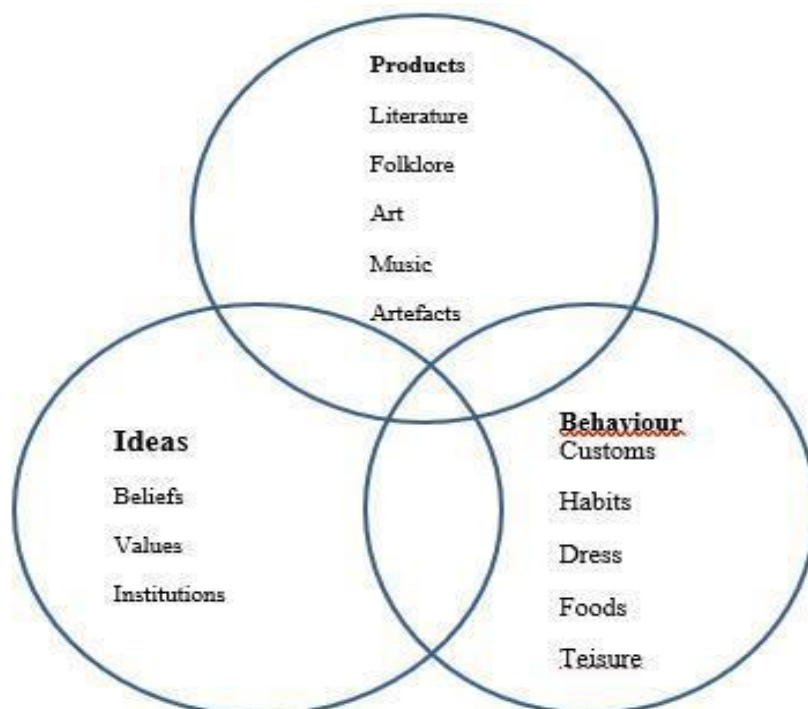
Patrick Moran (2001: 24, cited in Pulverness, 2004: 28) assumes there is an important dimension which is missing from Stempleski and Tomalin's three-fold division of culture namely people. Therefore, he adds two dimensions: communities and people. He defines products as the artefacts produced by the members of the culture and they can be tangible (e.g., buildings, written documents) and intangible (e.g., music, oral and written language). Practices comprise language and other forms of communication, and they can be verbal and non-verbal. Besides, they involve notions of space, time and appropriateness, perspectives, beliefs, values and attitudes. All these elements taken together constitute a world view. Communities include the broad social context in which the practices take place such as national culture, language, gender and class to more narrow contexts such as local political parties and families.

On his part, Stern (1992) believes the three-way division of culture to be useful but "does not solve the problem of the range of cultural topics". In order to define a cultural syllabus to be integrated into foreign language education he outlines six categories which an average language learner requires: places, individual persons and way of life, people and society in general, history, institutions and art.

Stern (1990: 219) suggests 'places' as a topic to be integrated in a cultural syllabus. He thinks that knowledge of the geography of the target culture is important because language learners need to relate the target language to a physical location. According to him, when designing a cultural syllabus, teachers should choose a particular country where the language is spoken. In the Algerian university these countries have traditionally been the United Kingdom and the USA.

Stern considers the second topic, individual persons and way of life, as the most important. Getting insight into everyday life in the target culture not only familiarizes learners with customs but also enables them to explore the thoughts, beliefs, and attitudes of individuals, that is to explore their expectations (1992: 20). For him, personal contact with the native speakers will help them make the language a living reality (David Evans, 2000: 10) but it is also important to avoid the pitfalls of generalization on the basis of one person or a small group.

In the third category, people and society, Stern proposes to expose students to significant groups and enable them to identify these groups indicating social, professional, economic, and age differences and reflecting regional characteristics. Stern thinks that it is

not necessary to undertake an "objective inquiry in the manner of a sociologist or anthropologist". He lists questions that these groups could be asked which would present a large spectrum of views and opinions which exist within the target culture. He thinks that it is important that learners find out how native speakers view their society and the relations in it.

History is another topic area which Stern proposes to be part of a cultural syllabus. Learners need to be aware of the main historical developments, historically significant symbols and historical personalities. He asserts that it is not only historical issues from the past which should be highlighted but also present issues which have direct contact with peoples' everyday life, and he emphasizes the native speaker perspective (1992: 221).

Stern also proposes the category "institutions" which consist of government, education, social welfare, economic institutions, political parties and the media. He argues that students should study the institutions which correspond to their interests and needs. Furthermore, their knowledge of these institutions should correspond to that of the institutions in their country (Ibid). He suggests that learners should learn about arts, great figures and their achievements to the extent that these are common knowledge in the speech community and form common literacy.

Like Stern, Byram and Morgan (1994: 51-52; 53-54) suggest that teachers focus on one community where the language is spoken for closer study. They suggest nine analytical categories which should make up a minimum content of cultural learning. These categories comprise social identity and social groups (e.g. social class, sub-culture identities and ethnic and cultural minorities), social interaction (e.g. verbal and non-verbal behavior, greetings at different levels, gender relationships and taboos), belief and behavior (e.g. certain actions such as going to school and going to church and their meaning, and 'recipe knowledge', that is routine behavior, (e.g. how to use public transport), socio-political institutions (e.g. government, law and order and health care), socialization and the life cycle (e.g. schools family and education), national history (e.g. different periods and events), national geography (e.g. distribution of population, topography and climate and vegetation), national cultural heritage (e.g. embodiments from national cultures from past and present), and stereotypes and national identity (e.g. explanation of stereotypes and symbols of national stereotypes and their meanings and national identity).

It follows from this discussion that there is no fixed criterion for defining a cultural syllabus. Yet, there is agreement among researchers that the elements which should be introduced in teaching civilization cover a wider field than the traditional 'high culture'. Civilization courses should deal with products, practices and attitudes in order to offer learners cultural insights and develop their cultural competence. Stern (1992) argues that teachers can overcome the vastness of material in the area of culture by careful selection and differentiated approaches. The elements of culture to teach depend on factors such as the teacher, the learners' needs and the objectives set for teaching culture.

1.8. Factors Influencing the Choice of Methodology

Several approaches have been suggested by foreign language theorists to the teaching of culture. Yet, instructional methods to teach culture depend on the following factors:

- ✓ The situation in which the language and culture is taught or culture learning objectives;
- ✓ Learners' age and level of competence in the target language;

- ✓ The teacher.

Byram asserts that learners learn culture for different objectives and there are different contexts for learning culture: direct contact with the culture and the structured language classroom. Likewise, Stern (1992: 223) mentions three situations in which culture learning takes place:

- ✓ Culture is taught in the cultural setting, (for instance immigrants). In this case learners need more help to come to terms with the foreign environment to avoid misunderstanding. Brown (2000: 189) considers this situation the best for second language and culture learning.

- ✓ Culture is taught in a situation, which prepares a student for a visit or work in a new environment. Even if the learner is physically far away from the culture, he is psychologically more motivated to learn.

- ✓ Culture is taught in the language classroom where learners are physically and often psychologically removed from the reality of the second culture and perhaps will never visit the country during or after the course of their study. In this case culture teaching provides background and context and help learners visualise the reality.

This seems to be the most common situation for teaching culture in many countries including Algeria.

Each situation determines the aims of teaching culture and the range of topics that are considered important to be taught. In the case of the first and second situations, learners need various skills and cultural practices like knowledge of manners. These can be best developed, for example, through role plays, dialogues and drama.

When the main aim is to provide cultural knowledge as it is often the case, in the third situation, the most suitable activities might be, for example, watching videos and films, reading and discussing literary and newspaper texts (Elsaveer, 2004).

In the second place, one should take into consideration students' age, their language proficiency level, and educational level. For Stern (1992: 222) factors such as learners' age and maturity, their previous language learning experience and educational background should be considered. Byram (1997: 56-56) emphasizes that "teaching and learning aims which include understanding, tolerance, empathy and related notions presuppose psychological readiness in learners which may be age-dependent, may be influenced by social factors, may be furthered or even inhibited by exposure to a foreign language and culture". Durant (1997) adds that "enhanced language proficiency is essential", especially when learners wish to continue their studies independently outside the classroom.

Finally, the choice of an approach and a method often depends on the teacher, his preferences and the level of preparation. Teachers have to be prepared to deal with students who learn facts or opinion which may conflict with their own or what they regard as natural. Byram (1997: 62) states that the teacher "should be aware of the nature of the challenge to learners' understanding of their culture and identity". Edlhoff(1987; cited in Byram and Fleming: 1998) has summarised the main points for teacher qualifications for intercultural language leaning. These include attitudes, knowledge and skills. Among other things it is stressed that, if teachers want to educate learners towards intercultural learning they have to be intercultural learners themselves.

Clearly a successful teacher of civilization is called to possess adequate cultural competence. Furthermore, he should select appropriate material that can best help him achieve the course objectives. Adding to that, he is required to master methods and techniques for teaching culture in order to lead his students to develop cultural

understanding and enhance their critical thinking. He is also required to create an effective learning atmosphere which enhances the learners' motivation.

1.9.   The most Common Approaches to Teaching Culture

In language teaching an approach means teachers' understanding of language and the way it should be taught. It is defined in Longman Dictionary of Language Teaching and Applied Linguistics (Richards and Shmidth, 2002:30) as "the theory, philosophy, and principles underlying a particular set of teaching practices".

In the history of teaching culture different methods have been used. Some of them have lost ground because of their inadequacy while some others still hold dominant positions. Traditionally, they are classified in two broad categories: those focusing on the culture of the studied language, usually called the mono-cultural approach and those based on contrasting and comparing students' own culture with the foreign culture termed the comparative approach.

1.9.1. The Mono-Cultural Approach

This approach was used in the 1970s when the major goal of language education was communicative competence with an emphasis on the acquisition of a native-like speaker proficiency and integration into a monolithic target culture. In culture-focused courses like 'civilisation' in France, 'area studies', 'British life and institutions' and 'background studies' in Britain and the USA, the target cultures were presented as national homogeneous cultures.

According to Risager (1998: 243) the mono-cultural approach which, she calls the foreign language approach, "is based on the concept of the single culture associated with a specific people, a specific language, and normally with a specific territory". This approach to teaching culture has been criticized because it does not take into consideration students' understanding of their own culture or cultures of other countries.

1.9.2. The Comparative Approach

The comparative approach considers understanding of one's own culture and the target culture equally important. It draws on learners' own knowledge, beliefs, values as the basis for a successful communication with members of the other culture. That is to say, learning about the foreign culture is related to the learners' understanding of their own

culture. Zarate (1986) stresses that comparative education should be encouraged because we cannot understand the other without understanding the self. For Byram and Morgan (1994: 43) learners cannot rid themselves of their own culture and step into another; for learners to deny themselves is to deny their own being.

The essence of the comparative approach is to provide a double perspective. Students are encouraged to reflect on their own and the foreign culture to discover similarities and differences between them. Yet, as stated by Byram (2003), to compare does not mean that learners need to evaluate which culture is better or underestimate one of them. Instead, students will reflect about their way of life and values which they considered the natural and the only explanation of the world before this experience and through juxtaposing their cultural values with those of other people they will realize there are different ways of viewing and doing things. This permits a deeper understanding of other cultures and eliminates cultural biases.

The comparative approach helps students to appreciate commonalities and understand differences in cultures. Mark Ingram (2001: 1161) highlights the importance of the comparative approach in the civilization class because it helps students see cultural differences by comparing national traditions involving, for example, immigration and citizenship. He thinks that this training can be particularly valuable in preparing students for intercultural exchanges overseas, especially if it is centered on understanding stereotypes and national cultural differences.

Risager (1998: 243-252) describes four approaches to the teaching of culture:

1.9.3. The Foreign Cultural Approach: which she uses to refer to the mono-cultural approach.

1.9.4. The Intercultural Approach

As mentioned earlier in this chapter, the intercultural approach has increasingly gained recognition in foreign language teaching in the 1980s. Like the comparative approach it is based on the principle that culture is better learned through comparison. The learners' own culture is taken into consideration though more emphasis is placed on the target culture. This approach considers the relations between the learners' country and the foreign country and involves comparisons between the two. The aim is to promote students' understanding of both and develop their intercultural and communicative

competences enabling them to mediate between the two cultures. Cultural exchanges are at the heart of this approach and its objective is to help learners to communicate with people from different languages and cultures.

Nonetheless, this approach was criticized for its view of culture as homogeneous and static and also for disregarding the multicultural character of almost all countries which, in her view result in overgeneralizations and stereotyping. For that reason, Risager (Ibid) recommends for teachers to use the multicultural approach.

1.9.5. The Multicultural Approach

The idea behind this approach is that cultures are not monolithic and several cultures and languages exist within the same boundaries. Cultures for Risager are diverse and dynamic; they are neither homogeneous nor static entities. Like the comparative approach the multicultural approach considers the comparison between the native and the target culture as essential but it also puts focus on the ethnic and linguistic diversity within the target country; for example, indigenous French, Algerians, and Bretons in France or the English, Scots, Pakistanis, and West Indians in the UK. Racial diversity in these countries makes them multi-cultural and multi-ethnic. Risager also draws attention to the importance of providing a balanced and anti-racist view of cultures.

According to Risager, emphasizing the cultural varieties within one nation or state is important because the foreign language teacher should expose students to cultural diversity within national boundaries and should not present the culture of a specific country like a single entity, a standard form of expression, and with stereotypical generalizations and incorrect assumptions. For instance, when teaching British culture, the instructor should not limit British identity to its Englishness.

For Risager (1998: 246), the growing importance of post-colonial countries as subject matter for teaching, the rise in the number of multicultural classes and the increase in leaners' exchanges are factors which will contribute to the development of this approach in foreign language teaching.

1.9.6. The transcultural Approach

The fourth approach proposed by Risager is the transcultural approach. The idea underlying the transcultural approach is that the modern world in which we live is complex, multilingual and multicultural due to extensive tourism, migration, worldwide

communication systems, economic interdependence and globalization. It is also reflected by the fact that many people speak foreign languages as *linga francas*. The transcultural approach therefore deals with the foreign language as an international language. Its main aim is to teach learners to use it for international communication. In this case it could be argued that it is not necessary at all to link the foreign language to any specific culture. However, Byram (1997: 55) contends that although it is possible to introduce topics of universal significance in all cultures, such an approach leaves learners without topics which are characteristic of a specific country, that is the ones which "characterize its uniqueness for the language learner". Also, such an approach denies the link which exists between language and culture.

A successful teaching of civilization requires that teachers use appropriate approaches and adequate materials. The materials used to teach culture are reviewed in the following section.

1.10. Materials for Teaching Culture and Civilization

In order to address the needs and stimulate the interest of students in a course of civilization, it is essential to find and develop appropriate teaching materials that are comprehensible and of interest to them. There is a variety of sources of information that can be utilized for teaching culture and civilization: readings, stories, newspaper, television, literature (Kramsch, 1993), drama (Byram, 1988). The teacher can draw upon works by historians and sociologists (Ingram: 2009), media, videos, films (Champoux: 2007), CDs, songs, Internet, realia, technology (Mishan, 2005) , etc. All these are important instructional tools for teaching culture. Yet, this great variety of culture information sources can be a boon and bane; a bane because it challenges the teacher to select the appropriate documents and teaching materials. As Rollet (1997: 132) comments: "the teacher of civilization is faced with the difficult task of selecting documents".

Researchers suggest that teachers provide teaching materials from varied cultural sources for motivating students and exposing them to the diversity within cultures. To Brockman (2009, cited in Selma et al. 2011), cultural information provided in a classroom should consist of various content related to the target culture, such as newspapers, electronic media, magazines, political speeches, literature and advertisements.

1.10.1. Authentic Materials

Authentic materials are those materials which are not specifically designed for language learners. Authentic materials in print form or visuals are rich sources of authentic language and culture and as such they are highly useful teaching materials to be used for cultural instruction, especially in cases when students lack an authentic language and culture learning environment.

1.10.2. Audio-visual Materials

Multimedia technologies or audio-visual aids are now widely used as instructional tools in educational settings to facilitate the teaching and learning process and enhance learners' performance. This need is based on some principles and beliefs. It is first due to the economic and technological developments that generate competition in all domains and to the societal changes that have been brought about by globalisation. Second, 'debates about pedagogy now center on aspects of learners' autonomy, collaborative projects design, and appropriate assessment practices' (Richards and Rogers: 2007). Thus, it is believed that technology-based instruction has the potential of building these objectives. Furthermore, today's world is visually oriented. These visual images ranging from TV, films, video clips, computer, to Internet capture the audiences in the fields of entertainments, business, government, and other fields of education as well. So as today's learners are daily users of these technological devices, it becomes easy to deal with them in the educational settings.

Additionally, the traditional approaches of teaching have been criticised on that they always focus on the transmission of information, and students are only recipients of knowledge. Johnson and Johnson (1999: 69) state that, "the lecture methods resulting in long periods of uninterrupted instruction – centered expository discourse, relegates learners to the role of passive spectators". Therefore, it is believed that the use of technological tools can enhance learners' involvement in learning, hence leading them to be more productive in the learning process.

Furthermore, researches investigating the effectiveness of technology as instruments of teaching and learning have proved that the integration of technology in education does not replace the teacher's role; in fact it completes his teaching activities (Dudney and Nicky, 2007). Audio-visual materials like videos, television and film bring authenticity and diversity to the class of culture. They arouse students' interest and expose them to non-verbal communication and other aspects of culture. Among the various media

that have been proposed to teach culture, films have been illustrated as providing students with cultural experience and exposure and helping to compare between cultures.

Besides, it has been recommended that different types of documents should be used in the class of civilization in order to present different aspects of the target culture and to help build interpretative skills. Byram (2004: 156) stated that it is mistaken to assume that teachers can competently provide explanations of complex issues in the foreign culture to their students by simply drawing on text information and personal experience. Thus, curriculum designers and culture studies instructors should select and design the curriculum using varied teaching and resource materials.

1.11. Culture Teaching/ Learning Concepts

Realization of the importance of culture in language teaching led to the emergence of the concepts of culture knowledge, cultural awareness, cultural competence and intercultural competence. These concepts are necessary for a better understanding of civilization teaching and learning goals. They are defined in the following section.

1.11.1. Culture Knowledge

Introducing language learners to the culture, people and country where the target language is spoken has always been part of foreign language teaching. These three elements have been interpreted differently according to different teaching approaches. Culture has been interpreted differently as "high culture", especially literature and also as philosophy and fine art, or as the modes and conventions of social interaction in everyday life and the way they are reflected in literary and non-literary texts. Approaches to study the target country include its history as well as the contemporary society as reflected in media. The people of the target country have been studied either in terms of national characteristics or the characteristics of their everyday life (Byram: 1994: 1).

Byram distinguishes between 'knowledge' and 'information' about the target culture. For him "information about the other culture is "the arbitrary and decontextualized presentation of facts with only minimal and usually unprincipled structure" (1989:120), and 'knowledge' is structured and systematically presented information about the other culture which presents a necessary 'framework' for understanding. To put it in his words: "By 'knowledge' we refer to the presentation of ideas, concepts, facts and material about or from the foreign country in a structured way. Thus 'knowledge' is structured

information, and more than the aggregate of facts contained within its structure. The nature of the structure may vary according to pedagogic principles" (Byram, 1989: 120).

Tomlinson and Masuhara (2010) add some more features that help understand cultural information. In their opinion, it is usually external that is presented by somebody else; static, that is not modified from one's experience; articulated that is reduced to what words can express; stereotypical; and lastly reduced, that is dependent on the information available. It is most commonly presented in the form of descriptions, explanations, statistics, generalizations as well as anecdotes as examples to illustrate generalizations.

1.11.2. Big-C and little-c Culture

In foreign language teaching a distinction is made between culture with a little 'c' and culture with a big 'C'. It is useful here to clarify the meaning of these terms which will be referred to in the empirical study.

Many authors distinguish between two components of culture: 'Culture' with a capital 'C' and culture with a little 'c' (Tomalin and Stempleski, 1993:6, Pulverness, 1995: 9). The first, big 'C' Culture is also known as formal (Brooks, 1964) or high culture (Easthope, 2005) or achievement culture (Tomalin and Stempleski, 1993; Pulverness, 1995). It includes history, geography, literature, the fine art, social institutions, political system, scientific achievements and other factual and tangible elements of a society. In other words, it presents the contributions and achievements that are valued by the members of society. Culture with small 'c', also called behavior culture (Tomalin and Stempleski: 1993,6 Pulverness 1995: 9) refers to the lifestyle of a people, their behaviour, attitudes, representations which govern their society and the pattern of their daily living.

Porcher (1995) asserts that big 'C' culture' occupies an important place in a society and gives its distinguished identity. One learns this culture in books or in formal settings such as schools. This 'high 'culture established by Matthew Arnold and his followers in the 19th century , referred to knowledge and practice of 'great literature, 'fine' art and 'serious music' which were viewed as setting cultural standards for a society or a country. This sort of culture was the only one present in language methods for a long time. Compared to 'high' culture, little 'c' culture occupies a lower place in foreign language teaching. Lazar et al. (2007:7) states that little 'c' culture is less visible and tangible, and has no traditional subjects assigned to it in schools.

Tomalin and Stempleski(1993) consider that it is 'big C Culture' that has been taught on the basis of clearly defined subjects by the language programmes, whereas the behavior patterns influenced by culture and which make culture, 'little c culture', have been addressed as secondary. Therefore, they think that these behavior patterns should be taken into consideration as an integral part of the language classroom; they are the appropriate complement to the knowledge transmitted by the teachers and the textbook (Jurazek: 1995). In the same line of argument, Harrison (2009: 89) notes that anthropology should be part of the language classroom in order to "refine and broaden the understanding of the culture of that language".

The "way of life culture" shared by the members of society is crucial for learners to gain a better understanding of the target culture and to communicate effectively in the target language. Chastain (1988: 303) pointed out that knowledge of little 'c' culture contributes directly to learners' ability to "function linguistically and socially in the contemporary culture". Therefore, teachers have to introduce students to the way of life in the target culture, including values and attitudes in order to enable them to increase their cultural knowledge and understanding.

It can be deduced that both little 'c' and big 'C' are important for developing cultural competence. Thus, teachers should find ways to teach students different aspects of the target culture to enhance culture learning.

1.11.3. Cultural Awareness:

The concept of cultural awareness describes one of the aims of foreign language teaching. Tomalin and Stempleski define it as "sensitivity to the impact of culturally induced behaviour on the language use and communication" (1993: 5). They add that it includes awareness of one's own culturally induced behaviour, awareness of culturally-induced behaviour of others and lastly an ability to explain one's own cultural standpoint. From this definition it can be seen that a basic tenet in acquiring cultural awareness is knowledge about the target and the native culture with an awareness of the similarities and differences which exist between them. That is to say that cultural awareness invloves more than having an insight into the foreign culture in the course of learning a foreign language but also a return to the learner's culture to reflect on his culturally conditioned thinking and behaviour. Through this process the learner understands that each culture has its specific norms, meanings and values or "that the world is seen from different perspectives like

national perspectives" (Byram, 2004: 1261) and thus avoids ethnocentric attitudes and evaluations.

Byram gives a more precise description of the abilities involved in cultural awareness. These are the ability to reflect on one's own culture, question taken-for-granted beliefs and values and compare one's own culture with the interlocutor's. Comparison forms a basis for understanding and helps the learner to cope with difference (Byram: 1998). This means that when foreign language learners become aware of the differences and similarities that might exist between their culture and the foreign culture, they may be led to start examining their taken-for-granted cultural values, norms and beliefes and this results in an understanding of the self.

While cultural knowledge is gained from others, cultural awareness is acquired through personal experience either through direct interaction with the target culture or through authentic materials like videos (Pulverness, 1999; Byram, 1989). Cultural awareness leads to empathy, respect for people belonging to different cultures, development and personal growth. This point is highlighted by Byram (2004: 160) who says that cultural awareness "is a key concept in foreign language education which emphasizes both cultural insight and attitude and identity development".

Cultural knowledge and cultural awareness are essential parts of cultural/intercultural competence, so when teaching civilization, instructors should take both aspects into account.

1.11.4. Culture Learning/ Cultural Competence

Paige et al. (2000: 50) define culture learning as the acquisition of: "culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviourally and affectively".

Culture-specific knowledge refers to the acquisition of knowledge, skills and attitudes about a specific culture. Culture-general knowledge means the ability to learn about a culture that is not one's own. They explain that culture general-learning "constitutes the general learning framework within which target language learning occurs". It includes knowledge such as the concept of culture, the nature of culture adjustment and learning, the stress associated with intense culture and language learning immersions, etc. It also includes culture-general skills such as the capacity to display respect for and interest

in the culture, the ability to be a self-sustaining culture learner and to draw on a variety of resources for that learning, tolerance and patience in cross-cultural situations, etc. Moreover, Paige et al. make a distinction between the knowledge, behaviour and attitudes, i.e. the cognitive, behavioural and affective domains of culture learning.

Cultural competence is an umbrella term that involves both cultural knowledge and awareness; it is also referred to as socio-cultural competence or intercultural competence. Cultural competence improves communicative competence and it can lead to better understanding and to appreciating different cultures.

In the document *Standards for Foreign Language Learning in the 20th century*, the American council on the teaching of foreign languages (ACTFEL, 1986) highlights the need for developing cultural competence as an essential part of the foreign language classroom, in addition to linguistic competence. Among the standards defined by the document are the following:

- Students acquire information and recognize the distinctive value system and viewpoints that are only conveyed by the target language and its culture, the perspectives;

- Students demonstrate an understanding of the relationship between the cultural practices (patterns of social interaction) and perspectives (meanings, attitudes, values, ideas) of the culture studied;

- Students demonstrate an understanding of the concept of culture through comparisons of the cultures studied and their own.

Clearly, the above document highlights the significance of the acquisition of information about cultural products and practices and the ability to perceive the meaning underlying those products and practices, i.e. understand the perspectives, norms and values. Likewise Moran (2001, cited in Tongnozi, 2010) states that in the language classroom students will learn factual knowledge but should also learn about the "hows" and "whys" of culture .

For Byram, cultural competence is "the ability to interpret social phenomena which the students may encounter in the course of their contacts with another culture, these contacts being either direct or mediated in the language class." (1998: 37); in more specific terms it is the acquisition of a body of knowledge about some aspects of another country and the ability to reconsider the position of their own culture and cultural practices in comparison with that of another community (Ibid).

Conclusion

This chapter provided an overview of 'civilization' as a subject of study in the EFL curriculum and highlighted its role in developing learners' culture learning and critical thinking. It has also been shown that no real consensus has emerged as to the way of teaching civilization and the content to teach. It has been argued that instructional methods to teach civilization and the content to teach depend on some factors, such as the situation in which the taught and the learner's age and their level language competence.

Finally, it has been shown that in selecting and designing a culture studies syllabus, instructors should rely on a variety of source materials. It was suggested that film is a valuable instructional tool which can be used to reinforce civilization course content and objectives; this will be the concern of the second chapter.

Chapter II

Film as an Instructional Tool in the Class of Civilization

Chapter II: Film as an Instructional Tool in the Class of Civilization

Introduction

This chapter explores the relation between film and culture and shows the relevance of films for teaching about civilization and culture. After that, it reviews the research literature pertaining to including film in the foreign language classroom and shows the positive effects of this material on learning language and culture. It also sketches out the characteristics of film that affect cultural understanding and critical thinking. It then moves on to examine its limitations and how these can be reduced or overcome. Finally, it shows how to make the best use of film to improve civilization lessons.

2.1. From Social Practice to Language Teaching: The Pedagogical Appeal of Film

Film is considered the most recent art form standing alongside literature, theatre, musi, painting, music, and visual art (Amaya-Anderson, 2008:5). Film is also a cultural phenomenon; since its invention at the end of the nineteenth century, this medium has rapidly become the most popular form of entertainment and the most dominant visual form of modern popular culture worldwide. Unlike the print mass media such as books and newspapers which require literate audiences, film is an almost universal language of moving images that is embraced and popularized around the world (Galician and Natharius: 2008).

Film is a social practice in which audiences of all ages participate; it is an integral part of individual and collective lives. People see movies in theatres and in the confines of their homes, on television, computer screens and on digital communication and entertainment devices. Films are released on videocassettes and DVDs, are broadcast on television and cable/satellite television, and are available on the Internet.

Moreover, film is an important part of the entrainment industry. Through its distribution technologies, it reaches out to large audiences around the world. In the twentieth century, Hollywood movies have been a very influential medium of culture in the

United States and in the world (Sklar, 1994: 1). According to the Motion Picture Association (MPA), American films are distributed to more than 150 countries worldwide and provide the majority of pre-recorded materials (e.g., DVDs and videocassettes) seen in millions of homes throughout the world (US Movie Attendance Study 2006, quoted in Amaya-Anderson, 2008:5).

Costanzo (2004) notes that: "since their invention well over a century ago, movies have become a significant component of our culture, part of our individual and collective lives". In this context, Linda Patterson assigns to films "a psychological and sociological impact on [American] society that is frightening" (Lowen: 1991, 83). According to Zoreda (2006) popular culture is intertwined in the society that produces and consumes it. In the particular case of film, society sees a reflection of its image-identity on the screen, and eventually, film representations "continually alter and shape that collective identity". The representations that are viewed in film, are in essence, "the dominant forms or modes through which the people experience the world" (Ryan and Kellner 2005: 213; quoted in Zoreda 2006).

People watch films for entertainment, yet the act of looking is not a passive activity. It is a highly interpretative act. (Amaya-Anderson, 2008). Indeed, Filmmakers and popular culture exponents play an increasingly vital role in shaping public opinion and transforming society. Thus, films are a dominant form of educating audiences; with their broad audience appeal, they play an important role in moulding popular understanding of the present and the past.

Today's learners live in a total –information culture, which is increasingly dominated by the image (Costanzo, 2004: XIV) Adolescents and young adults are the first to be raised on media, television and films. Film is for the younger generation a more familiar text than reading print (Amaya-Anderson, 2008). Golden (2001: introduction) opines that "the young generation tend to be visually oriented, able to point out every significant image in a three-minute MTV music video, but when it comes to doing the same thing with a written text, they stare at it as if they are reading German". In this environment there is a need for developing students' habits of perception, analysis, judgment, and selectivity "that are capable of processing the relentless input of visual data" (Costanzo: 2004). This allows them to acquire a better interpretation of the social, political and historical events around them.

2.2. Historical Background about the Use of Film in Foreign Language Teaching

Foreign language teachers have included films in their classes for decades. It is interesting to note that in 1928, the General assembly of the League of Nations established the International Educational Cinematographic Institute (IECI), for the purpose of encouraging "the production, dissemination, and exchange of educational films in order to promote international understanding among the worlds' people" (UNESCO, quoted in Phelps, 2012). Although promoting film-assisted foreign language instruction was not its central purpose, this institute did produce some monographs on the subject (Ibid). Within a decade the use of foreign films in foreign language teaching became well established in the United States.

With the advent of the communicative approach in 1970s the notion of authentic materials worked its way into language classrooms and the profession's literature. Audio-visuals, particularly authentic videos, films, and commercials were widely accepted as useful and effective tools due to their contribution to real-life linguistic knowledge (Krashen, 1988), communicative skills (Stempleski, 1992; Katshen 2003; Mishan, 2005) and cultural awareness (Rice, 1985; Lebedko, 1999, Sherman, 2003).

Additionally, the pedagogical integration of these materials had a motivating effect on learners by taking them from the artificial context of the classroom to real life contexts. Thus, they brought authenticity and reality to the foreign language classroom and provided aspects of the foreign language and culture that were not present in the traditional methods. These advantages offered by audio-visuals encouraged more and more teachers to use them as teaching tools in their language classrooms. The use of audio-visuals as instructional materials also increased due to the sheer development of multimedia in the 1970s and 1980s. Furthermore, evolution of technologies made their implementation in the classroom easier.

Most importantly, in recent years various professional associations have made significant efforts to encourage the use of cinema in language teaching. In the United Kingdom, Film in Language Teaching Association (FILTA) provides a forum for the exchange of information and experience about the use of film in language teaching.

Researchers and teachers have discussed the efficacy of film as a pedagogical tool in the foreign language classroom; most of them perceive that it can have many advantages in the process of foreign language learning. Yet, this tool has been occasionally criticized since films are still viewed as a medium of entertainment and have no role to play in a pedagogical setting. Others think that its disadvantages like the length of film and its difficult language outweigh its advantages and therefore cannot enhance learning. Some others view film as a loss of time for teachers who have curriculum constraints and limited time to allocate. The following section reviews research that investigated the role of videos and film in the foreign language classroom particularly in cultural instruction.

2.3. Review of Research about Using Film for Language and Cultural Instruction

Previous studies examined the use of video, film and television in the foreign language classroom to enhance language acquisition. These studies showed that videos offer a meaningful context for learning language. Besides, they provided creative ideas and made suggestions on how to make the best use of these audiovisual materials.

Sherman, in her book *Using Authentic Video in the Language Classroom* (2003), discussed the benefits of using authentic videos as learning materials in the foreign language classroom; and Stempleski and Tomalin in *Film* (2001) suggested ideas on how to integrate film into a general language course and how to set up film projects.

Bueno (2009) reviewed research about integrating film in foreign language classes and examined the interplay of instructional strategies and characteristics of film which have an impact on deeper understanding of the foreign language and culture. Then, she illustrated with the classroom implementation of the Spanish feature film *Yerma* (Barren) in a university level conversation and composition course. She emphasized the importance of giving students necessary support material to help them understand and interpret the film as well as the need to model interpretation strategies and provide interpretation guides. Furthermore, she described strategies as well as in and out of class activities which she incorporated for scaffolding students' understanding of the film and promoting their "translingual and transcultural competence".

Sturm (2012) described a graduate pedagogy course on using film in an L2 French classroom at the university level as a means of linking students to the target culture and

developing their communicative competence. She noted that the pedagogy course she designed was a response to the call for integrating culture and authentic texts in language classes. The results she obtained from students' reactions suggest that film is an efficient way to develop students' communicative competence while exploring the target culture in an authentic and visual way.

Like Bueno, Sturm highlighted the pertinence of appropriate guidance from teachers to help learners understand and discuss films. Moreover, she recommended that teachers take care to use technology with clear pedagogical objectives and in a way that enhances a lesson (2012: 247). She advocated that implementing films in the foreign language classroom is not an arbitrary task to perform but should be based on pedagogical principles.

Sturm provided creative ideas on using a film (whether it be a full feature film, film excerpts, commercials, trailers or television programmes) in a framework based on pedagogical principles. She emphasized the importance of film selection and the pertinence of providing subtitling. She also suggested using pre-watching and post-watching activities. Sturm assigned to film and video a communicative and cultural value. To put it in her words: "film and video in a communicative classroom model authentic language and give students something to communicate about" (2012: 248).

Harrison (2009) discussed the inclusion of foreign films in the language classroom to develop culture-based contexts for learning language and culture. She described an intensive study of the feature film *La Vita è Bella* (Life is beautiful) in a course of Italian for students in the intermediate and intermediate-high oral proficiency levels at Southeastern Louisiana University. She reports the strategies she devised and the activities she used to guide the students in comprehending and interpreting the film. Harrison explains how this film-based approach develops students' cultural knowledge by giving them in-depth understanding of the history of Italy in the Second World War but also fosters their cultural performance and linguistic competence.

S. K. Brown (2010) explored the use of English-speaking films in the EFL classroom to teach vocabulary and culture. For this purpose, she undertook a study to identify students' recognition and recall of cultural vocabulary within English-speaking films and how to improve them with appropriate methodology and practical activities. She

emphasized the necessity of using appropriate methodology to ensure achievement of culture learning.

Seferoglu (2008) explored students' perspectives on integrating feature films in oral communication classes of advanced EFL learners at university level. The films were shown in full length and supplemented with pre-viewing and post -viewing activities; and a questionnaire was used to collect data. The results revealed that the films provided the students with 'a very enjoyable learning experience', enhanced their language competence and offered a rich exposure to non-verbal communication and cultural issues. Seferoglu underscored the responsibility of the teacher in making a film-based lesson a rewarding learning experience for the students through careful selection of the films in addition to setting clear pedagogical objectives and tasks. He asserted that a principled approach to the integration of films into language classes leads students to enjoy films not only as mere entertainment but as a valuable instructional tool.

Kaiser (2011) advocates an approach to incorporating films in the foreign language curriculum that is based on the use of film clips. He justifies this approach firstly by the short time available in the classroom to analyze full length films the same way literary texts are analyzed, and secondly by the opportunities that film clips offer for an in-depth study of the film text. He presented three constructive uses for film clips in the foreign language classroom: 1) as authentic context to study language usage and develop listening comprehension; 2) as a model and reflection of the target culture that allows the study of cultural products, practices and perspectives which leads to deep understanding of the target culture and to develop intercultural competence; 3) for film interpretation to explore the creation of meaning in filmic text and thereby develop students'' critical thinking.

Additionally, Kaiser described Berkley Language Center's Library of Foreign Language Film Clips, a database of more than 10.000 film clips taken from foreign films to teach different aspects of the foreign language. The database was created to allow instructors to search and find film clips that could be easily integrated in their curriculum as teaching material.

Elissa Tognozzi (2010) investigated how short clips from foreign language films could be included in teaching language and culture at university level, and she evaluated the learning outcomes of this approach. She carried out an experimental study involving two groups of students from intermediate and advanced Italian language courses. Each

group watched a different clip of film dialogue and completed a range of oral and written activities which aimed to increase their linguistic proficiency and their cultural knowledge and sensitivity. More specifically, the 1st group watched a film clip dialogue and read the accompanying script. Then, it imitated and memorized the dialogue. As for the 2nd group, it watched a film clip without the support of the audio or the script. Then, they were helped to write their own scripts to accompany the dialogue. After that, both groups researched an area of culture presented in the clips.

Tognozzi concluded that by stimulating students' creativity with the film clip's text they became more involved. Furthermore, this method exposed them to real life discourse and pronunciation while allowing them to put into practice their communicative skills. Additionally, this experience broadened students' notions of how to interpret other cultures and "how to communicate in their cultural contexts" thereby leading to deepen their cultural awareness.

It can be noticed from the research works reviewed above that they propose teaching techniques for using films and film clips to initiate classroom activities for learning the target language concomitantly with learning the culture. The approach in these studies is to use films to integrate the learning of cultural content with language learning and focus is put on language-based outcomes. In most of these studies films are proposed to improve communicative abilities in English.

Other researchers explored film as a medium to facilitate intercultural learning. Zoreda (2006) described an EFL course taught at the Universidad Autonoma Metropolitana-Iztapalala in Mexico City that used films to teach aspects of Anglophone cultural history and promote intercultural reflection. The course content consisted of a selection of English-speaking films which show intercultural encounters. She proposed that teachers ask their students a general question about a specific theme related to the film content as a guideline to follow for viewing and discussing the films.

Zoreda explained that the aim of interpreting the films is to encourage students to reflect on intercultural representations in these films and think on their own cultural representations in order to overcome ethnocentric attitudes. She also recommended adopting Sandra McKay's instructional strategy of using teaching materials to integrate culture into EFL programme. This strategy consists of first, helping students "to reflect on their own culture in relation to others, thus helping to establish a sphere of

interculturality"; second, highlighting "the diversity that exists within all cultures"; and third, discussing the film content in order to find out "what assumptions are present" and consider other opinions (2006: 66).

Chao (2013) used diaries to investigate the perceptions of EFL university students towards an intercultural course that used foreign films as an instructional tool and to study the progress of their intercultural competence. The latter is viewed in this study as "intercultural sensitivity (motivation and attitude), knowledge, awareness or skills" (Ibid: 253). The films integrated into the course were not necessarily best-selling commercial films produced in the West but were selected according to the following criteria: 1) they have intercultural themes; 2) they portray foreign people and contexts (eg. *Baran* and *Outsourced*) or actual stories of foreign people (eg. *Two sons of Fransisco* and *War Dance)*; 3) they illustrate historical events that generate reflection and intercultural thinking (eg. *Katyn* and *Schindler's List*).

Four-stage activities (pre-viewing, during viewing, post-viewing and advanced post-viewing) were employed to help students in observing, discussing and interpreting the behaviours and attitudes in foreign cultures through the films with the aim of developing their intercultural competence. Students were encouraged to interpret the foreigners' behaviours and attitudes relying on intercultural theories or models (cultural taxonomies suggested by Hall and Hofstede and the intercultural communicating themes of identity, othering and representation suggested by Holiday et al. (Ibid). In addition, students were prompted to make cultural comparisons between the target cultures and their own and to do cultural awareness activities.

The results obtained from the analysis of the learners' diaries showed that many participants appreciated the course and that they made a significant progress in developing intercultural skills: motivation, attitudes, knowledge and awareness. Chao recommended that teachers consider the potential of foreign films in enhancing intercultural learning in the foreign language classroom. Yet, he noted that films are effective as instructional tools only when teachers provide appropriate film selection and course design.

Pegram (2008) addressed the use of film in L2 classes as a response to the shift in L2 acquisition to intercultural competence and the recent instructional trend emphasizing developing learners' intercultural literacy. He discussed the use of film to enhance students' intercultural literacy which entails skills to 'read' cultural information transmitted

by different sources of information, reevaluate it in terms of what they suppose they have learned, and at the same time assess old knowledge in the light of the new experience. He argues that these skills are important for students to be able to actively participate and integrate in a contemporary globalized world.

Wildner-Basset (1990) suggests that a guided viewing of TV commercials from the target culture can be effective for teaching a foreign culture and help students to acquire the necessary skills to reach cultural understanding. These skills are: convention, connotation, conditioning and comprehension. The latter skill includes the skills of analysis, hypothesis formation and tolerance of ambiguity. To achieve this, she proposes that students watch a video after a short introduction. Then, they are given questions for discussion in pairs or groups.

In particular, students first respond to questions about the product advertised in the TV commercial. After that, they answer to more open-ended questions which require them to analyse and hypothesize about the social and cultural aspects of the commercial. According to Wildner-Basset, her students' reaction to this culture teaching approach showed the persistence of some stereotypes and overgeneralizations. Yet, she asserted that they reached a basic understanding of the similarities and differences between the native culture and target culture which is an important step in the process of acculturation.

Among the few researchers who explored the use of videos to teach culture, Carol Herron and Julia Hanley (1992) investigated whether the use of video made a significant difference for children's introduction to a foreign culture. Their study showed that when fifth-graders learning French watched instructional videos before reading about specific cultural information, their acquisition and retention of cultural information improved. They deduced that video is an effective advanced organizer for a written passage dealing with the same cultural topic.

Herron, Dubreil, Cole and Corrie (1999) further researched the issue in a study with beginning-level college students of French. They investigated whether these students learn culture included in a video-based second language course. The students watched 10 videos over a period of 1 semester. A pretest was administered before students' exposure to the videos and a posttest was administered at the end of the semester after exposure to the videos in order to assess their long-term gains in cultural knowledge defined in terms of little 'c' culture (practices) and big 'C' culture (products). In addition to this, post-viewing

tests were administered directly after each video to assess short-term gain in cultural knowledge. At the end of the semester the students filled out a questionnaire to give their perceptions of how well they learned about the target culture. The investigation led to favorable results as significant gains in cultural information were obtained. Furthermore, the students revealed better results in retaining little 'c' culture than big 'C' culture.

Herron, Dubreil, Corrie and Cole (2000) replicated the study with slight changes. They incorporated eight narrative videos (episodic videos presenting a story line) into a one semester course based on multimedia. To determine students' long-term recall of cultural knowledge, the participants were assessed quantitatively using a pretest and a posttest. Furthermore, post-viewing tests were used to measure students' acquisition of cultural information just after watching the videos. Half of the items included in the tests were about cultural products (big 'C' culture) and the other to cultural practices (little 'c'). Additionally, a questionnaire examined students' perceptions of culture learning. The performance of the first year French students in the pretests and posttests revealed significant gains in cultural information related to cultural products and practices. Regarding students' answers to the questionnaires, they showed that the students perceived there was more cultural practices than cultural products in the videos and that they learned more cultural practices than cultural products. The researchers concluded that video is an effective tool to teach culture in the foreign language classroom.

After conducting these studies with elementary level French students, Herron, Dubreil, Corrie, and Cole (2002) repeated the same research with intermediate level students of French by introducing small changes: they introduced journalistic videos based on interviews with native speakers instead of narrative videos. Besides, they were concerned not only with the effects of these videos on students' acquisition of cultural knowledge but also on their understanding of this information which needs a higher level of thinking than learning cultural facts. The researchers obtained the same results as those of the previous studies; intermediate level students of French markedly improved their knowledge about practices and products as well as their understanding of the perspectives that underlie these products and practices. Moreover, the students thought they learned more cultural practices than products from the videos. This finding led the researchers to recommend that teachers include anthropological culture in their culture activities.

These studies by Herron et al. highlight the effects of a curriculum that includes an authentic video component on enhancing foreign language learners' cultural knowledge and understanding. Yet, they were concerned with a specific genre of video which is educational videos and didn't deal with other genres of video like feature films and documentaries.

Ingram (2001) described an interdisciplinary approach to teaching civilization at university level. Popular films formed part of a broad range of sources that he used to discuss the theme of 'modernity and modernization in post-World War II France'. These sources include studies from social history, cultural studies, post-colonial studies, cultural anthropology and autobiographies. The teacher researcher argued that through this approach students are prompted to examine French society from a range of diverse disciplinary perspectives. This enhances their understanding of the particularity of the French society vis-a-vis other societies and former periods in the history of France. Moreover, by working with texts from different disciplines, students are encouraged to examine different perspectives towards the same issue or concept and to "evaluate different kinds of evidence and argument, to synthesize materials when it is possible, and to compare and contrast them when it is not" (2001:1156) and hence help build critical thinking.

Ingram's film list includes Jack Tati's *Mon Oncle* which portrays modern life in France in the 1950s, and some other more recent films depicting 'banlieue' life in the 1990s such as Mathieu Kassowitz's La Haine, Karim Dridi's *Bye Bye* and Cédric Klapisch's *Chacun Cherche son Chat.* These films address social change in France and portray modern life. Ingram showed that comparing the two films *Mon Oncle* and *Chacun Cherche son Chat* helps students "to draw out distinctions of social class and to contrast the confrontations of the old and the new in the 1950s and 1960s" (2001: (1160).

Ingram highlights that the interdisciplinary approach is efficient when it is also comparative, aiming for developing students' understanding of cultural differences like, for example, emphasizing understanding of stereotyping about national cultural differences. The researcher concluded his article by stressing the importance of an interdisciplinary, critical and comparative approach to teaching civilization in developing students' skills in social and cross-cultural analysis. Yet he did not undertake an empirical study to demonstrate the effectiveness of this approach.

Another scholar who discussed the use of film to teach civilization, John Michalkzik (1976), described an approach to the use of film in a course entitled Civilization through Film offered at Boston College in 1976. The course was designed to provide students with "total-immersion experience in key aspects of French life" (1976:231). The course content includes twenty films (four length films and sixty documentaries and short films) illustrating different topics like religion, family, government and geography.

The approach used is interdisciplinary, including reading materials from disciplines like history, sociology and literature, but films played a principle role. For each topic, students were given a lecture, and were exposed to extensive reading material and to a film with an introduction about its historical and social context, a brief discussion, and finally, a written synthesis on the topic. (1976: 233).

Michalkzik argued that the coordination of lecture, reading and film provides an intensive approach to each topic of the programme of civilization offering students exposure to contemporary French culture in its creative form (art, literature, and achievements) as well as in its everyday manifestations and leading them to an in-depth understanding of the target culture (1976:232).

At the end the one semester course, students wrote 'course critics' to evaluate their learning experience. Results showed that students' motivation was stimulated. Furthermore, students learned to avoid 'generalizations and idealizations' of other cultures.

Rollet (1995) wrote a book-length study on the role of the fiction film in the teaching of French civilization. She views the fiction film as part of popular culture which reflects society and shapes the creation of national identity, and as such it is a valuable tool to be used in cultural instruction.

Rollet conceives that a true understanding of a foreign civilization must move beyond the learning of cognitive knowledge to the acquisition of an intercultural competence or what she calls "a communication skill and/ or a cultural skill" or 'know-how'. This means understanding a foreign culture's perspectives from an insider's view and understanding the differences that exist between this culture and one's own which leads to tolerate difference. This implies dealing with little 'c' culture or 'every day culture' which is not covered in the classes of civilization. According to her, the most

effective way to give students opportunities to explore a foreign culture and understand its attitudes and perspectives is through the use of films.

In identifying how these premises turn into pedagogical applications, Rollet proposes a method that involves starting with the study of a film and then move on to other authentic materials visual or not, or to other cultural documents. She illustrates her approach by describing the syllabus she designed for the course French Cinema and Society included in the programme of a BA degree in French Studies which is offered by the University of Portsmouth.

The above literature review reveals that only few studies dealt with the effectiveness of using films to teach culture as opposed to the wealth of existing research on using films in the language classroom to develop communicative competence. This fact is underlined by some researchers. For instance, Rollet stressed that "despite recent studies on the use of video as a pedagogical tool, the fiction film has often been overlooked in the teaching of a foreign culture" (1997: 132). This view is shared by Herron et al (2002: 38) who noted that "classroom research into the use of video to improve cultural learning remains a relatively unexplored area".

Another conclusion to be drawn from the aforementioned studies is that film as an authentic audio-visual material has many advantages in the foreign language classroom and presents new options to enhance students' culture learning. However, it also has its drawbacks. The following sections discuss the advantages and disadvantages of film and how these can be reduced or overcome.

2.4. Advantages of Using Films in the Foreign Language Classroom

The positive effects of film on the language learning experience are summarized in the following points.

2.4.1. Motivating Language Learners

Films are motivating for students and this is the most obvious advantage of teaching with films. Second language acquisition research shows that learners learn more efficiently when they are entertained and motivated by the teaching material. According to Ellis Motivation is considered a crucial factor in determining successful foreign language acquisition (1994). In his speech to the North of England Conference, Sir Christopher Ball (1995,

quoted in Chambers 1999) stated: "There are only three things of importance to successful learning: motivation, motivation and motivation… any fool can teach students who want to lean". This relationship between motivation and learning implies that in a class of culture studies, transmission of knowledge alone does not guarantee learning as students may pay attention or may not, depending on their interests and needs. Hence, teachers should take these needs into consideration and make their lessons more interesting and enjoyable because this helps promote culture learning.

Most recent empirical studies about the use of film highlight its motivating effect on the learners. Nowadays, films, videos and television are part of students' lives. Moreover, most of students' knowledge about foreign countries and cultures mainly the USA is gained from watching TV, video cassettes, CDs and DVDs or from surfing on the Internet. So, it is appropriate to bring this material to the classroom (Donalghy, 2015). In addition, the entertaining aspect of film makes learning enjoyable and hence stimulates students' motivation to learn the foreign language and culture. As Briam (2010: 386) writes: "enjoyment and motivation to learn about other cultures can go hand in hand".

Walsh and Reese (1995) asserted that among all the media used in language education, films have proved their potential to attract students' attention. Film can easily gain the interest of students because it can convey information relevant to their world experience. This is reinforced with its storytelling style (Chao: 2013, 250) in addition to the effects of image and sound that capture and hold the viewer's attention and interest in ways that words don't. In addition, Film is an excellent stimulus for discussion and participation in the classroom (Cook et al., 1988).

2.4.2. Film as a Source of Authentic Language and Culture

One of the challenges of teaching English in an EFL context is that English is not taught in the natural setting in which it is used, as is the case with teaching English in Algeria. Freemen and Freemen (1998:4) state that teaching English in an English-speaking country like the United States or Australia where this language is used in everyday life is different from teaching it in in a non-English speaking environment. In countries where English is not the prominent language of communication, students do not have many opportunities to be exposed to English language and culture outside the classroom as easily as ESL learners.

One suggestion to address this drawback in the English classroom is to use authentic materials in print, audio or visual forms to give students the opportunities to use the language in realistic contexts. By watching films students can listen to native speakers and see how they behave in authentic contexts without leaving the classroom.

So, it can be argued that film can, to some extent, substitute for the input that may be difficult for students to receive from the more restricted classroom environment or outside the classroom. In this context, Champoux maintains that "inexperienced students will likely benefit from the use of film because of a greater feeling of reality" (2007). This view is shared by Cook et al. (1988:97) who argue that "with the exception of total immersion in the target culture itself, there is simply no better medium to bring both student and teacher into direct contact with the foreign culture, providing that the videos selected for classroom use are truly representative of (foreign language speaking) cultures and have meaningful cultural contexts". In the same vein, Kramsch (1991: 236; quoted in Harrison, 2009) states that videos promote the teaching culture "in a multidimensional and authentic way". Likewise, Mishan (2004: 2016) holds that movies can be considered as authentic materials and they provide the learners with genuine input. We can say that films bring the outside world into the classroom (Tomalin and Stempleski, 2001).

2.4.3. Film Gives a Visual Context to Language and Culture Learning

Film provides a full visual context and addresses different senses simultaneously which helps students' comprehension. When watching a film, students do not only listen to the characters but also watch their movements and behaviour. The non-verbal aspects of communication like facial expressions and gestures support the verbal message and provide a focus of attention for students while they listen. In the meantime, by observing the behavior of the characters, they learn about the culture.

Non-verbal language is an important part of communication; people do not express themselves only through words and utterances but they express their feelings and attitudes through non-verbal cultural clues such as mimics, body movements, facial expressions, eye contact and gestures.

Non-linguistic elements of communication like facial expressions, body movement, eye contact, posture, patterns of touch as well as things like clothing are elements of culture and closely linked to language. When you communicate with another person, that person understands you as a result of the whole picture you convey, not only on the basis

of what you say. In communication we do not consciously separate verbal and non-verbal signals from each other (Larzen, 2006: 29).

Some researchers argue that the non- verbal behaviour that accompany linguistic communication could be more important than the verbal one (Larzen, Ibid). In fact, more than half the information conveyed in normal conversation is communicated in ways other than by speaking. So, the linguistic and extra-linguistic aspects of the culture present in film reinforce comprehension of the conversations and help understanding of the film story.

Additionally, the visual aspects of film foster cultural learning insights. Film gives life to culture by presenting actual people, their customs and products, cities, and countries with outstanding vividness and reality and this gives film a unique advantage in presenting the culture of a specific period compared with other methods. Phelps (2012) holds that films mustn't be mistaken for real life, but they lead us back to it, more thoughtful about the people and cultures that we encounter. We can learn about culture by observing the behavior and attitudes of the fictional characters in a film and the factors that influenced and shaped that behavior and attitudes.

2.5. A Rationale for Using Films to Teach Culture

Film motivates students and this constitutes a powerful argument for its inclusion in cultural instruction. Yet, the mere viewing of a film in the classroom does not guarantee learning results. A film has a pedagogical value when it is used to enhance students' learning and meet civilization course objectives.

In order to understand the advantages of using film in teaching civilization and how it can reinforce the course objectives, one needs to look at films, not only as a form of popular entertainment but also as a cultural product which reflects society, its culture, ideology and cultural representations. For Lee, a "film is a cultural text produced in society" and "provides the audience with images of the society in which they live" (2001:1, quoted in Cheon). In the modern world, film has become an important component of native speakers' cultural capital (Kaiser 2011:232) which does not only reflect society but also shapes it and even determines its cultural identities, especially in societies where cinema is an important part of contemporary life and entertainment.

Therefore, films can be considered as cultural and historical documents which can be used for learning about cultures and societies. For instance, supplementing a lecture on the American Civil War with the films *Glory*, *Cold Mountain* or *Lincoln* would enrich students' knowledge about this period, and films like *Titanic*, and *Bend it Like Beckam* or *Brick Lane* can be used to reinforce the theme of immigrants and immigration in the twentieth century.

The anthropologist Weakland (1975: 246, quoted in Harrison, 2009: 89) states that feature films are "in the broadest sense cultural documents by definition" and that they are particularly effective in the study of the general patterns of culture on the grounds that they:

> (…) tell a story, that is they present an interpretation of some segment of life by selecting, structuring and ordering images and behavior…and compared to daily life a fictional work represents a more highly ordered and defined unity, whose premises and patterns can be more readily studied.

It is clear from this quotation that film presents culture in real life contexts offering invaluable insights into the lives of different peoples and cultures. It depicts cultural values and traditions and portrays the important social, political and economic issues of a particular period.

An important advantage of film in the class of civilization is its high visuality which makes of it an "efficient and effective link to the target culture(s)" (Sturm 2012). Film gives a visual access to the target culture and shows students the places they study and read about. It gives them a picture of what the target community looks like in ways that cannot be matched by other teaching material like books and handouts; it shows real people, places and events, dress styles, food, the inside of a house or a school, marriage ceremonies, battlefields, and many other details which the instructor cannot explain easily or efficiently. Furthermore, it brings them into direct contact with real language use in its natural context with stress, intonations, gestures, idioms, slang and body language.

It can be said that exposing students to orally and visually authentic films not only gives them exposure to the history, geography, and institutions of past and present cultures, but also allows them to immerse themselves in 'the way of life culture'. For instance, using

the film *Malcolm X* to teach the Civil Rights movement of the 1960s reinforces students' knowledge of some historical events and figures and also depicts bits of daily living conditions. For that, it gives insights into the clothing fashion, hairstyle, means of transportation, music, and the social attitudes of the time, leading to deeper understanding of what life was like during this period.

Visual media like films make it easier to teach abstract themes and concepts included in a course of civilization. Champoux (2007:1) observes that "film is an excellent medium for giving meaning to theories and concepts" and Michalczyk (1976:231) emphasizes that one of the best means of concretizing abstract concepts like 'culture' in a course of civilization is the use of a film as a vehicle for communication. One can illustrate this point with the film Dances with Wolves which offers a visual portrayal of the myth of the 'American frontier' or the movie *Citizen Kane* in which Orson Welles provides a realistic example of the American Dream. By presenting these two concepts in a visual and verbal form, these films make them more accessible to learners than through a written text or a lecture by the instructor.

The visual and auditory elements of film create a sensory experience for learners which helps them understand and remember better. Chao (2013:250) points out that "learners can quickly acquire the cultural information they receive through multi-sensory inputs from film". Likewise, Xiaoqiong (2008: 238) notes that the visuality and auditory elements of film result in more retention of information in memory. Loewen (1991: 82-86), writing about his experience of teaching race relations in the USA with film, argues that he prefers to teach his students about slavery using a movie like *Gone with the Wind* rather than more accurate high school texts because students "often remember images they see rather than descriptions they only read" and also to help them "unlearn false images" (Ibid) conveyed by the film in order to develop their critical thinking.

In fact, one significant advantage of film in the class of civilization is that it can be used to hone students' critical thinking. A film is a fictional work, like in literature, which gives an interpretation of reality and thus helps to see the same event or issue from different perspectives. Additionally, a film generates motivation in students and stimulates class discussion and debate. The vivid images and scenarios conveyed by film trigger emotions and elicit views and thoughts, thereby enhancing students' interpretation skills and communicative competence. For Rarick (2007) films presents the complexity and

dynamics of culture and give students the opportunity to understand different aspects of the target culture through observation and discussion of events and situations presented in films and this also encourage viewers' further exploration of themselves, as well as of others.

Yet, it is important to ensure that students understand film as a means of entertainment and propaganda and take this aspect into account when discussing and appraising a film. Duquette (2008), speaking about historical movies, argues that the vivid images of film and other effects like sound and music give a convincing interpretation of events and issues which affect the students' opinion. In order to avoid that students, take the film version of a specific event at face value, she cautioned instructors to play an active role in helping them use it critically. Michalczyck (1976), among others, proposes that students consult other sources of information in order to compare their interpretation with that of the film. This method will enhance their interpretation skills and critical thinking.

By using film in the class of civilization, students can also make connections to other disciplines like cinema studies, literature, history, political science and any other discipline represented on film (Sturm:2012, 248). This allows the students to expand on and explore several aspects of a thematic unit.

Since film portrays the target community's cultural norms and traditions, it facilitates comparisons between attitudes and values in their own culture and that of the target culture. Zoreda (2006:65) argues that film is an important resource for enhancing intercultural reflection because, as an art object, it has the power to "submerge us imaginatively and completely in "otherness" and offers the possibility to enter "an intercultural space" facilitating cross-cultural comparisons which is essential for developing intercultural competence.

Likewise, The Modern Language Association report (2007:4) highlights the role of film in developing intercultural competence and considers it as an important resource for challenging "students' imagination and to help them consider alternative ways of seeing, feeling, and understanding things". Students are exposed to characters' emotional reactions to real-life situations and events. This approach helps them understand that people from different cultures understand and interpret the world in different ways. This can be explored by instructors to develop students' intercultural competence. This can be done through discussion or written exercises in which they ask students to compare between

situations in the target culture and their own or to give their reaction to specific situations and events of the movie.

Mishan (2005: 216) holds that film is the medium that is "designed to appeal most directly and fully to our emotions". A film depicts culture and society in an authentic experience of life. Learning culture with films allows students to see, hear and feel the foreign people, not just learn information about them but the cultural learning experience becomes more real. This approach involves students emotionally in the culture and therefore they are able to identify with the protagonists, to empathize with them and this can enhance their sensitivity and tolerance of difference.

From the above discussion, it can be deduced that foreign language instructors can integrate films in the class of civilization to reach the following objectives: 1- motivate students to learn about language and culture, 2- enrich their knowledge and enhance understanding of the target culture, 3- build critical thinking and intercultural competence, 4- promote language learning and communicative competence. All these possibilities offered by film go hand in hand with the objectives of teaching culture/ civilization.

2.6. Challenges with Using Film in the Class of Civilization

Despite the intrinsically motivating language and cultural input offered by film, some researchers question its effectiveness in the foreign language classroom (Herron et al. 2002). In fact, using film for teaching language, and mainly culture is not necessarily always easy and can be challenging. The factors that hinder the development of the creative use of film in culture instruction are explained in what follows.

An important issue that may cause concern in using films is some students' and even teachers' attitude that film is mere entertainment which makes them passive viewers. Using film as a medium of entertainment which students enjoy does not imply providing them with relaxation from the arduous task of culture learning. On the contrary, research in foreign language learning shows that students learn more efficiently when they are motivated by the teaching material and precisely film creates a highly motivating atmosphere for culture learning. Yet, the screening of a film in the classroom can be a source of distraction and passivity for learners when it is used as a time filling element and not to help attain learning goals. For that, a film should not be used as an end in itself but as a means to reach an end. This is why it is necessary to support the film with appropriate

activities to enhance active viewing by ensuring that the students watch with a purpose (Soferglu 2008). This sustains students' motivation and prevents their passivity. It is also important to make it clear for them that though the film is entertaining, it is also meant to be a learning experience.

Some may criticize the use of film in the foreign language classroom because of its dense and idiomatic language which makes it difficult for students to cope with. Yet ironically, it is this rich linguistic and extra-linguistic input which makes it a challenging teaching tool. Film provides a full visual context and addresses different senses simultaneously which helps students' comprehension and also helps them overcome the language obstacle. When watching film, students do not only listen to the characters but also watch their movements and behavior, their facial expressions and gestures. This non-verbal language supports the verbal message and provides a focus of attention for students while they listen (Donalghy). Even when students do not thoroughly understand the language of a film they can enjoy it and learn from it.

It is necessary for the instructor to choose the movies that suit the students' language level, in which language is not too fast or colloquial making it difficult to understand. When some features of authentic language used in films such as dialects, unclear articulations, idiomatic expressions, and slang may be challenging for the students' level, using subtitles in English is often helpful to support students' comprehension of the film.

The length of films and the restricted classroom time are other factors that make this approach impractical. Most films which generally take two hours are usually too long to show in class or to show repeatedly. Another drawback is that showing the entire film may distract the learners from the lecture and leads them to lose interest and motivation.

Even though some researchers advocate showing films in their full length to keep their meaning, numerous other researchers stress that when there is no classroom time to show the whole movie, teachers can show the important scenes without losing the general meaning of the film's story. Duquette (2008) considers teaching with film clips or extracts as one of the better methods of using films in the classroom because it allows the teacher to select clips that suit learners' needs and the objectives of a specific lesson, to show repeatedly and discuss in the classroom. In fact, because of limited classroom time, it is preferable that teachers extract sections of a movie to work with students as one or some

key scenes are sufficient to illustrate and discuss a cultural point or to stimulate classroom discussion. At advanced levels of language proficiency, when attention is not paid to details and the objective is rather to understand the overall meaning or to get the general impression about the movie, viewing a full-length film may be necessary.

Poor equipment is another factor that complicates the use of films. It is worth reminding that the media rooms which exist in the University of Bejaia are far from being sufficient for the large number of students. What's more, feature films are not available at the of university library. Therefore, it is necessary to equip language departments with audio-visual materials, media rooms, and computer laboratories in order to enable them to implement innovative methods. As a matter of fact, nowadays, a broad range of films is available on the Internet for free downloading. Many of them are also available in video shops/rentals.

The lack of formal teacher training in the use of multimedia equipment can be another hindrance for teachers to implement films in their classes of civilization. Thus, teachers should receive adequate preparation to be able to use films to enhance their lessons. Another difficulty that may discourage teachers from using films is the extensive preparation that is required. First, it takes time and effort to locate suitable materials. Second, it is important to plan the film-based lesson carefully and to prepare related activities for making the viewing of a film a rewarding learning experience. As a result, some teachers feel that using movies is time-consuming, too demanding and has no place in a civilization curriculum already overcrowded.

Given the advantages of the film outlined above, one can deduce that despite practical problems that may arise from teaching with this medium, when instructors use the appropriate methodology the advantages of using film will ultimately outweigh its drawbacks.

2.7. Making the Most of the Film Medium in the Class of Civilization

Despite a rather limited amount of studies on using feature films for teaching civilization, some important observations have been made. In order to make a film-based class of culture a rewarding learning experience, several factors need to be considered.

2.7.1. Film Selection

Finding the appropriate film is necessary in order to achieve pedagogical objectives. When selecting a film for a lesson of civilization, the teacher has to make sure that it has a pedagogical value, i.e. it can ameliorate and enhance the designed lesson. Then, the choice of a film depends on the content of the lesson, the learners' needs and the didactic aims which the instructor needs to accomplish. A film selection is also based on a number of considerations like the availability of the film, the students' academic level, their linguistic level and previous cultural knowledge, and the length of the film.

Films with complex topics or dense colloquial language should be avoided because they inhibit comprehension and even create discomfort and anxiety for students. In addition to this, because of different cultural backgrounds and values, films from the Western World may contain certain kinds of content which are inappropriate for our students or unacceptable in our cultures like films containing scenes of excessive violence, suicide, despair, nudity and sexuality. Voller and Widdows (1993) give other criteria for film selection. They suggest that learners understand better when "films have strong story lines and easily recognizable main characters". On the other hand, they recommend that instructors avoid "slow-moving films that contain frequent monologs and that require detailed background knowledge".

2.7.2. Instructional Strategies

After selecting the appropriate movie, the next step is preparation. Clear pedagogical objectives and tasks should be selected beforehand. For designing lesson plans that make use of film, many researchers (Sturm 2012, Bueno 2009, Donalghy) propose a structured method based on three phases as outlined below:

a. A Pre-viewing Phase

The pre-viewing phase prepares learners for the viewing phase; introducing and contextualizing the film makes the actual viewing of the film more meaningful. Background information is provided according to the teaching objectives. The teacher can introduce a brainstorm activity to activate the learners' background knowledge related to the main theme(s) of the film and focus attention on specific concepts, notions like stereotypes, segregation, feminism, etc. He can also elicit what students already know about the film: The actors and the director, the awards won by the film, its importance in film history, etc.

Another useful pre-viewing activity is reading the script or discussing the movie poster advertisement. Students can also be provided with a short synopsis. Because of time constraints, it is helpful that students read the script of the movie at home before watching it and make a list of new or difficult words and concepts. It is also important to teach difficult vocabulary before the students actually watch the film. The teacher can hand out a list of difficult words and expressions taken from the film.

The aforementioned preliminary activities will ensure that students have gained necessary information about the movie and therefore are more prepared for the viewing phase.

b. A Viewing Phase

In the viewing phase, students are guided in observing, comprehending and discussing the film. The activities introduced in this phase enhance active viewing and ensure that students watch carefully and understand the movie. One idea from the literature is to use a comprehension check or viewing worksheet consisting of simple questions which students answer while watching. This helps them focus on specific aspects of the movie, for instance, a specific conversation, custom, or other cultural or historical knowledge. In this context Seferoglu (2008) notes that guided viewing avoids that students get lost in the wealth of cultural information conveyed by the film. Moreover, Wildner-Bassett (1990: 55) affirms that using questions and points for discussion for guided active viewing "can both increase satisfaction gained from viewing and maintain students' motivation".

c. A Post-Viewing Phase

The post-viewing phase encourages further reflection on the film. Students are guided to draw connections between the different sets of information they previously acquired in the lecture, to synthesize information, and give their own ideas and conclusions. They can comment on issues about culture, politics, characters (…) and other elements studied in the lecture or conveyed by the movie. It is preferable that teachers use open-ended questions which encourage critical thinking. Another possibility is to ask students to discuss in groups or make group presentations on their understanding of the film or role play. Through these activities, students will not only deepen their cultural understanding but also enhance their communicative abilities. At more advanced levels teachers can introduce more complex themes and discussions and students can engage in more complex activities like writing a film review and giving their critical response or they

can write an essay in which they compare the film with other cultural or historical documents.

Conclusion

This chapter discusses the relation between films and culture taking the stance that films reflect and even shape the development of the society where they are produced, and as such they are cultural documents that can be used in the class of civilization. It also reviews recent research which explored the use of film in foreign language teaching. The findings of this research indicate that films are useful and effective resources for foreign language teachers to teach language and culture.

Additionally, the main advantages of supplementing the course of civilization with film as instructional material are highlighted: film is a treasure trove of cultural information mainly 'the way of life' culture. Hence, it provides the teacher with a strong support to enrich students' cultural knowledge and help them acquire a deeper understanding of the target culture. Furthermore, a film provides a realistic setting to discuss the foreign culture and compare between the target culture and one's own culture or other cultures which helps learners to develop intercultural competence. Besides, the interpretative aspect of film helps develop critical thinking.

To realize these advantages, it is not enough to show films in the classroom, but appropriate guidance from instructors should be offered. Appropriate film selection should be provided and instructional strategies and activities should be included to scaffold the learner comprehension and discussion of the film. Moreover, given the amount of time needed to use a film in the classroom, the time devoted to its screening and discussion must be rigorously controlled. The problem of in-class time constraints can be reduced with using film clips and by expanding students' work outside the classroom.

Now that the current study is put in its theoretical framework, there appears the need of specifying and explaining the research methodology which guided the empirical study; this will be the focus of the following chapter.

Chapter III

Research Methodology

Chapter III: Research Methodology

Introduction

The present study investigates the role of film in the class of civilization in terms of enriching the course content and reinforcing its objectives. It particularly examines whether integrating films in teaching civilization will foster students' culture learning and critical thinking. This chapter contextualizes the study with a description of the English language and civilization teaching and learning situation in the Department of English of Bejaia University. Then, it describes the methodology used in this research and provides a justification for the adopted research design. After that, it describes the participants, the data collection instruments as well as the approaches of data analysis. Finally, a conclusion will round off the whole chapter.

3.1. General Description of the English Language and Civilization Teaching/Learning Situation

The purpose of reviewing the English language and civilization teaching/learning situation is to examine the place of the cultural element in the English course syllabus and to shed light on the way civilization is taught in the Department of English of Bejaia University with an emphasis on third year students of English. The purpose is to provide background information for this study, on the one hand, and to illustrate the reasons which motivated the study on the other. Yet, before this, a brief review of English language teaching in Algeria is provided below.

3.1.1. English Language Teaching in Algeria

English is taught as a second foreign language in Algeria after French which has the status of the first foreign language as a consequence of the French colonizers' long occupation of Algeria. In the 1970s, there were attempts by Algerian policy makers to curtail the influence of French in Algeria by following a policy of arabization. Despite a decline in the use of the French language in some sectors such as education and administration, it has remained widely used by Algerians.

In recent decades, Algeria made considerable efforts to promote foreign languages in the education system given the role they can play in economic prosperity and the

influence they can have on international relations in the era of globalization. Specifically, English language teaching has taken on importance and value in the Algerian education system due to the rise of English as a global language, with speakers of English as second, foreign, or other language outnumbering native speakers. English has become the main medium of international contact and communication (Crystal, 2003: 1). The wide use of English is described by Kitao (1996) as follows:

> English is the main language of news and information in the world. It is the language of business and government even in some countries where it is a minority language. It is the language of maritime communication and international air traffic control, and it is used even for internal air traffic in countries where it is not a native language. American popular culture primarily movies and music carries the English language throughout the world.

Therefore, English is deemed a necessary medium to be integrated in the education system and higher education for two main reasons: first, as the language of 'science and technology', it is seen as a tool for technological progress and economic development; second, as the language of international communication, it is considered as the means to open up to the world and join the international community. As commented by Burchfield (1986: 160) "any literate, educated person on the face of the globe is deprived, if he does not know English".

As a matter of fact, in the 1990s Algerian education policy makers adopted various policies that promote ELT. After the reform of the sector of education in 2005, English is taught from the first year of the middle school onwards, in the secondary school and at universities.

3.1.2. Presentation of the LMD Reform

Following the political, economic and cultural developments brought by globalization at the national and international levels, Algeria carried out reforms in different domains to meet the challenges posed by this situation. As a result, higher education underwent a wholesale reform by introducing a new system called the LMD system (Licence- Master- Doctorat in French or Bachelor'- Master's- Doctorate in English) as a necessary and essential step to carry out these reforms.

The LMD system is part of the "Sorbonne-Bologna process" that involved 29 European countries in 1998 and aimed to create a unified system of higher education in Europe. This new system was implemented first in France where it was known as the LMD reform. It is presently adopted in all European countries and is known throughout the world as non-European countries also implemented it.

This new organizational framework for university courses was introduced in Algeria in 2004-2005 and was gradually generalized in all Algerian universities. It should be noted here that Bejaia University was among the pioneering universities to adopt this system. The adoption of the LMD system aimed at improving the performance of the university system and responding to the new social and market demands, thereby contributing to the economic and social development of the country.

The LMD system places the learner at the center of the educational process. Priority is given to learner autonomy and mobility in the perspective of lifelong education. In this context, a particular attention is paid to equip learners with autonomous learning strategies and skills useful to their lifelong learning after graduation.

Furthermore, this system emphasizes the integration of information and communication technologies and multilingualism in higher education to open and internationalize the Algerian University. This is reflected in the introduction of foreign languages at all levels of university education with a specific focus on the English language which is required to be taken by all university students irrespective of their area of specialization.

It is also worth mentioning that in the general guidelines of the first LMD Canevas (2004), developing universal values of tolerance for other cultures is stated as one of the goals of this system. Since then, Algerian ministry of higher education has developed programmes for students to study abroad, and international exchanges have been encouraged through different types of exchanges such as grants, short and long training courses.

It follows that within the present context of globalization coupled with the widespread use of information and communication technology, from television to media, mobile and the Internet, students need intercultural competence in addition to language proficiency in foreign languages to achieve successful intercultural exchanges.

Consequently, the goals of foreign language teaching should be broadened beyond the scope of language proficiency to include acquisition of the ability to interact effectively across cultures.

3.1.3. Presentation of the Department of English of Bejaia University

The University Abderrahmane Mira of Bejaia was inaugurated in the late eighties including different faculties and Departments. The Department of English was established in 1989 with a number of 300 students enrolled. Since then, the Department developed and grew to reach a number of 1000 students enrolled in 2013-2014. The role of the Department became crucial after the Algerian University opened to the rest of the world and the demand for English language teaching grew.

Nowadays, the Department of English offers undergraduate studies for those students planning to study and seek careers in education (ELT) and those intending to pursue postgraduate studies. Through its structure and programmes, the Department provides training for teachers in English and researchers within the disciplines of didactics, linguistics, and literatures and civilization. Most students who graduate choose teaching English as a profession. Few of them choose careers in translation and only a small number branch off into research.

In 2013-2014 the candidates who hold the Baccalaureate and who chose to study English enrolled for a two-year course before they were oriented to a specialty according to their choice and the grades they obtained. Two main areas of specialization were offered by the Department of English in the 3rd year: Didactics of Language and Language, Literature and Civilization. Upon a successful completion of the three-year programme, students obtained a Bachelor's/ Licence degree. Further, they were awarded a Master's degree after two years of study. After obtaining a Master's degree, students were given the opportunity to embark on doctorate studies. A doctorate degree which is the highest academic degree, is awarded to a candidate who undertakes research that contributes to knowledge and presents his research in the form of a thesis with other published research articles.

As regards the 'licence' offered in 2013-2014, the curriculum includes different courses aimed at enhancing students' communicative competence and giving them appropriate knowledge of the culture of English-speaking countries, mainly Britain and the

USA. The aim is to form competent users of English and future citizens who are open to the world and able to communicate with people from other cultures.

3.2. Description of the Situation of Teaching and Learning Civilization

After providing a general idea of the English language teaching/learning situation in the Department of English at the University of Bejaia, the following section explains the way civilization, as a subject of study, is taught and learned taking into consideration the teachers, the syllabus, coefficients, time allocation, and the instructional materials used to teach civilization.

3.2.1. Presentation of Culture/Civilization Studies in the EFL Curriculum

Civilization has always been an integral part of the EFL curriculum in Algerian universities. Since English language teaching has been associated mainly with British and American English, these countries are taken as the main reference for cultural information. Thus, civilization courses are based principally on the study of the United States and Britain and their main aim is to provide knowledge about the history and political and economic institutions in these countries (Nait Brahim, 2005-2006).

Likewise, Civilization modules included in the English syllabus at the Department of English of Bejaia University are designed to provide students with information about the history and social and political institutions in these countries. As regards the content of civilization courses and the teaching methodology used, since at university, there is no nationally determined curriculum and course objectives as it is the case with secondary education, it is the teachers themselves, individually or collectively, who define the content of the course and decide about the materials and the teaching methodology appropriate for the course objectives. This means that in order to teach culture studies effectively it is incumbent on teachers to develop appropriate content and materials that are understandable and of interest to students.

At the time of undertaking this study, culture instruction was introduced starting from the first year under the name 'Initiation to the Culture of the Language'. According to the course syllabus and the objectives established by the teachers of civilization, this course was intended to initiate the students into the cultures of British and American peoples. The purpose was to acquaint them with general precepts, patterns and characteristics of British and American cultures, and to track contemporary characteristics

and issues of British and American societies such as: people and immigration, politics and government, religion, educational system, media and the arts.

In the second year, the civilization course is entitled "Initiation to the Civilization of the Language". According to the course syllabus this is an introductory and a history-oriented course designed to broaden students' view by leading them to discover the two main civilizations of the Anglo-Saxon world viz. British and American civilizations. The course traces the path of development of social, cultural and economic lives of the British people from the Middle Ages up to the Glorious Revolution. Besides, the course covers stages in the development of the USA that shaped the American mind from the age of European settlements in the New World until the independence of the United States of America.

As regards the methodology used, it is that of teacher-centered lectures supplemented with reading material, mainly teachers' handouts. In addition, teachers generally recommend a list of bibliographic references available in the university library (e.g. *A Shortened History of England* by G. M. Trevelyan, *American Life and Institutions* by Douglass k. Stevenson), and Internet links for further reading and reflection. This means that a basically historical content is transmitted to the learners through a combination of lectures, handouts, and books about the history of Britain and the USA.

3.2.2. Foreign Language, Literature and Civilization Studies in the Department of English

The syllabus offered to the students who enrolled in the specialty of Foreign Language, Literature and Civilization (FLLC henceforth) combines language, cultural and literary elements which help them in learning English effectively and developing the necessary analytical and critical thinking. It also aimed to prepare them to undertake long term studies (Master's and Doctorate degrees) by giving them a solid background in literature and culture studies and providing them with research skills. That is why, in addition to British and American civilization and literarture, students who attended this specialty took further culture-focused courses. These are: African literature, Literary theories and text Analysis. They also followed four other courses: writing, oral expression, research methodology and French as a foreign language. The following table illustrates the different modules and their coefficients and credits.

Table.3.1. Official Syllabus of Third Year, Option: FLLC (Source: Department of English, Bejaia University).

Subject	Coefficient	Credit
American literature	2	2
British literature	2	2
American civilization	2	2
British civilization	2	2
African literature	2	1
Writing	2	3
Oral expression	2	3
Research methodology	3	3
Introduction to Literary theories	2	2
Text analysis	2	3
French	1	5
Research paper/training	3	2
Total:	25	30

The table above reveals that, culture-focused courses are important in this area of specialization. Their weight in the curriculum is reflected by the number of credits and the coefficients they accumulate. As noted earlier, the aim is to improve students' knowledge of the United States and Britain and to help them use this knowledge to discuss notions and precepts related to the cultures and civilizations of these countries.

3.2.3. Description of Civilization Courses in FLLC:

Like the first and second years, civilization teaching in the third year is provided through formal lectures. American civilization course content is historical dealing with the second half of the nineteenth century and the beginning of the twentieth century, primarily concentrating on the issues of slavery, the civil war, westward expansion and the Indian removal, the period of reconstruction, the progressive era and immigration. As far as the

course of British civilization is concerned, it aims to analyse the major events and evolutions in 19th and beginning of the 20th century British history. Central topics are: The Empire, women's emancipation, the Great Depression, and the First World War. This means studying the political, social as well as cultural history of the country.

The course objectives are to provide students with cultural knowledge and understanding in addition to help build analytical skills and hence critical thinking. Assessment is generally made at the end of each semester through examination in which students are required to answer questions or write an essay analysing an aspect of these cultures.

3.2.4. Time Allocation:

Time allocation is another important issue in the description of civilization courses. In this regard, the number of hours devoted to each civilization course is limited to 90 minutes per week which is obviously not sufficient to cover the historical periods included in the syllabus. Another challenge that faces the teachers of civilization is that the course has to reach many objectives in an extremely short time. A course of civilization should inform, promote knowledge, engage students in debates and enhance critical thinking, and create connection with other parts of the programme in order to develop students' linguistic competence (Rollet: 1995, 30). This implies that when the time allocated is short these goals seem to be even more difficult to achieve.

3.2.5. Teachers of Civilization

In order to have a complete picture of the civilization teaching/learning situation, it is essential to have a look at the teachers of civilization in the Department of English since decisions about syllabus design, the methodologies and instructional material depends heavily on their conception of culture and their pedagogical philosophy. The teachers' number, qualifications and teaching experience are provided in the following table:

Table 3.2. Civilization Teachers and their Teaching Experience. (Source: Department of English, Bejaia University).

Teacher	Title	Teaching experience
Teacher 1	Assistant lecturer	25 years
Teacher 2	Assistant lecturer	10 years
Teacher 3	Assistant lecturer	10 years
Teacher 4	Assistant lecturer	04 years
Teacher 5	Assistant lecturer	02 years

The table above shows that the number of civilization teachers seems not enough for the number of students enrolled in English. In fact, this is one of the subjects of study in the Department that has the least number of teachers. It should be equally noted that the Department of English suffers from a shortage of qualified teachers and relies on graduate students to fill this shortage.

3.2.6. Teaching Materials

Teaching materials form an important part of the teaching-learning process. Accordingly, in order to account for the civilization teaching/learning situation in the Department of English of Bejaia University it is important to shine spotlight on the materials used by the teachers of civilization.

The teachers use chalk and board, and support their lecturing with handouts and print authentic historical documents. However, audio-visual documents like educational and authentic videos are not regularly used. Moreover, they are not considered a conventional part of the programme of civilization. Sometimes some teachers introduce audio-visual authentic texts like videos as a personal initiative, but they seldom use films. Even when a film is shown in the classroom, it is generally at the end of a teaching unit or a semester for motivating the students and getting out of the routine of the lectures.

Teachers' reluctance to use innovative teaching methods in cultural instruction may be attributed to the dire lack of pedagogical equipment. It is worth mentioning that the multimedia labs and the media rooms which exist in the Department of English are far from being sufficient for the large number of students in the faculty of Letters and Languages. The shortage of technical material is compounded by limited library resources

like subscription to newspapers, magazines and journals which would give teachers and students access to authentic and contemporary information.

In addition, being a teacher at the Department of English of Bejaia University for 10 years, we have noticed that the multimedia labs and media rooms are mainly operated for oral expression and phonetics. However, they are seldom used by the teachers of civilization. One can also point out the abundant multimedia resources available on the Internet which the teachers do not exploit in their teaching.

It can be seen that there are other reasons for the persistence of traditional approaches such as the quality of teachers' training which has direct effect on their teaching methods. Generally, the teachers specialized in literature and civilization studies do not receive training in the pedagogy of civilization. Thus, their pedagogy is strongly rooted in the traditional approach. As a matter of fact, teachers generally teach the way they were taught. The methods and materials used by civilization teachers in the Department of English will be explored further in the teachers' interview.

It follows from the discussion above that the subject of civilization is important in the two-year core curriculum and mainly in the FLLC specialty. Yet, it is taught in chalk-and-talk lectures and teachers' handouts are the only teaching materials used. This transmissive instructional method is teacher-centered and does not encourage students to take an active role in their learning. The review of literature shows the importance of including materials - authentic and non-authentic- from a variety of sources for the purpose of enhancing culture learning and helping build analytical skills and critical thinking. Furthermore, researchers who examined the role of multimedia technologies in foreign language teaching assert that teaching with multimedia makes the class of culture more rewarding than with the traditional materials. In addition to this, recent research suggests that instructional methods and strategies should be tailored to students' needs and interests.

One can deduce that the method of lecturing and the materials used for teaching civilization in the Department are not effective enough for motivating students and enhancing cultural knowledge and critical thinking which are considered among the main goals of teaching civilization. Therefore, there is a necessity to introduce methods and materials that enhance the quality of culture learning in the English Departments in Algerian Universities.

3.3. Restatement of the Research Questions and Hypotheses

The present research investigates the effectiveness of film as a teaching material in the class of civilization. This investigation is guided by the following research questions:

1- Does the use of films fit third year EFL students' requirements to study civilization?

2- Does the use of films to teach civilization enhance students' cultureal knowledge and critical thinking?

3- What are third year EFL students' attitudes towards lstudy civilization through films after the implementation of the method of supplementing the course of civilization with films?

The following hypotheses are formulated:

1- Incorporating films in the class of civilization will fit to a considerable extent third year students' requirements to study civilization;

2- The method of supporting the course of civilization with film discussion and interpretation is likely to improve third year students' knowledge and its critical evaluation.

3- Students will positively perceive studying civilization through film.

In order to test these hypotheses and provide answers to the research questions, we will implement the following measures

✓ Analysis of students' pre-questionnaire to enquire about their perception of learning culture with films;

✓ Analysis of teachers' interviews to find out whether films have a place in their classes of civilization and to know their opinion about the potential of films to teach civilization;

✓ Implementation of the method of supplementing the teaching of civilization with film over the course of one semester and evaluation, using pretests and posttests, of

students' gain in cultural knowledge and itscritical evaluation with the lecture method and after exposure to film;

✓ Analysis of students' post-questionnaire to know about their attitude towards a film based approach to study civilization after the implementation of the method of supplementing the course of civilization with films.

The research is carried out at the University of Béjaia in the Department of English and third-year students of the speciality FLLC are the research participants.

3.4. Research Design and Methods

Before beginning research, the researcher needs to decide how to plan and design his study. Marczyk, DeMatteo and Festinger (2005) define the research design as "the plan used to examine the question of interest", and Griffee (2012: 43) defines it as "the operating model" for a research project; he says: "as a blueprint is to building a house, a research design is to conducting a research project". Accordingly, the research design is the plan which sets out directions to address the research purpose and give answers to the research questions. This is stressed by Seliger and Shohamy (1989: 87) who define the

research design as "the process of planning and organizing the elements and components that comprise the research study". In other words, a research design is the strategy which includes and organizes the components of the study in a logical and coherent structure that gives answers to the research questions. Furthermore, the design consists of the directions for collecting data, the data collection instruments to be used and the means to analysing the data obtained. The research design is determined by the nature of the research topic and the research question that the researcher is attempting to answer.

To answer the research questions and to confirm or reject the hypotheses advanced in the current research work, the researcher relies on a case study design. Three research instruments are used to collect data: teachers' interview, students' pre- and post-questionnaires and tests. Besides, two research approaches are used to analyse the data obtained from these research tools, namely, the qualitative and quantitative approach.

3.4.1. Categorization of the Research

This study has been conducted using a case study research design. Patricia A. Duff (2007: 21) defines case study as "a type of research design and analysis". It is also referred to as a 'strategy' or 'method' which is used to study intensively a single or small number of units in their particular contexts. In this way, in second/ foreign language research, case studies promote in-depth investigation and understanding of teaching-learning situations.

Case studies allow researchers to study events and phenomena in their natural environment as opposed to a controlled laboratory or an artificial classroom setting and thereby they provide a detailed description of learners or classes within their learning environment. For Mackey and Gass (2011: 171) "case studies generally aim to provide a holistic description of language learning or use within a specific population and setting", as such, case studies have clearly the potential of rich contextualization that can shed light on the complexities of the second language learning process" (Ibid).

A case can be an individual like a language learner; or it can be a group like a class; it can also be an institution like a school or university, or it can be conducted with a community like university students. In addition to this, Bill Gillham (2000: 2) notes that a fundamental characteristic of the case study method is that it uses multiple sources of evidence and data collection instruments in investigating a topic of interest.

85

In the light of what has been stated above, it would be now appropriate to turn to the participants and the research instruments used in this research.

3.5. The Participants

The population targeted by the present study are EFL students at the Department of English of Bejaia University in addition to a number of EFL teachers. To attain the objectives of the research, the study is conducted on a sample population. The latter consists of third year students specialized in the field of FLLC and the teachers of civilization in the Department.

3.5.1. Learners' Profile

The study is concerned with third year LMD students enrolled in the speciality of FLLC during the academic year 2013-2014 at the Department of English of Bejaia University and were preparing a BA degree in English. Their number is 79 and their ages range from 20 to 22, with a similar educational background in the sense that they all studied the same courses and set for and passed a number of exams during their first and second years at university.

The participants were required to answer a pre- questionnaire to know about their attitudes and opinions regarding learning civilization with film. Then, for feasibility considerations, 25 students, chosen randomly, were exposed to films over a period of one semester. Participants in this group were asked to complete pretests after they studied a thematic unit in American civilization class based on traditional lectures and posttests after they received treatment with film. Moreover, they were asked to answer a post-questionnaire to check their perceptions of the method of supplementing the study of civilization with film after being exposed to this method for one semester.

The choice to carry out this study with 3rd year students is based on two main reasons. First, third year students are believed to have acquired a linguistic competence and cultural knowledge which allows them to understand films in English and assimilate and discuss their content. Second, these students were motivated to study culture; they chose to specialize in literature and civilization for the purpose either to follow postgraduate studies in this field of research or to get a job in the field of teaching.

3.5.2. Teachers' Profile

The teachers concerned by this study are the teachers of civilization at the English Department of Bejaia University. Their number is four; three are males and one is female. Three of them hold a magister degree and one holds a Master's degree. They all taught American and British civilization with an experience which varies from 2 to 25 years. Three of them were carrying out a Doctorate research.

The first hold a magister degree in civilization, his field of interest was American and British civilizations. He obtained degrees in civilization from Algeria and Scotland and had a teaching experience of twenty-five years. He taught American and British civilizations.

The second was an assistant lecturer. He specialized in Anglo-Saxon Literature and Civilization and was carrying out doctorate research. He had ten years of teaching experience. He taught British, American and African civilizations. He also taught Anglo-Saxon and African literature and the module of ICT.

The third was assistant lecturer holding a magister degree in Anglo-Saxon literature and involved in a doctorate research with an experience of four years, she taught literature, comparative literature, writing and civilization for first and second year levels. Additionally, she taught linguistics to first year students.

The fourth teacher had a Master's degree in the specialty of Literature and civilization. He had been teaching at university as part time teacher for 2 years. He taught literature and civilization. He was preparing a doctorate degree.

Taking into consideration the purpose of this study, the choice of the teachers of civilization of the English Department as informants was motivated by the fact that these teachers developed throughout their experiences teaching approaches and used different techniques and instruments. Their perception of the issue under investigation is of relevance to this study.

3.6. Research Instruments

To investigate the efficacy of film as a pedagogical tool in the class of civilization, the collection of data is made through research instruments commonly used in language teaching research namely:

- Students' pre- and post-questionnaires
- An interview with teachers
- Pretes and posttests

The combination of the three research instruments is used to bring more consistency to the study so that each research tool is designed to check the validity of the others and consolidate them. The following section explains the reasons behind the selection of these research instruments by taking into account their advantages and disadvantages.

3.6.1. The Questionnaire

The questionnaire is one of the most common research tools used in foreign language teaching research to collect large amounts of data in a relatively short time. It is defined by J.D. Brown (2001:6) as "any written instruments that present respondents with a series of questions or statements to which they react either by writing out their answers or select from existing answers." The questionnaire is a tool for collecting information on people's opinions about different issues. Thus, it helps understand how the respondents feel, think and behave. Sandra Mckay (2006) notes that questionnaires are effective tools for gathering information on students' background, learning habits and preferences in learning which can be used in curriculum development. In the present study the pre-questionnaire is needed to collect the necessary data to answer the first and the third questions of this research; it allows studying the perception of the learners towards learning culture with film.

Different types of questions are included in a questionnaire: close-ended questions and open-ended questions. In the close-ended type, the respondent chooses the answer from predefined response options. The possible answers are limited in order to obtain response rates. Close-ended questions can be in the form of true/false, yes/no questions, multiple choice questions, rating scales, rating order questions and checklists. One advantage of these questions is that they can be quickly and easily answered by the respondents. Therefore, many closed questions can be included in a questionnaire and answered before the respondents get bored. Another asset of close-ended questions is that they are easily quantified and analysed.

In the open questions, the respondents supply their own answers. For Schulz (2012) the strength of these questions is that they give greater freedom of expression to the

respondents thereby preserving the richness and spontaneity of the response. They are used to further explore a specific topic or issue or elicit in-depth information. As pointed out by Hale and Napier: (2014:57) "these are adequate as extra comments to cover what the researcher may not have included in the answer options". However, the other piece of the coin is that open questions take a long time to code and analyse. Moreover, the researcher's subjectivity is involved in the interpretation of the responses which may result in their misinterpretation. Close-ended questions are more difficult to devise but easier to analyse.

The data obtained from questionnaires are mainly analysed quantitatively with some level of qualitative analysis. This is why most questions included in a questionnaire "ideally should be closed questions" so that responses are standardized and easily quantified (Hale and Napier, 2014:55). On the other hand, Dornyei (2003) recommends to include relatively short open questions and to use them sparingly. Gillham (2000: 34-35) suggests that open questions are most interesting when used at the end of the questionnaire prompting the respondents to give their personal opinions and hence leaving them with the impression that their comments and suggestions are a worthy contribution to the research work.

Questionnaires provide three types of information: factual, behavioural and attitudinal. Factual information describes the respondents according to the aims of the research. In second/foreign language research such information includes for example students' language learning history, and the methods and materials used in the language classroom. Behavioral information describes how respondents behave, their actions and experiences. Typical behavioural questions in second/foreign language research explore what learners regularly did or do in language learning such as their use of a particular learning strategy. Attitudinal information reveals students' opinions, beliefs and interests. They include for instance respondents' agreement with certain statements and issues.

The key advantages of questionnaires can be summarized in the following points:

- A good deal of information can be collected from a large number of people in a relatively short period of time and in an inexpensive way.
- The participants interpret the questions by themselves so the researcher has minimum influence over the responses. Therefore, the results are analysed objectively compared with other forms of research like observations.

- Question responses are standardised and therefore easily coded and analysed.
- Another advantage of the questionnaire is that it preserves anonymity which sets the respondents at ease and encourages them to give truthful answers.

Despite the above-mentioned advantages of the questionnaire, this tool for collecting data has its disadvantages. One drawback is that respondents are much less likely to respond to them which may lead to a low response rate. Yet, the return rate can be improved when the questionnaire is distributed and completed during class time. The other disadvantage is that respondents may provide unreliable information.

3.6.2. Description of the Pre-questionnaire

The pre-questionnaire (Appendix A) is designed to get information about the learners' opinions and attitudes towards learning civilization as well as the methods and materials used by their civilization teachers. It also aims to elicit information about students' learning preferences and their perception of studying civilization with film.

The questionnaire was distributed among 79 third year students specialized in FLLC at the beginning of the year before beginning the lectures of American civilization. The students filled in the questionnaire in scheduled civilization class time. The teacher (researcher) explained the instructions to the students encouraging them to answer the questions honestly as part of a study and not as a test.

The questionnaire is constructed mainly with close-ended questions. As has already been mentioned, this question type is easily and quickly answered by the participants. They include dichotomous questions that ask for a Yes/No answer, rating scales and multiple-choice questions. The list of response categories in the multiple-choice questions is followed with the option 'Other' "in order to ensure that an exhaustive list of categories is provided" (Dornyei: 43, 2003) and find out more information than what was anticipated. The Yes/No questions are followed by an open question which asks to justify or explain. These clarification questions play an important role in the questionnaire as they allow to further explore the meaning of the respondents' answers. One open-ended question is also included at the end of the questionnaire to enrich the data with an open-ended feedback from the respondents.

The pre-questionnaire consists of twenty-five (25) questions, including close-ended, open-ended and mixed questions to get the needed data that allows answering the first

question of the study at hand. The 25 items of the questionnaire are divided into 6 sections; each one is intended to elicit a specific set of information. The sections with the items included in the questionnaire are described as follows:

Section 1: student's motivation and attitudes towards studying civilization

Question 1

The aim behind this question is to find out students' opinions about the reasons of learning civilization. They are given a list of six goals of cultural instruction which are developed in the theoretical part of this work: culture knowledge (big 'C' culture and little 'c' culture), cultural comparisons and awareness, language proficiency, developing positive attitudes, and critical thinking. They are asked to indicate the ones they think they have to achieve when learning civilization.

Questions 2 and 3

Since motivation is the key to success in learning a foreign language and culture, these questions aims to check students' appreciation of the courses of British and American civilization in addition to the reasons for the lack of appreciation of these modules.

Section 2: students' attitudes towards the current methods and materials for teaching civilization

Questions 4, 5, 6, 7, 8, 9 and 10

The aim of these questions is to elicit information about current methods and materials used by teachers in the civilization class, and whether these methods and materials suit students' needs and interests.

Question 4:

It is concerned with students' identification of the cultural topics included in civilization courses.

Question 5:

It targets students' identification of the teaching material used by their teachers of civilization.

Question 6:

It focuses on the suitability of the teaching materials used by the teachers for students' learning preferences.

Question 7:

It aims to obtain students' opinions about reasons of the non-suitability of the teaching materials.

Question 8:

It is about the degree of students' satisfaction with the methods used by their civilization teachers.

Question 9:

It aims to get information about students' dominant role in the classroom.

Section 3: students' learning preferences:

Questions 10, 11, and 12:

These questions are about students' learning preferences. The purpose is to know their preferences in terms of the learning styles and learning materials.

Question 10:

It is about the sources from which the students learn about culture.

Question 11:

It seeks to find out learners' preferences in terms of teaching/learning materials.

Question 12:

It targets students' learning preferences in terms of learning styles.

Section 4: students' experience with film

Questions 13,14, 15, 16, 17,18, 19, 20 and 21

Questions 13 and 14:

They are about students' familiarity with film outside the classroom prior to the study.

Questions 15, 16 and 17:

They target students' understanding of the language of films and their use of subtitles.

Question 18:

This question is concerned with students' perception of what they learned from the films they watched and their point of view about the contribution of film to learning about a foreign culture.

Questions 19, 20 and 21:

The aim of these questions is to know whether students were exposed to videos in general and films in particular in the 1st and 2nd years and whether the screening of these videos was guided by relevant activities.

Section 5: students' interest in learning civilization with film

Questions 22:

This question is aimed at finding out students' perception of the suitability of film to teach culture and civilization.

Questions 23 and 24:

These questions target the advantages of supplementing the course of civilization with film from the student informants' point of view.

Section 6: general suggestions and comments

Question 25:

Finally, this question asks the respondents for open comments and suggestions. It aims to obtain additional information about their point of view regarding the use of film in studying civilization.

3.6.3. The Interview

The interview is another research tool used in this study. Interviews are used in classroom research to collect qualitative data from the participants. It allows the researcher to collect data that could not be directly gathered through observation such as participants' self-reported thoughts, opinions and attitudes (Mackey and Gass, 2011: 173). Hale and Napier (2014: 95) comment that "interviewing is a basic mode of inquiry that allows people to tell their stories. The purpose of interviewing is essentially to gain an understanding into the experience of other people and the meaning they make of that experience".

Bill Gillham (62: 2000) states that interviewing can be used when:

1- Small numbers of people are involved;
2- They are accessible;
3- The researcher's questions, or the most significant ones, are mainly open and require an extended response with prompts and probes from him to clarify the answers.

A great strength of interviews is that they are interactive which allows the researcher to elaborate on participants' answers: he can elicit additional data if initial answers are vague, incomplete or off-topic and hence can probe deeply into the issues of the interviews. In addition, the researcher can obtain data he didn't think of when preparing the interview. Further, he can clear up any misunderstandings in his questions for the respondent. Consequently, the flexibility of the interviews generates rich data.

Some assets of the interviews have been mentioned above. Yet, like other research tools, the interview has its drawbacks. One of them is the huge amount of time which is needed to conduct the interview and then to transcribe and analyse the data.

Among the different types of interviews that are used, in this study we opt for the semi-structured interview which Bill Gillham (2000:65) characterizes as the most important form of interviewing in case study research. In the Semi-structured interview, the sequence of questions is decided before the interview, and the interviewer can probe the questions during the interview according to the received information. This means that the semi-structured interview is standardized and flexible at the same time. This enables the researcher to strike a balance between having some level of control, as well as having flexibility (Nunan: 1992).

In this research work, the interview is needed to explore the issue of the effectiveness of film in the class of civilization from the point of view of the teachers of civilization in the department of English at the University of Bejaia. It is focused on the teachers' experiences and thoughts about using films in the teaching and learning of civilization. Therefore, it allows collecting qualitative insights and rich information that helps to answer the first question and to validate the data obtained with students' questionnaires and the tests.

We conducted a face-to-face interview with the teachers. Only one teacher was on a medical leave, so he was interviewed by e-mail. For Bill Gillham (2000: 62) face-to-face interview has the great advantage of allowing for richness of communication which yields consistent data. The researcher can elicit in-depth and detailed information from the teachers about the use of film in the class of civilization. In this way, the interview as a research tool suits the purpose of seeking teachers' detailed accounts about the issue under study.

The interviews were carried out in the head of the department's office and were recorded. We explained to the participants the purpose of the interview and asked permission to record it. Then, the interviews were transcribed and analysed. Teachers' opinions were described and analysed using content analysis.

3.6.4. Description of the Teachers' Interview

The list of interview questions was developed according to the aims of the study (Appendix B). Eighteen (18) questions are included, and each question is related to a specific aspect of the present research with the possibility for further explanations and precisions. The questions can be described as follows:

Question 1:

This question seeks to gather information about the years of experience of the teachers of civilization.

Questions 2 to 6:

These questions deal with the way of teaching civilization modules in the department of English of Béjaia University. They aim to find information about the following:

Question 2:

This question aims at knowing how teachers perceive the objectives of teaching civilization and whether developing cultural competence, cross-cultural understanding, and critical thinking figure among these objectives.

Question 3:

This question aims to find out whether the teachers think the teaching of civilization should involve cultural aspects in addition to history and institutions and whether they include it in their classes of civilization.

Question 4:

The purpose of this question is to get information about the methods and techniques used by the teachers of civilization to attain their objectives.

Question 5:

This question aims at finding about the materials used by these teachers in their classes.

Question 6:

The aim of this question is to know whether the teachers think their students enjoy learning civilization.

Questions 7, 8 and 9:

These questions have as a target to investigate the use of films among civilization teachers. It seeks to find out whether teachers use this teaching material in their classes and whether this method yielded positive results in terms of motivation and culture

learning. It also aims to find information about the way in which films are used by the teachers.

Questions 10:

This question seeks to know the teachers' opinion about the suitability of films as teaching materials for their students.

Questions 11, 12 and 13:

The purpose of these questions is to know about the teachers' position vis- a-vis the potential of film to teach a foreign culture. They are concerned with film and teaching objectives. They aim to know the extent to which teachers think that films can reach the objectives of cultural instruction in terms of improving understanding of the foreign culture and enhancing critical thinking.

Question 14:

This question aims to synthesize the teachers' discussion of the advantages and disadvantages of using film for culture instruction by finding out whether they perceive films as worthy teaching material to be included as part of the civilization course syllabus.

Question 15:

This question concerns teachers' suggested methods for using films in the class of civilization.

Question 16:

This question seeks to know whether teachers followed training in teaching culture/civilization or in using multimedia equipment in the classroom.

Question 17:

The teachers' personal interest and experience with film is targeted by this question.

Question 18:

This section invites the participants to make any further comment and give their own suggestions about teaching culture through film to enhance cultural learning.

To sum up, the interview aims at shedding light on the teachers' thinking and practice.

3.6.5. Description of the Experiment

The experiment was carried out on a sample group comprising 25 third year students enrolled in the specialty FLLC at the Department of English of Bejaia University, amongst 79 students registered in the specialty. The selection of the participants in the sample group was based on random sampling. This group was exposed to films related to the content of the course of American civilization and designed for the level of the students.

The experiment was conducted over a period of one semester. It started in October of the academic year 2013-2014 and extended to mid- January. The class met weakly for 90 min. This means that the number of teaching civilization hours was more or less 21 hours or 14 weeks. First, the teacher/researcher gave the class 4 lectures based on the traditional method. The lectures addressed the first topic in the syllabus which is Westward Expansion from the establishment of the United States (1783) until the end of 'Indian Resistance' in the 1860s. After theses lectures, the teacher/researcher gave the group a pretest to assess their gain in cultural knowledge and their ability to critically evaluate knowledge related to the period covered in the traditional lecture. Thereafter, the teacher/researcher added four extra sessions in the media room for screening and discussing the film *Dances with Wolves*. The film was delivered in clips (15- to 30-minute) and students' viewing and discussing the film was supported with instructional activities.

At the end of these media sessions and the film discussion, a posttest which was the same with the pretest was given to the participants to assess whether their cultural knowledge improved and their critical evaluation of this knowledge was enhanced after watching and discussing the film. The results of the same pretest and posttest were compared. The purpose is to compare and contrast cultural knowledge and the critical thinking skills of the students before and after being supported with film. This comparison allows seeing the efficacy of the method of supplementing the civilization course with film and specifically whether film has the potential to enrich students' cultural knowledge and its interpretation and critical evaluation.

After the lectures of Westward Expansion and Indian removal, the teacher/ researcher tackled another topic: The Civil War, its causes and consequences, with a

specific focus on the issue of slavery. She repeated the same experience, this time introducing the film *Glory*.

At the end of the semester a post-questionnaire was administered to the participants in the sample group to give their perception of their learning experience with film.

3.6.5.1 American Civilization Course Content and Objectives:

As already explained in the previous chapter, the syllabus of American civilization is based on topics suggested by the team of civilization teachers. These topics are integrated in a chronological approach, following main historical periods of the United States: Westward Expansion Movement and the growth of the nation (one of the defining themes of 19th century American history), the impact of Westward Expansion on Native Americans, Westward Expansion and the issue of slavery, causes and effects of the Civil War, the Reconstruction Era (1865-1877), and finally the Progressive Era (the 1890s-1920s).

Though this represents a broad historical range to cover in two semesters the goal is not to study these periods comprehensively; it is rather to give students tools for understanding these historical periods by dealing with key issues that touch on America's political, economic, social and cultural spheres during the period of the 19th century and beginning of the 20th century, and also by focusing on factors which influenced the change and transformation of American society. As a matter of fact, the main goal of the American civilization course is to provide students with knowledge and understanding and to enable them to critically evaluate this knowledge.

a. **Topic 1: Westward Expansion Objectives**

By the end of this unit, students will:

- Acquire knowledge about the territorial growth of the USA throughout the 19th century;
- Understand the economic, political and ideological reasons for moving westward;
- Understand the federal policy toward Native Americans and the attitudes that led to 'Forced Removal' of native American nations;
- Understand the impact of Westward migration and 'forced removal' on Native Americans and the Indian resistance (with the case of the Cherokees and the Sioux

as examples of encounter between US government, European-American settlers and Native Americans)

- Be able to analyze historical events and issues related to Westward Expansion and determine cause-and-effect relationships;
- Be able to determine point of view/perspective on issues related to Westward Expansion.

The teacher/researcher presented this topic with the lecture method; she provided students with knowledge and led a classroom discussion to encourage students to analyse the causes, effects and outcomes of the historical events. The lectures were supported with handouts summarizing the content of the lectures and including excerpts from the following authentic historical documents: *Manifest Destiny* by John L. O'Sullivan, *The Papers of Thomas Jefferson* by Thomas Jefferson, and excerpts from Andrew Jackson's Annual Messages to Congress (Appendix E).

b. Topic 2: The Civil War and the Issue of Slavery
Objectives

By the end of the unit students will:

- Acquire knowledge and understanding of direct and indirect causes of the Civil War (Economy of the southern states, the Missouri Compromise (1820), the Compromise of 1850, the Fugitive Slave Act (1850), Kansas-Nebraska Act (1854), John Browns Raid (1859), the elections of 1860, secession of South Carolina on December 20$^{\text{th}}$, 1860 and six other southern states the following year).
- Acquire knowledge and understanding of the main events in the Civil War;
- Acquire knowledge and understanding of the commitment of Black soldiers and 'White' abolitionists to the cause of ending slavery;
- Acquire knowledge and understanding of the consequences of the civil war: preservation of the union, emancipation of slaves, Reconstruction in the south;
- Be able to analyze historical events and issues related to the Civil War and determine cause-and-effect relationships;
- Be able to determine point of view/ perspective on issues related to the Civil War.

3.6.5.2. Criteria for Choosing the Films

Finding the appropriate films was crucial for successfully carrying out the experimentation and generating the necessary data for the second hypothesis. We carefully examined several films dealing with the themes of the course and watched them repeatedly for both content and language. The following criteria were considered during film selection:

a. **Appropriateness for the course content:** the films were carefully selected to illustrate the important themes of the course. Since the content of the course consisted of historical topics, films with historical themes were appropriate. It was equally important to opt for films from which one could generate topics for reflection, discussion as well as activities to reinforce the course content and concepts.

As mentioned above, the films *Dances with Wolves* (1990) and *Glory* (1989) were selected because they illustrate key historical events and themes covered in the lectures. The first film provides rich material to discuss the issue of the encounter between the Native Americans and the Whites and its consequences on the Natives Americans while the second film is appropriate to deal with the Civil War and the participation of Afro-Americans in the war.

b. **Students' language proficiency:** the films were also selected to fit students' language proficiency and cultural background knowledge. English subtitles were provided to support student's comprehension of the films since the language of films sometimes tends to be colloquial and difficult for students to understand.

The following section briefly describes the films and indicates why they were chosen for their didactic possibilities to reinforce the course content and provoke deeper reflection on the themes covered in the lecture, thereby promoting students' culture learning.

3.6.5.3. Review of the Films Integrated in the Course.

a. Dances with Wolves:

The reason for which we chose *Dances with Wolves* (1990) is its rich and engaging content. It deals with the westward expansion movement and the great encounter between the European-American immigrants and the indigenous people which led to the dispossession of Native American lands. As stated by Halfman (2010) "*Dances with*

Wolves is more than a movie solely geared towards the audience's entertainment. Instead, it stands as a reminder of an inequitable and unfortunate event in American history". Thus, the film is suitable to supplement the teaching of the topic of Westward Expansion. In addition to this, the film plot appeals to undergraduate students because it is embedded in a moving story about peaceful cohabitation, friendship and love.

Dances with Wolves is based on Michael Blake's novel published in 1988. It tells the story of a Northern Lieutenant John Dunbar who ventures to the American frontier in the 1860s where he comes into contact with a Sioux tribe. At first, Dunbar and the Indians are prudent and hostile to each other. Gradually, they succeed to break down the language barrier and to overcome their mutual fear and distrust establishing friendship. Dunbar learns about the tribe's culture and policies. He ultimately marries Stands With a Fist, a white woman raised by the tribe, and he even becomes a member of this tribe. The problems start when the abandoned Fort Sedgewick is re-occupied by advancing U.S. soldiers, who capture and beat up John as a traitor. They try to take him back to the east to be killed for treason. However, in an ambush he is rescued by a Sioux war party. John realises that if he stays with the Sioux he will continue to draw the unwelcome attention of the Army and so endanger the welfare of the tribe. Therefore, he decides to leave the tribe with his wife.

Dances with Wolves is acclaimed by a number of critics for its revisionist approach to the Western. In fact, it presents a critique of the treatment of Indians in mainstream Hollywood films and history. Contrary to traditional Western films which created and perpetuated negative stereotypes about the Indians as hostile savages leading assaults on the whites without an explanation of their violence, *Dances with Wolves* portrays Indians sympathetically, as humans and not as savages. They are described as people who fight to survive the act of aggression of the white man. For Hoffman (1997:45), *Dances with Wolves* "privileges the Indian over the cowboy" and presents the Native Americans as representing "a civilization threatened by the barbaric white man". Stockes (2013) also comments that the narrative of the discovery "of the 'real' Lakota as opposed to white beliefs about them" is central to the film.

Yet, Native Americans are not idealized in the film. They are shown to have brutal ways when the Pawnee kill in a cruel way the innocent white wagon driver Timmons or

102

when they attack the Sioux to take their food. The Sioux are also shown slaughtering the Union soldiers who escorted Danbar to be hanged in the main fort.

The film attempts to change the viewers' perception of the Indians as 'barbarians' by showing them as a group of individuals with a valuable culture and shared lifestyle unknown by the whites. In point of fact, quite similar to the whites, there are good and bad Indians. In the film, the whites are also capable of ignorance and violence. For instance, the whites kill the Buffalo for their tongues and furs and they carelessly leave them to rot in the prairies.

Dances with Wolves presents an ethnographic description of the Sioux Indian tribe with many carefully crafted daily life details. It shows children playing, women preparing meals, making tents and doing laundry, fetching water and carrying wood. It also shows how the men hunt buffalo, hold their meetings and prepare to war. Moreover, in the film the Indian characters speak Lakota. All these ethnographic details allow students a better understanding of Sioux culture.

Despite the fictional aspect of the film and the historical inaccuracies it includes, the racial issue it addresses and the ethnographic portrayal of the Lakota Indians provide rich material that can be used to stimulate students' reflection on the westward expansion movement and its impact on Native American nations.

b. Glory

Many of the films produced by Hollywood focus on slavery which is an important episode in the process of race relations that has shaped the modern history of the United States. This gives a good reason for using a film as document to teach this issue. A good film for teaching the civil war and the issue of slavery is *Glory*. Released in the USA in 1989 and directed by Edward Zwick, the film is the first to treat the participation of black soldiers in the Civil War and it is based on historical events.

According to Costanzo (2004: 205), before Glory was released, few people knew that African American soldiers fought in the American Civil War. The story goes that the director himself, Edward Zwick, often passed a war monument in Boston Commons while he was a student at Harvard, paying little attention to the bronze figure of a white officer on horseback among black soldiers. This is the Robert Gould Show memorial, built in 1897 in honor of the 54th Massachusetts Regiment, the first all-black regiment of regular

soldiers recruited in the north to fight the Union. The white soldier was Colonel Shaw, who led the regiment in a courageous attack on Fort Wagner in 1863, a fierce battle in which nearly half of his men were killed and he himself died at the age of twenty five.

When Zwick finally noticed, he became fascinated by the history of the 54th and decided to bring the story to life. The screenplay of the film is based on Shaw's correspondence and the letters written by his men to loved ones and the newspapers back home. In addition, two historical accounts were used: *One Gallent Rush* by Peter Burchard and *Lay This Laurel* by Richard Benson. The film Glory was nominated for five Academy Awards and won three: cinematography, sound and supporting actor.

After the Battle of Antietam, Colonel Robert Gould Shaw (Matthew Broderick) is offered command of the United States' first African-American regiment, the 54th Massachusetts Volunteer Infantry. With junior officer Cabot Forbes (Cary Elwes), Colonel Shaw set up a strong unit, including the escaped slave Trip (Denzel Washington) and the wise gravedigger John Rawlins (Morgan Freeman). At first limited to demeaning manual tasks, the African-American regiment fights to be in the first rows of battle.

The film looks at horrors of war and racism during the period of the American Civil War. It showcases Shaw and his men fighting against the prejudices not only from the Confederate enemy but also from the Union army. Despite the fact that the Civil War is alledgedly being fought on their behalf, the black soldiers are denied every privilege and amenity like their white counterparts, and they are given the most menial and degrading tasks. Despite this, none of the soldiers quit the regiment when given the chance. The film also shows the effort by abolitionists to make the Civil War into a war to end slavery, rather than just a war to preserve the Union. The fact that black men would take up arms and fight and die on the Union side was a major step in changing Northern attitudes toward slavery and the purpose of the war.

McCrisken and Papper (2005: 67) state that "Glory should be applauded for its positive contribution to the ongoing project of recovering previously marginalized black histories and for recognizing the sacrifice made by 180,000 African American soldiers during the Civil War. In this respect, its usefulness as a pedagogical tool is self-evident". The film can help students to gain historical awareness and understanding of racial relations in present USA; as Loewen (1991:82) puts it "Although slavery ended in this

country between 1863 and 1866, its effects live on in our culture". Holloway (2010) places the African American experience at the very heart of what it means to be American. This experience is directly related to the concept of freedom, citizenship, and the denial of citizenship. Indeed, the post-emancipation African American experience is a history of political struggle, social protest, social control, cultural celebration, and a history of powerful relevance today for many of its political and cultural symbols.

3.6.5.4. Instructional Strategies

The film-based lesson plan draws upon approaches to integrating films in language and cultural instruction developed by researchers like Mychalkzik (1976), Ingram (2001), Bueno (2009), Sturm (2012) Pegram (2008), and Harrisson (2009). Activities were created to support learners' understanding and discussing the films. These activities follow this sequential process: (1) pre-viewing, (2) viewing, and (3) post-viewing activities.

The pre-viewing activities were used to introduce the film and its context as well as to raise the participants' interest and prepare them to receive the film's message. For instance, in the previewing phase to the film *Dances with Wolves,* the participants were provided with the film synopsis as well as its historical context and the circumstances of its production.

The films were shown in sequences followed with viewing activities. The latter were created in the form of viewing worksheets with the objective of guiding the students in understanding the main scenes, the meaning of the conversations and hence grasping the message of the film. The activities were also meant to keep the students concentrated and to gradually assess their understanding.

The worksheets comprise simple comprehension questions which the students have to fill out while watching the film sequences or after. The questions are on the film content, the characters, and cultural details like traditions and attitudes featured in the film.

It is important to mention that the teacher/researcher paused the film when necessary for answering the questions of the viewing sheet. Key scenes from the films were also reviewed for discussion and analysis when necessary.

At the end of the first film class, students were given the films in their USB sticks and were assigned to watch the full film outside class and to finish answering the questions

in the worksheet. Understanding the film was important for the students to be able to discuss it and to engage with its content on a critical level.

The post-viewing activities were conducted to help the students develop further reflection on the cultural-historical issues they studied in the lecture and illustrated in the film, and to conduct an in-depth examination of these issues. In this phase, the students were helped to move from comprehension to interpretation work. Discussion questions in the classroom encouraged them to express their opinions (e.g. how does the film change your opinion about the conflict between the Indians and Americans during the 2nd half of the 19th century?). Moreover, in the post-viewing phase to the film *Glory,* the participants were assigned to compare the film's interpretation of the participation of the black regiments in the Civil War with the interpretation given in excerpts from historical sources

All in all, the purpose of the activities integrated into the film-based lessons centered on the course's objectives of enhancing students' cultural insights and critical thinking.

3.6.5.5. The Film-based Lessons

The objectives of the film-based lessons were to complement and reinforce the content and objectives of the lectures through:

➢ Enhancing students' knowledge and understanding of the period of the 19th century in the USA by exposing them to more aspects of American society and culture and reinforcing the ideas and concepts they studied in the lectures.

➢ Encouraging students to reflect critically about the issues they studied in the lectures.

a- First Film-based Lesson: Dances with Wolves

Target population: third year students of the specialty FLLC

Time required: 4 sessions of 90 min.

Topic: Westward Expansion and Indian Removal

Materials used: *Film Dances with Wolves* (see Appendix C for the film synopsis) and excerpts from historical sources (Appendix E*)*.

Objectives: at the end of the lesson, the students will be able to:

- Gain better knowledge and understanding of the attitudes that led to 'forced removal' of Native American Nations and the effects of this 'forced removal' on Native Americans;
- Gain better knowledge and understanding of the culture of Native Americans;
- Be able to better interpret and critically evaluate this knowledge.

Procedure:

Warming- up: Pre-viewing phase

The participants were asked to brainstorm the topic of Westward Expansion. Then, they read the synopsis of the film *Dances with Wolves*. The aim of these whole-class activities is to prepare the learners for the viewing-phase.

Viewing phase

Taking into consideration the objectives of the lesson and student' level of proficiency, the film was divided into the following parts:

1- From the start to the moment when the main character John Dunbar leaves the town Ford;

2- Coming to the frontier, first meeting with native Americans;

3- Meeting a woman and relations with the neighboring tribe;

4- Hunting the buffalo;

5- Dunbar's return to Fort Sedgwick until the end of the film.

The following worksheet was distributed to students to be completed after they watch each part of the film.

Student's Guiding Worksheet for Studying the Film Dances with Wolves

---

Part 1: from the start to the moment when the main character leaves the town (Ford)

a- Does John Dunbar belong to the Union army or the Confederate army?
b- What was he awarded for?
c- What military post did he choose?

---

d- Why did he request reassignment to the West?

e- How is Major Fambrough who sent him to the west?

Part 2: Coming to the Frontier and first meeting with Native Americans

a- Whom did Dunbar meet at the post?

b- Why did the Native Americans steal his horse?

c- What did a Native American mean by saying "I'm not afraid of you"?

d- Who is Two Socks and what is his role in the story?

Part 3: Meeting a 'White' woman and relations with neighboring tribes

a- Why is Dunbar eager to enter into the life of the Sioux? **b-** Who did Dunbar meet when he was going to the local Native American tribe? **c-** What was the reaction of the tribe leaders when Dunbar came to the tribe with a woman?

d- Why was this 'white' woman raised by the Sioux?

e- First John Dunbar and the Indian had language difficulties to communicate. How did they communicate?

f- Why do you think Dunbar managed to make friends with this tribe? How did he develop relationships with the Indians? How did they overcome mutual distrust? **g-** What name did the tribe leaders give to John Dunbar? What are the other Indian names which you remember from the film?

Part 4: Hunting Buffalo

a- How did the Indians treat their land?

b- How did they see their role in the world?

c- Why did they hunt buffalo?

d- Why did European-Americans hunt Buffalo?

e- What is the difference between the Sioux tribe and the Pawnee as portrayed in the film?

Part 5: Dumbar's return to the Fort Sedgwick until the end of the film.

a- Why did John Dunbar return to Fort Sedgwick? What changed there?

b- How was he met by the fort soldiers? Why do you think is the reason for that?

c- Why did Dunbar, being captured, refuse to speak English to American soldiers?

d- Why did Dunbar decide to leave the tribe in winter? How did the Sioux take the news?

Post-viewing phase: Questions for classroom discussion and debate:

The class was divided into groups of four students. They were asked to answer the following questions:

a- How are the Indians depicted in the movie? What are the essentials of the tribe life?

b- Consider the viewpoint of the film director and compare it with whites' accounts of the Indians written in the 19th century (Appendix E).

c- How does the film change your opinion about the conflict between the Indians and Americans during the 2nd half of the 19th century?

d- Do you think a peaceful cohabitation between the European-American settlers and the Native Americans was possible? why? Why not? Use arguments to support your answer.

1- Homework:

The students were asked to do research and write an essay addressing one of the following questions:

1) a- Is the film Dances with Wolves an accurate portrayal of Native American tribes? And the 'Whites' and 'Indians' relations?

b- According to you, what is left unsaid by the director of the film about the Indians?

2) Describe the present situation of Native Americans in the USA

b. Second Film-based Lesson: *Glory*

Target population: third year students of the specialty FLLC

Time required: 3 sessions of 90 min.

Topic: Participation of Afro-Americans in the Civil War.

Materials used: Film Glory (see Appendix D for the film synopsis), and excerpts from historical sources (Appendix F).

Objectives: by the end of the lecture, the students will be able to:

- Gain better knowledge of the Afro-Americans' experience in the Civil War mainly in the Union army as well as the commitment of abolitionists and Black soldiers to the cause to end slavery.
- Be able to better interpret and critically evaluate this knowledge.

Procedure:

Warming-up: Previewing phase:

The participants were asked to brainstorm the topic of the Civil War. Then, they read the synopsis of the film *Glory*. The aim of these whole-class activities is to prepare the learners for the viewing-phase.

Viewing phase:

Students watched the film Glory while they completed the following worksheet:

Students' guiding worksheet for studying Glory. (**Adapted from (http://www.filmeducation.org), and Glossary Lesson plan. https://www.hol.edu/**

Part 1:
1- The film Glory opens with:
- The Battle of Antietam
- The Battle of Gettysburg
- The assault on fort Wagner
2- What attitudes did Colonel Robert Gould Show have about the war at the beginning of the film?
3- What were his attitudes towards the 54th Regiment? 4- What attitudes did white soldiers have about the 54th Regiment? **Part 2:**

5- What differences exist among the black soldiers who make up the 54th

Massachusetts Volunteer Infantry?

6- What does this tell you about the different experiences of blacks in 19th century America (Think about their region of origin, former status (free/slave), and educational background.

7- Were blacks treated equally to whites in the Union army? Explain?

8- Why is flogging so particularly humiliating to Trip? **Part 3:**

9- What is the purpose of the Confederate Congress proclamation that is read by Col. Shaw to his troops? What results did it produce?

10- What is significant about Colonel Shaw's decision to refuse his pay check?

11- How does the attitude of Colonel Robert Gould Shaw toward African-Americans change? Why?

Part 4:

12- How does the attitudes that white soldiers have about the 54th change throughout the course of the year?

13- What do you think is the significance of the 54th and their leadership at Fort Wagner?

Post-viewing phase: Discussion questions

1- In the film Glory, how are the effects of the Emancipation Declaration shown?

2- Using the film Glory and the sources A, B and C, and D (Appendix F), describe the different attitudes towards Black regiments firstly by the authorities in the North and the South and by members of the regiments themselves.

3- Using the film Glory and the source F (Appendix F) , describe how these attitudes changed?

4- What were Black soldiers' attitudes to the war according to the film and the sources E and G (Appendix F)?

5- The actions of one regiment of 1,000 men in a war where over 700,000 men died may seem like a minor incident. Tindall, in his *History of the U.S.A.* (source H, Appendix F) devotes five lines to the Massachusetts Fifty-fourth. Yet the film makers of *Glory* have developed these few lines into a two-hour film.

Reading Tindall's account of the Fifty-fourth, can you see which aspects of this regiment the film makers have developed?

6- Why do you think the filmmakers chose to call the movie "Glory"? Support your answer using prior knowledge of the conflict as well as evidence from the movie.

7- What feelings or thoughts did the movie leave you with and why?

Homework:

The students are assigned to do research and write an essay, answering the following question:

"What about us? What do we get?"

In the scene when Shaw offers Trip the post of flag bearer, Trip rejects the offer, despite the honour that such a post would bring. Trip talks to Shaw about the situation as he sees it with regard to what will happen after the war is over. From the comments made by each of the characters, whose view of the future do you think bears most resemblance to the situation in America today of both Blacks and Whites? Trip or Shaw? Did the Civil War bring racial equality in the USA?

3.6.6. Tests

Test is another research tool employed to collect data in this research. Tests are largely used as data collection instruments in educational research. They provide data mainly for experimental studies. Seliger and Shohamy (1989: 176) define a test as "a procedure used to collect data on subjects' ability or knowledge in certain disciplines". For Brown (1994: 252) it is "a method of measuring a person's ability or knowledge in a given area".

Accordingly, a test is designed to measure or quantify knowledge and ability. In EFL research, testing procedures are generally used to collect data about learners' language proficiency. In this research work, they are designed to measure their cultural knowledge and critical thinking skills gained in the course of civilization in order to ascertain whether teaching civilization by supplementing the course with film will achieve better results than when the traditional lecturing is used without films.

The quality of a test is determined by two main features: validity and reliability.

Validity: is the extent to which a test measures what it is supposed to measure (Brown 1994: 231). Content validity refers to the appropriateness of the content of the test. That is whether the test content is a good representation of the content it intends to measure (Seliger and shohamy,1989: 118). For example, a language test developer wants to find out whether the research participants have learned the material they were supposed to learn during one semester. The content validity of that test will be examined by comparing the test questions with the content material that the subjects are supposed to learn during that semester. When the questions are representative of that content, this provides evidence for its validity (Ibid).

Reliability: refers to the consistency and accuracy of a test. In other words, it is the extent to which a test elicits accurate data. This means that if a test is to be repeated, it will always provide the same kind of data. The tests used in this study help to draw more reliable conclusions on the effectiveness of film in improving students' knowledge and analytical skills.

The participants completed the first pre-test on the 30th of October, 2013 after they received traditional lectures of civilization on the thematic unit of Westward Expansion to determine the improvement of their knowledge and their critical thinking skills. The questions of the tests are related to the period, the issues and the themes studied. Students were required to answer the questions according to what they studied in the lectures. After watching and discussing the film *Dances with Wolves*, the students were given the same test as post-test. The latter was held on the 16th of November, 2013. This time, the students were asked to answer the questions by taking into consideration what they learned in the film-based sessions. The aim was to find out whether their cultural knowledge and analytical skills improved when using this pedagogical approach. The same experience was repeated with the second thematic unit in the American civilization course syllabus which is the Civil War, the students completed the 2nd pretest on December 15th, 2013 after receiving traditional lectures on the topic and the 2nd post –test on the 5th of January, 2013 after they watched and discussed the film Glory.

Resultantly, the participants had a total of four tests: two pretests and two posttests. They were scheduled in extra-classroom sessions and the time allotted is two hours. Before

taking the tests, the teacher/ researcher informed the students that neither the pretest nor the posttest counted for their final mark in the module of American civilization. The following description helps a better understanding of the tests and their use for collecting data.

3.6.6.1. Description of the Tests

The aim of the tests is to diagnose students' level of cultural knowledge and their critical thinking skills. Knowledge of culture denotes students' acquisition of factual knowledge (facts, events, etc.). Since the content of the American civilization course is historical, students' ability to think critically includes: 1) the ability to analyze historical events and concepts and to determine cause-and-effect relationships (explain the how and why of things); 2) the ability to determine point of view/ perspective on issues related to these events and concepts. The first pretest/posttest consists of 2 open questions and the second pretest/posttest consists of an essay question. These questions are meant to stimulate students thinking and analytical skills (Appendix G).

a. The First Pretest/Posttest
Answer the following questions:

1- Why did the United States government force many Native American nations from their homelands in the 19th century?
2- Was this policy just, unjust, or a combination?

This question asks students to explain the causes and the attitudes that led to US "Indian Removal" policy in the 19th century showing the cause and effect relationship. In addition, they have to give their point of view/ perspective.

b. The Second Pretest/ Posttest
Write an essay addressing the following question:

Why do you think the participation of black regiments in the Union army was important during the Civil War and to the future of African Americans in the USA?

Use arguments to support your answer.

In this test the participants are asked to produce an essay in which they explain the importance of the participation of black regiments in the Union army during the Civil War and to the future of African Americans in the USA. This means that they are supposed to

114

taking the tests, the teacher/ researcher informed the students that neither the pretest nor the posttest counted for their final mark in the module of American civilization. The following description helps a better understanding of the tests and their use for collecting data.

3.6.6.1. Description of the Tests

The aim of the tests is to diagnose students' level of cultural knowledge and their critical thinking skills. Knowledge of culture denotes students' acquisition of factual knowledge (facts, events, etc.). Since the content of the American civilization course is historical, students' ability to think critically includes: 1) the ability to analyze historical events and concepts and to determine cause-and-effect relationships (explain the how and why of things); 2) the ability to determine point of view/ perspective on issues related to these events and concepts. The first pretest/posttest consists of 2 open questions and the second pretest/posttest consists of an essay question. These questions are meant to stimulate students thinking and analytical skills (Appendix G).

a. The First Pretest/Posttest
Answer the following questions:

1- Why did the United States government force many Native American nations from their homelands in the 19th century?
2- Was this policy just, unjust, or a combination?

This question asks students to explain the causes and the attitudes that led to US "Indian Removal" policy in the 19th century showing the cause and effect relationship. In addition, they have to give their point of view/ perspective.

b. The Second Pretest/ Posttest
Write an essay addressing the following question:

Why do you think the participation of black regiments in the Union army was important during the Civil War and to the future of African Americans in the USA?

Use arguments to support your answer.

In this test the participants are asked to produce an essay in which they explain the importance of the participation of black regiments in the Union army during the Civil War and to the future of African Americans in the USA. This means that they are supposed to

give knowledge and understanding of the contribution of black soldiers and abolitionists to make ending slavery the goal of the Civil War. They also have to give their own standpoint concerning the value of the sacrifice of these black soldiers for the post-civil war period.

3.6.6.2. Scoring of Tests Answers:

The pretests and posttests were scored out of twenty according the evaluation sheet and the scoring scale set by the researcher (Appendix G). The tests were evaluated in terms of knowledge and critical thinking skills. The participants' mastery of language (mechanics) was also taken into consideration.

The tests were scored by two teachers, the researcher and a designated teacher of civilization. When a disagreement about the score occurred, it was discussed by the two teachers until they reached agreement and the test in question was re-scored accordingly.

3.7. Students' Post-questionnaire

In order to know about the participants' perception of the experience of supplementing the course of American civilization with films for one semester, they were asked to fill in a post-questionnaire in class (Appendix I) at the end of the semester. The questionnaire is divided into four sections and includes 21 questions. Some of the questions are formulated in an open-ended manner. Some others are closed and provide the participants with suggestions from which they could choose.

<u>Section 01: the role of film in reinforcing the course of civilization</u>

<u>Question 1</u>: Targets students' opinion about the effect the films have on their motivation and engagement in the class of civilization.

<u>Questions 2 and 3</u>: ask students to identify the specific aspects they think they observed in the films and that were not discussed in the lecture.

<u>Question 4</u>: The aim of this question is to know whether watching and discussing the films *Dances with Wolves* and *Glory* improved students' knowledge of the periods and the issues studied in the lectures of American civilization.

<u>Question 5</u>: aims to know whether watching and discussing the films *Dances with Wolves* and *Glory* in the classroom facilitated students' understanding of American civilization lectures

Question 6: asks the participants whether using the films *Dances with Wolves* and *Glory* helped them to remember better the lectures of the Westward expansion and the Civil War.

Question7: aims to find out whether working with the films *Dances with Wolves* and *Glory* encouraged students to express their opinion in the classroom.

Question 8: the aim of this question is to know whether working with the films *Dances with Wolves* and *Glory* helped students to make cultural comparisons.

Question 9: aims to obtain information about whether working with the films (*Dances with Wolves and Glory*) and historical sources helped students to see the issues of the Westward Expansion and the Civil War from different perspectives

Section 02: The main principles for films' selection and presentation

Questions 10: In this question students are asked about their attitude toward the film selection.

Question 11: targets students' opinion about whether the language of the films was suitable for their proficiency level.

Question 12: students are asked to give the reasons for which the language of the films didn't suit their level.

Question 13: this question is about the visual support provided by film and whether it helped students to understand the verbal message.

Question 14 and 15: these questions aim to get information about the use of subtitling.

Question 16: targets students' opinion about the usefulness of the activities introduced in the discussion of the films

Question 17: concerns the participants' opinion about the most negative aspect of their experience of working with the films in the class of American civilization.

Section 03: The role of films in fostering students' culture learning and critical thinking

Question 18: aims to find out the participants' opinion about whether using the films *Dances with Wolves* and *Glory* in the class of American civilization enhanced their cultural competence

Question 19 and 20: targets the participants' impression about the method of using films in the class of civilization to enhance their culture learning and critical thinking.

Section 4: further suggestions

Question 21: asks students to give any comment or suggestion on the use of films in the course of civilization.

3.8. Pilot of the Study

After designing the research instruments, namely, students' pre-questionnaire, the teachers' interview, the tests and students' post questionnaire, they were tested. The pre and post questionnaire and the tests were given to 5 students among the same participants involved in the study. The five students who took part in the pilot study were later on eliminated from the sample population because they had experienced the answers.

In like manner, the interview was tested with two teachers at the department of English in order to check whether the questions were clear enough and elicited the kind of data wanted from the teachers' interview.

The piloting phase was an essential step in the study. It helped to identify potential problems related to the difficulty and ambiguity of the questions included in the research instruments. Accordingly, the questions which were found ambiguous, unclear or irrelevant by the students and the teachers were either revised and rephrased or taken out of the list of questions.

3.9. Approaches of Data Analysis

After the stage of collecting data, the next step in this research work is data analysis. The latter is carried out using the qualitative and quantitative approaches to data analysis. Despite that qualitative and quantitative research represent different research

strategies, these two types of research are not dichotomous. They are rather complementary, and as far as second/foreign language research is concerned, it is common that investigators combine methods associated with both types of research. The mixed method approach is used in an effort to provide a better understanding of the research problem and to maximize the validity and reliability of the results. This method involves qualitative and quantitative analysis. At this point of the discussion, it is worth to consider some of the underlying principles of the qualitative and quantitative types of research.

3.9.1. Qualitative Research

For *Marczyk, DeMatteo and Festinger* (2005: 32) "Qualitative research involves studies that do not attempt to quantify their results through statistical summary or analysis". Qualitative research methods are essentially descriptive and do not make regular use of statistical data. The information needed by qualitative researchers is in the form of words and other data which is not amenable to quantitative measurement. Thus, qualitative research involves description and analysis rather than counting and measuring data. Hale and Napier (2014: 15) note that in qualitative research methods the quality or characteristics of concepts are explored, described and interpreted. Qualitative research is small scale and studies a particular sample in detail and the approach is inductive.

The characteristics of qualitative research are summarized by Mackey and Gass (2011) as follows:

- It is used to provide rich and detailed descriptions as opposed to quantification of data;

- Studies individuals in their natural setting;

- It studies intensively a particular sample and is less concerned with studying large groups of participants with the aim of generalization;

- It adopts and emic perspective in the interpretation of phenomena, that is from the perspective of the participants.

- It begins with an open-ended question and follows an inductive approach that begins with few perceived notions, and followed by a gradual narrowing of purpose.

- The hypothesis is not posed at the initial stage of research but may unfold as the outcome of research.

- The researchers' subjectivity and ideological orientation may interfere in the data analysis.

The strength of qualitative research is its description which leads to illuminate issues and understand them deeply. Qualitative studies typically involve interviews and observations without formal measurement.

3.9.2. Quantitative Research

Quantitative research involves studies that make use of statistical analyses to obtain their results. Data is not described and interpreted but quantified and analysed statistically. The aim is to generalize results to a population from a representative sample.

Under quantitative methods, concepts, attitudes and opinions are converted into numbers and quantified through statistics like frequencies and ratings. The approach is deductive. Quantitative research begins with a carefully defined question that guides data collection and analysis. Quantitative researchers set out to test a hypothesis, For Bill Gillham (2000), quantitative data "carry an air of precision that is spurious in case study research".

Key features of quantitative research include:

- It is based on formal and systematic measurement and the use of statistics to interpret data.

- Data is analysed objectively

- Results can be generalized

Consequently, the analysis of the collected data in this study is conducted via both approaches. The information collected from the teachers' interviews and the students' tests and questionnaires' responses are analyzed qualitatively and quantitatively since they yield statistical and textual data. This is due to the nature of the research instruments used and the questions they comprise.

Conclusion

The principal objective of this chapter is to explain the methodological ground of the research. It provides a description of the context within which the research is carried out. Then, it restates the research questions and hypotheses and describes the research methodology used to conduct the empirical study including the categorization of the research, sample population and the research instruments used to collect data. The reasons why the questionnaires, the interviews and the tests are used are detailed. Both qualitative and quantitative approaches to analyse the data are explained.

This chapter also describes the experimentation which is carried out on a sample of third year students in order to evaluate the effectiveness of the suggested method for teaching civilization, and outlines the approach taken to integrating films in the course. The information obtained from the different research instruments will be analysed and discussed in the two last chapters. The latter will attempt to answer the research questions, and hence help understand to what extent films are effective teaching materials in the class of civilization.

Chapter IV

Analysis of Results

Chapter IV: Analysis of Results

Introduction

The preceding chapter offered an overview of the situation of teaching civilization in the Department of English of Bejaia University highlighting its shortcomings and stressing the need to redefine the materials and the methods of culture instruction in the Department. It also described the empirical study and presented the research instruments used to collect the necessary data to test the suggested hypotheses. This chapter is devoted to the quantitative and qualitative analysis of the data generated by the research instruments, namely the teachers' interview, students' pre-questionnaire and post-questionnaire and the students' pretests and posttests.

4.1 Data Analysis

The data needed in this research was collected from three research instruments: pre and post questionnaires and tests submitted to third year EFL students of the specialty FLLC and an interview with the teachers of civilization. This strategy produced qualitative and quantitative data. Data obtained from teachers' interviews is qualitative and hence is subjected to qualitative analysis. Students' questionnaires resulted mainly in numerical data in addition to qualitative data. Answers to close-ended items are subjected to statistical analysis; the percentages and frequencies of the answers are calculated and presented in tables and graphs. As for the open-ended type questions, they do not lend themselves to statistical analysis and provide more detailed information about students' attitudes and opinions. Concerning the data obtained from the tests, it is presented in tables. Then, it is statistically analyzed to be interpreted.

4.1.1. Students' Pre-questionnaire

The pre- questionnaire was designed to provide information about students' perception of the methods and materials used by the teachers of civilization. Furthermore, it aimed to determine their learning preferences and to find out their attitude towards learning civilization with film. Since eleven (11) students were absent, the questionnaire was distributed to sixty-eight (68) students. It consists of twenty-five (25) items separated into six sections in order to facilitate the process of data collection and analysis. The questionnaire results are presented in the following section.

4.1.1.1. Results of Students' Pre-questionnaire

Section 01: (Question1 to 3): Student's motivation and attitudes towards studying civilization

Question 1:

The aim of this question is to know how the learners perceive the goals of cultural instruction in the EFL context. Students were provided with a list of culture instruction goals and were asked to name the reasons why they study civilization. The results obtained from the participants answers are illustrated in table 1. Gaining big 'C' knowledge culture seems to be the most important goal of studying civilization being the most frequently mentioned (90%). Learning about the way of life culture or ethnographic culture and develop their critical thinking ranked second; they were ticked by (47, 5%) of the participants. They were followed by Language proficiency and cultural awareness (20%). Attitude building was revealed a less important goal to achieve in the class of civilization among the participants with a percentage of 17,5%.

One of the student who gave other answers said "to become historians specialized in American and British history". Another wrote "events are related to history, we have to study them in order to understand the present". A third one mentioned "to develop a personal writing style". Another wrote "to learn a lot about my favorite county, the USA".

Table 4.1. Students' Opinion about the Reasons of Studying Civilization

Students' goal in studying civilization	Absolute Frequency	Relative Frequency
Big 'C' culture : understanding history, social-political institutions	61	90%
Little 'c' culture : culture and way of life	32	47,5%
Culture differences, cultural awareness	14	20%
Develop positive attitudes	12	17,5%
Develop critical thinking	32	47,5%
Language proficiency	14	20%
Other	7	10%

Question 2:

When the students were asked whether they enjoyed learning civilization, 67.5% of the them answered 'yes', 30% mentioned 'a little', while only one student mentioned 'not at all'.

Figure 4.1. Students' Attitude Towards Learning Civilization
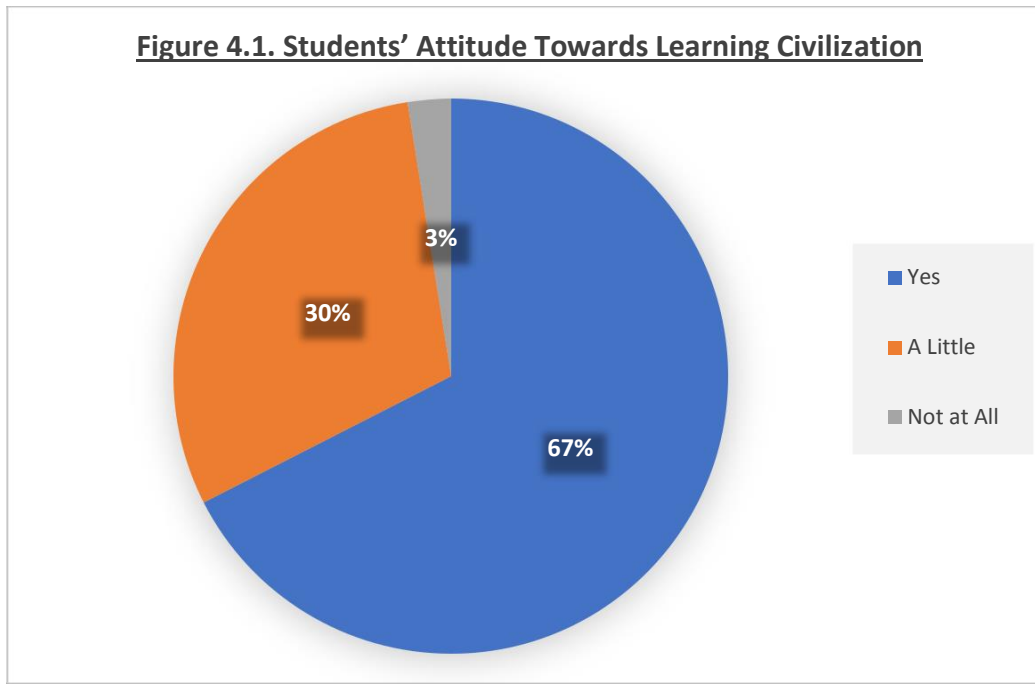
Question 3:

The students who assumed they didn't like the courses of British and American civilization were also asked to give the reasons for this lack of interest. As depicted in table 2, the participants' lack of interest is mainly due to the teaching material (63.5 %), then to the way of teaching civilization (26 %). No student referred to the course content.

In the option 'other' one student wrote "the course is too complicated". Another highlighted the importance of introducing technology in the classroom; he suggested the course "would be more interesting if it was taught by using advanced technology like computers, etc.".

Table 4.2. Students' Reasons of Lack of Interest in Civilization Courses

Reasons of students' lack of enjoyment of civilization courses	Student' number	Percentage
The content is difficult	None	00 %
The content is inadequate	None	00 %
Teaching material	12	63.5 %
Way of teaching	5	26 %
Other	2	10.5 %
Total	19	100 %

Section 2: (Questions 4, 5, 6, 7, 8, and 9): Students' attitudes towards Current methods and materials of teaching civilization

Question 4:

In this question the participants were provided with a list of cultural themes and were asked to identify those they studied in the class of civilization in the first and second year. As illustrated in table 3, history is the first highly ranked (100%), followed by political institutions which earned frequent mention (81%), beliefs were ticked by less than half of the participants (37 %); customs and traditions were ticked by 32,5 % of the participants; it is followed by economic system (25 %), then achievements (22 %); ethnicity and lifestyles (17,5 %) and family (10%). A small number of students mentioned educational system (7,5 %) and media, science and technology are revealed to be the least studied by the students (4,5 %).

Table 4.3. Students' Identification of the Cultural Topics Included in Civilization Courses

Themes	Absolute Frequency	Relative Frequency
History	68	100%
Political institutions	55	81%
Achievements	15	22 %
Beliefs	25	37 %
Educational system	05	7,5%
Economic system	17	25%
Customs, traditions	22	32,5%
Ethnicity, lifestyles	12	17,5%
Family	7	10%
Body language	None	0%
Media, science, technology,	3	4,5%

Question 5:

In this question, the students were given a list of teaching materials and were required to identify those used by their teachers of civilization in the first and second year. As shown in the table below: handouts were ticked by all the participants (100%). More than half of the students mentioned chalk and blackboard (65%). Less than half of the students stated that their teachers used visual aids (28 %) and audio-visual material (25%). Only a small number of students (7,5%) mentioned books/ textbooks, and no student mentioned literature, newspapers and magazines.

In the option 'other', one student mentioned "some movies", and another one wrote "teacher uses her voice to explain a lesson".

Figure 4.2. Students Attitude Towards the Teaching Materials Used by their Teachers
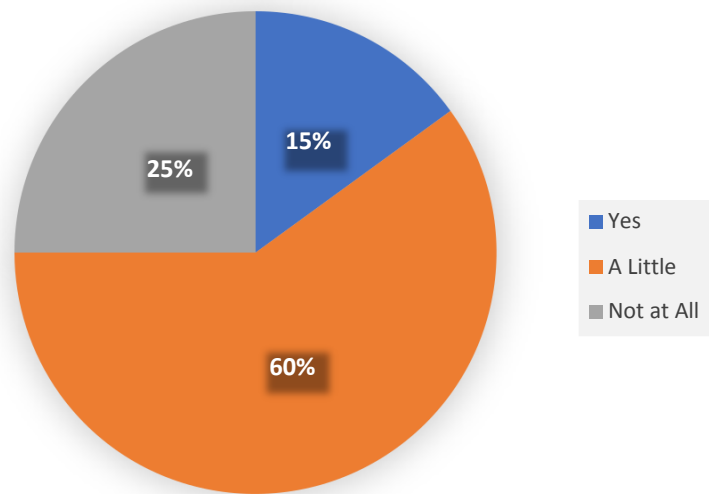
Table 4.4. Students' Identification of the Teaching Materials Used by their Teachers of Civilization

Teaching material used by teachers of civilization	Absolute Frequency	Relative Frequency
Textbooks/ books	05	7,5%
Handouts	68	100%
Chalk and blackboard	44	65%
Newspaper, magazines	None	00%
Literature	None	00%
Visual aids	19	28 %
Audio-visual material	17	25%
Other	04	06 %

Question 6:

The answers provided by the students to the question "Do the materials used by your civilization teachers good enough for teaching civilization" reveal that only (15%) of the participants considered the teaching materials as efficient. The majority of them (60%) stated that they are "a little" effective. 25% of the participants mentioned "Not at all".

Question 7:

Students who answered that the teaching materials used by their teachers of civilization were not efficient for teaching civilization were asked to give the reason. Interestingly enough 88% of the participants who found the teaching material "a little" interesting or "not interesting at all" pointed out that "they are not authentic and modern".

In the option "other" the students mentioned the following comments:

Student 1: "they are all attached to just memorizing the explanation of the teacher and feedback or responses of the students".

Student 2: "are we the stone age, to use a chalk or to draw a map on the board?"

Student 3: "we don't have tools and technical materials to study enough, because there is no financial engagement".

Student 4: "these materials are not helping to learn and to remember everything in this module of civilization"

Student 5: "I think civilization needs tools and materials like maps, documentaries, books, even videos"

Student 6: "well, it's good to provide the learner with handouts and the "voice" explanation of teachers but we live in an interactional world and to enter in this world, we need multimedia service".

Table 4.5. Students Opinions about Reasons of the Non-suitability of the Teaching Materials

Reasons of the non-suitability of the teaching materials	Student' number	Percentage
Too easy	None	00%
Too difficult	None	00%
Some are too easy	None	00%
Some are too difficult	None	00%
They are not authentic and modern	60	88 %
Other	8	12 %
Total	68	100%

Figure 4.3. Students Opinions about Reasons of the Non-suitability of the Teaching Materials

Legend:
- Too easy
- Too difficult
- Some are too easy
- Some are too difficult
- They are not authentic and modern
- Other

12% 0% 88%
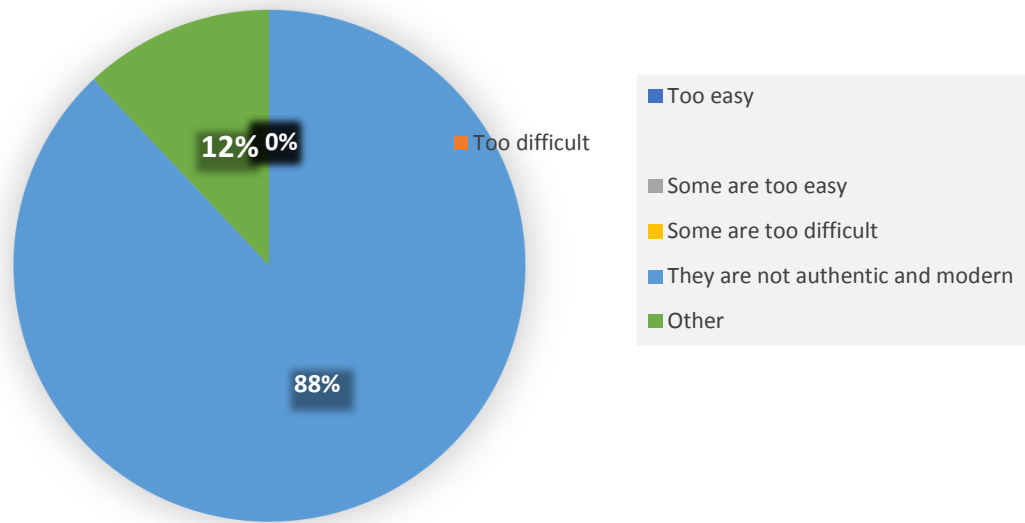
Question 8:

As illustrated in figure 4, more than half of the participants (60%) mentioned they were "partly" satisfied with their teachers' methods. 35% were thoroughly satisfied with these methods. Only 5% of the student informants were not satisfied. In the option 'other', one student gave the following comment "I think civilization needs more tools and materials like maps and books".

Figure 4.4. The Degree of Students' Satisfaction with the Methods Used by their Civilization Teachers

Legend:
- Yes, thoroughly
- Yes, partly
- Not at all

5% 35% 60%
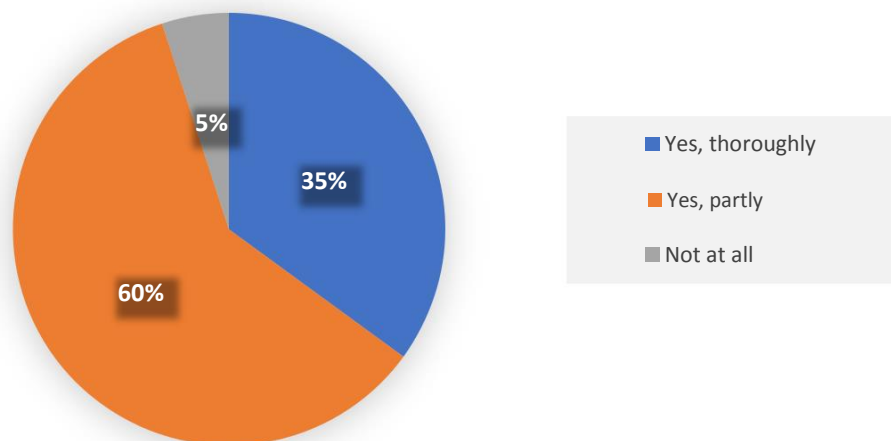
Question 9:

This question asks students to give their dominant role in the classroom. The results in figure 5 show that 65% of the participants consider that they express their opinion and participate in the classroom while 35% of them think that they have a passive role.

Figure 4.5. Students' Dominant Role in the Classroom
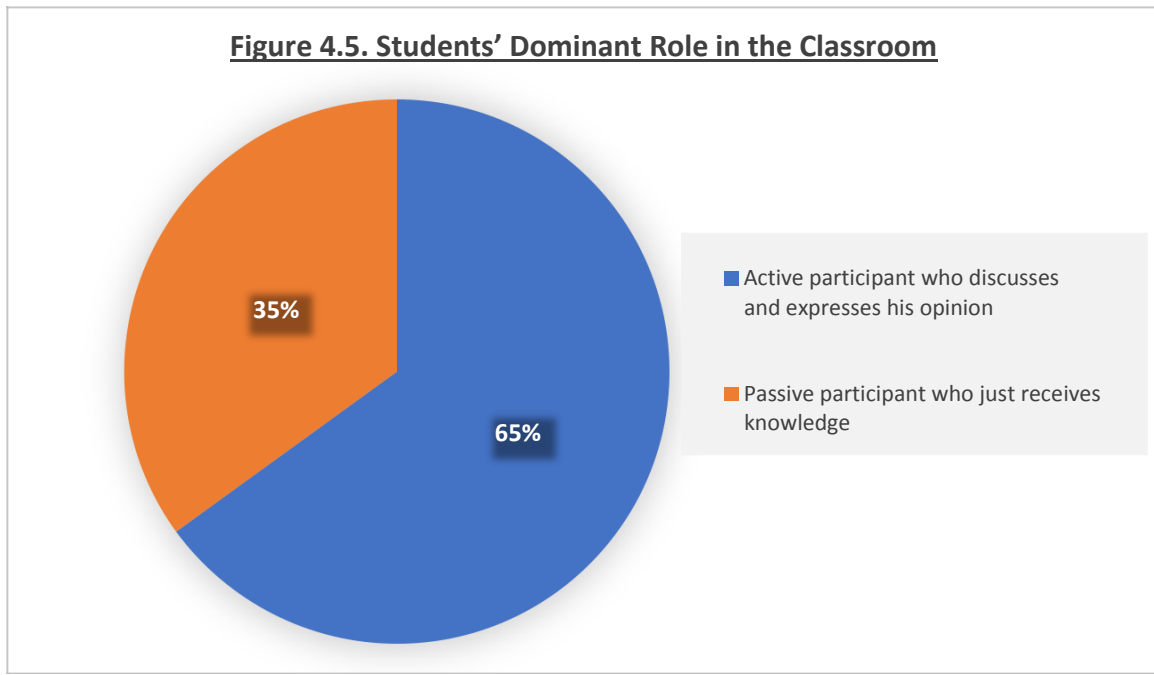
Section 3: (Questions 10, 11, and 12) students' learning preferences:

Question 10:

Concerning the sources from which the participants learned about culture, table 6 shows that the majority of them (75%) indicated they learned from the Internet. It is followed by film which was ticked by 72,5% of the students. A considerable number of the students pointed out they knew about culture from television (67, 5%). Surprisingly the classroom and books ranked fourth; they were ticked by (62%) of the participants. Only (17,5) of the participants stated they learned from newspapers. Radio ranked last; it was pointed out to be used by only 10% of the participants.

Table 4.6. Sources from which the Students Learn about Culture

Options	Number	Percentage
Books	42	62 %
Newspapers	12	17,5
Radio	7	10%
Television	46	67,5
Film	49	72,5
Internet	51	75%
Classroom	42	62%

Question 11:

In this question students were provided with a list of teaching materials and were asked to indicate those which arouse their interest to learn culture. Table 7 below shows that the order of students' preference for teaching and learning material is as follows: audio-visual material like films was selected by 95% of the respondents; visual material like pictures was ticked by 35%; printed materials like books and teachers' handouts received a less frequent mention (17,5%) and auditory material like cassettes received the last place ranking with 3%.

Two students emphasized the value of historical documentaries in motivating learners: "documentaries"; "historical documentaries also help, I myself watch them on YouTube, and they help me get another understanding". Another student considers that "direct contact with the natives through videos" is engaging for learners. For another student "historical documents also help" to engage students. Finally, one student views that using all these teaching aids should be supported with teachers' lectures. He wrote: "they are good only for initiation. They should be followed by lectures".

Table 4.7. Students' Preference of Teaching/Learning Material

Options	Student' number	Percentage
Visual material like pictures	23	35%
Auditory material like cassettes	2	3%
Audio-visual material like films.	64	95%
printed material like books, teachers' handouts	12	17,5%
Other	5	7,5%

Question 12:

According to the answers provided by the students to the question of how they prefer to learn civilization, presented in figure 6, we observe that the majority of the participants (68%) stated that they prefer to learn in pair; 30% of the participants answered he preferred to work in group. Only 2% of the students preferred to study civilization individually.

Figure 4.6. Students' Learning Preferences
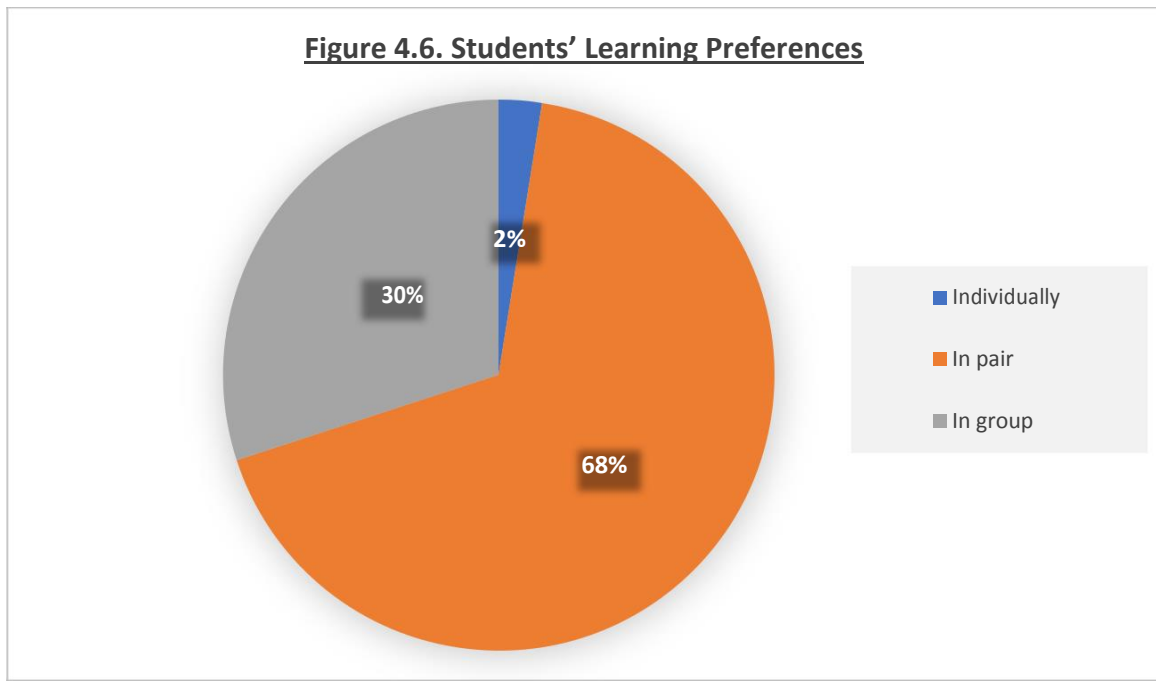
Section 4: (Questions 13, 14, 15, 16, 17,18, 19, 20, 21) Students' experience with film

Question 13:

The aim of this question is to know whether students were used to watch films outside the classroom. Figure 7 reveals that the majority of the participants (88%) claimed they watched films outside the classroom. Only 12% of the participants stated "No".
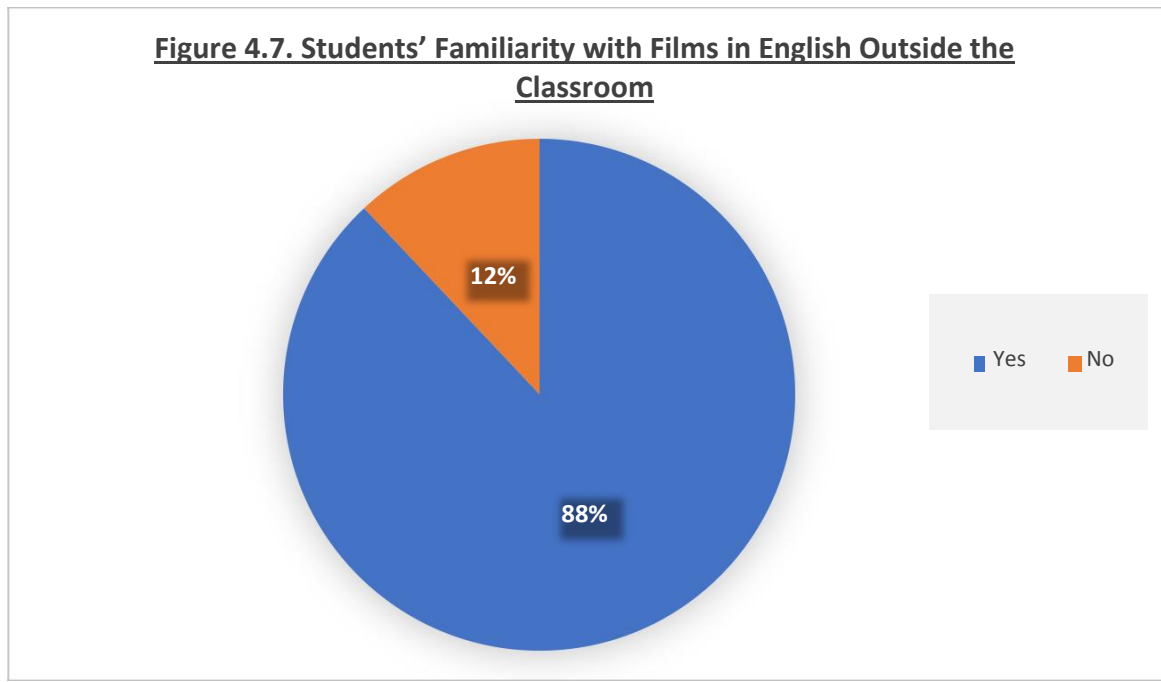
Questions 14:

It can be seen from figure 8 that the frequency of students' watching films outside the classroom is as follows: 41% of the students watch films sometimes; 25% more than three times a week, 16% of twice a week, 9% of the students once a week and 9% watch films in English rarely.

Figure 4.8. Frequency of students' watching films outside the classroom

- Once a week — 9%
- Twice a week — 16%
- More than three times a week — 25%
- Sometimes — 41%
- Rarely — 9%
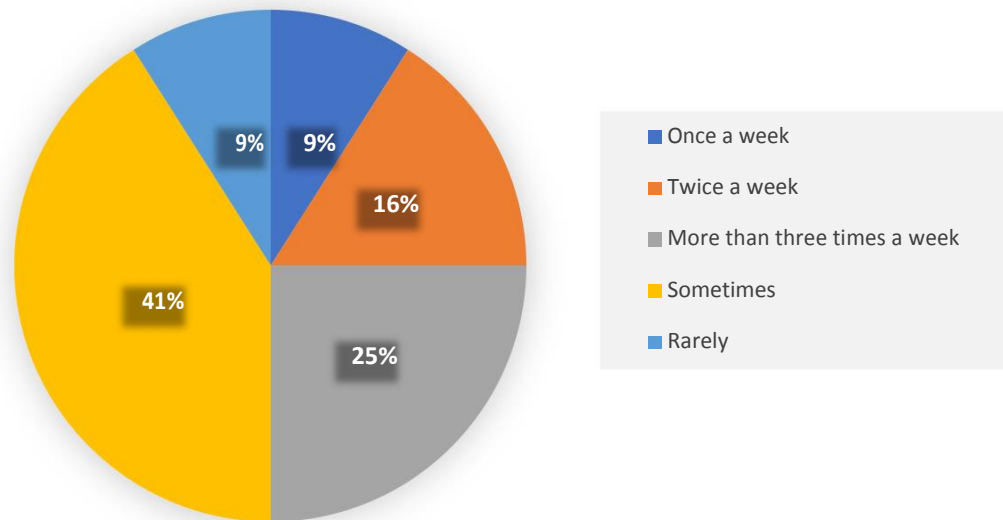
Question 15:

The answers given to the question about students' understanding of the language of films reveal the following results: the majority of students (66%) indicated they understand only partly the language of films. 30% claimed they understand it thoroughly and only 4 % of the students didn't understand at all the language of films. The results are shown in figure 9.

Figuree 4.9. Students' Understanding of the Language of Films in English

- Thoroughly — 30%
- Partly — 66%
- Not at all — 4%
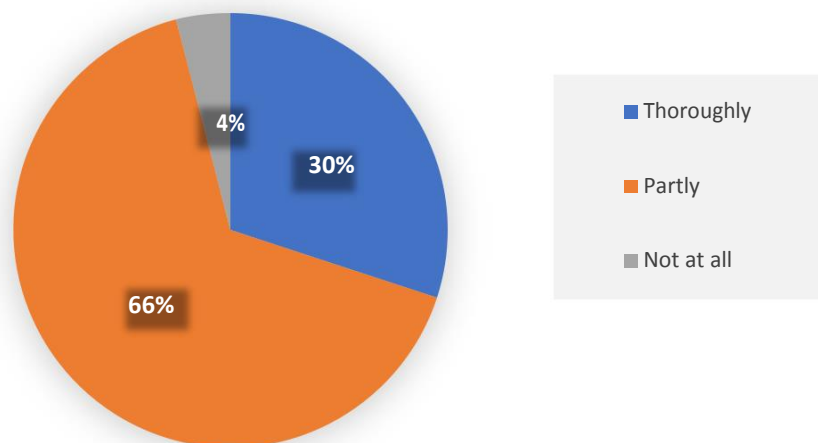
Question 16:

As figure 10 illustrates, a high percentage of students (69%) expressed that they read subtitles when watching films. Only 21 representing (31%) of the participants claimed they watched films without subtitles.

Figure 4.10. Students' Opinion about Reading Subtitles
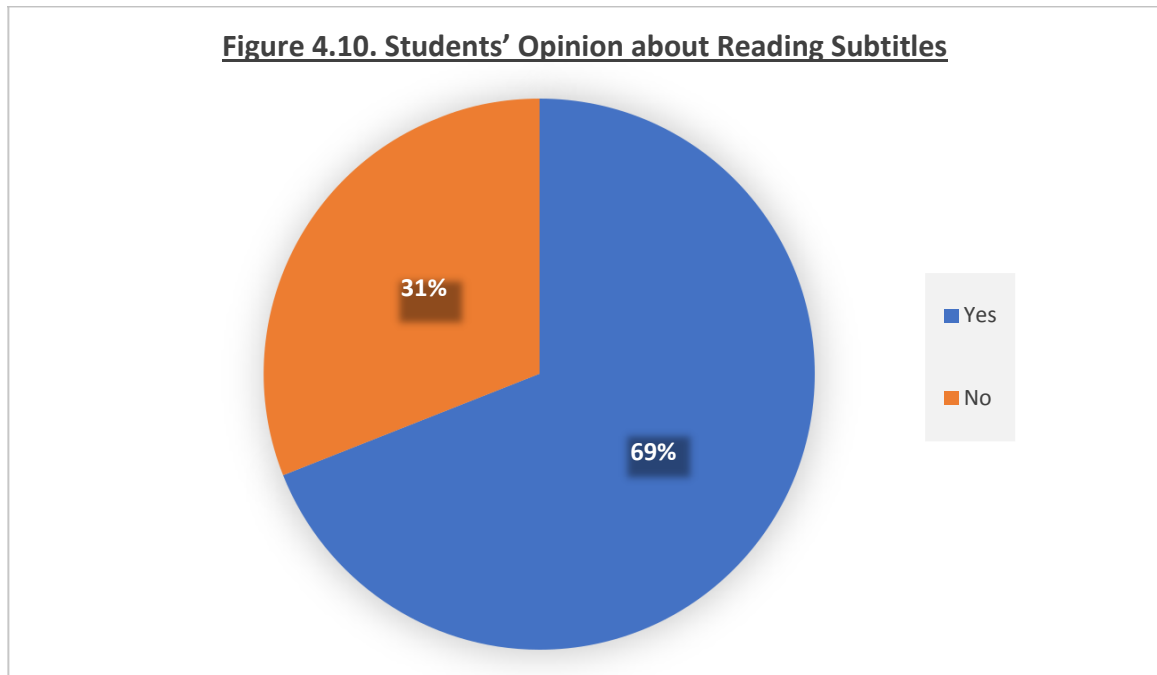
Question 17:

The students who said they understand partly the language of films were asked to give the raison. The results on figure 11 reveal that 25% of them pointed out they read subtitles because their attention is unconsciously directed to them. 20 % of the students stated that they read subtitles because the language of film is difficult. A considerable number of them (55 %) claimed they read subtitles for both reasons.

Figure 4.11. The Reasons for Students' use of Subtitles
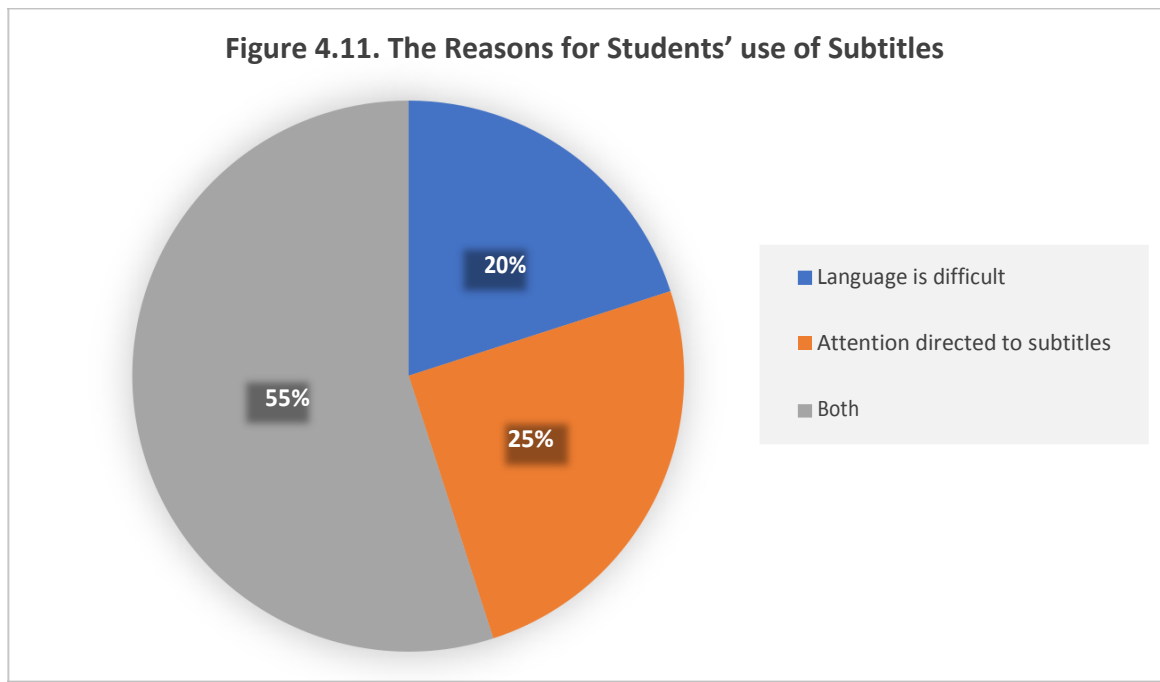
Question 18:

From the data in table 8, it can be seen that when students were asked their views on what they learned from film, the item « how to communicate in English » earned the most frequent mention (72%). Traditions and way of life ranked second; it was ticked by (47%), fallowed by idiomatic expressions (45.5%) and finally political, social and economic aspects of the target culture by (27,5%).

Table 4.8. Students' Views on what they Learn from Films

Students' views on what they learn from films	Number	Percentage
Idiomatic expressions	31	45.5%
How to communicate fluently in English	49	72%
Traditions and way of life	32	47%
History, political, social and economic aspects of culture	19	27,5%

Questions 19, 20, 21: Students' exposure to film in the classroom.

Question 19:

The participants were asked whether they watched videos (films, documentaries, cartoons) in the classroom in the first and second years. The majority (80%) said they were not exposed to videos while a minority of them (20 %) confirmed they watched videos in the classroom in the first and second year.

Figure 4.12. Students' Exposure to Videos in the Classroom in the First and Second Years
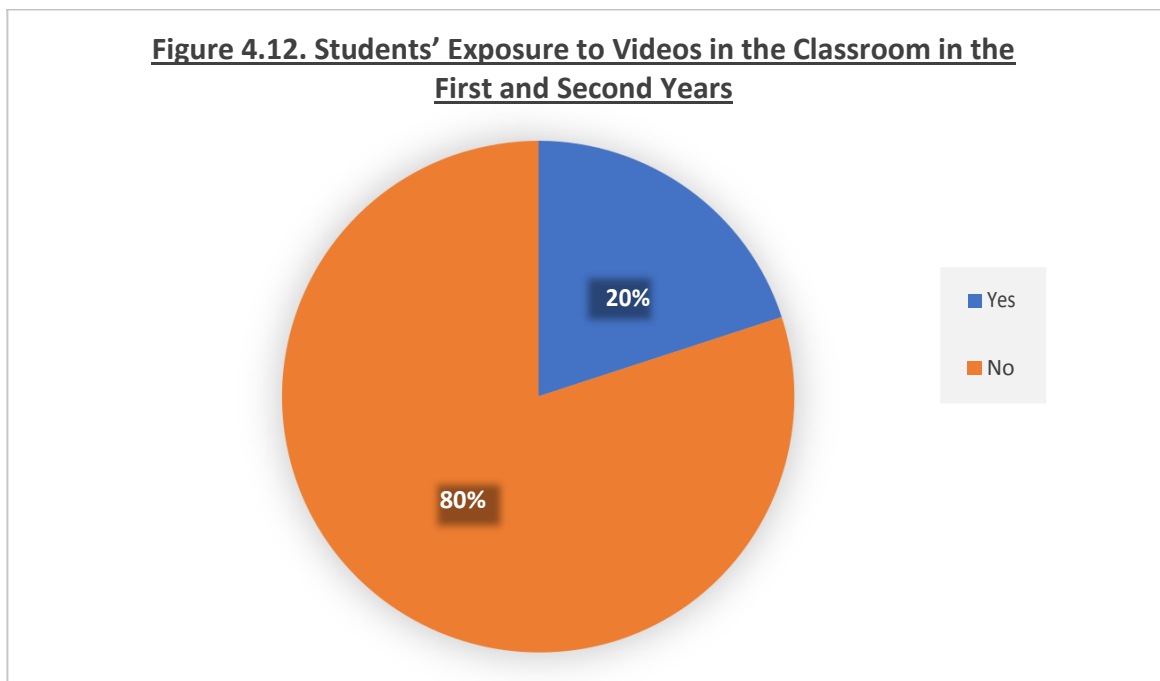
Question 20:

This question asks the student informants to provide the classes in which they watched videos. Two students referred only to the 1st year without specifying the module. Another said: "in the 1st year, our teacher used to bring to the classroom videos about jokes and comedies". Another student also stated: "In the first year we watched videos containing jokes in English, it was fun". Four (4) students mentioned they were exposed to videos in classes of morpho-syntax, listening, phonetics. Another commented: "Only one time in the class of oral expression". Only two students mentioned that they watched one film in the class of civilization. The first wrote: "in the second year, I was in group 8, once,

without activities" and the second stated: "only once in British civilization, it was about the Queen Elizabeth I".

Question 21:

This question asks students to identify the way their teachers used films. As figure 13 illustrates, only 14% of the students indicated that their teachers included activities with the videos. The two students who stated that they watched films in the class of civilization claimed the teacher did not introduce activities with the screening of the film.

Figure 4.13. Students' Identification of the way their Teachers used Films
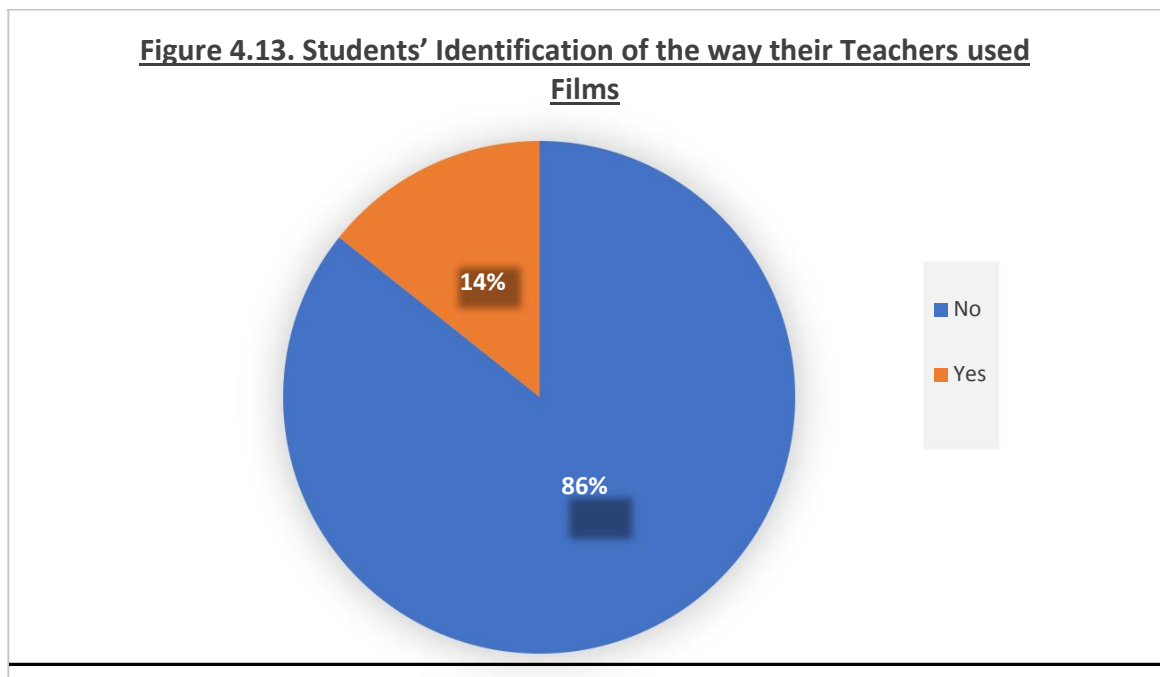
Section 5:(Questions 22, 23, and 24) students' interest in studyning civilization with film

Question 22:

The students were asked to judge whether film is an effective material for learning culture and civilization. They were asked to mark "yes" or "no". As the table 9 shows, all students answered positively.

Table 4.9. Students' Opinions about the Suitability of Films for Learning Civilization

Options	Number	Percentage
Yes	68	100%
No	None	00%
Total	68	100%

Question 23:

The students were asked to give the reasons why film is suitable for learning civilization and culture. Their answers revealed the following results: "make you remember better" ranked first (60%), followed by "facilitate your understanding of the lecture" in the second position (50%), then enrich your cultural knowledge (45,5%). This is followed by "create motivation with (30%) and "all the above suggestions" (27, 5%). After that came "generate a relaxed classroom atmosphere" with (22%); then, "foster mastery of English" (17,5%) and "develop your critical thinking, "encourage you to discuss and participate in the classroom" ranks last with 10%.

One student added that films "well clarify their way of life, thinking and culture". Another finds film interesting for its "fun aspect". Another suggestion is "because this helps us to understand more because when we see films we can have an idea about many things about that we didn't have them before". Another opines that" they make things clear for us better than abstract theories which we study". Another student said" films make you think the same way the characters think when you watch them".

Table 4.10. The Reasons why the Students Think Films are Suitable for Learning about Culture and Civilization

Options	Number	Percentage
generate a relaxed classroom atmosphere	15	22%
create motivation	20	30%
foster mastery of English	12	17,5%
Encourage to discuss and participate in the classroom	7	10%
make remember better	41	60%
Enrich cultural knowledge	31	45.5%
facilitate understanding of civilization lectures	34	50%
Develop critical thinking	12	17,5%
All the above suggestions at the same time	19	27,5%
Other	5	7,5%

Question 24:

This question asks for the reasons why students find using films to teach culture is not a good way to learn about culture. As no student gave the answer 'No' to the previous question, this question was not answered by the participants.

Section 6 (Question 25): General suggestions and comments

None of the participants made a suggestion or a comment.

4.1.1.2. Summary of the Results

The findings obtained from the pre-questionnaire show that the content transmitted to students in the class of civilization is focused on history and political institutions while cultural aspects such as traditions, body language and media- does not seem to be covered by civilization teachers. Additionally, it is found that civilization is taught through the traditional material of chalk, board, and handouts.

The pre-questionnaire also reveals that the students have positive attitudes towards learning civilization. Yet, the materials used by their teachers do not provide sufficient motivation and engagement for them to fulfill their needs in cultural learning. The information collected reveals that audio-visual materials like films are the most attractive to them. Furthermore, the Internet and films seem to be the most important culture learning

instruments for them, and all of the participants believe that film has the potential to enhance culture learning. Moreover, it appears that the majority of them have beforehand experience with film outside the classroom. Nonetheless, this material is not used by their teachers of civilization.

4.1.2. Teachers' Interview

The aim of the interview conducted with the teachers of civilization at the Department of English of Bejaia University is to examine their current practices in teaching this subject and to know whether film has a place in their class of civilization. If so, how they use it and the effects it has on students' culture learning. The interview also aims to get the teachers' opinion about the pedagogical value of film ad as teaching material in cultural instruction.

The interviews are semi-structured. The data obtained is analysed by conducting a content analysis to determine content categories and extract representative quotes that illustrate these categories (Gaudreau, 2011).

4.1.2.1. Results of Teachers' Interview

Question 1:

The interviewed teachers acquired different experiences in teaching civilization. The teacher with the longest experience has twenty-five years teaching civilization. The second teacher taught this course for 9 years; the third teacher has an experience of four years teaching civilization while the fourth teacher, started teaching this module two years ago.

Question 2:

For the first teacher, the objectives of the course of civilization depend on students' academic level. The objectives for first year students are to give them information about the culture, history and geography of the United States and Britain:

> For 1st year students the main objective is by the end of the year they **grasp certain concepts** related to the culture and civilization of the target countries: Britain and the US… to **understand some facts** about the geography of the two countries, the development of their history.

At the second-year level, the objectives of the course include, in addition to the transmission of factual knowledge, the development of students' critical thinking through understanding the cause and effect relationships of historical events:

> …the objectives are larger and broader than the first year. They should understand the circumstances in which some events happened. They should **answer the questions like why and how such events** happened that way. They should provide **explanations about causes and effects of things.**

Like the first teacher, the second teacher mentioned the transmission of factual knowledge about Britain as the main objective of the course of British civilization she was teaching: "We have to transmit to our students some **information** about the British civilization and people in general". She also stressed the importance of providing historical background knowledge to EFL students who are future teachers of English:

> I've taught the Indian Mutiny and the relationship between the English crown and the colonies. Here it was like showing students what is the place of Britain through history, from the first empire to the second empire, then to the commonwealth…Of course you have to know different periods of time from the old settlements to the modern time; I think it is beneficial for the students to know all these because they are supposed to teach English, so to teach English you have to teach even **historical facts.**

In addition to history, the second teacher teaches about the British people: "how they think, their beliefs, traditions and so on …their love for sea adventure and how this fashioned their mentality…"

The main objective of teaching civilization for the third teacher is to initiate students to **academic research**, and to **develop critical thinking** about historical events for those who would not carry on post-graduate studies. According to him, this would contribute "to form citizens with critical minds who are not accepting everything" since these students might play an important role as leaders in their society… such as "mayors" or 'Wali'.

The main objective of teaching civilization the fourth teacher is to enable learners **to understand the target society**.

Question 3:

To the question " Do you emphasise cultural aspects in teaching civilisation or do you only focus on historical facts or both", the first teacher answered "Yes for example, I did it with native Americans, the way they lived, their social system, political system, beliefs, traditions, religions…""

The second teacher said: "Of course we have to teach cultural aspects, historical facts are not enough".

The third teacher commented as follows: "I think when we teach civilization we cannot neglect culture; the most important element in civilization is culture".

He also explains how the teaching of civilization and history are interrelated:

> history is important to know the development of events, what happened long ago, so that you may analyse, because we tend to analyse historical events without taking into account culture, but it is not possible. Example: in one article written by Americans about North African pirates the author called them terrorists because he didn't know their cultural background

He conceives the 'the way of life culture' as the features that characterise a social group at a specific period of time: "I consider the 'way of life culture' as the social historical background and it includes culture".

For the fourth teacher both big 'C' and little 'c' culture help understand cultures and as such they should be both taught in the class of civilization.

The teachers answer to this question led the researcher to ask them about how they introduce cultural aspects in their classes of civilization. The first teacher said that he provides his students with hand-outs. The second teacher explained that she shows her students how history and historical change impacted the life of British people. To illustrate this point she refers to how the status of women changed throughout British history and the way this impacted simultaneously family life:

…I taught how the status of women changed from ancient times to the modern times. For instance during the age of Elizabeth or before, women … were at the bottom of the social pyramid…they were considered as evil. History changed and the status of women changed too. During the period of enlightenment there was a kind of awakening… [thanks to feminists like] Mary Wollstonecraft.

She further argued that she teaches her students:

> … how the British family functions, the manner the court functions inside, the thinking, (at that time) the sovereign…controlled everything, then we have social classes, even social classes is a tradition in the history of Britain, even family relations are described at that time. So I think that this is related to culture at the same time.

To show how he includes cultural elements in the class of civilization, the third teacher provided the following example:

> …during the roaring twenties I speak of the changes at the level of society, mainly radical changes and the role of women during the period, this is culture. I introduce it at the early beginning of the lecture and I leave students to guess what took place at that time and at the same time I speak about the culture.

Question 4

When the teachers were asked about the methods and techniques they use in the class of civilization, the first teacher informed us that firstly, he asks his students general questions at the beginning of the lecture in order to "try to stimulate (their) interest into the course …to see whether they have prior knowledge of the course". Secondly, he gives them **hand-outs** "as some students cannot understand without hand-outs… to enhance the lessons. Thirdly, in some courses he uses **educational videos** as a way to enhance the lecture".

The second teacher highlighted that in the class of civilization the teacher should "give information" and develop "students' critical thinking".

The method used by the third teacher consists of giving students information and analysing this information from different perspectives to develop their critical thinking. To put it in his words:

> An ideal lecture of civilization should **be informative**, providing **lot of information** and dealing with one topic". Moreover, "it should be **analytical**, not only giving information but to **analyse from different points of view** because when we say civilization we have at least two opposing views regarding one topic and we have to give these views because we have to know that some students **are only receptive,** if we give them only one view this means that you are indoctrinating them.

The teacher illustrated with the following example: "(...) in the conflict during the cold war, we have to explain what is the Russian view and the American view. And to show students they should be in the middle". He further explained that his method of teaching civilization is based on work assignments:

> I base my lectures on work assignments. I ask my students to **bring something written**, to **do research,** to **bring information** before a class. Then, at the beginning of each lecture, I ask them about what they have as information.it is not project based lectures, in which the student partially plays the role of the teacher. My aim is also to exchange the information they have with them.

When asked about the methods he used in his teaching, the fourth teacher said that he relied on his "own knowledge of the society in question" drawn from different sources as well as his own experiences.

Question 5:

The first two teachers noted the drastic lack of resources needed for improving the teaching of civilization obliging them to work with hand-outs. As the second teacher explained in this quotation: "the Algerian universities suffer from the lack of means and materials. I would really prefer to use some sophisticated means like films, movies, videos,

but unfortunately I hadn't this chanc,e so I was obliged to rely on traditional material like hand-outs, my own material".

The third teacher answered that he prefers teaching civilization with traditional methods and does not like to rely on technology; in his words: "I prefer to teach following the traditional way… Frankly I don't use the data show". He backed up his argument by stating that students like and prefer working with technology and "what is missing is reading articles, books, texts". This is why he encourages students to read and write.

Question 6:

According to the interviewed teachers, not all students are motivated to learn civilization. The first teacher commented that one of the problems of teaching this module is to motivate those students who find it boring: "Teaching civilization is not easy…We have first to motivate them…Many students come to the class of civilization with the idea that civilization is boring. So the teacher **has to use materials in order to motivate them and to stimulate them".**

The second teacher opined that only a "minority of students… are interested" in learning civilization and that "unfortunately there are not enough teaching materials in our university which could be used to motivate them". Similarly, the third teacher noted that only a minority of the students he teaches are motivated to study civilization. The fourth teacher didn't refer to students' motivation and said that he is satisfied with his method of teaching because "students have a better assessment of the society in question".

Questions 7, 8 and 9:

To the question of whether teachers have ever used films to teach culture, only the first teacher answered that he screened a film one time: "Yes, few years ago I brought a film of Elizabeth in the Tudor course". The three other teachers didn't opt for this medium in their teaching.

Concerning the effects of using film on students' motivation, the first teacher asserted that the students enjoyed watching the film Elizabeth. As far as the film's effect on their understanding of the lectures and the enhancement of their culture learning, he asserted that he doesn't know: "unfortunately, I didn't give them any material after to see whether the movie was very effective or had any impact on their understanding, the one

thing which is clear is that they enjoyed the movie; it was something which enriched the course of civilization".

The first two teachers also commented on insufficient and sometimes unreliable technical equipment and media rooms for generally overcrowded classrooms as a fact that dissuades them from using films in their classes.

The main reason for which the third teacher didn't introduce films in his class is **his preference for working with printed sources** and his idea that films are considered as only entertainment by the majority of students. Moreover, he expressed the view that introducing films in the class of civilization comes **at the expense of developing students' writing and analytical skills.** He commented that: "**No**, I advise students to do that at home so that they **develop their imagination** and provide **interpretation**, but in the classroom I prefer something written and discussed…. A film may help and it can change the way a book is interpreted, but still is not that".

The fourth teacher didn't use films because, for him, they are irrelevant for teaching culture.

Question 10:

The first three teachers believe that film suits student's learning style and it is a medium which motivates them. The following are quotes from the teachers:

The first teacher: "students enjoy learning with videos".

The second teacher: "Generally students dislike reading but if you propose to use films they will be interested. I think films motivate the students to learn the language first, then about culture".

The third teacher: "When you ask students to do research they do not go to books but show Internet to see pictures and videos… When a student is asked to read Pride and Prejudice, he's not going to read Pride and Prejudice but to watch the movie, this is good but they don't read".

As already stated, the fourth teacher considered films as irrelevant for teaching civilization.

Question 11:

When asked about film's potential to enhance culture knowledge and understanding, the first teacher argued for the incorporation of films in the cultural studies syllabus: "Of course I do! like educational videos films become a must and the panel of teachers have to select and agree on a list of movies and they should be used all along the year, they should be integrated in the syllabus. I think the teachers have to see objectives: why they use this movie and not another ". He added that: "teaching through videos is good, it is stimulating, motivating"

The second teacher answered: "it's a great idea to teach with films… for example if I teach the plays of Shakespeare, it is really wonderful when you teach the book, the manuscript and support students with adaptations". She further stated that "To provide students with films you make them into direct contact with the culture; there is no intermediary, as if they lived in the period",

She thinks that "films are used for entertainment first" and second to teach the language and give students exposure to the culture:

> I think that films motivate students to be curious to know how British people lived in a specific time. **You entertain them and raise their motivation and curiosity especially when they watch in groups there is a kind of help if somebody does not understand.** In addition to this you will incarnate this tradition of watching films.

She also commented that using films in the class of civilization helps enhance cultural awareness and develop positive attitudes towards the target culture:

> Yes, even though you can find that students do not accept some practices in the foreign culture but I think that the teacher should be adviser and sustain them and help them and explain to them that we are different, we have our culture, there are cultures that function differently, so we have to accept them.

She carried on: "here the film will make them discover, shows students that there are other cultures and that they have to accept, the film has more advantages than disadvantages"

The third teacher believes that film can improve learners' understanding of the lectures. He said: "Yes I completely agree with you, in addition to ideas you have a picture, for example if you use a movie about the Great Depression they will understand the hard times better".

The fourth teacher, the most experienced one, considered using films in the class of civilization irrelevant and not enhancing learning. He advocated discussion in the classroom as the appropriate way of developing students' understanding.

Questions 12:

To answer this question, the first teacher raised the question of film faithfulness; he argued that it is important to use films which are faithful to historical events. "Films are works of fiction and are not generally faithful to the events of history…It depends on the directors, some of them try to be faithful to the events… the more faithful a film, is the better". He added that films "would be of greatest interest if the information is true, because some directors use fancy and imagination, so they provide incorrect information which may be misleading for the students".

The second teacher emphasized the importance of the teacher's guidance since films have a convincing impact on students:

> Lady Macbeth, the film adaptation make you afraid and even dislike women, film can influence negatively the students especially when the students are not mature enough, in general the culture portrayed in films can influence our culture and attract them, they will like to follow it and this may lead to assimilation or may be or reject it completely, so the teacher should always guide the students.

Question 13:

The answers of the first and the second teachers go in one direction. They agreed that with a good selection and teachers' guidance, films can help to develop learners' interpretative skills.

When the third teacher stated he doesn't use film because he favours discussion and written exercises, the interviewer asked him whether film can stimulate class discussion

and written activities. In his answer the teacher claimed that he didn't use this method so he cannot draw conclusions about it: "May be? I have to do research, or to do training about using films because it needs a strategy that would make of that film presentation a scientific presentation. So I have to look for these techniques. We need to learn techniques and methodology. In this interview I'm speaking about my own experience. I followed no training".

Question 14:

The answers of the two first teachers go overwhelmingly in the same direction: they are strongly convinced that the use of film to teach culture is a suitable method to foster students' motivation, cultural understanding and critical thinking.

The first teachers suggested including three or four films per semester. The second teacher proposed selecting films that relate to the content of the programme to reinforce it.

The third teacher commented that he is unqualified to discuss this issue and it is the task of researchers in the field of the didactics of civilization to investigate the potential of films to teach civilization and to provide the method of incorporating them in the syllabus.

The fourth teacher opined that films are not worthy to be part of a civilization course syllabus.

Question 15:

To get some insight into the teachers' knowledge about the method of using films to teach culture we asked the first teacher who used the film Elizabeth I in his class of British civilization about how he used it and the way he prepared the film before showing it to students.

The teacher stated that preparing the film is important. He specifically stressed the importance of film selection and the design of "watching questions" to support the screening of the film in the classroom: "Teachers have to prepare themselves before using the movie, they have to prepare pre-watching questions may be, teachers have to agree on a list of movies for each course. The number of movies they are going to use, the best is to use three or four movies per semester, we have to take into consideration access to the media room".

The teacher also suggested some techniques for presenting the movie in the classroom: "I don't know whether it is a good idea to stop the movie after a specific scene, the climax of the movie, to stop the movie to have interaction with the movie and if possible to relate the scene of the film to the course, then let them watch the movie to the end, then after watching, questions will be great too".

The second teacher underlined the importance of defining specific objectives for introducing film beforehand and selecting the films which have a relation with the content of the lectures: "The teacher should have some objectives before, if you want to study the civil war in America, you'll bring a movie about the Civil War…". She carried on suggesting that the teacher introduces first the lecture, and then, uses film as a teaching aid to support students' understanding of the lecture: "…you explain (the lecture) first, and then you introduce the film as a teaching aid to help students understand more…films can sustain students' understanding of the different steps of history".

The third teacher answered that he didn't use films, and therefore doesn't have a method to suggest.

The fourth teacher didn't answer this question because he is convinced that "a debate helps" in the class of civilization, not films.

Question 16: teachers' previous training to improve their teaching methods.

All teachers noted that they received no previous training to improve their methods of teaching as shown in the following quotations:

The first teacher: "No a specific training, but I try to look on Internet. I try to find some YouTube videos or dailymotion videos on teaching. I think lot of things can be found on Internet about film studies, I think it is a module which should be enhanced at university especially in our speciality, literature and civilization".

The second teacher: "No training, only once in a private school about civic education… but it is not enough, I think teachers need training to make us more suitable for teaching and to make our courses more effective".

The third teacher: "In this interview I'm speaking about my own experience. I followed no training".

The fourth teacher commented that he received no training but he learned lot of things from his long teaching experience.

<u>Question 17: teachers' exposure and interest in films in English</u>

The last movie in English watched by the first teacher is the serial The Vikings Season 3, for the second teacher it is Troy. The fourth teacher mentioned Gone with Wind. The third teacher said that he has a preference for documentaries and that he does not watch films.

<u>Question 18: Further comments and suggestions</u>

The first teacher commented as follows: "You do a great job working on videos to teach civilization in our university. **It is really worthy, the best way to promote teaching a module which is traditionally regarded as boring and difficult by our students**, I think we're going to improve teaching this module together with videos"

The second teacher commented on the importance of teaching civilization and her willingness to improve her method of teaching this module in the future.

The third teacher insisted that he works only with the motivated students: "What is important is that we have some students who are interested and show they are concerned with the lectures, for the others they have to show concern first".

The fourth teacher didn't add a further comment.

4.1.2.2. Summary of the Results

The teachers appeared to have similar goals in their courses of civilization. These are providing academic historical knowledge and developing critical thinking. The teachers were aware of the cultural element in the class of civilization and highlighted its importance. Yet, it was clear from their answers that the historical takes precedence over the cultural in their lectures. Besides, they stated that knowledge about culture is transmitted though the lecture method and presented in reading materials mainly handouts. They did not mention the use of authentic materials. Only one teacher mentioned that he used videos to support his lectures in general.

To achieve their objectives, the teachers rely on lecturing which they supplement with handouts as the only source material. However, little use of audiovisuals particularly films

exists in the department to assist students in gaining increased cultural understanding. Two teachers mentioned the lack of resources as the main obstacle to the use of films in the classroom. They referred notably to the lack of audio-visual materials and the insufficient number of media rooms for the overcrowded classrooms. The lack of formal training in teaching with media and audiovisuals is revealed to be another major hindrance to the use of films.

The teachers informed us that many students consider the module of civilization as tedious and boring. In fact, one of the problems they meet in teaching civilization is how to motivate the unmotivated students.

The approach of supplementing civilization syllabus with film was greeted with considerable enthusiasm. All the teachers, except one, think that film can enhance students' process of learning a foreign culture by motivating them and enhancing their cultural understanding. Yet, the teachers' answers show that most of them are not familiar with audio-visuals specifically film in their teaching. The lack of knowledge of the methods of teaching culture and of using films in the classroom seem to be a major hindrance for the implementation of films in the Department. This lack of knowledge is due to the kind of training the teachers received, in which the methodology of teaching civilization is absent. All the teachers stated that they received no formal training in teaching civilization or in the use of multimedia and audiovisuals.

4.1.3. Tests

In order to assess students' gain in cultural knowledge and critical thinking skills, they were evaluated using tests. The research was carried out over a semester or a period of 14 weeks. At the end of the first topic, Westward Expansion, presented through the lecture method, the students were given a pretest. Then, this thematic unit was supplemented with the film *Dances with Wolves* and the same pretest was administered to the students as a posttest. The same experience was repeated with the second topicof the syllabus, the Civil War, supplemented with the film *Glory*.

The four tests were graded on students' cultural knowledge and crititical thinking skills in terms of: 1) analysis (explain cause and effect relationship), 3) ability to determine point of view and support one's position, and 4) language (mechanics). Then, the pretests and posttests results were quantified and compared using statistical analysis to ascertain whether there are significant differences. The difference of the pretest and

posttest is the index of the effectiveness of the method to improve students' cultural knowledge and critical thinking.

4.1.3.1. Quantitative Results

a. First Pretests Results

The aim of the first pretest was to find out what students gained in terms of cultural knowledge and its critical evaluation from a traditional lecture of civilization on Westward Expansion. The results show that students' scores ranged between 1 and 14 (see Appendix H). In statistical terms, the average of the resultant scores is estimated to 7, 82. This means that, only 8 standing out of 25 students (32%) managed to obtain the average.

b.First Posttest Results

The aim of the first post-test is to know what students gained in terms of cultural knowledge and its critical evaluation after supplementing the topic of Westward Expansion with the film *Dances with Wolves*. Students' scores of this test (see Appendix H) varied between 3 to 15,5. This means that seventeen (17) students standing for (68%) of the 25 participants succeeded to obtain the average; their scores varied between ten (10) and fifteen and half (15,5), while only eight (8) students representing 14% of the participants did not reach the average. This means that the overall average of the scores attained is ten point seven (10,7). Therefore, it is obvious that the results are to a considerable extent satisfactory.

In order to come up and reveal the progression of the respondents' cultural knowledge and critical thinking skills, a comparison between the results of both tests is necessary.

4.1.3.2. Comparison between the First Pretest results and Posttest Results

The results obtained from the pretests reveal that the students scored higher in the posttest than in the pretest. This is illustrated in the following graph.

Figure 4.14. Students' Scores Progression in the First Pretest/Posttest
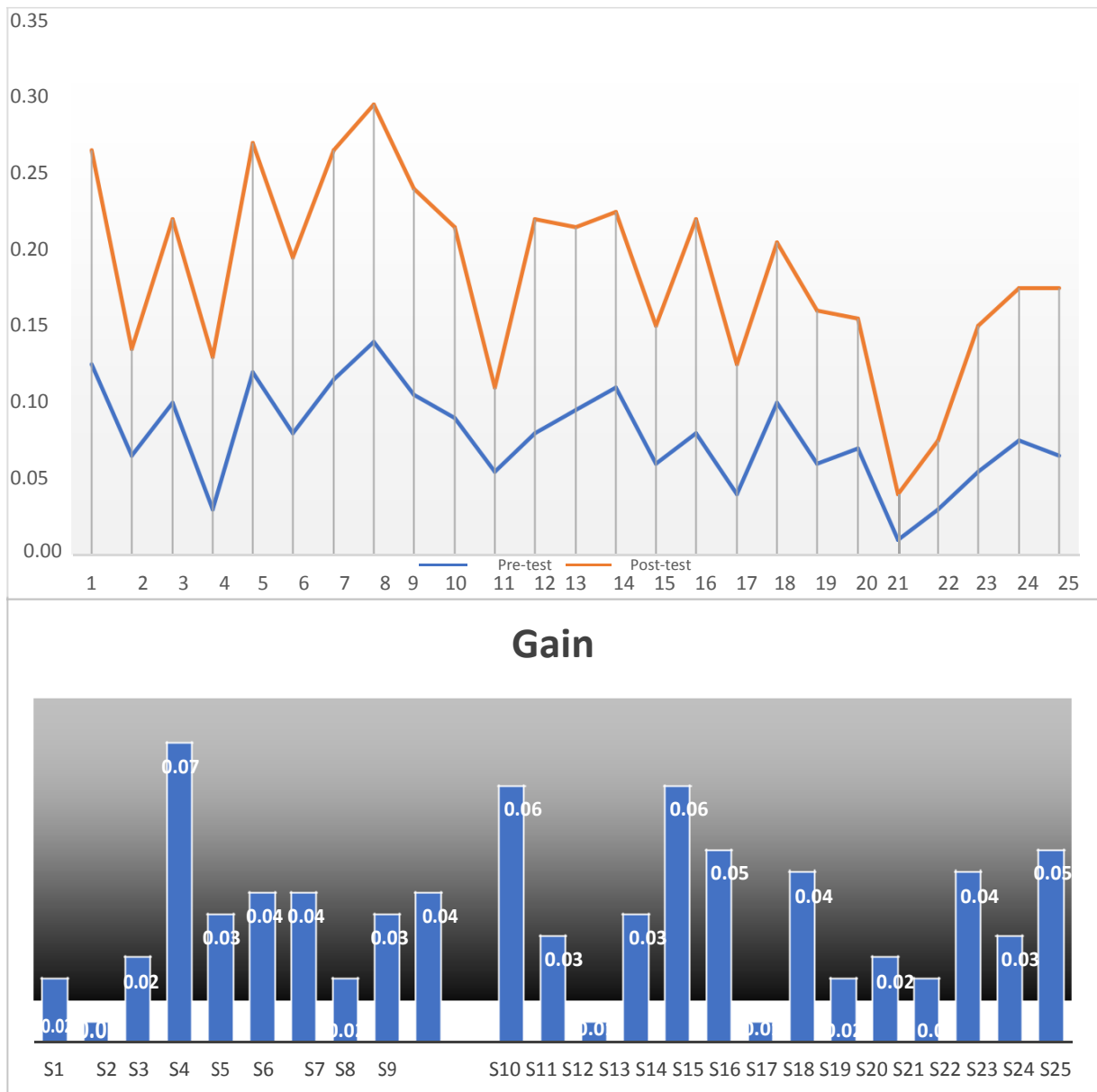
a. **Second Pretests Results**

The participants took a second pretest after they studied the second topic, The Civil War, in a traditional lecture of civilization. This test aimed to measure students' gain in cultural knowledge and its interpretation. Two students were absent, so the number of the corrected copies is twenty three (23). Students' scores of this test (see Appendix H) range between 2 to 13. To put it in other words, nine (9) students standing for (39%) of the 23 participants managed to get the average, their scores varied between ten (10) and sixteen and half (13), while fourteen (14) students representing (61%) of the participants did not

obtain the average. Therefore, the overall average of the scores attained eight point seventeen (8,17).

b. Second Posttest Results

After viewing the film Glory, students took the same 2nd pretest as posttest. The scores are summarized as follows: students' scores ranged between 1 and 16 (see Appendix H). This means that 18 standing out of 23 students (78%) succeeded to reach the average. Only five (5) students representing (22%) did not manage to obtain the average. Statistically, the average of the resultant scores is estimated to eleven point fifty nine (11, 59).

4.1.3.3. Comparison between Second Pretest and Posttest Results

Following the same procedure carried out with the first pretest and posttest, the results of the second pretest/ posttest were compared. As it is shown in the following graph students' scores witnessed a considerable ascension.

Figure 4. 15. Students' Scores Progression in the Second Pretest/Posttest

Gain
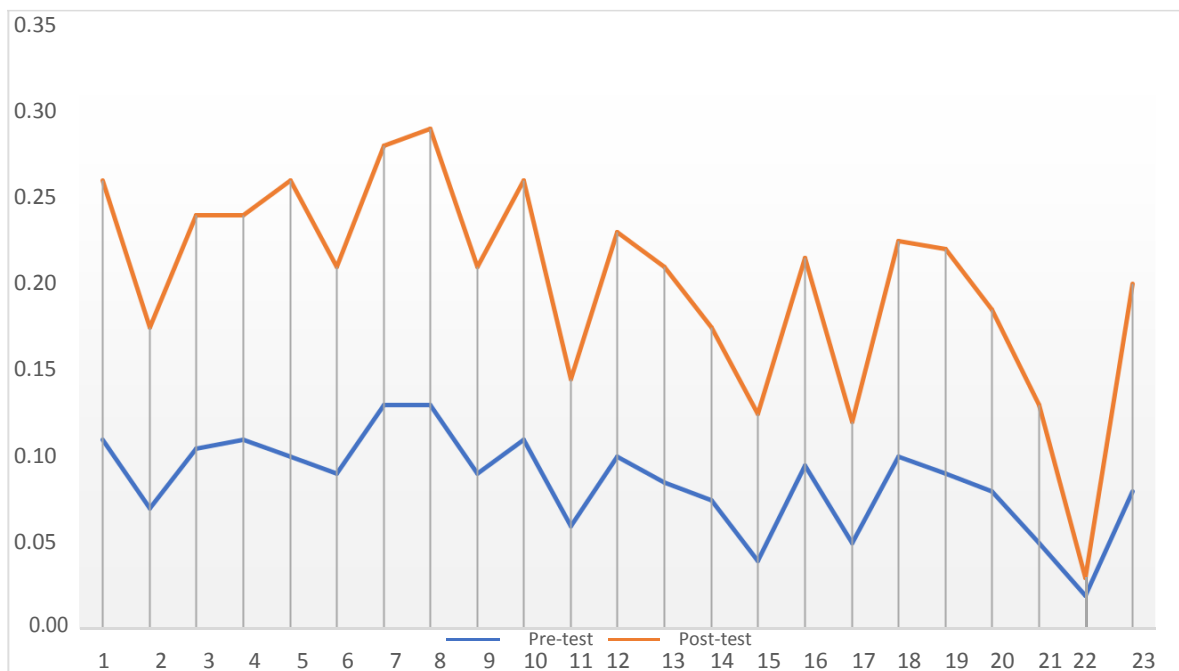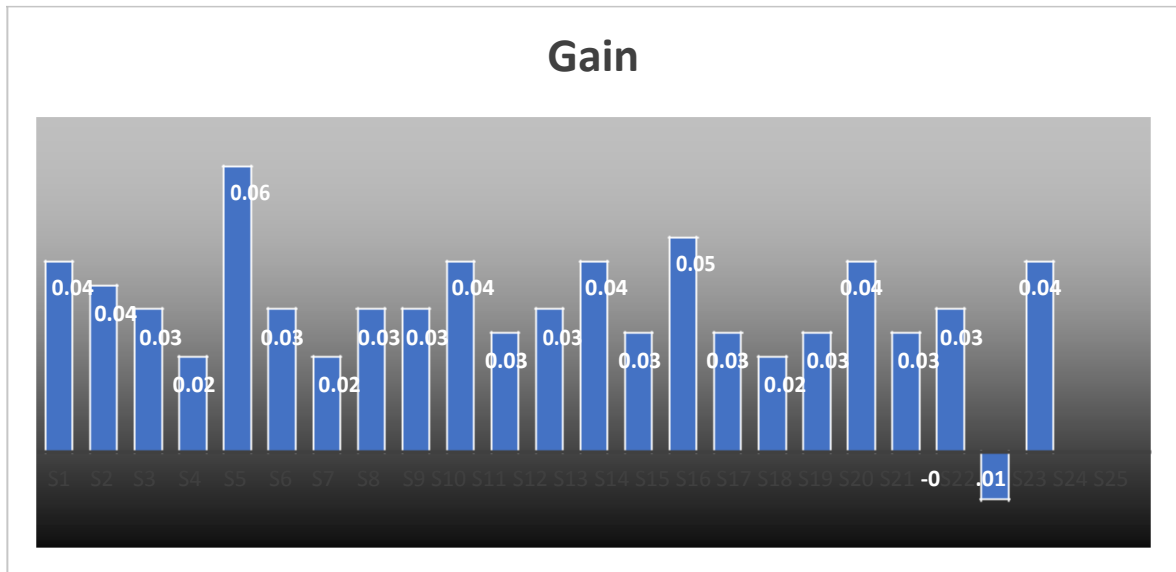
4.1.3.4. Qualitative Analysis of the Results of the Tests:

a. Qualitative Analysis of the Data from the 1st Pretest and Posttest

In order to conduct a qualitative analysis of the students' answers in the first pretest and posttest we selected a copy (copy number 13, Appendix L) and compared between the answers given by the same student in the pretest and posttest.

- **First Pretest/ Posttest Results: Knowledge**

Analysis of the student's answer to the pretest reveals that some of the information provided is inaccurate. For example, the student defined the Manifest Destiny as *the idea of "keep going" West "under the* name of "God and Gold". Historians use this standard shorthand, "Gold, God, and Glory," to describe the motives generating the overseas exploration, expansion, and conquests that allowed various European countries to rise to world power between 1400 and 1750.

Furthermore, in the pretest the student provided this information which is inaccurate and overgeneralized: "…and the greatest tribes disappeared mainly the Sioux and the Cheyenne whom their military plans and rituals as Ghost Dance didn't save them".

In the posttest, the student corrected the information: "The American government strategies to force the Indians to remove westward had a very negative impact of Native Americans who were mostly destroyed and exterminated".

157

In the post-test, more information is provided to support the answer; there is reference to Thomas Jefferson, Andrew Jackson, John O'Sollivan, the Removal Act, transcontinental railroad.

Furthermore, in the post-test the student referred to information from the film Dances with Wolves: "The reality which the Americans didn't understand at that time was different, Indians were people are tied to nature, who had a rich culture, and they had a family life. They have their own economy and their own beliefs and their culture was not like the materialistic culture of the Whites".

In addition, the student used information from the historical excerpts used with film. She referred to the Manifest Destiny, Andrew Jackson, and Thomas Jefferson.

- **First Pretest/ Posttest Results: analytical skills**

In the pretest the student defined the Manifest Destiny as follows: "The Americans believed in the idea of the manifest Destiny that is the idea of "keep going" West "under the name of "God and Gold". This means to develop their economic interests and to civilize the Indians".

The student's definition of the Manifest Destiny was more accurate and more meaningful in the posttest: "This expression was used for the first time by an American journalist called John O'Sollivan. This means that expansion to the West was the providential destiny of Americans to use these lands and establish their superior civilization.

When the student gave the reasons of the Indian removal in the pretest, she referred to the Americans' need for territorial expansion to serve economic purposes in addition to their belief in the Manifest Destiny and negative attitudes towards the Indians: "To sum up, the American government pushed the Indians westward to expand their territory and develop their economy with the gold, raw materials and natural resources. Second, they considered Indians as savages who were an obstacle to their expansion".

Yet, the student seems to confuse between the causes and the attitudes that led to Indians' forced removal and the policies adopted by the federal government to deal with Native Americans.

In the posttest, the student explained the reasons of the 'forced removal' of Native Americans as follows: First, she mentions the Manifest Destiny "perceived by Americans as providential destiny". Then she referred the architects of the Indian Removal:

> But Thomas Jefferson was the first American president who suggested to remove the Indians to small reservations in the West to preserve their culture which cannot survive in the American Civilized society even if the reality was to take their lands which contained gold and raw material which is necessary for their economy…So the president Andrew Jackson passed the Indian Removal Act in 1830 to remove the Cherokees and other tribes by force to small reservations and control them.

The student also explains the Cherokees' attempt at assimilation and their forced removal . After that, she notes the discovery of gold and the building of transcontinental railroad as another cause which led the American government to remove the Indians of the Plains to western territories. Finally, the student explained that "the Americans saw the Indians as the only obstacle to their westward expansion they should get reed of it by every means possible. They believed that Indians were savages who could not even exploit their lands and to develop their economy, so a 'good Indian is a dead Indian'".

It is clear from the students' answer in the pretest and posttest that she managed to explain better the reasons and the attitudes which led to the forced removal of Native Americans in the posttest. In fact, in the posttest she shows a better understanding of the topic and of the cause and effects relationship.

- **First Pretest/ Posttest Results: Support for Position:**

In the second question of the pretest/ posttest, the students were asked to give their point of view about the forced removal of Native Americans. We notice that in the pretest, the student justified her point of view with the information she grasped in the lecture. However, in the posttest, the student is more convincing; she refers to the consequences of the American Indian policy on the present situation of Indians. What is more interesting is her reference to the film Dances with Wolves and what she learned from it:

Even if the story in the film is based on imagination and not on history but it teaches us one thing: there is always the possibility of communication and cohabitation between cultures despite having differences. This is the opposite of what happened in history and is still happening unfortunately people and nations destroy people in the name of race, religion or another reason

It can be concluded from the comparison of the students' answer in the pretest and posttest that his cultural knowledge and critical evaluation of this knowledge improved after watching and discussing the film Dances with Wolves.

b. Qualitative Analysis of the Data from the Second Pretest and posttest

Following the same procedure with the 1st pretest and posttest, another copy was selected (copy number 8, Appendix M) and the answers given by the same student in the 2nd pretest and posttest were compared.

- **Second Pretest/ Posttest Results: Knowledge**

In the pretest the student's answer to the question about the participation of Afro-Americans in the Civil War consists of broad information. Moreover, even if the 54th Regiment was referred to in the lecture, it is not mentioned by the student.

The student gave more information in his answer to the posttest. For instance, he referred to the 54th regiment, the war of Antietam, and Frederick Douglass.

Moreover, the student referred to information from the film Glory:

The 54th regiment is considered in the Union Army as laborers and not as soldiers. [Aditionally], they were paid 10 dollars while the white soldiers are paid 13 dollars. There was a social [segrigation] within the Union army. The film Glory based on true historical events shows how these black regiments were sent to the south to burn confederate houses kill citizens and raid their houses since their White superiors thought they were created to do such actions.

Furthermore, the student referred to information from the historical sources used with the film: Frederick Douglass, Abraham Lincoln's speeches and John Brown Tindal.

- **Second Pretest/ Posttest Results: Analytical skills**

Even though the student managed, in the first answer, to show the main importance of the participation of Afro-Americans in the Civil War, in the second answer, he showed more understanding of the topic:"All in all, the emancipation of slaves was not the goal of the Civil War. Rather it was just a pure production of the socio-historical context of 1860 USA used as a means to unify the country, though it enabled Afro-Americans to prove their nationalism through their participation in the Civil War".

The students' answer is supported with evidence from the film Glory and the other historical sources and hence is more convincing:

"While the abolitionists such as Frederick Douglass praised and encouraged the participation of the Blacks in the Civil War, many other Northerners at the beginning of the war were against enlisting the black soldiers in the federal army".

"Even John Brown Tindall in his books on the history of the USA mentioned the event in only few lines"

"The film Glory released in 1989 was a great success in the United states because it shed light on the sacrifice of the Afro Americans for their liberty and a good future".

Furthermore, the student referred to the importance of the participation of Afro-Americans in the Civil War to the future of Afro-Americans: "The struggle of Afro-Americans was continued by the future generations during the period of the Reconstruction and in the 20th century during the civil Rights Movement led by Martin Luther King, Malcolm X beside other leaders".

- **Second Pretest/ Posttest Results: Support for Position**

By using evidence and arguments related to the film Glory and the other historical references the student's answer in the second answer is more convincing.

From this analysis, it becomes obvious that the student's cultural knowledge, and analytical skills were enhanced after exposure to film and its discussion.

4.1.3.5. Summary of the Results of the Tests

Quantitative and qualitative analysis of the data collected from the tests yield two main findings: First, students' cultural knowledge increased after introducing the films Dances with Wolves and Glory. Second, the students critical thinking skills were enhanced

after treatment with both films. Accordingly, they scored better in the posttests than in the pretests.

Another important finding is that the participants referred to information gained from the films. This confirms that students can learn knowledge about the foreign country from films. Furthermore, the students also referred to evidence from the other historical texts studied with the film to back their arguments.

These results demonstrate that supplementing the course of American civilization with films increased students' cultural knowledge and enhanced their ability to critically evaluate this t knowledge. Therefore, their culture learning and critical thinking was enhanced.

4.1.4. Students' Post- questionnaire

At the completion of the experiment, the students were given a post- questionnaire in which they were invited to describe their views on their experience of studying civilization through films during one semester. Two (2) students out of 25 were absent. Therefore, the number of copies to be analysed is 23.

4.1.4.1. Results of Students' Post- questionnaire

The data obtained from the post-questionnaire is as follows:

Section 1 (questions 1 to 7): The role of film in reinforcing the course of civilization

Question 1:

This question asks students to give their opinion about the effect of the films on their motivation and engagement in the class of civilization. As shown on table 11, 19 out of 23 students representing 82, 5% of the participants found studying American civilization with the films exciting and motivating. For 52% of them, the films encouraged them to discuss and participate in the classroom. 8 students (34, 5%) thought that the films generated a relaxed classroom atmosphere. None found the experience dull and boring, and none noted that the films made them passive in the classroom. None mentioned that the films were irrelevant to be used as a teaching material.

Table 4.11. Students' Opinion about the Effect of the Films on their Motivation and Engagement in the Class of Civilization.

The effect of the films on students' motivation and engagement in the class of civilization	Number	Percentage
was exciting and motivating	19	82.5%
was dull and boring	None	00%
made me passive in the classroom	None	00%
encouraged me to discuss and participate in the classroom	12	52%
Generated a relaxed classroom atmosphere	8	34,5%
Was irrelevant for the study of civilization	None	00%

Question 2:

All the students found that the films Dances with Wolves and Glory exposed them to aspects of American culture that the teacher did not introduce in the lectures of Westward Expansion and the Civil War.

Table 4.12. Students' Opinion about whether the Films Exposed them to New Cultural Elements

Whether the films exposed students to new cultural elements	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

Question 3:

This open question aims to find out the aspects that students think they learned from the films and were not presented by the teacher in the lecture of American civilization.

From the films Dances with Wolves most students noted that they learned about the Sioux culture and way of life. This is shown in the following quotes:

Student 1: "Mainly that the civilization of Indians is based on real virtues and incorruption, unlike the White civilization which is disillusioned and empty. And in reality,

163

the Indians are welcoming, kindhearted as they did with Dumbar (it reflects their reality). The white men only created their images".

Student 2: "There are many things, the Indian tribes way of life, the Sioux, I learned that they were very organized, I saw the chief elder asking permission before coming in the house of the medicine men, the way they named their children".

Interestingly enough 13 students mentioned they learned to critically evaluate the message of film and to distinguish reality from opinion:

Student 3 "When we watched and analysed the film I learned that we have to question films and their message because they do not give the whole truth, the directors use propaganda to pass an idea or a message to influence the public".

Student 4: "I learned that we should always consult historical books when we study these films because they include false information. Dances with wolves represents the Indians as ideal people without "defauts" and the Whites as irresponsible men and even fools. When we read other sources we found that it is not true".

Student 5:"The most thing I learned is when I watch films I have not to accept blindly the story because many films are the same with watched Dances with Wolves, they are based on imagination and not on history".

Five students mentioned that working with the films enhanced their understanding not only of The Sioux culture but also of the Westward expansion. This is illustrated in the following quote:

"The most important thing is that I saw how the Whites wanted to expand, I saw the open territories of the wilderness that attracted the Whites and that it was not an easy task to acquire land at the expense of the Natives and the White attempts to exterminate the buffalo to oblige the Indians to leave their lands. And the most important "Indians are not savages" but a well-built society based on norms and principles".

Three students stated that they learned about the importance of communication between cultures

"the beautiful relationship between Danbar and the Indians is a good example that different cultures can communicate and live together"

Two students mentioned that the film positively changed their attitudes towards Native Americans:

"I have got a good perception of the Native Americans especially their pride, their esteem to one another and their attachment to their lands because before I thought that Indians are savages".

The data obtained from question 3 is shown in the table below.

Table 4.13. Aspects which Students Learned from the Film Dances with Wolves

Aspects learned from the film Dances with Wolves	Number	Relative Frequency
The Sioux culture	17	73,91%
Critically evaluate films	13	56,52%
Westward Expansion and Relations between Whites and Indians	7	30,43%
Importance of communication between Cultures	3	13,04
Changed their attitudes towards Indians	2	8,69
Authentic language	4	17,39

As regards the film Glory, the majority of the students believed that they learned about the attitudes towards the black regiments in the Union army which was absent in the traditional lecture. The following are sample quotations from students' answers:

Student 1: "I understand more that the blacks and the black soldiers were really hated by the Whites, so there was racism";

Student 2: "…the only wish for the Blacks was to prove their citizenship. The bravery, the courage, and love of the country were the characteristics of the Black characters which impressed me"; "we had the opportunity to come in touch with different attitudes, either of the Afro-Americans about themselves and their future or the attitudes of the Whites (abolitionists or not) towards the emancipation of Afro-Americans and their participation in the Civil war".

Student 3: "the real desire of the Afro-American slaves to get freedom and how they perceived the decision of permitting them to participate in the war";

Furthermore, the students mentioned that they learned about the 54th Regiment of Massachusetts:

Student 1: "the situation of Black regiments while preparing for the war". "the representation of the 54th regiment of Massachusetts that is described as being a legend".

Student 2: "through the movie we have witnessed the hard fight of the Afro-Americans and how they succeeded to to tearn their meaningless days of harsh labor into heroism"

They also referred to the bad conditions and ill-treatment of Black soldiers in the Union army:

Student 1: "killing and treating Blacks as inferior race";

Student2: "the Blacks were not considered as real soldiers but as cooks, nurses, hard work laborers, it is really segregation"

In addition to this, some students stated that the film provided them with a direct exposure to the period:

Student 1: "we learned about the period, we got very closed to the events".

Student 2: "What we saw in the movie we dealt with in the lecture but the movie helped us to see them in another way, if we can say to live the civil war…More historical context, the battles".

Results obtained from question 3 are illustrated in the following table:

Table 4.14. Aspects which Students Learned from the Film Glory

Aspects learned from the film Glory	Number	Relative Frequency
Attitudes	21	92%
the 54th Regiment of Massachusetts	17	75%
More historical context though direct exposure to the period	12	53,5%
Authentic language	7	30,5%

Questions 4:

As illustrated in table 15, all the participants think that using the films improved their knowledge of the periods and the issues studied in the lectures of American civilization.

Table 4.15. Film's Role in Improving Students' Cultural Knowledge

Films' role in improving students' knowledge	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

Question 5:

Results on table 16 show that all the participants declared that watching and discussing the films *Dances with Wolves* and *Glory* in the classroom facilitated their understanding of American civilization lectures.

Table 4.16. Films' Role in Facilitating Students' Cultural Understanding

Films' role in facilitating students' cultural understanding	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

Questions 6:

All the students revealed that the films introduced in the course made them remember better their lectures.

Table 4.17. Films' Role in Reinforcing Students' Memorization of the Lectures

Films' role in reinforcing students' memorization of the lectures	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

Question 7:

Table 18 reveals that more than half the students (60,5%) considered that working with the films *Dances with Wolves* and *Glory* encouraged them to express their opinion in the classroom unlike less than half of them (39,5%) answered 'No'.

Table 4.18. Films' Role in Encouraging Students to Express their Opinion in the Classroom.

Films' role in encouraging students to express their opinion in the classroom	Number	Percentage
Yes	14	60.5%
No	09	39.5%
Total	23	100%

Figure 4.16. Films' Role in Encouraging Students to Express their Opinion in the Classroom
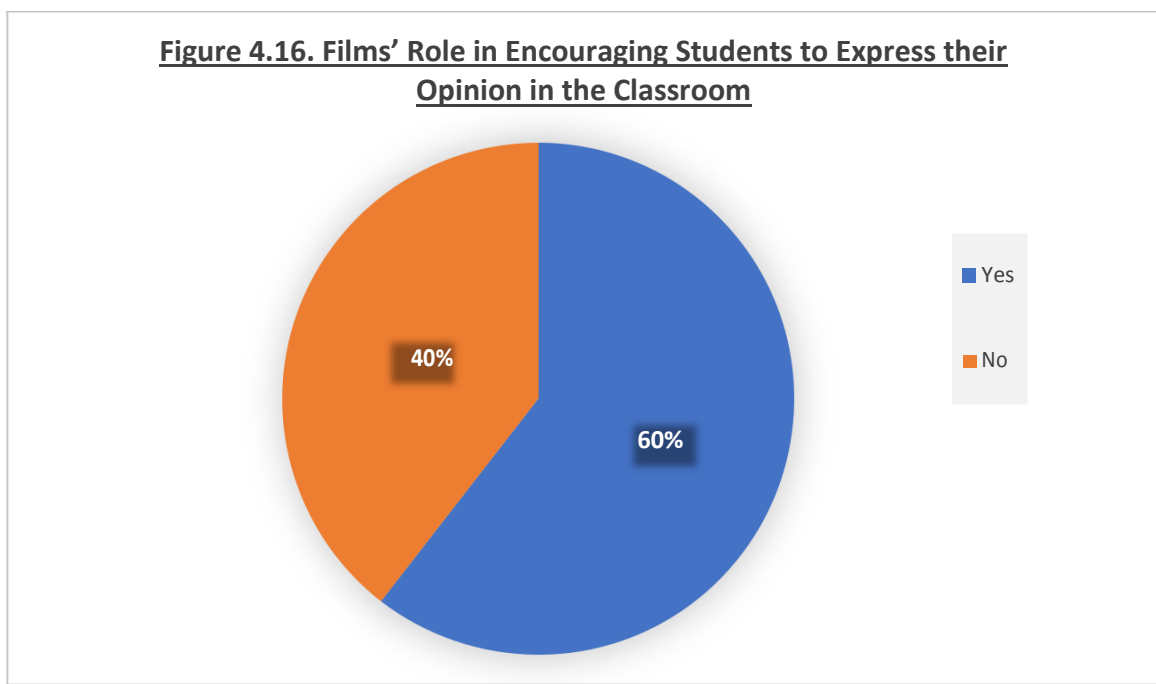
Questions 8:

All the students agreed that working with the films *Dances with Wolves* and *Glory* helped them to be aware of similarities and differences that exist between cultures.

Table 4.19. Film's Role in Helping Students to Understand Similarities and Differences between Cultures

Films' role in in developing cultural awareness	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

Question 9:

All the participants reported that working with the films *Dances with Wolves* and *Glory* and historical sources helped them to see the issues of the Westward Expansion and the Civil War from different perspectives.

Table 4.20. Students' Opinions about whether the Films Helped them to See the Issues of the Lectures from Different Perspectives

Whether the films helped to see the issues of the lecture from different perspectives	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

Section 02: The main principles for films' selection and presentation

Question 10:

Students' attitudes toward the film selection are illustrated in table 21. More than half of the participants (61%) considered the choice of the films a 'very good' choice. Less than half (39%) found the film choice 'good'. None mentioned that the choice was 'poor' or 'average'.

Table 4.21. Students' Attitudes Towards Film Selection

Attitude towards Film selection	Number	Percentage
Poor	None	00%
Average	None	00%
Good	9	39%
Very good	14	61%
Total	23	100%

Question 11:

As shown in figure 17, (65%) of the students considered the language of the films suitable for their proficiency level while 11 (35%) students assumed the opposite.

Figuree 4.17. Suitability of the Language of the Films for Students' Level
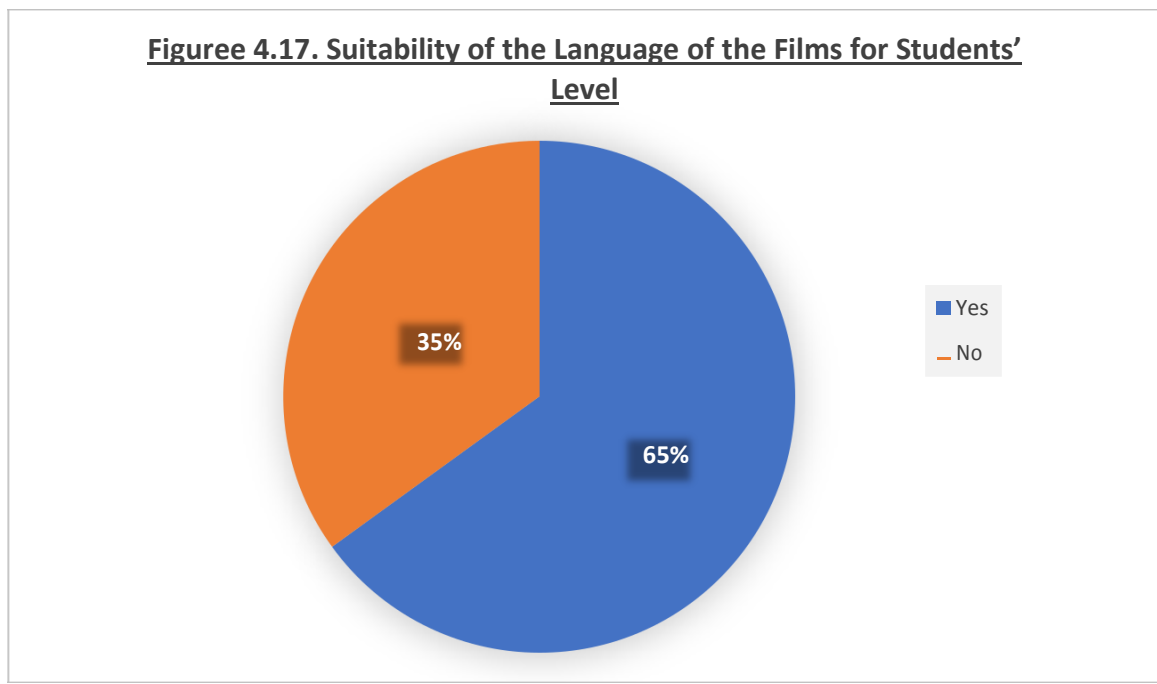
Question 12:

When asked to give the reasons for which the language of the films didn't suit their level, 5 out of 8 students claimed the characters are hard to understand while 3 students declared that the characters speak too fast.

Figuree 4.18. Reasons for Non-suitability of the Language of the Films for the Students' level
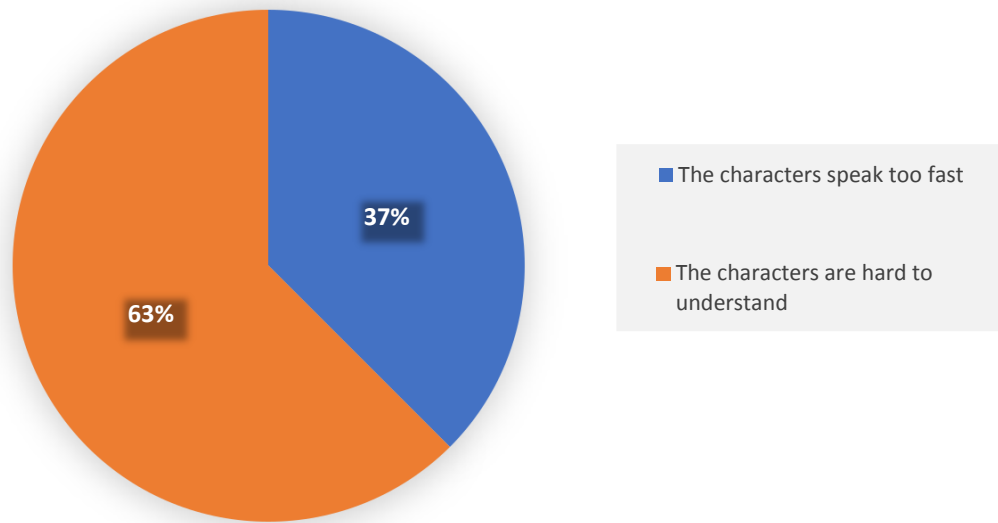
Questions 13:

The table number 22 reveals that all students (100%) approved that the visual support provided by film helped them to understand the verbal message.

Table 4.22. Role of Visual Support in Understanding of Verbal Message

Role of visual support in understanding of verbal message	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

Questions 14:

The participants' answer to this question shows that the majority of the students (17) representing (74%) approved of the use of subtitling while only 5 (22%) preferred watching without subtitles.

Figure 4.19. Students' Opinion about the Use of Subtitling
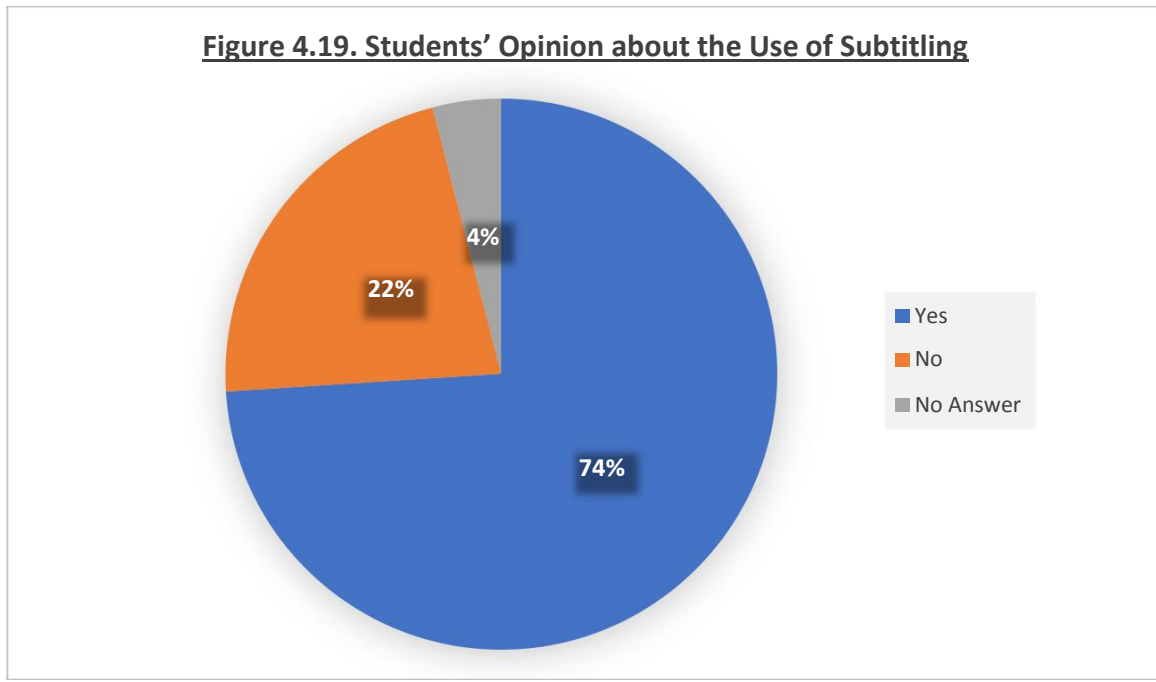
Question 15

The analysis of this open question shows that for the majority of the participants subtitling in films is important because the language is colloquial, fast and difficult to understand. It is beyond their proficiency level. Subtitles support listening comprehension. It allows them to 'catch-up' what is missed and what is not understood in listening and helps them understand the film story. Others mentioned that subtitles enriched their vocabulary and also provided them with the vocabulary to use in the discussions in the classroom.

As for the minority of students who preferred to watch films without subtitling, they explained that the subtitles focused their attention on the written text, and hence impacted badly their listening comprehension and their understanding of the film.

Question 16:

According to table 22 below, the majority of students with 16 (69.5%) considered discussing the historical background and the film synopsis before watching the film very useful, 3 (13.5%) average, 1 (4.5%) not much , and one (4.5%) not at all. Then, relating the interpretation given in the film to interpretations provided by other historical documents ranked in the second position: 13 (56,5%) considered it very useful, 8 (34.5%) average, 1 (5%) not much. The activity of discussing the scenes while watching the film ranked third:

13 (56,5%) students considered it very useful, 6 (26%), average, and 2 (9%) not much. Watch the whole film at home and then discuss the main scenes in the classroom ranked fourth with 12 (51.5%) students claiming it was very useful, 4 (18%) average, 6 (26%) not much. And finally reading the script of the scenes before watching them ranked last with only 4 (17%) students who considered it very useful,5 (21,5%) average, 9 (39%) not much, and 3 (13%) not at all.

Table 4.23. Students' Opinion about the Usefulness of the Activities Introduced in the Discussion of the Films

Activities	Very useful		Average		Not much		Not at all	
	Number	Average	Number	Average	Number	Average	Number	Average
1	16	69.5%	3	13.5%	1	4.5%	1	4.5%
2	4	17%	5	21,5%	9	39%	3	13%
3	13	56,5%	6	26%	2	9%	None	00%
4	13	56,5%	8	34,5%	1	5%	None	00%
5	12	51.5%	4	18%	6	26%	None	00%

Question 17:

This question asks students to give their opinion about the most negative aspect of their experience of working with films. As illustrated in figure 20, 43% of the students claimed there is no negative aspect. For 21.5% of them, the most negative aspect in using film is the lack of time for sufficient classroom discussion or for watching the whole film This is illustrated in these two comments:

Student 1: "During the discussion there were many ideas I wanted to say but there was not enough time. Personally I think you should give more time to the discussion of the scenes to give us the opportunity to express our ideas".

Student 2: "The negative aspect was when we couldn't watch the whole film. I think you should give more time to watch and discuss the movie".

13% of the students considered the convincing power of film to influence students' opinions as the most negative aspect of working with film; as one student puts it: "The negative point is that students can be impressed and convinced by the pictures and the

173

language of the film like in Dances with Wolves. It was an intelligent method to introduce the other historical documents to make a comparaison between them". Similarly, another student wrote the following: "the negative aspect is the influence films on students especially if it is an imagined story and not a real history like the film Dance with wolves".
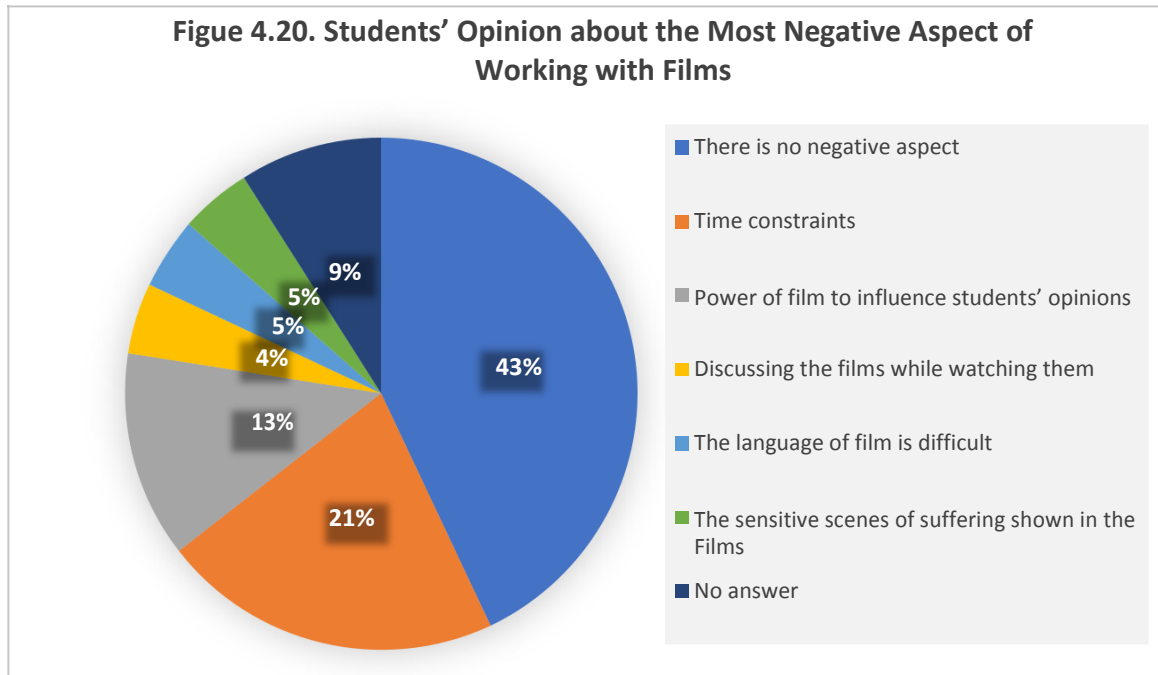
Figue 4.20. Students' Opinion about the Most Negative Aspect of Working with Films

Section 03: Students' impression about the method of introducing films in the course of civilization to enhance their culture learninhg and critical thinking

Question 18:

All the participants considered that watching and discussing the films *Dances with Wolves* and *Glory* in the class of civilization improved their culture learning and critical thinking .This is illustrated in the table below.

Table 4.24. Films' Role in Improving Students' Culture Learning and Critical Thinking.

Films' role in improving of students' culturae learning and critical thinking	Number	Percentage
Yes	23	100%
No	None	00%
Total	23	100%

All the students who answered the questionnaire appreciate and welcome the method
of using films in the class of civilization as shown in the table below:

**Table 4.25. Students' Impression about the Method of Introducing Films in the Course of
Civilization to foster culture Leraning and critical Thinking.**

Whether the method of using films to foster culture learning and critical thinking is suitable for Students	Number	Percentage
You appreciate this method and welcome it	23	100%
You are against this method and refuse it	None	00%
Total	23	100%

Question 20

This question asks students to justify their answers. The data gathered from their answers
is presented in the following table:

Table 4.26. Students' Reasons for Appreciating the Method of Supplementing Civilization Course with Film

Students' suggestions	Number	Average
1-Enrich knowledge and enhance culture learning	8	35%
2-Improves and facilitates understanding of the lectures	4	17.5%
3-helps to explore more the issues studied in the lectures	3	13%
4-Practical and authentic in contrast with the lecture which is theoretical	4	17.5%
5-Effective method to teach history and culture	5	21.5%
6-Gives a visual exposure to the culture which enhances understanding and learning	6	26%
7-It leads to remember better	1	4.5%
8-Motivates and engages learners in the lessons	8	35%
9-Creates a relaxed classroom atmosphere	1	4.5%
10-Encourage students to participate and discuss	2	8.5%

Section 4: further suggestions

Question 21:

Four (4) students gave the following comments:

"This method helps me to keep the information in my mind because I'm visual learning. I need to watch something in order to retain the information".

One student reiterated the issue of time constraints: "just to give it enough time".

Another student commented on the film faithfulness to historical events and its influence of students' opinions as follows: "Please chose films that are faithful to the real historical events, if you have any doubt about using or not movies, I say that we are adults,

and movies cannot influence us either as persons or our opinions about civilization, they can just put us in the scene in more direct way".

The last student commented that "It would be better if we use this method of film".

4.1.4.2. Summary of the Results:

In their answers to the post-questionnaire, all the participants noticed that the approach of supplementing the course of civilization with films increased their motivation and their engagement with the lectures of American civilization. All of them reported that this approach enriched their cultural knowledge and enhanced their understanding and memorization of the lectures. Moreover, all of them found that discussing the content of the films enhanced their analytical skills, hence their critical thinking. Additionally, a considerable number of them stated that using the films allowed them to express themselves more fully and to be active participants in the classroom.

As regards the language of the films, students' answers reveal that the visual clues and the subtitles were helpful for understanding the language and the content of the films. Concerning the activities introduced with the films, students' answers highlight the importance of providing contextualization, discussion and supplementing the discussion of films with other documents.

Students also pointed out some negative aspects in their experience with film like time constraints and the persuasive power of films on their understanding and opinions.

Conclusion

This Chapter has been concerned with the empirical aspect of the current research work. It has presented the quantitative and qualitative data collected from the research instruments notably students' pre-questionnaire, teachers' interview, students' tests and students' post -questionnaire. This data will be discussed in the next chapter. Further, in the light of the findings, suggestions and recommendations for the best use of film in the class of civilization will be provided.

Chapter V

Discussion of Results

Chapter V: Discussion of Results

Introduction

The current study set out to investigate the effectiveness of film as an instructional tool in teaching civilization to EFL learners. It specifically examines whether supplementing the course of civilization with film fosters third year student' cultural competence. The data collected from the empirical phase were presented in the previous chapter. Consecutively, this chapter is devoted to the discussion and interpretation of the collected data. The aim is to obtain results that may confirm the hypotheses of this study, and also to derive conclusions which can be used to suggest a method of integrating films in the class of civilization. The chapter ends with a general conclusion in the form of a summary.

5.1. Discussion and Interpretation of the Results

This research is based on a mixed method approach involving qualitative and quantitative analysis of the data obtained from the triangulation of research instruments: students' pre- questionnaire, a teachers' interview, tests, and students' post-questionnaire. Cohen, Manion, and Morrison (2007: 43) define triangulation as the use of two or more methods of data collection in the study of some aspects of human behaviour. It is a technique which consists of using a variety of sources in the collection of data (Cresswell, 1998). Since it involves analysing, contrasting and comparing the data, it brings more consistency to the results (Patton 2002). According to Denzin (1979), data triangulation is one of the triangulation techniques used to reinforce the rigor of qualitative research.

This method has proven to be effective because it provides better results in terms of quality and quantity and hence strengthens the trustworthiness of analysis. Furthermore, the use of different methods and sources of data reduces the limitations of any single method by compensating with the strength of another method and hence strengthens the validity of data interpretation.

Accordingly, discussion and interpretation of the findings will be based on the triangulation of the data collected from the different research instruments. In fact, analysis

of results in the previous chapter revealed that each research tool checks the validity of the other research tools and also consolidates them.

Research Question 1: Does the use of film fit third EFL year students' requirements to study civilization?

The endeavor to show the effectiveness of films in the teaching of civilization begins with the examination of the first hypothesis which is as follows: incorporating films as teaching tools in the class of civilization will fit to a considerable extent third year students' requirements to study civilization.

One of the findings of the pre-questionnaire is that an important number of students (67%) appreciate civilization courses. Students' interest in culture leaning suggests the need for research on how best to teach them culture. On the other hand, it is not wise to ignore those who did not show interest in these courses. Indeed, 30% of the students seem to be little enjoying these courses and 3% mentioned they do not enjoy them at all. Likewise, the interviewed teachers acknowledged that there are many students who have negative attitudes towards the study of civilization and find it boring because they consider it as the study of remote history. Thus, one of the challenges presented by teaching the historical component of civilization is "making the past relevant and appealing to students grounded in the present" (Sconduto 2008: 721).

Another finding of the pre-questionnaire is that the methods and the materials used by the teachers of civilization do not suit the participants' needs and interests: only 15% of them considered the teaching materials as efficient. The majority 60% stated that they are "a little" effective, and 25% mentioned "Not at all". For the reasons of the non-suitability of the teaching materials, the students pointed out that they are not authentic and modern.

The interviewed teachers did not mention any supporting document (authentic or not authentic) to their lectures apart from the handouts. Only one teacher said he used educational videos to enhance some lectures. This fact is confirmed by the students' answers to question 5 of the pre-questionnaire: All the participants stated their teachers used handouts and 65% mentioned the backboard; only 28% referred to visual aids and 25% to audio-visual material. However, no student mentioned literature, magazines or newspapers. This situation is indicative of the need to introduce new materials in the class of civilization in order to motivate students to study civilization.

According to the literature (see chapter 2, section 4) film is a suitable material to use in cultural instruction because nowadays, students belong to a generation of the image, and this material seems to provide for many of them more motivation than the blackboard and chalk or the teachers' handouts or even books. This is confirmed by the data obtained from the pre-questionnaire. The participants noted that they learn cultural information from different sources mostly the Internet (ticked by75%) and film (ticked by 72,5%). Television programs also prove to be an effective source of cultural information about the Anglo-Saxon culture. Books and the classroom also have an active role in the participants' cultural instruction but they ranked fourth in the list.

In addition to this, when the students were asked to indicate those teaching materials which arouse their interest to learn about culture, it is found that audio-visual materials like films are the most attractive to the respondents (ticked by 95%) and auditory materials like cassettes are the least attractive. Visual material like pictures and printed sources like books and teachers' handouts come in the middle of the list.

Furthermore, the results of the pre-questionnaire show that the majority of students are familiar with the film medium: the majority of the participants (88%) mentioned they watched films outside classroom while only a minority said "No". Besides, when asked what they learn from films, the participants considered that films help them mainly to communicate fluently in English and expose them to little 'c' culture.

Another key finding of the data is that all the respondents were in favor of studying civilization with film. For them the most important advantage of films in the classroom is that they help them remember and understand better their lectures. A considerable number of them agreed that this medium enriches their knowledge, creates motivation and generates a relaxed classroom atmosphere. Yet, a lesser number of the participants mentioned that films can contribute to foster their mastery of English or develop their critical thinking and only a minority of them believes that films stimulate classroom participation and discussion. These results show the participants' lack of experience with films in the classroom.

One can deduce that all the participants have positive attitudes towards the integration of films in the class of civilization. This medium fits with their learning style; belonging to the era of the visual culture, they are more prone to learn with audiovisual materials like films than with books and other print-sources. Most interviewed teachers

share this view and agree that film is an effective teaching resource for cultural instruction. The teachers also mentioned other advantages of supplementing the course of civilization with film: reinforcing students' understanding of the lectures, providing them with direct exposure to the culture, developing their cultural awareness and enhancing their linguistic competence. They further provided suggestions for the implementation of films in the class of civilization like selecting the appropriate films and designing activities for the learners.

Only one teacher, the one with the longest experience, thinks that films cannot enhance culture learning and that only a lecture based on presentation and discussion can lead to culture understanding. This might be due to the influence of predominant traditional teaching methods. The third teacher's answer also shows that the use of films in the classroom is not a pedagogical approach supported by teachers who may consider this practice as simply providing entertainment to students.

Analysis of the data obtained from the pre-questionnaire reveals that the majority of the student informants claimed they had no previous experience with film in the classroom. Only two students mentioned they watched a film in the class of civilization in the second year without accompanying activities. In fact, despite the fact that the teachers consider film a valuable teaching material, they do not integrate it in their classes of civilization. Only one teacher used one time the film *Elizabeth* with the objective of enhancing his students' motivation but not as a pedagogical tool to reach pedagogical objectives. We can deduce a mismatch between students' high interest in learning with audiovisuals and the traditional materials the instructors use in the classroom.

There seems also to be a gap between the teachers' beliefs and the pedagogical implementation of these beliefs. The lack of adequate teaching material and resources is mentioned by the teachers as the major reason why they do not use films and other media in their teaching. It is also clear from the teachers' answers that the lack of training in the methodology of teaching civilization as well as the use of audiovisuals in the classroom is another factor which dissuades them from introducing film in the classroom.

It follows from the discussion above that both the students and the teachers have positive attitudes towards integrating films as teaching materials in the class of civilization. Indeed, this medium fits third year students' requirements to study civilization.

Research Question 2: Does the use of film to teach civilization enhance students' cultural knowledge and critical thinking?

In order to evaluate the learning outcomes that the approach of supporting culture instruction with films would elicit from the students, an experiment was undertaken. At this stage of the research, the investigation attempted to answer the 2nd research question by analyzing data generated form students' pretests and posttests distributed to the participants before and after watching and discussing films in a course of American civilization throughout one semester. The tests were meant to test the hypothesis that supplementing lectures of civilization with film would enhance students' culture learning and foster their critical thinking.

Statistical analysis of students' scores in the tests reveals that students scored higher in the posttests than in the pretests. Furthermore, qualitative analysis of two samples from students' answers indicates that both students' cultural knowledge was enhanced after they watched and discussed the films *Dances with wolves* and *Glory*. In addition, their critical thinking skills were enhanced. Thus, the treatment with the film yielded better culture learning results.

The fact that the students improved in culture learning and critical thinking after viewing and discussing the films could be explained by:

a- The motivating effect of film on the participants' engagement with the lessons;

b- The rich cultural content of film as well as the visual and sensory elements that help memorization and understanding;

    c- Teacher's guidance and instructional strategies.

    d- The interpretative aspect of film enhances the learners' critical thinking.

a- The motivating effect of film on the learners' engagement with the lessons

Studies in language acquisition (Brown 1994; Dornyei and Csizer 1998; Ellis 1994, Stern 1992) show that learning is facilitated when learners are interested in the lectures, but lack of motivation debilitates their learning. Thus, one of the major tasks of the teacher is to motivate learners and to sustain their motivation for maximal classroom learning. For this

purpose, he should devise motivating materials and create an adequate learning environment.

The films introduced in the course of American civilization proved to be effective for getting students' attention and stimulating their interest in learning. In the pre-questionnaire, film is revealed to be one of the materials that highly motivate the participants to learn the foreign language and culture. Besides, in the post-questionnaire, the participants stated that the films stimulated their motivation, encouraged them to participate in the classroom and created a relaxed and stimulating environment for learning culture. We can say that the films introduced created an adequate culture learning environment.

b- The rich cultural content of film

Qualitative analysis of the first sample copy (number 13) shows that the student' cultural knowledge improved in the posttest after exposure to the film Dances with Wolves. Moreover, the student included in the post test answer information from the film *Dances with Wolves* such as the way of life of the Sioux. Similarly, analysis of the 2nd sample (copy number 8) shows an enrichment of the student's cultural knowledge in the post-test. The student also referred to information from *Glory*. Furthermore, both students' answers show an advanced understanding and interpretation and critical evaluation of the information.

This result is supported by the data generated from the post-questionnaire. The participants stated that the films enriched their knowledge and improved their understanding of the lectures. Besides, they asserted that they learned from the film *Dances with Wolves* about the Sioux culture, Westward Expansion, the relations between whites and Native Americans and about the importance of communication between cultures. They also mentioned that the film positively changed their attitudes towards Native Americans. We can say that the film *Dances with Wolves* complemented the lecture of Westward Expansion by giving the participants another window into the Indian culture and racial relations between the Whites and the Indians during the nineteenth century.

In like manner, students' answers to the question of what they learned from the film *Glory* revealed they learned about racial attitudes during the Civil War, the 54th Regiment of Massachusetts and learned more historical context through direct exposure to the period. Therefore, the film *Glory* reinforced the content that the participants learned in the lecture

of the Civil War by providing more historical and cultural insights mainly attitudes. For instance, in the lecture, the students were given information about the participation of Afro-Americans in the Civil War. This information became alive and had more meaning to them after they watched and discussed *Glory*.

It is clear from these results that the films used in the course exposed sthe participants to aspects of culture like attitudes, impressions, behavior and body language which a lecture method cannot present. This ethnographic culture helped them to aquire insights into more aspects of American civilization during the 19th century.

The previewing questionnaire shows that most students equated learning civilization with learning history. This reflects a strong focus on history in their classes of civilization. This is confirmed by the testimony of the teachers' interview; when asked what objectives they set themselves in the course of civilization, all of them emphasized the importance of the transmission of facts about the history of the target country. They also mentioned enhancing cultural understanding and developing students' critical thinking.

Though the teachers agreed on the importance of teaching different aspects of culture, they did not specify a method or the use of authentic resources and audio-visuals to introduce them in the classroom. They seem to introduce culture by themselves through the method of lecturing. It is clear that this method gives students minimum exposure to the target culture and civilization.

Teachers' emphasis on the transmission of historical facts may partly explain the lack of motivation of learners. As a matter of fact, studying civilization in the traditional method is treated as the accumulation of pieces of information which students have to memorize and give back in the exam. Resultantly, students do not enjoy the real value of exploring and learning about another culture. This generates a loss of motivation and decreases interest and curiosity to learn about the foreign culture.

In addition to this, the visual features of film present culture in ways that a teachers' lecture or the written words on handouts alone cannot (Jarman, 2012; Duquette, 2008, Herron et al. 2002). Sturm stresses that "film shows dozens of cultural details more efficiently than an instructor can explain" (2012: 248). Thus, the films *Dances*

with Wolves and *Glory* gave the participants a direct exposure to the culture of the periods studied in the lectures.

Champoux (2007) notes that "the unique qualities of film can create strong experiences for viewers". This is reflected in the participants' answers. One student commented that: "in the lecture we only listen to the teacher explanations but in the film, we see the places and the people we study, so we understand better".

Some students referred to authentic language and culture to which they were not exposed to in the class of civilization:

Student 1: "we listen to real English, we see real persons and how they live and communicate".

Student 2: "in the lecture we study only the historical events but with film we learn about the culture of Americans, the Indians, the blacks, women, children, etc". Another student referred to the visual information provided by the films: "the information transmitted by the films is enormous when compared with what we can learn in the lecture. There are mainly many details about culture and the English language which is really spoken by American people".

Student 3: "the environment and the period alive, it made the civil war and the white racism and segregation towards the Afro-Americans real".

Student 4: "with the films we had a direct contact with American culture and American people and we see how they lived and were behaving and were speaking; it's not like when the teacher presents the lecture".

Student 5: "usually the teacher teaches us about America, but with these films we learn about America from Americans themselves which is different, it gives us more information". Another commented "the film makes the civil war, the battles and the struggle of blacks for getting their freedom real".

Furthermore, in the post-questionnaire, all the students noted that the films introduced in the course facilitated their understanding and made them remember better their lectures. Research support that multisensory media like film improves students' acquisition of cultural information and strengthens students' memory (Chao, 2013: 250). Swaffar and

Vlaten (1997: 175) argued that "learners supplied with video materials understand and remember more".

c- Appropriate teachers' guidance and instructional activities

The method used for the implementation of films in the course of civilization could also explain the improvement of students' cultural competence. It is worth reminding that the films *Dances with Wolves* and *Glory* were used with teacher's guidance and supported with instructional strategies.

The activities introduced in the film-based lessons proved to be helpful. Results of the post-questionnaire reveal that the students found the warming-up activity of discussing the historical background and the film synopsis and the viewing activity of discussing the film scenes and working with historical excerpts very useful. They also appreciated watching the whole film at home and then discussing the main scenes in the classroom. These results show the importance of teachers' guidance when introducing films in the classroom.

In addition to this, the results obtained from the pre-questionnaire and post-questionnaire show that the use of subtitling also helped students' comprehension of the films. Analysis of the participants' answer to question 11 of the post questionnaire shows that more than half of them found the language of the films suitable for their proficiency level. Yet, for 35% of the participants, the language was difficult because the characters are hard to understand (63%) or because of the rapid flow of their speech (37%).At the same time, in their answer to question 14, the majority preferred to watch films with subtitles.

This result is consolidated by the data obtained from questions 16 and 17 of the pre-questionnaire; the majority of the respondents stated they understand only partly the language of films (66%) and read subtitles (69%). This shows that subtitles help students' comprehension of films. This also confirms the assumption that the difficult language of film is one of the challenges of working with this material.

Nonetheless, the findings of the study show that the visual support of the film and the subtitles helped the participants to understand the verbal message (question 13 of the post-questionnaire). This may be explained by the fact that when reading subtitles while watching, students use their reading skill which helps them to comprehend and process

information in the films. Baumgarten (2008; cited in Sturm 2012: 252) stresses the visual and verbal relationship in film; for him, "subtitles function as a particular type of verbal information in film". This underscores the strong visual support of film on comprehension and memorization.

d- The interpretative aspect of film enhanced the participants' critical thinking

The interpretative aspect of film is another factor that might explain the improvement of the participants' analytical skills. As a form of art films are fictional and do not necessarily reflect reality. Yet, the contradictions between the views expressed in the film and other sources like authentic documents or other material by historians would cause students to reflect more deeply on these views and to express their own opinions. Researchers who explored the role of film in cultural instruction (Ingram 2008; Mychalkzik 1976, Corbett: 2003; Kerl, 1994, Revauger, 1994) stressed that using the film alone in not efficient to enhance analytical skills. Other readings should be provided and appropriate activities should be implemented in order to lead students to develop their analytical skills. Keyser (2011) notes that films "can be combined with other texts to explore a topic from multiple modes".

What's more, Ingram (2008) highlights the importance of interdisciplinary approach to teach civilization for developing learner's skills in social and cross-cultural analysis. Furthermore, Mychalkzik (1976) stresses that the combination of lecture, reading and film is effective for enhancing culture learning.

Another factor that can explain the improvement of students' critical thinking is the classroom discussion generated by students' engagement with the films. The story telling style of the films with the activities introduced by the teacher elicited students' emotional and intellectual responses and created opportunities for communication and discussion in the classroom.

Discussion of the *Films Dances with Wolves* for instance, opened up to include a discussion of wide range of issues related to both historical and contemporary place of Indians and other races in the American society. Sterm (2012: 248) quoting Al-Arichi (1994) noted that "technology (including multisensory film and video) is user centered. Watching films is a personal experience that is often shared (in a cinema, one's home, or a

classroom) and gives learners much to talk about their reactions, opinions and a myriad of other topics".

Another result obtained in this study is that the films gave the participants opportunities to compare elements of their culture to the ones they saw in the films or between the distinct cultures presented in the film. This fostered students' awareness of sociocultural similarities and differences which exist between cultures thereby leading to cultural understanding. Several studies (Sturm: 2012: 248) show that when students make comparisons between the stories presented in a film and their own stories, this fosters their cultural understanding

In their answers to the post-questionnaire, all the students mentioned that working with the films Dances with Wolves and Glory and the historical sources helped them to see the issues of the Westward Expansion and the civil war from different perspectives and that comparison between the interpretation of the film and other documents developed their interpretative skills.

Taking into account the results above, we can affirm that the students learned information and acquired insight into American culture from the films. These results support the hypothesis that supplementing the course of civilization with film improves students' cultural cknowledge and critical thinking. We can safely say that the films used in this study turned American civilization lessons into culturally enriching experience for the participants.

Research Question 3: What are students' attitudes towards learning about civilization and culture through film?

The third hypothesis stated in this research is that when exposing students to films in the class of American civilization for one semester, they may positively perceive learning through films. In order to test this hypothesis, a post-questionnaire was distributed to the participants at the end of the semester. From the data obtained after the analysis of the post-questionnaires, we deduce that the participants were satisfied with the method of supplementing the course of American civilization with films. The latter proved to be effective for stimulating their motivation and encouraging them to participate in the classroom. Moreover, it created a relaxed and stimulating environment for learning culture.

Additionally, all the participants appreciated the method of supplementing the course of civilization with film and all of the participants think that this approach resulted

in increased learning. They all found that watching and discussing the films *Dances with Wolves* and *Glory* in the classroom improved their knowledge and facilitated and deepened their understanding of American civilization lectures. Therefore, findings from the post-questionnaire support the third hypothesis that students would positively perceive studying civilization with film.

Yet, the study reveals that using films as teaching material has its limitations. The most negative aspects of the participant' experience of working with the films was the lack of time and the power of film to influence students' opinion.

All in all, the results of this discussion lend support to the hypothesis advanced in this research. They show that when films are introduced with the proper teachers' guidance and appropriate instructional strategies they can be effective teaching tools and contribute to enhance learners' culture learning and critical thinking.

5.2. Suggestions and Recommendations

Analysis and interpretation of the data gathered to study the effectiveness of using films in cultural instruction reveal that both students and teachers have positive attitudes towards teaching civilization with films. In this section, general suggestions and recommendations for an effective integration of films in cultural instruction are provided.

5.2.1. An appeal for the use of films to teach culture/ civilization

From the results obtained in this study we can safely recommend that teachers implement films as instructional materials in civilization syllabuses. This medium has many advantages in the class of civilization.

Our students belong to 'the visual generation' and the Internet, television programs and films play an active role in their learning about foreign cultures. Writing about using technology in education Peck et al. (2007: 20) state that "as far as films are concerned, no explanation and justification is needed at this time of predominantly visual culture, of increasingly visual texts, of the visual generations we encounter at school and everywhere else". Accordingly, teachers must cope with the needs of students who are much more responsive to multimedia environment than to the traditional teaching material including handouts and books .

Using film, a medium of entertainment which students enjoy, does not imply providing them relaxation from the arduous task of learning. The approach suggested in this study is to arouse the interest and motivation of learners to explore and learn about the foreign culture and civilization. Herron at al. (2002: 49) suggest that teachers benefit from students' interest in video as a valuable activity even though it takes time and effort to implement it. Film combines pleasure and learning and this association contributes enormously to motivation for studying civilization.

Beyond this motivating effect, there are other advantages to films in the class of civilization. An important one is its rich cultural content; a film, among other authentic materials is a treasure trove of cultural information mainly the way of life culture, and as such it provides the teacher with a strong support to enhance students' cultural knowledge and help them acquire a deeper understanding of the target culture. In addition to this, exposing students to orally and visually authentic film contributes to foster students' linguistic competence and hence encourages students to make connections between language and culture.

As it has been argued in the preceding chapters, a common way to teach civilization in Algerian universities is to provide students with factual knowledge about big 'C' culture which does not lead to cultural uinsights. Teachers should consider that teaching culture and civilization is not limited to the dissemination of factual knowledge about the history of the target country but also involves the teaching of other aspects of culture including the way of life culture. To accomplish this objective, they should use appropriate teaching material and implement efficient instructional strategies to motivate students and stimulate their curiosity to explore the target culture. Integrating films in the class of civilization compensates for the shortcomings of culture learning in the traditional classroom by introducing more cultural elements and bringing culture to life.

The method which we propose does not merely give students socio-cultural and historical information but also encourages them to analyse, evaluate and synthesize information. Film creates spontaneous reaction and participation in the classroom. Moreover, it gives opportunities to compare between the two cultures and between the past and present. This encourages the students to become self-reliant rather than spoon-fed students. By viewing and interpreting films in the class of civilization, students gain insight into the way of life, the values and opinions that are characteristic of the target country

leading them to a deeper understanding of the country and its culture. Therefore, film provides opportunities to expose students into this important aspect of culture.

All these possibilities offered by film go hand in hand with the objectives of teaching culture/ civilization. Additionally, by integrating films in their teaching practice, instructors bring variety and flexibility to the classroom by creating a variety of pedagogical options and classroom activities.

The current study shows that films are effective teaching materials to be integrated in culture teaching in the EFL curriculum. The time allotted to civilization courses is generally one session of 90 a week. The total number of sessions is nearly 32 sessions for the year. Within this time limit two or three films can be introduced in combination with other authentic documents and scholarly studies. Films might also be incorporated into other culture focused courses like Analysis of Civilization texts. At Masters' level of the specialty Literature and Civilization courses, film-based courses can be offered like "Civilization through Film" or "Film Studies" challenging students to examine the relation between film and culture on a deeper level.

In this study films are used to enhance students' understanding of a certain historical period of the target country. But this medium can be used for other purposes and with other cultural content, depending on the learners and their needs. Film can be introduced to learn about contemporary culture and civilization, to develop intercultural competence.

5.3. General Recommendations

Examination of existing research on using films in the language classroom as well as the results obtained from the present study reveal that there are aspects to consider when introducing films in the class of civilization to ensure a maximum benefit from film. When deciding to introduce films in the class of civilization, teachers should consider the following factors:

5.3.1. Film Selection

EFL students can benefit from films as instructional tools when appropriate film selection is provided. A film as a supporting document should be used only when it enhances a lesson and helps to carry out pedagogical goals and meet learning objectives.

Films should be selected on the basis of some criteria like availability and appropriateness to the content. The selection should also be done according to students' level, their needs and interests.

Though the movies selected for this study are based on historical events to illustrate some aspects of American civilization in the 19th century included in the course syllabus, other genres like thrillers, drama, and science fiction can be used to illustrate other social, cultural and political issues of the target culture.

5.3.2. Instructional Strategies

Film should not be used as filler, but with a pedagogical objective in mind, in a way that reinforces a lesson and helps reach its objectives. A film is considered a teaching aid when it is used in the classroom to meet the goals of a specific course. In other words, a film-based lesson of civilization should be built on a pedagogical base. It has been suggested in the literature that films are effective instructional tools only when teachers define clear objectives for their implementation and set clear tasks for students beforehand. Appropriate instructional strategies should be included to help students in their comprehension of the film and give them opportunities to discuss it and interpret its message.

For designing a film-based lesson of civilization we suggest that teachers use a structured method made of three phases: a previewing, a viewing and a post-viewing phase, and that they design a sequence of activities that leads students from the comprehension of the film to its interpretation.

a. **Previewing phase:**
Before watching film, the teacher introduces the film and its context. He can give students a brainstorm activity to activate their knowledge of events and dates and vocabulary list that enhance students' understanding of the film.

b. **Viewing phase:**
After the previewing activities, we suggest that the teacher shows the film in sequences followed by activities rather than showing the whole film. This approach guides students to go through the viewing phase and allows the teacher to check students' comprehension. Furthermore, with the limited classroom time, the short sequence approach is more appropriate. The teacher can show the key scenes of the film in the classroom and ask students to watch the whole film at home. One suggestion for scaffolding students'

understanding is the use of viewing guides/ worksheets. Students should understand the film to be able to discuss it and interpret it.

    c. **Post-viewing phase:**

        Once students have a good grasp of the film, they are ready to tackle the discussion and interpretation phase. Post-viewing activities lay the ground for deepening their understanding of a specific theme of the lecture and developing their cultural competence. There are many possibilities for activities to engage students in a reflection on the content of the film: discussion questions, writing a summary of the plot, answering short essay questions, acting out crucial scenes, group work and presentations in the classroom, and research projects. A good method for discussing and interpreting films is to combine them with other texts.

5.3.3. Combining Films with other Texts/Documents

        Combining a film with other documents in the post-viewing phase offers optimal opportunities to develop students' critical thinking. Film can be compared to texts (documents, excerpts) from other disciplines like history, sociology, political science, social anthropology and literature. By comparing the approaches taken in these texts and studies with that of the film and understanding what facts and viewpoints shown and what is left out by the movie, students get a deeper understanding of the target culture and civilization and forge critical thinking abilities. Another possibility is to use another film which gives another or apposite version of the same story of the film introduced in the classroom and ask students to argue about which to believe.

        It is clear that for cultural analyses, we cannot take mediated texts, like movies, television programs, recorded music, advertisements, etc., which are created for a specific audience, at face value, one has to be conscious of their function as entertainment or propaganda (Corbett, 2003). Yet, this interpretative aspect of cultural products like film is important because they reflect varying viewpoints and attitudes in the target culture and hence avoids presenting culture as a monotonous entity and describing it in a generalized and stereotyped way. Furthermore, presenting students with different views present in the film and other documents on the same issue will result in an improved ability to engage with films and other documents and improve their ability to analyse and draw conclusions.

5.3.4. Film and Media literacy skills

We live in a world dominated by media and saturated with media messages which has influence on our culture. More importantly, Algerian students get most their understanding of other cultures and the world from media messages which affect their cultural identity construction. As a matter of fact, by the wide use of the Internet, they are exposed to the influence of English-language media and cultural products like music, videos, films, TV programmes and advertisement. Thus, educators are challenged to develop in students the skills to interpret media content.

Nowadays, it is universally acknowledged that teaching a foreign language cannot be reduced to the development of language proficiency, but should also promote media literacy. Bueno (2009, 332) argues that our time of globalization dominated by global media makes it "increasingly imperative that students develop media literacy". In the same vein, Mark Kaiser (2011) notes that, given the increasing importance of video in our era, it is the instructors' role to develop students' analytical skills in order to be able to interpret a video text.

Similarly, Zoreda (2006: 66) argues that in the era of globalization "students of EFL all over the world are virtually bombarded with American and other metropolitan Anglophone 'texts' through movies, music, television, advertisement, etc.,". Therefore, "it should be and an educational imperative in EFL teaching to examine and interpret such international productions" (Ibid) so that students will not be passive receivers of this globalized mass media. This means that they should be given opportunities to interpret media for the purpose of developing their critical thinking abilities.

The proposed approach to teaching civilization/culture which uses films engages students in the practice of media interpretation. The film scenes stimulate questions, and comments thus leading students to the practice of media interpretation, that is the ability to understand and read critically cultural images and messages in media. Thoman (quoted in Cathleen Bueno 2009) emphasized the importance of this practice: "Media literacy is not a finite body of knowledge but rather a skill, a process, a way of thinking that, like reading comprehension, is always evolving". So, integrating films in cultural instruction also gives opportunities to enhance students' interpretation skills and media literacy.

5.3.5. Importance of Using Subtitling:

Previous research about integrating film in foreign language courses indicate that target language captions support comprehension mainly for difficult scenes when characters speak non-standard language, or when scenes are highly emotional or action packed. The results obtained in this study seem to corroborate the importance of showing film with subtitles; most student informants preferred English films with subtitles. When the language of a film is much beyond the proficiency level of students, the language may become an obstacle rather than a vehicle for learning about culture. Resultantly students become frustrated because of their inability to understand the film. Further, they lose confidence in their language abilities. Subtitles are also effective when the teacher wants to focus on a language structure in the class of civilization allowing the students to read the structure and listen to it at the same time.

5.4. Teachers' Role

The teacher plays a key role in the foreign language classroom since he increases the achievement of language learning. Incorporating films in the class of civilization does not mean to use them as a substitute for the teacher. Morris (1962) holds that the function of technological media like films in education is to supplement the teacher through enhancing his effectiveness in the classroom. Film is used as an instructional aid to improve the quality of culture instruction.

The teachers' role in a film-based approach to teaching civilization is that of a facilitator of the process of culture learning and the acquisition of cultural competence. He also acts as a controller, organizer, and as a researcher and a resource.

5.4.1. The teacher as Controller

The teacher plays a significant role in how film is perceived by the students in the classroom. Showing a film in the classroom without teachers' intervention would lead students to consider it as mere entertainment and not a teaching tool. Hence, they would watch with passivity and without a focus. Therefore, when incorporating films in the classroom, the teacher should be in general control of the process of screening and discussing the film, and provide appropriate instructional strategies in order to make a film-based lesson most functional. Being a controller means managing the classroom in order to achieve the outlined objectives.

5.4.2. The Teacher as Facilitator

In the traditional classroom, the role of the teacher is to be an expert in his field and impart his knowledge to learners; he is the main spokesman and the learners are passive listeners. With the integration of technology and media in education there has been a shift towards teachers becoming facilitators. When using film in cultural instruction, the teacher adopts the role of facilitator who helps learners to gain knowledge and skills, and the learners take an active role in learning.

Studies have shown that opportunities for a meaningful use of the information conveyed by videos can be realized only with help and guidance from the teacher (Bassnet 1997; Chao 2013; Tognozzi 2010; Seferoglu, 2008). Moreover, Stempleski (2010) emphasizes the teacher's key role in the success or failure of any video introduced in the classroom:

> Any video's chances of achieving the important goals of motivating students' interest, providing realistic listening practice, stimulating language use, and heightening students' awareness of particular language points or other aspects of communication can be improved or destroyed by the way in which the teacher introduces the video and the activities which the students carry out in conjunction with viewing.

Brown (2000:7) writes: "teaching is guiding and facilitating learning, enabling the learner to learn, setting the conditions for learning". Teacher mediation to aid student comprehension and discussion of the film is paramount. The teacher should not control students' learning, but he should be a facilitator working with them as they learn about the foreign culture and leading them to be active viewers of the films. He should improve their comprehension by designing appropriate activities to accompany the viewing of the film, replaying, and providing feedback and clarifying meanings when necessary. Furthermore, the teacher should help learners explore the themes discussed in the lecture of civilization in the light of the film, and help build their cultural competence. The teacher should also mediate the use of film because of the strong influence that film may have on students' opinions.

The teacher is a facilitator when he gives learners the opportunity of practicing, questioning, and defending their ideas and perceptions towards different opinions in the

classroom. He should stimulate them to engage in classroom debates and encourage each student to respond as fully as he is able.

The teacher as organizer

When using film in the classroom the teacher is also expected to take the role of organizer. The teacher organizes the different steps of the lesson, giving clear instructions, setting up activities and organizing group work.

As an organizer, the teacher selects the film according to curriculum themes and objectives; prepares the students for the viewing experience; focuses the students' attention on the content; plays and replays a sequence as needed, designs or selects viewing activities; and follows up with appropriate post-viewing activities.

Moreover, the teacher has the key role in orchestrating both students' interaction with the film and with other students. He should divide discussions in way that allows students to express themselves.

5.4.3. The Teacher as a Resource:

Being a facilitator in a film-based lesson does not mean that the teacher remains in the background whilst the learners lead their own learning. He must leave room to lead and guide discussions as the authoritative figure without misusing his authority. The teacher is needed to guide the students in comprehending and discussing the film, clarifying the relation between fiction and reality and between film and culture.

 It is important for the teacher to select appropriate films or film clips and set activities for the students to scaffold their understanding of the film. It is also important to provide other documents to be used in the discussion of the film.

The above mentioned points are an indication of the important role of the teacher as a resource in a film-based lesson.

5.5. Students' Role

Audio- visual materials like films are both tools for teaching and avenues for learning; they enhance the process of learning by creating a suitable and motivating learning environment. It is important that students understand that screening a film in the classroom does not only aim at motivating them and getting out of the routine of the

lectures but it is for the sake of learning and getting them highly engaged in the process of film interpretation and understanding.

Therefore, when studying civilization through film, students should assume the role of active viewers. They should be active learners and participants. This role is summarized by Costanzo 2004) as follows:

> Discussion is often the heart of [a film-based] lesson. It pumps up the mental energy, gets the juices flowing, circulates ideas, and nourishes the groups' collective insight. Discussing a film enables students to articulate their personal experiences, to compare their first impressions to other points of view, to connect what they have seen to larger social, political and cultural events.

Students have to explore the different aspects of culture presented in the film that they were not able to study in the lecture of civilization. Viewing the film critically entails connecting what they see with what they already know and to real like situations. Moreover, to assume a critical attitude towards film means critically interact with the film examining the messages transmitted, whether they are implicit or explicit. It also means the ability to distinguish between fact and opinion. Viewing the film from a critical stance implies the analysis of the text of the film in comparison with other historical or cultural documents and identify the different views and perspectives inherent in these texts. Being active participants means also to take responsibilities to engage themselves in classroom debate and collaborate and share their opinions and their response to the film with each other.

5.6. Limitations of Working with Film

Using films in the class of culture has both advantages and challenges. In order to implement the method proposed in this study with success it is important to understand its pitfalls. Firstly, an approach to teach civilization with film must contend with the actual time available in the classroom. The allocated time for culture instruction in the EFL curriculum is far from sufficient to impart cultural knowledge and to introduce supplementary teaching materials to reinforce and critically evaluate this knowledge. Brigitte Rollet (1995: 30) argues that the limited classroom time allocated for teaching

civilization make it extremely difficult, not to say impossible, to plan a course that allows a process of construction and consolidation of knowledge and skills.

Thus, given the amount of time required to prepare film and to teach it, the time devoted to the screening and discussion of film must be rigorously controlled. The problem of in-class constraints can be overcome by expanding students' work outside the classroom. For instance, the teacher can assign students watching the whole film and answering some questions which form the basis of subsequent class discussion or he can ask them to comment specific scenes of the movie. Another way to resolve the problem of limited classroom time is to show key scenes instead of screening the whole movie in class. It is equally important to devote more time to the teaching of culture and civilization in order to encourage teachers to introduce new materials and implement new teaching methods.

Besides, implementing films as instructional tools in the class of civilization requires the selection of appropriate films for the course objectives and the learners' proficiency level. For some levels of language proficiency using subtitles is necessary. Yet, sometimes it is difficult to find the film that meets these criteria. Other deterrents for the utilization of films are the lack of audio-visual classroom facilities and lack of teachers' formal training in the techniques and methods of culture instruction as well as in the use of multimedia equipment. Therefore, teachers should receive adequate preparation to be able to use films to enhance their lessons. Overcrowded classrooms are another hindrance for the successful exploitation of film in the class of civilization.

All in all, the use of fiction films in the teaching of civilization/culture can present a challenge, but the benefits the students can make in cultural understanding and critical analysis makes the challenge well worthwhile. A good preparation of the film and a wiser expenditure of time can make working with film in the classroom a successful experience.

The following table summarizes some practices that should be avoided when designing civilization lessons using films in general and historically themed films in particular.

Table 5.1. Practices that Should be Avoided when Designing Civilization Lessons Using Films, Particularly Historically Themed Films. (Adapted from Woelders 2007: 366).

- Showing age and content inappropriate scenes

- Disallowing opportunities for students to discuss, question, pause film, or re-view film sequences.

- Using film solely to give students a sense of the past or legitimizing a film as historically accurate.

- Demanding students passively record facts from a film without challenging their authenticity or accuracy by comparing them to other sources.

- Showing a film to provide a break from direct teaching.

- Using film as a time filler

- Using the film only for entertaining students.

- Showing films without previewing the film, or thoroughly researching the film content and alternative perspectives.

- Showing films without adequate preparation.

- Showing films in their entirety when students could focus their viewing on shorter, more relevant clips and excerpts.

After suggesting instructional strategies for implementing films in the class of civilization, a sample film-based course is provided below. The film selected for the sample course is Glory (1989). Before exposing students to the film, the teacher gives them a lecture on the Civil War.

5.7. Sample Film-Based Lesson

1. Previewing phase:

Time	Task	Aim	Classroom pattern	In-class activities	Out-of Class activities
15 mn.	Warming-up	-Activate students' knowledge and introduce the film and its context to prepare them for the viewing phase	Whole class	Students are asked to brainstorm prior knowledge about the Civil War And to read the synopsis or a review of the film Glory	

2. Viewing phase

Time	Task	Aim	Classroom pattern	In-class activities	Out-of Class activities
165 mn.	Students answer the questions on the film worksheet	Guide students to explore and understand the film. Check students' comprehension of the film	Individually / in groups	Students view the film Glory and answer comprehension questions on the film worksheet (see Appendix D)	Homework: Watch the film and complete questions on the worksheet

3. Post-viewing Phase

Time	Task	Aim	Classroom pattern	In-class Activities	Out-of Class activities
90 mn.	-Discussion and debate	-Engage students in the interpretation of the film using knowledge gained in the lecture and the historical sources.	Whole class/ group work	Students answer and discuss open Questions	
	Student do research and Write an essay	Engage students in further reflection on the film and the topic of the Civil War – check students' understanding of the Civil War	Individually		Homework For the assigned activities see chapter 3, section 6

5.8. Recommendations for Future Research

The current research work shows the pedagogical value of films in the class of civilization and suggests some strategies that civilization teachers can use to integrate films in their teaching. The findings of the study pave the way for additional future research. The present study focuses the effectiveness of film to strengthen culture learning and critical thinking. Further studies could extend beyond the cognitive aspect of cultural competence by exploring the effects of film on the affective and behavioural aspects. Moreover, research

on the potential of film to develop students' critical thinking faculties needs to be conducted.

This research work also has several limitations. These limitations have implications on future research on the use fiction film in cultural instruction. First, this research is a case study focusing on a small sample group of third year students and the practice of teaching culture studies in the Department of English of Bejaia University. Thus, the results should not be generalized. Future research on a larger scale with a larger sample size could be conducted.

Conclusion

This chapter summarizes and discusses the data collected from students' questionnaires, teachers' interview and the tests in relation to relevant literature and the context of the study. The aim is to validate the hypothesis about the suitability and effectiveness of using film in the class of civilization. Students' feedback on the experience of learning civilization through films has been explored. Our study suggests that incorporating films in civilization syllabus, with teachers' guidance and appropriate instructions motivates and engages students in culture learning and help build critical thinking.

First, we hypothesized that incorporating films in the class of civilization will fit to a considerable extent third year students' requirements to study civilization. The results of students' pre-questionnaires and the teachers' interview confirm that this hypothesis is true as they show that films are appreciated by the students. Yet, it was found that while students give films a high priority in their learning, teachers accord it a low priority in their teaching practice. Therefore, teachers should use this medium that interest students and stimulate their motivation.

The second hypotheses suggested the method of supporting the course of civilization with film discussion and interpretation is likely to improve third year students' knowledge and its interpretation hence fostering their critical thinking skills; In the experimental study third year students were given 2 pretests at the end of two thematic units of American civilization course taught in the lecture method to assess the cultural knowledge gained and their ability to interpret and critically evaluate this knowledge. Then students completed posttests which the students completed at the end of the introduction and discussion of two

films. Results showed that students emerged from the experience of studying civilization with film with a considerable increase in cultural knowledge and their ability to interpret and critically evaluate this knowledge was enhanced.

The third hypothesis was that students would have positive attitudes towards learning civilization with film. The results of the students' post-questionnaires confirm that all the participants appreciated this method and found it a rewarding learning experience.

Consequently, the results obtained from the data shows that using films in the class of civilization for one semester was enjoyable for students, and was informative, and conductive to the development of their cultura learning and critical thinking. The reason for the success of this approach lies in the increased students' motivation and interest that comes from the use of engaging material which resulted in a deeper understanding of the issues and topics tackled in the lectures. It is also due to the rich cultural content of films. Furthermore, the interpretative aspect of film and the instructional strategies proved effective in enhancing the participants' culture learning and critical thinking.

Nevertheless, the data obtained from the study revealed some shortcomings of using films in teaching culture. Lack of time for watching the whole films and for sufficient classroom discussion and the persuasive power of film were among the common negative aspects noticed by the students.

Furthermore, based on the findings of the present research and their interpretation this concluding chapter addresses how films might be used in the class of civilization to enrich and enhance culture learning. It also provides teaching strategies and a framework for the design of film-based lesson plans. Furthermore, it puts forward proposals for further research on how best to explore the role of films in cultural instruction with the ultimate aim of enhancing and improving culture instruction in our universities.

General Conclusion

General Conclusion

The aim of this study was to investigate the role of film in the class of civilization in terms of its potential to reinforce the course content and objectives. It specifically examined whether supplementing the course of civilization with films over the course of one semester enhanced third year students' culture learning and critical thinking.

The study of the effectiveness of film in teaching civilization started with the first chapter which discussed definitions of civilization and culture and the importance of culture studies in foreign language teaching. Furthermore, it reviewed the main approaches and the materials used for teaching culture. This chapter also highlighted the role of the course of civilization in developing EFL learners' culture learning and emphasized the importance of devising materials to motivate students and deal with the different aspects of culture in the class of civilization.

Then for a better understanding of the relation between film and culture, the second chapter was consecrated to provide an account of the relation between film and culture. Moreover, it reviewed recent studies that investigated the benefits of films as instructional tools in the language and culture classroom and showed the advantages and disadvantages of using films in the language classroom.

The current research continued its investigation by devoting the third chapter to contextualize the study and present the methodological framework of the empirical phase of the research. Accordingly, this chapter provided a detailed description of the research method, participants, research instruments and procedure used in the study for the sake of collecting qualitative and quantitative data that were, then, presented in the fourth chapter.

As a final step, the fifth chapter discussed the findings obtained from the students' questionnaire, teachers' interview, the pretests and posttests and the students' post-questionnaire. On the basis of the results obtained, a set of recommendations and suggestions were presented for integrating films in cultural instruction.

The conclusions that can be drawn from this research study are as follows:

Analysis of students' pre-questionnaire and teachers' interview reveal that films fit to a considerable extent third year students' requirements to study civilization. Additionally, after supplementing the course of civilization with film for one semester all the participants were satisfied with this method giving positive reaction to the selected films. The post-questionnaire shows that the films created a motivating and engaging learning environment which encouraged students to take part in classroom discussions. Furthermore, the students believed that this method enriched their knowledge, enhanced their understanding and memorization of the lectures.

Moreover, supplementing the course of civilization with films fostered students' culture learning and critical thinking as was evidenced by the posttests in which the students achieved significantly better results than the pretests.

Accordingly, the findings of this study indicate that films can be effective tools for teaching culture when they are supported with appropriate strategies and instructional activities. Advantages of using film to teach culture include "using a method that most students enjoy, showing the complexity and dynamics of culture, providing a realistic view of abstract concepts and forcing a degree of critical thinking on the part of the student" (Rarick: 2007). Hence, in the age of the visual image where students get most of their understanding of foreign cultures from visual media, instructors should take advantage of this medium to engage students and enhance their lessons of civilization.

Furthermore, the results of the current study highlight the need of reinforcing teachers' training in the methods and techniques of teaching culture/ civilization. Besides, since many teachers do not possess the necessary skills to use multimedia technology effectively, it is equally important to provide them with adequate training in the use of multimedia materials. There is also an ardent need to provide the required technological equipment in some Algerian universities and to equip language departments with audio-visual materials, media rooms and computer laboratories, libraries of videos including feature films to make them prepared for the implementation of innovative methods.

To conclude, using films to enhance culture teaching and learning complements traditional approaches to learning. Effective instruction builds bridges between students' knowledge and culture learning objectives. Using films engages students, motivate their interest in learning the target language and culture, aids their retention of knowledge and enhances their culture learning and critical thinking. Thus, integrating films in cultural instruction

Will certainly motivate students to learn and revitalize the teaching of civilization in our universities.

Bibliography

Bibliography

- Allen, M. (2003). *Contemporary US Cinema*. Harlow: Pearson Education Limited.

- Amaya-Anderson, B. (2008). *Film in Composition: Developing Critical Thinking Skills through the Study of Film in First-Year Composition*. PHD dissertation. Indiana University of Pennsylvania.

- American Association of teachers of French. (1995). AATF framework of cultural competence. AATF National Bulletin, January.

- American Council on the Teaching of Foreign Languages. (1999). *Standards for Foreign Language Learning in the 21st Century*. Yonkers: New York. [Online]: https://eric.ed.gov/.

- Atamna, A. (2008). *An Ethnography based Culture Integrated Approach to Teaching Culture at the University of Constantine*. (Doctorate thesis), University of Constantine.

- Barnes, Collin. *Westward Expansion: A Unit Plan*. (2009). At http://cbteaching.dandelilystudios.com/.

- Bassnett S. (1997). *Studying British Cultures: An Introduction*. London: Routledge.

- Bellalem, F. (2012). Political History of Foreign Language Teaching in Algeria. *Working Papers*, https://www.academia.edu/, *accessed* on 5/8/2014.

☐ Bennett, M.J. (1997). How not to be a fluent fool: Understanding the cultural dimension of a language. Fantini, A.E. (ed.). *New ways in teaching culture*, p 16-21. Alexandria, VA TESOL.

☐ Bennett, M. (2013). Intercultural Practices: International/Multinational Education. In M.J. Bennett (ed.). Basic Concepts of intercultural Communication: Paradigms, principles and Practices (2nd ed.; p. 1056136). Boston, MA: Intercultural Press.

- Bloom, B.S., Engelhart, M.D., Furat, E.J., Hill, W.H. and Krathwehl, D.R. 1(956). Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook 1: Cognitive Domain. New Youk: David Mckay. Quoted in Krathwohl D.R. (2002). *A Revision of Blooms Taxonomy: An Overview. Theory Into Praotice*, 41(4), 212-218.

- Bransford, J., Brown, A., and Cocking, R. (2000). *How people learn: Brain, mind, experience, and school*. Washington, DC : National Academy Press.

- Braudel, F. (1995). *A History of Civilizations*. Richard Mayne (trans.) New York: Penguin

- Briam, C. (December, 2010). Outsourced: Using a Comedy Film to Teach Intercultural Communication. *Business Communication Quarterly*. (73) 4, 383-398.

- Brooks, N. (1968). *Teaching culture in the foreign language classroom.* Foreign Language Annals. (1), 204-217.

- Brooks, N. (1986). Culture in the Classroom. Valdes, J.M. (ed). In *Culture Bound: Bridging the Gap in Language Teaching.* New York : Press Syndicate of the University of Cambridge, 123-128.

- Brooks, N. (1964). *Language and Language Learning: Theory and Practice (2^n ed.).* New York : Harcort Brace

- Brown, H.D. (1987). *Principles of language Learning and Teaching (2^{nd}ed.).* New Jersey : Printice Hall, Inc.

- Brown, H, D. (1994). *Teaching by principles: An interactive approach to language pedagogy*. Englewood Cliffs, NJ: Prentice Hall Regents.

- Brown, H.D. (2007). *Principles of language Learning and Teaching (Fifth Ed*). New York: Pearson Education.

- Brown, J. D. (2001). *Using surveys in language programs*. Cambridge: Cambridge University Press.

- Brown, S. K. (2010). Popular films in the EFL classroom: Study of methodology. *Science Direct*. *Procedia, Social and Behavioral Sciences*. (3), 45–54

- Bueno, K. A. (2009) Got Film? Is it a Readily Accessible Window to the Target Language and Culture for Your Students? *Foreign Language Annals*, (42) 2.

- Burtchfield, Robert W. (1986). *The English Language*. Oxford : Oxfrod University Press.

- Byram, Michael. (1989). *Cultural Studies in Foreign Language Education.* Clevedon: Multilinguals Matters Ltd.

- Byram, Michael (ed.). (1994). *Culture and Language Learning in Higher Education.* Clevedon: Multilingual Matters Ltd.

- Byram, M., and Morgan, C. (1994). *Teaching-and-Leaning language-and-Culture*. Philadelphia : Mutilingual Matters LTD.

- Byram, Michael. (1997). *Teaching and Assessing Intercultural Communicative Competence*. Clevedon: Multilinguals Matters Ltd.

- Byram, M., Zarate, G., and Neuner, G. (1997). *La compétence socioculturelle dans l'apprentissage et l'enseignement des langues*. Editions du Conseil de l'Europe.

- Byram, M. and Fleming, M. (ed). (1998). *Language Learning in Intercultural Perspective: Approaches through Drama and Ethnography*. Cambridge: Cambridge University Press.

- Byram, Michael. (1998). *From Foreign Language Education to Education for Intercultural Citizenship*. Clevedon: Multilinguals Matters Ltd.

- Byram, M., and Risager, K. (1999). *Language Teachers, Politics and cultures*. Clevedon: Multilinguals Matters Ltd

- Byram, M., and Grundy, P (eds.). (2003). *Context and Culture in Language Teaching and Learning*. Clevedon: Multilinguals Matters Ltd.

- Byram, M. (2004). *Routledge Encyclopedia of Language Teaching and Learning*. New York : Routledge.

- Byram, M., and Feng, A. (July, 2004) Culture and Language Learning: Teaching, Research and Scholarship. *Language Teaching*, (37). Issue 03, 149-68.

- Byram, M., and Kramsch, C. (2008). Why is it Difficult to Teach Language as Culture?. *The German Quarterly*, (81)1, 20-34.

- Canale, M. and Swain, M. (1980.) Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics* 1 (1), 1-47.

- Champoux, Joseph E. (2007). Film as Teaching Resource. *Journal of Management Inquiry 1999 8(2): 240-251. Updated: September 26, 2007.*

- Caixia, Hu. (2013). Film and Novel: Different Media in Literature and Implications for Language Teaching. *Cs Canada : Cross Cultural Communication*. (9) 5, 87-91.

- Chambers, Gary.N. (1999). *Motivationg Language Learners*. Clevedon: Multilingual Matters LTD.

- Charlebois, Justin. (2008). Developing Critical Consciousness through Film. TESL *Canada Journal*. (25) 2.

- Chao, Tzu-Chia. (2013). A Diary Study of University EFL Learners' Intercultural Learning through Films. *Language, Culture and Curriculum*, (26) 3, 247-265.

- Chastain, K. (1988). *Developing Second Language Skills: Theory and Practice*. (3rd ed.) New York: Harcourt Brace Jovanovich.

- Chavez, M. (2002). We Say "Culture and Students Ask "What?": University Students' Definitions of Foreign Language and Culture. *Teaching German*, (35) 2.

- ☐ Cheon, Sang Y. *Teaching the Language and Culture of Korean through Film and TV Drama in the American University Setting*. At http://hawaii.edu/. Accessed on 14/01/ 2010.

- Crawford-Lange, L.M., and Lange, D.L. (1984). Doing the unthinkable in the second language classroom. In T.V. Higgs (Ed.), *Teaching for proficiency, the organizing principle,* p. 139-177. (The ACTFL Foreign Language Education Series). Lincolnwood, IL: National Textbook.

- Cohen, L., Manion, L., and Morrison, K. (2007). *Research Methods in Education (Sixth Ed.)*. London: Taylor & Francis e-Library.

- Cook. G. D., Stout, D. F., and Dahl. R. C. (1988). Using Video to increase oral proficiency: A Model for Lehrerfortbildung. *Teaching German.* (12) 1.

- Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Clevedon: MultilingualMatters Ltd.

- Costanzo, W. V. (2004). *Great Films and How to Teach Them*. Illinois: Library of Congress Cataloging-in- publication Data.

- Cresswell. G.W. 1998. *Qualitative inquiry and research design. Choosing Among Five Traditions*. Thousand Oaks, CA: Sage.

- Crystal, D. (2003). *English as a Global Language*. University Press: Cambridge.

- Dale L. Lange (ed.). (2003). *Culture at the Core. Perspective on Culture in Second Language Learning (Research in Second Language Learning.* New York: Information Age Publishing.

- Deardorff, D. (2009). "Implementing Intercultural Assessment". In Deardorff (ed.) *Sage Handbook of Intercultural Competence*, p.477-492. Thousands Oats, CA: Sage.

- Denzin, N.K. (1979). The Research Act. A Theoritical Introduction to Sociological Methods (2nd ed). New York: Mc Grow Hill

- Dewakar, Sh. (2007). *Teaching English as a Second Language*: London: Deep & Deep Publications.

- Dewey, J.(1910). *How we think*. New York: Heath

- Di Carlo, A. (Winter, 1994). Comprehensible input through the Practical Applications of Video-Texts in Second Language Acquisition. *Italica*, (71) 4, p465-483.

- Dickason, R. and Servantes, X. (1998). *Enseigner la civilisation des pays anglophones : Définitions, méthodes, expériences*. Hautes Bretagne : Les PUR

- Dornyei, Z., and Csizer, K. (1998). Ten Commandments for motivating language learners: Results of an empirical Study. *Language Teaching Research*. p. 203-229.

- Dorney, Z. (2007). *Research Methods in Applied Linguistics*. Oxford : Oxford University Press.

- Dorneyei, Z. (2003). *Questionnaires in Second Language Research: Construction, Administration and Processing.* London: Routledge.

- Donalghy, K. (2015). *Film in Action: Teaching Language Using Moving Images.* Peaslake, Surrey: Delta Publishing.

- Donalghy, Kieran. *Film English*. http://film-english.com/, accessed on 11/1/2012.

- Doyé, P. (1999). *The Intercultural Dimension. Foreign Language Education in the Primary School*. Berlin : Cornelsen Verlag.

- Dudney, Gavin and Nicky Hockly. (2007). *How to teach English with Technology*. Pearson: Longman.

- Duff, Patricia A. (2007). *Case Study Research in Applied Linguistics*. New York : Routledge.

- Duquette, C. (November-December, 2008). L'utilisation des Films pour enseigner les Compétences : Un Défi à Relever. *Traces*, (46) 4.

- Durant, A. (1997). Facts and Meanings in British Cultural Studies. In *Bassnet, S. Studying British Cultures: An Introduction*. London : Routledge, p. 19-38.

- Easthope, A. (2005). *Literary into Cultural Studies*. London: Routledge.

- Ellis, R. (1994). *The Study of Second Language Acquisition*. Oxford: Oxford University Press.

- English Language Office (ELO) Moscow. (May, 2006) *American Values through Film. Lesson Plans for teaching English and American Studies*. http://www.usembassy.ru/, accessed on 7/5/2010.

- Evans, D. (April, 2000) *Cultural syllabus*. University of Birmingham. At https://www.birmingham.ac.uk/, accessed on 17/2/ 2013.

- Facione, P. (2010). Critical Thinking: What is it and why it counts?. Millbrae. CA: Peter A. Facione, Measured Reasons and the California Academic Press.

- Fenner, A. B. (2000). Cultural awareness. In A. B. Fenner and D. Newby (eds.), *Approaches to materials design in European textbooks: Implementing principles of authenticity, learner autonomy, cultural awareness*, p. 142-152. Graz: European Centre for Modern Languages

- Film Education- Glory, A Study Guide http://www.filmeducation.org/ , accessed on 3/3/2012.

- Flewelling, J. (1993). Teaching culture in the '90s: Implementing the National Core French Study syllabus. *Canadian Modern Language Review*, (49) 1, 338-344.

- Freemen Y., and Freemen, D. (1998). *ESL/EFL teaching: Principles for Success.* Heinemann: Portsmouth.

- Galician, M. and Natharius, D. (2008). Film as Popular Culture. *Blackwell Reference Online.* http://www.blackwellreference.com/. Accessed on 7/4/ 2014.

- Gaudreau, L. (2011). *Guide Pratique pour Créer et Evaluer une Recherche Scientifique en Education*. Québec: Guérin.

- Gillham, B. (2000). *The Research Interview*. New York: Continuum.

- Gilmore, Alex. (2011) Authentic Materials and Authenticity in Foreign Language Learning. *Language Learning*. (61) 3, 786-819.

- Golden, John. (2001). *Reading in the Dark. Using Film as a Tool in the English Classroom.* New York: Library of Congress Cataloging-in- publication Data.

- Griffee, T. Dale. (2012). *An Introduction to Second Language Research Methods: Design and Data*. (e Book edition). http://www.tesl-ej.org/pdf/ej60/sl_research_methods.pdf.

- Gruba, P. (2004). Computer Assisted Language Learning (CALL). In Davies & Elder (Eds.), *The Handbook of Applied Linguistics*, (623-648). Malden, MA : Blackwell.

- Gnutzmann . C; Intemann, Frauke (ed.). (2005). *The Globalization of English and the English Language Classroom*. Gunter Narr Verlag, Tu¨bingen

- Guy, R. (1995). Culture, Civilisation et Idéologie. In Guy, R. *Introduction à la Sociologie (3rd edition).* Part 1, L'action sociale, chapter 4, p. 101-127. Montréal : Les Éditions Hurtubise HMH ltée. [Online] : http://societude.free.fr/Bibliographie/Syntheses/ROCHER.

- Halfman, M. (2010). Dances with Wolves. *Wink: An Online Journal*. https://www.westerntc.edu/ , accessed on 28/1/ 2011.

- Hale, S., and Napier, J. (2014). *Research Methods in Interpreting.* Bloomsbury: London.

- Hammerly, H. (1982). *Synthesis in Second Language Teaching*. N. Burnby, B.C.: Second language Publications.

- Harisson, L. G. (December, 2009). Foreign Films in the Classroom: Gateway to language and Culture. *Journal of College Teaching and Learning*. (6) 8.

- Harper, Christopher J. *The New Mass Media* (2002). Houghton Mifflin.
- Herron, C. and Hanley, J. (1992). Using Video to Introduce Children to a Foreign Culture. *Foreign Language Annals*. 25, 419-426.

- Herron, C., Corrie, C., Cole, S.P., and Dubreil, S. (winter, 1999). The Effectiveness of a Video-based Curriculum in Teaching Culture. *The Modern Language Journal*. (83) 4, 518- 533.

- Herron, C, Dubreil, S., Cole, S. P., Corrie, C. (2000) Using Instructional Video To Teach Culture to Beginning Foreign Language Students. *CALICO Journal*, (17) 3 , 395-427.

- Herron, C, Dubreil,S, Corrie, C, and Cole, S.P.(Spring, 2002). A Classroom Investigation/ Can Video Improve Intermediate-Level French Language Students' Ability to Learn about a Foreign Culture. *The Modern Language Journal.* (86) 1, 518- 533.

- Higson, A. (2011). *Film England: Culturally English Filmmaking since the 1990s.* London: I.B. TAURIS

- Hinkel, E. (1999). *Culture in Second Language Teaching and Learning*. Cambridge: Cambridge University Press.

- Hoffman, D. (1997). Whose Home on the Range? Finding Room for Native Americans, African Americans, and Latino Americans in the Revisionist Western. *Melus*, Volume 22, Number 2.

- Hofstede, Geert. (1986). Cultural Differences in Teaching and Learning. *International Journal of Intercultural Relations*. p. 301-320.

- Holloway, J. (2010). *African American History: From Emancipation to the Present.* http://oyc.yale.edu/african-american-studies/afam., accessed on 21/11/2010.

- Holme, R. (2003) "Carrying a Baby in the Back: Teaching with an Awareness of the Cultural Construction of Language". In Byram, M. and Grundy, P. (eds.) *Context and Culture in Language Teaching and Learning*. Clevedon: Multilingual Matters.

- Hughes, John. (2014). Critical Thinking in the Classroom. Eli publishing. https://www.elionline.com/eng

- Ingram, M. (May, 2001). Interdisciplinary Perspectives in the French Civilization Class. *The French Review*. (47) 6, 1152-1164.

- Johnson, D.W. and Johnson, R.T. (1999). *Learning together and alone: Cooperation, Competition and Individualization.* Upper Saddle River, NJ : Prentice Hall.

- Jurazek, R. (Winter, 1995). Review. *The Modern Language Journal*. (79) 4, 573-574.

- Kaiser, M. (2011.) New Approaches to Exploiting Film in the Foreign Language Classroom. *L2 Journal*, (2), 232-249.

- Karen, R. (2011-2012) Emancipation 1861 to 1863. *Civil War Trust*. at www.civilwar.org, accessed on 2/ 3/ 2012.

- Katchen, J.E. (2003).Teaching a Listening and Speaking Course with DVD Films: Can It Be Done? In H. C. Liou, J. E. Katchen, and H. Wang (Eds.), *Lingua Tsing Hua* (pp. 221-236) Taipei: Crane. Accessed online on 7/3/ 2008.

- Kerl, D. (1994). The Case of Lunderskunde: A Vicious Circle? in Byram, M. (ed.) *Culture and Language Learning in Higher Education*. Clevedon: Multilingual Matters Ltd.

- Kitao, K. (April, 1996) Why do we Teach English. *TESL Journal*, (II) 4. 1http://itesij.org/Articles/Kitao-WhyTeach.html/.

- Kramsch, C. (1993). *Context and Culture in Language Teaching*. Oxford: Oxford University Press.

- Kramsch, C. (1998). *Language and culture.* Oxford: Oxford University Press.

- Kroeber, A.L. and Kluckhohn, C. (1952) *Culture: A Critical Review of Concepts and Definitions*. The Museum,(47).

- Krashen, S.D. (1988). *The Natural Approach: Language Acquisition in the Classroom*. New York: Prentice Hall.

- Larzén, Eva. (2005). *In Pursuit of an Intercultural Dimension in EFL Teaching: exploring cognitions among Finland-Swedish comprehensive school Teachers*. Åbo: Åbo Akademi University Press.

- Lazar, Ildico. (2003). *Incorporating Intercultural Communicative competence in Language Teacher Education*. Strasbourg: Council of Europe Publishing. [Online] http://archive.ecml.at/documents/pub123be2003_lazar.pdf.

- Lazar, I. et al. (ed). (2007). *Developing and Assessing Intercultural Communicative Competence. A Guide for Teachers and Teacher Educators.* Europen Centre for Modern Languages. https://archive.ecml.at/. Accessed on 30/7/2009.

- Lebedko, M. G. (1999), Video as a Resource for Teaching American Culture. *TESL Reporter* (32), 1pp 1-8.

- Liddicoat, A.J. et al. (2003). *Report on Intercultural Learning.* Canberra ATC: Commonwealth of Australia.

- Lipman, M. (1991). *Thinking in Education*. Cambridge: Cambridge University Press

- Lessard-Clouston, M. (March, 1997). Towards an Understanding of Culture in L2/FL Education. In Ronko, K.G. *Studies in English* (25) 131-150. Gakuin University. http://iteslj.org. Accessed on 28/3/2011.

- Little, D. and O. Meadhra, B. (November, 1989). *Media Technologies and Language Learning*. Dublin Irish Association for Applied Linguistics

- Lonergan, J. (1984). *Video in Language Teaching. Cambridge*, Cambridge University Press.

- Loewen, J. W. (Jan., 1991). Teaching Race Relations from Feature Films. Teaching Sciology. *American Teaching Association*. (19) 1.

- Lucas, D.C. (2004). The Legacy of Indian removal. (1830-1840). In *Lessons that work: Our Documents 2004 Lesson Competition Winners*. https://www.ourdocuments.gov/, accessed on 14/12/2009.

- Mackey, A., and Gass M., Susan G. (ed.) (2011)*. Second Language Research: Methodology and Design 1st Edition*. Oxford : Blackwell.

- Marczyk, G., DeMatteo, D., and Festinger, D. (2005). *Essentials of Research Design and Methodology*. New Jersey: John Wiley and Sons. Inc.

- Mckay, S. L. (2006.) *Researching Second Language Classrooms.* New Jersey: Lawrence Erlbaume Associates, Inc.

- McGovern, J. (ed.). (1983). *Video Applications in English Language Teaching*. Oxford: Pergamon Press and the British Council.

- McCrisken, T. and Pepper, A. (2005). *American History and Contemporary American Film*. Edimburgh: Edimburgh University Press Ltd.

- Merrill, V. J. (ed.) (1986). *Culture Bound: Bridging the Cultural Gap in Foreign Language Teaching* Cambridge: Cambridge University Press.

- Michan, F. (2005). *Designing Authenticity into Language Teaching Materials.* Portland : Intellect LTD.

- Michalczyck, John. J. (Dec., 1976). The Teaching of French Civilization through Film on the University Level. *The French Review*, (50) 2.

- Modern Language Association. (2007). *Foreign Languages and Higher Education: New Structures for a Changed World.* At https://www.mla.org/, *accessed* on 7/ 6/ 2008.

- Morgan, A. (1983). Theoretical aspects of project-based learning in higher education. *British Journal of Educational Technology*, (14) 1, 66-78.

- Morgan, R. (2004). Uncertain Relations: English and Cultural Studies. In Barrie R., and C. Barrel, et al (ed.)*Teaching English Today: Advocating Change in the Secondary Curriculum*. New York: Teacher's College Press, 36-56.

- Morris. B. (1962). The Function of media in the Public Schools. *Audio-visual Instruction*, 8 (9), ç-14.

- Nait Brahim, A. (2005-2006). *The Ideological Horse in the Pedagogical Realm: Towards a Recovery of the Intellectual Spectrum.* (Doctorate thesis), University of Oran.

- Newby, D. (ed.). Approaches to Materials Design in European Textbooks: Implementing Principles of Authenticity, Learner's Autonomy, cultural Awareness. *European Centre for Modern Languages. Council of Europe*, January 2000.

- Norris, S. P. and Ennis, R; (1989). *Evaluating Critical Thinking*. California: Critical Thinking Press and Software.

- Nunan, D. (1992). *Research Methods in Language learning* (1st ed.). Cambridge : Cambridge University Press.

- Nunan, D., and Choi, J. (Eds.). (2010). *Language and Culture*: *Reflective Narratives and the emergence of Identity.* London : Routledge.

- O'Connor, J. (Dec., 1988). History in Images/ Images in History: Reflections on the Importance of Film and Television for an Understanding of the Past. *The American Historical Review*. (93) 5, 1200-1209.

- Paige, R. M. et al. (2000). Culture learning in language Education: A Review of Literature. In Paige, R. M., Lange, D. L., and Yershova, Y. A. (Eds.). *Culture as the Core: Interdisciplinary Perspectives on Language Learning in the English Curriculum.* (47-113). Minneapolis, M. N.: Centre for Advanced Research on Language Acquisition.

- Patton, M.Q. (2002). *Qualitative research and evaluation* M*ethods (3rd ed).* Thousand Oaks, CA: Sage Publications.

- Paul; R.W. (1985). "Bloom's Taxonomy and Critical thinking intervention". *Educational Leadership*. 42(8), 36-39.

- Pegram, M. (2008). Film, Culture, and Identity: Critical Intercultural Literacies for the Language Classroom. *Language and Intercultural Communication*. 8:2, 136-154.

- Peter CC. Rollins, and John E. O'Connor. (2008). *Why we Fought, America's Wars in Films and History.* Kentucky: University Press of Kentucky.

- Phelps, J.F.Greg. (2012). Teaching Cultural Analysis Using the Intercultural Film Database. *Maryland Foreign Language Association.* Fall Conference.At 2014mflafallconference.wikispaces.com.

- Poirier, F. (1994). Documentary Analysis in Civilization Studies. In Byram, M (ed.) *Culture and Language Learning in Higher Education*. Clevedon: Multilingual Matters Ltd.

- Porcher, L. (1982). Enseignement de la Civilisation en Question. *Etudes de Linguistique Appliqué*. N° 47. P. 39-49.

- Porcher, L. (1995*). Le Français Langue Etrangère.* Paris: Hachette.

- Pulverness, A. (1999). The Fifth Skill- Intercultural Awareness and language Learning. In Whadham-Smith, N. (ed.) *British Studies Now Anthology*. Issue 6-10, the British Council.

- Pulverness, A. (2004). Here and There: Issues in Materials Development for Intercultural Learning. At http://elt.britcoun.org.pl/forum/handt.htm, accessed on 11/4/2011.

- Ryan, D. and Douglas, K.(1990). *Camera Politica: The Politics and Ideology of contemporary Hollywood Film*. Bloomington IN: Indiana University Press.

- Rarick, C. A. (December, 2007). Reflections on the Use of Foreign Film in the Classroom to Enhance Cross-Cultural Understanding. *The Journal of Human Resource and Adult Leaning*. (3) 2.

- Renée, Dickason. (1998). *Enseigner la civilisation des pays Anglophones*: *Définitions, méthods, expériences.* Université Rennes 2. Les Pures Presses Universitaires Renes.

- Révauger, John-Paul. (1994). Civilization/Culture Studies in Grenoble. In Byram, M. (ed.) *Culture and Language Learning in Higher Education*. Clevedon: Multilingual Matters Ltd.

- Rezaei S., Derakhshan, A. and Marzeih Bagherkazemi. (2011). "Critical Thinking in Language Education". *Journal of Teaching and research*. Vol. 2, No.4, pp. 769-777, July2011.

- Rice, A.M. (1985). *Teaching with Video Techniques and Activities with Family Album*. New York: Mcmillan, Inc.

- Richards, J. C. and Schmidt, R. (2002). *Dictionary of Language Teaching and Linguistics.* London: Pearson Education Limited.

- Richards, J. C. and Rogers, T.S. (2007). *Approaches and Methods in Language Teaching*. Cambridge: Cambridge University Press.

- Risager, C. (1998). Language Teaching and the Process European Integration. In Byram, M., and Fleming, M. (eds.). *Language Learning in Intercultural Perspectives. Approaches through Drama and Anthropology.*Cambridge : Cambridge University Press.

- Rollet, B. (1995). *Le Film de Fiction dans la Classe de Civilisation.* (Doctorate thesis), University of La Sorbonne, Paris.

- Rollet, B. (1997). The Fiction Film in the Class of Civilization. *Journal of Area Studies*. (5) 11, 130-142.

- Rosenstone, R.A. (1995). The Historical Film as Real Film. *Film-Historia,* (4), 1, 5-23

- Rosenstone, R.A. (2000). Oliver Stone as Historian. In Toplin, R (ed.) *Oliver Stone's USA.* Lawrence: University of Kansas.

- Ruth I. L., and Leighn, S. (1999). New Ways of Using Authentic Materials in the Classroom. *TESOL* Inc. , Alexandria, VA.

- Schimer, M. (1938). The Place of Civilization in Modern Foreign language Teaching. *The Modern Language Journal*. Vo. 22. No. 7.

- Schulz, J. (August, 2012). *Analysing your Interviews*. Southampton University. (https://www.youtube.com/)., accessed on 2/1/2017.

- Scriven, M., and Paul R. (1987). "Critical Thinking". *The 8th Annual International Conference on Critical Thinking and Education Reform*, C.A.

- Seelye, N. (1976). *Teaching culture: Strategies for Foreign Language Educators.* Lincolnwood: National Textbook Company.

- Seely, N. (1993). *Teaching Culture: Strategies for Intercultural Communication*. Lincolnwood: National Textbook Company.

- Seferoglu, G. (February, 2008). Using Feature Films in Language Classes. *Educational Studies*. (34) 1, 1-9.

- Seliger, W. H., and Shohamy, E. G. (1989). *Second Language Research Methods.* Oxford: Oxford University Press.

- Selma et al. (July 2011). Teaching a Foreign Language and Foreign culture to Young Learners. *Journal of Business, Humanities and Technology*. (1)1.

- Sercu, L. (1998). In-Service Teacher Training and the Acquisition of Intercultural Competence. In Byram, M. and Fleming, M. (eds.) Language Learning in Intercultural Perspective. Approaches through drama and ethnography. Cambridge: Cambridge University Press. 255- 289.

- Sherman, J. (2003). *Using Authentic Video in the Language Classroom*. Cambridge: Cambridge University Press.

- Sklar, R. (1994). *Movie Made America. A Cultural History of American Movies*. New York: Vintage Books Edition.

- Steven, F. (1998). *Switched On? Video Resources in Modern Language Settings*. London: Channel View Publications Ltd.

- Stempleski, S. (1992). Teaching communication skills with Authentic video. In Stempleski, S. and Arcario, P. (eds.) *Video in Second language Teaching: Using Selecting and Producing Video for the Classroom* (p, 47-55). TESOL, Inc.

- Stempleski. S. (2010). Video in the ELT Classroom: The Role of the Teacher. In Richards. Jack C. and Renandya. Willy, A. (eds). *Southeast Asian Ministers of Education Organization (SEAMEO) Regional Language Centre (RELC), Singapore*. Cambridge: Cambridge University Press. 36, 364-367. Online [https://www.cambridge.org/].

- Stempleski, S, Tomalin, . (2001). *Film*. Oxford: OUP Oxford.

- Stern, H.H. (1992). *Issues and Options in Language Teaching*. Oxford: Oxford University Press.

- Stephens, Julie L. (Fall, 2001). Teaching Culture and Improving Language Skills through a Cinematic Lens: A Course on Spanish Film in the Undergraduate Spanish Curriculum. *ADFL Bulletin*, (33) 1 , 22-25.

- Stokes, M. (2013). *American History through Hollywood Film, From the Revolution to the 1960s*. New York: Bloomsbury Academic.

- Sturm, J. L. (2012). Using film in the L2: A Graduate Course in Film Pedagogy. *Foreign Language Annals*. (45) Iss. 2, 246- 259.

- Swaffar, J, and Vlatta, A. (1997). A Sequential model for viewing in the foreign language curriculum. *Modern Language Journal*, p. 175-188.

- Tomalin, B. and Stempleski, S. (1993). *Cultural Awareness*. Oxford : Oxford University Press.

- Tomlinson, B. (1999). *Materials Developments in Language Teaching.* Cambridge: Cambridge University Press.

- Tomlinson, B. and Masuhara, H. (eds.) (2010). *Research for materials development in language learning: Evidence for best practice*. London: Continuum.

- Tongnozzi, E. (Spring, 2010). Teaching and Evaluating Language and Culture through Film. *American Association of teachers of Italian*. (87) 1, 69-91.

- Trevor McC., and Andrew, P. (2005). *American History and contemporary Hollywood Film.*

- Valdes, J. M. (ed.). (1986). *Culture Bound: Bridging the Gap in Language Teaching.* New York: Press Syndicate of the University of Cambridge.

- Villarejo, A. (2007). *Routeldge Film Studies: The Basics*. New York: Routledge.

- Voller, P and Widdows, S. (1993). Feature Film as Text: A Framework for classroom use. *ELT Journal*. (47), 342-349.

- Watson, R. (2003) *Film and Television in Education: An Aesthetic Approach to the Moving Image.* New York: The Falmer Press.

- Wade, Ira O. (May, 1961). On Teaching French Civilization. *The French Review*. (34) 6, 454-561.

- Walsh, J., and Reese, B. (1995). Distance Learning's growing reach. *Technological Horizons in Educational Journal*. (22) 11, 58-62.

- Welsh, M. J. and Lev, P. (2007). *The Literature/Film Reader: Issues of Adaptations. Plymouth* : The Scarecrow Press, INC.

- Wildner-Basset, M. E. (1990). A Video Visit to the Land of Them: Commercials and Culture in the Classroom. *Teaching German*. (23) 1, 54-60.

- Williams, R. (1983). *Keywords: A Vocabulary of Culture and Society.* New York: Oxford University Press.

- Williams, R. (1983). *Culture and Society: 1780-1950*. Columbia: Columbia University Press.

- Woelders, Adam. (May, 2007). Using Film to Conduct Historical inquiry with Middle School Students. *Society for History Education. The History Teacher*, (40) 3, 363- 395.

- Xiaoqiong, H. and Xianxing, J. (June, 2008) Using Films to Teach EFL Students English Language Skills. *Changing English.* (15) 2, 235-245.

- Yau T. and Stephanie H. (2010). *Becoming Intercultural Inside and Outside the Classroom.* Cambridge: *Cambridge Scholars Publishing.*

- Zarate, G. (1986). *Enseigner une Culture Etrangère.* Paris : Hachette.

- Zhang, Y. *(2012). Pour une approche interculturelle de l'enseignement de Français comme spécialité en milieu universitaire chinois.* (doctorate thesis), University of Maine.

- Zarate, G., Gohard-Radenkovic, A., Lussier, D., and , Penz,H. (2003). *Cultural mediation in language learning and teaching*. Council of Europe Publishing: Strasbourg.

- Zoreda, M. L. (December, 2006) Intercultural Moments in English Teaching through Film.*Reencuentro*. University of New Mexico.

Appendices

Appendix A : Students' Pre-questionnaire

Dear students,

I'm undertaking a research in the use of films in the teaching of civilization. I would like to ask you to help me by answering the following questions. This is not a test, so there are no "right" or "wrong" answers and you don't have even to write your name on it. I'm interested in your personal opinion. Please give your answers sincerely as this will be of a paramount importance for the fulfilment of my research. Thank you very much for your help.

Please put a check mark (X) in the box that is relevant for the answer you select, or write in the space provided.

-Age: ……… -Gender…………

Section one: Student's motivation and attitudes towards learning civilization

1 -Why do you think you are learning civilization?

a- To understand the history and the social and political institutions of British and American people ☐

b- To understand the culture and way of life of British and American people ☐

c- To be aware of the difference between your culture and the British and American

cultures ☐

d- To develop tolerance and acceptance of differences between your culture and foreign

cultures ☐

e- To develop your critical thinking about social, political and cultural issues which

shape societies ☐

f- To improve your English proficiency ☐

Other:

....

....

2- Do you enjoy learning civilization?

Yes ☐   a little ☐   not at all   ☐

3- If no, why?

   a- The content is difficult to understand
   b- The content is inadequate
   c- The teaching materials are not interesting
   d- The way of teaching is not interesting

Other:

……………………………………………………………………………………………

……………………………………………………………………………………………

Section 2: Students' attitudes towards current methods and materials used for teaching civilization

4-Which of the following cultural themes you are dealing with in the class of civilization?

-history ☐

-political institutions   ☐

-achievements   ☐

-beliefs   ☐

-educational system   ☐

-economy   ☐

-family   ☐

-customs, traditions -   ☐

 ethnicity, lifestyles   ☐

-body language ☐

-media, science, technology ☐

5- What is the material used by the civilization teacher in the classroom?

    a- books and textbooks ☐

    b- handouts c- chalk and ☐

    blackboard ☐

    d- newspapers, magazines ☐

    e- literature

    f- Visuals (maps, pictures) ☐

    g- audio-visual material (videos, films,) ☐

Others:

……………………………………………………………………………………………………

……………………………………………………………………………………………………

6- Do the material used by your civilization teacher good enough for studying civilization

    Yes ☐   a little   not at all ☐

7-If your answer is (no), is it because:

a-   They are all too easy ☐

b-   They are all too difficult ☐

c-   Some of them are too easy ☐

d-   Some of them are too difficult ☐

e-   They are not authentic and modern ☐

 Others:

……………………………………………………………………………………….…………

……………………………………………………………………………………………………

8- Do the methods used by your civilization teacher satisfy your actual needs?

a- Yes, thoroughly. ☐

b- Yes, partly. ☐

c- Not at all. ☐

9- What role do you take in the civilization class?

a- Active participant who discusses and expresses his opinion ☐

b- Passive participant who just receives knowledge ☐

Section 3: students' learning preferences:

10-Apart from the lectures of British and American civilization at university, from where do you get information about these cultures?

a- books

b- newspapers

c- radio

d- television

e- film

f- internet

g- classroom

Other:

……………………………………………………………………………………………………

……………………………………………………………………………………………….

11- What type of material is likely to arouse your eagerness to learn about British and American civilization?

a- Visual material like pictures, maps ☐

b- Auditory material like cassettes ☐

c- Audio-visual material like films, documentaries. ☐

d- Printed material like books, teachers' hand-outs ☐

Others:

……

……

12- Do you prefer to study civilization

    a-   Individually

    b-   In pair

    c-   In group

Section 4: Students' experience with film

13- Do you watch films in English?

a-   Yes ☐

b-   No ☐

14-If your answer is (Yes), how often do you watch them?

a-   Once a weak ☐

b-   Twice a week ☐

c-   More than three times a week ☐

d-   Sometimes ☐

e-   Rarely ☐

15-How much do you manage to understand the language of English films?

a- Thoroughly b- ☐

Partly c- Not at all ☐

☐

16- Do you read subtitles in captioned English films?

a- Yes b- ☐

No ☐

17- If your answer is (Yes), is it because:

a- The language of the English films is difficult for you to understand ☐

b- Your attention is unconsciously directed to the subtitles c- Both ☐

suggestions at the same time ☐

18 -What do you learn best from film?

a- Idiomatic expressions ☐ b- How to communicate fluently in

English ☐ c- Traditions and way of life ☐ d- History, political,

social and economic aspects of culture ☐

19- Did you watch videos (films, documentaries, cartoons) in your classes in the first and second year?

a-   Yes   ☐

b-   No   ☐

20- If yes, in which lasses?

………………………………………………………………………………………………

………………………………………………………………………………………………

21- Were these videos accompanied with activities?

a-   Yes   ☐

b-   No   ☐

Section 5: students' interest in studying civilization with film

22- Do you think that using films is a good way to study civilization and culture?

a-   Yes   ☐   b- No   ☐

23-If your answer is (Yes), is it because

- a- They generate a relaxed classroom atmosphere ☐
- b- They create motivation ☐
- c- They foster your mastery of English ☐
- d- They encourage you to discuss and participate in the classroom ☐e-They make you remember better ☐

f-They enrich your cultural knowledge ☐

g- They facilitate your understanding of the lecture of civilization ☐

 h- They develop your critical thinking ☐

  i-All the above suggestions at the same time ☐

Other:

…………………………………………………………………………………………………
…………………………………………………………………………………………………...

24-If your answer is (No), please specify why?

…………………………………………………………………………………………………
…………………………………………………………………………………………………

Section 6: further suggestions

25- Do you have any further comment or suggestions to add about the use of film in the course of civilization?

…………………………………………………………………………………………………
…………………………………………………………………………………………………

Appendix B : Teachers' Interview

1- How long have you been teaching civilization?

2- What are the main objectives which you set for yourself in your course of civilization?

3- Do you emphasise on cultural aspects in teaching civilisation or do you only focus on historical facts or both? Why? Why Not?

4- What teaching methods or techniques do you use to attain your objectives in your class of civilization?

5- What are the materials/resources you usually use in your class?

6- Do you feel that your students enjoy learning civilization?

7- In many western universities films are used in teaching culture and civilization. Have your ever opted for films to supplement your course of civilization?

8- If yes, what effects did the use of film have on your student's motivation?

9- And what effect it had on their culture learning?

10- Do you think that films are suitable teaching materials for your students?

11- Do you think that films, as cultural products and audio-visual media, can enhance students' culture learning?

12- Knowing that films do not reflect real events but are only an interpretation of them, do you think that films suits civilization teaching?

13- Do you think that the interpretative aspect of film can be used to enhance students' interpretative skills and critical thinking?

14- From our discussion on the advantages and challenges of using films, do you agree that films are cultural documents that are worth to be included in the civilization course syllabus?

15- Could you suggest a method for using films to supplement the course of civilization?

16- Did you follow any particular training to improve your teaching methods? If your answer is 'yes', would you please specify some improvements that you have achieved so far through this training?

17- What is the last film you have watched?

18- Any further comment? Thank you!

Appendix C: Synopsis of the film Dances with wolves

Dances With Wolves, American epic western film, released in 1990, that was directed by and starred Kevin Costner and won widespread admiration as well as seven Academy Awards, including that for best picture. It also received the Golden Globe Award for best drama.

After an apparently heroic act during a Civil War battle in Tennessee, Union army Lieutenant John Dunbar (played by Costner) is offered his choice of posting, and he requests to be sent to the western frontier. He is transferred first to Fort Hays in Kansas,

where the unhinged Major Fambrough (Maury Chaykin) assigns him to the army's most distant outpost, Fort Sedgewick. When Dunbar arrives at the post, he is surprised to find it deserted and in disrepair, but he chooses to stay nonetheless. He sets about restoring the fort, and he keeps a journal of his experiences and activities. A wolf with two white feet begins frequenting the post, and Dunbar, dubbing the wolf Two Socks, attempts to tame it.

One day Dunbar returns from bathing in the river to find a Sioux man, Kicking Bird (Graham Greene), trying to steal his horse. Dunbar chases Kicking Bird away. Later, the Sioux warrior Wind In His Hair (Rodney A. Grant) leads a group to try again to steal the horse. Dunbar then decides to visit the Sioux village. On his way he comes across a white woman in Sioux clothing who is bleeding badly, and he brings her to the Sioux. The Indians are wary of Dunbar, but Kicking Bird persuades them not to attack him. The village chief, Ten Bears (Floyd Red Crow Westerman), enjoins Kicking Bird and Wind In His Hair to learn more about Dunbar, and a series of increasingly friendly visits and gift exchanges ensue. Eventually the white woman, Stands With A Fist (Mary McDonnell), who was rescued and adopted as a small child by Kicking Bird after her family was killed in a Pawnee raid, begins to act as a translator.

When Dunbar is awakened one day by a buffalo stampede, he notifies the Sioux and joins them in a successful buffalo hunt, and he celebrates with them afterward. Dunbar is later offered a home with the Sioux, and he is given the name Dances With Wolves. Over time, he and Stands With A Fist begin to fall in love. When a Pawnee war party attacks the Sioux encampment, Dunbar provides the Sioux with firearms from the fort and helps them fight off the Pawnee. Afterward, Dunbar and Stands With A Fist are married.

Dunbar tells Kicking Bird that they will soon be overrun by white men, and Ten Bears decides that it would be best for the Sioux to move to their winter camp. Dunbar realizes that his journal, if found, would reveal the location of the Sioux village, and he returns to Fort Sedgewick to retrieve it. He finds the fort now occupied by U.S. soldiers, who quickly take him prisoner. He is treated as a deserter and beaten, and it is decided that he should be taken to Fort Hays and hanged. However, Wind In His Hair leads a war party against the military convoy transporting Dunbar and rescues him. When they reach the Sioux winter camp, Dunbar tells them that the military will continue to search for him and

that he can keep the Sioux safe only by leaving. He and Stands With A Fist ride away, and Wind In His Hair calls out that he will always be a friend of Dances With Wolves.

The three-hour-long film was beautifully photographed in South Dakota. Dances With Wolves was noted for incorporating the advisory assistance of Native Americans and for the use of the Lakota language (subtitled in English) for much of the dialogue. Lakota instructor Doris Leader Charge provided Lakota translations for the movie and coached the actors in speaking the language. The movie began as a script idea by Michael Blake, who later turned it into a novel at Costner's suggestion and adapted the screenplay from his novel. Dances With Wolves was selected in 2007 for preservation in the National Film Registry.

Patricia Bauer, Encyclopedia Britannica. https://www.britannica.com/

Appendix D: Synopsis of the film Glory
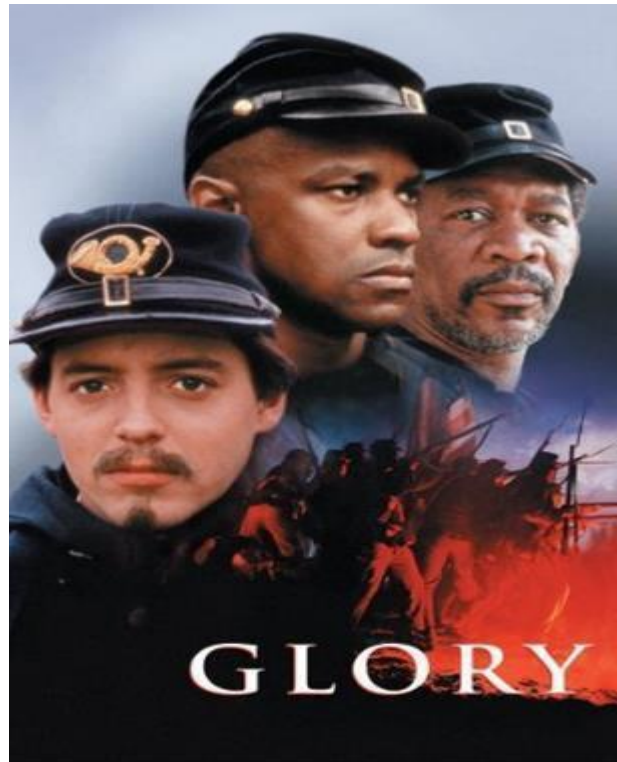
Synopsis:

In the first feature film to bring to life the role of African American soldiers in the American Civil War, *Glory* showcases the 54th Massachusetts Volunteer Infantry and the bravery and courage by its soldiers. The 54th Massachusetts was an all-black regiment that fought for the Union during the Civil War. The regiment came about after the passage of the Emancipation Proclamation and it was formed in March of 1863. Governor John A. Andrew of Massachusetts appointed Captain Robert Gould Shaw to be Colonel of the new regiment.

On May 28, 1863 the 54th Massachusetts, also

Known as "The Glory Brigade", leaves Boston to fight for the Union. Initially the regiment was only known as a labor unit, performing mainly labor intensive work and seeing little action in battle, if any.

Image courtesy of The Library of Congress

On July 16, 1863 the 54th would see battle on James Island in South Carolina. Two days later on July 18, the 54th Massachusetts would lead one of the most daring assaults on Fort Wagner. The 54th Massachusetts gained wide acclaim after taking the bold and courageous step to being the first unit to lead that day's charge. The 54th fought admirably but the result was unfavorable as Union troops would eventually retreat back to their trenches safely away from Fort Wagner.

The 54th Massachusetts suffered heavy losses in the assault on Fort Wagner losing over half the brigade, and although the assault was considered futile by many, the valor displayed by the 54th resulted in an increased enlistment and mobilization of African American troops in the Civil War. As word of their bravery spread, Congress authorized the raising of black troops throughout the Union and over 180,000 volunteered. President Abraham Lincoln credited these men of color with helping turn the tide of the war in favor of the Union.

The film takes place from September 1862 to July 1863. Various scene locations are featured throughout the film from as far north as Massachusetts to as far south as Georgia. Various battle locations also take place throughout the film but the major battle takes place in South Carolina at Fort Wagner.

239

The film is both fictional and non-fictional in its accounts and the story is told from Colonel Shaw's point-of-view. Matthew Broderick portrays Colonel Shaw in the film and many of Broderick's personal reflections and letters that he writes and reads throughout the film are actual letters that Colonel Shaw wrote during the Civil War.

Character Summary

Colonel Robert Gould Shaw

The son of a wealthy and prominent abolitionist family, Robert Gould Shaw was born in Boston, Massachusetts on October 10, 1837. Shaw once attended Harvard University before withdrawing to work for a family member. In May of 1861 Shaw would join the 2nd Massachusetts Infantry as a Second Lieutenant. Eventually he would rise to the rank of Captain.

Colonel Robert Shaw

Shaw was eventually appointed by Massachusetts Governor John A. Andrew to lead the first African American Regiment in March of 1863. This Regiment was known as the 54th Massachusetts Volunteer Infantry and Shaw would be promoted from Major to Colonel in less than one month's time. Shaw would continue to lead the 54th Massachusetts until his death at Fort Wagner, SC on July 18, 1863.

Private Trip

One of the main characters in the film, Private Trip comes from Tennessee as a runaway slave to fight for the Union. Trip has no family and he views the 54th Massachusetts as his only family. Toward the beginning of the film we see Trip as a man who is filled with arrogance and Hatred

Private Trip

as he constantly looks for ways to view negative aspects of any situation. Eventually

Trip becomes humble as he realizes the men that make up the 54th are all he has, and he sees them as being his family. When asked by Colonel Shaw if he would take the honor to carry the Regimental Colors, Trip denies the opportunity telling Colonel Shaw that he is not fighting this war for him. Later in the film we see Pvt. Trip honoring Colonel Shaw's wishes after Shaw falls with the flag barer after taking fatal gunshot wounds at Fort Wagner. Trip's heroics of running to take up the flag raises troop moral and as a result, the 54th charges to break inside the walls of Fort Wagner. It was only fitting to see Trip fall beside his leader, Colonel Shaw.

Sergeant Major John Rawlins

Viewed by the men of the 54th Massachusetts as a leader, Sergeant Major John Rawlins sets the tone of the regiment as being a group of men who gain respect by showing respect.

From very earlyon in the film we see Rawlins as an older man who is respected by his peers.

Sgt. Major John Rawlins

After joining the 54th as a regular infantryman, Rawlins is designated as the soldier responsible for reporting to Colonel Shaw to discuss how the men of the regiment are doing. After the regiment leaves Boston to move south, Rawlins is called up by Major Forbes and Colonel Shaw to be named Sergeant Major.

Corporal Thomas Searles

The childhood friend of Colonel Shaw, Thomas is a well-educated young man from Boston, MA. Articulate and well versed in modern theologies of the time period, we initially see Thomas as a man who has little knowledge of manual labor or military toughness. However, when Thomas hears of Shaw's appointment to lead the first African American regiment,

Cpl. Thomas Searles

Thomas declares himself as the first volunteer. Very quickly Thomas is forced to learn the dividing lines between the ranks within the military as Colonel Shaw forces both himself and Major Forbes to essentially cut their friendly ties from Thomas since he is an enlisted man. This is a hard adjustment for Thomas as he does not understand the meaning for the treatment he is receiving at times. Thomas is considered by Sergeant Major Mulcahy, a drill instructor, to be the worst soldier in the regiment. We constantly see Mulcahy challenging Thomas in an attempt to make him a better soldier by forcing him to be tougher and stronger. Thomas' toughness is shown at the battle on James Island where he takes a gunshot wound to the shoulder. Instead of taking the option of being shipped home to heal from his wounds, Thomas elects to stay with the regiment to continue fighting. In time, we see more of his inner strength and leadership displayed in the charge on Fort Wagner when he volunteers to carry the regiment's colors if the flag barer falls in battle. Later we see Thomas as one of the first soldier's to break inside the walls of Fort Wager.

Private Jupiter Sharts

A former slave from South Carolina, Sharts is a man with an obvious speech impediment and we can also see that he is illiterate. Although his education may be limited, Sharts is a man with a very warm heart and we can see this in the relationships he forms with his fellow soldiers and how he treats his peers. Sharts takes the opportunity to learn how to read by working with Thomas to better his reading skills. We also see that Sharts excels in sharp shooting.

Private Jupiter Sharts

Major Cabot Forbes

A longtime friend of Colonel Shaw, Forbes follows Shaw from the 2nd Massachusetts to the 54th after Shaw is named to lead the first all-African American regiment. Forbes is humbled by the fact that Shaw has asked him to join him as an acting officer in the newly formed regiment. After realizing how Shaw runs the newly formed regiment, Forbes has a hard time coming to terms with some of Shaw's decisions involving the treatment of soldiers.

Major Cabot Forbes

He was against the fact that Thomas was being treated as what he viewed unfairly and he opposed the whipping that Trip would receive as a result of being caught away from camp.

Forbes eventually confronts Shaw about his treatment of the soldiers and eventually both friends see eye to eye. Forbes is a man who is admired and well-respected by the regiment.

http://www.appstate.edu/

Appendix E: **Excerpts from historical sources used in the discussion of** *Dances with Wolves*.

Manifest Destiny

"America is destined for better deeds. It is our unparalleled glory that we have no reminiscences of battle fields, but in defence of humanity, of the oppressed of all nations, of the rights of conscience, the rights of personal enfranchisement. Our annals describe no scenes of horrid carnage, where men were led on by hundreds of thousands to slay one another, dupes and victims to emperors, kings, nobles, demons in the human form called heroes. We have had patriots to defend our homes, our liberties, but no aspirants to crowns or thrones; nor have the American people ever suffered themselves to be led on by wicked ambition to depopulate the land, to spread desolation far and wide, that a human being might be placed on a seat of supremacy".

 (John L. O'Sullivan, Manifest Destiny, 1839)

"This unfortunate race, whom we had been taking so much pains to save and to civilize, have by their unexpected desertion and ferocious barbarities justified extermination and now await our decision on their fate."

(President Thomas Jefferson, The Papers of Thomas Jefferson, December 29, 1813)

Excerpts from Andrew Jackson's Annual Messages to Congress

 "It is pleasing to reflect that results so beneficial, not only to the States immediately concerned, but to the harmony of the Union, will have been accomplished by measures equally advantageous to the Indians. What the native savages become when surrounded by a dense population and by mixing with the whites may be seen in the miserable remnants

of a few Eastern tribes, deprived of political and civil rights, forbidden to make contracts, and subjected to guardians, dragging out a wretched existence, without excitement, without hope, and almost without thought".

Third Annual Message to Congress, December 6, 1831

"My original convictions upon this subject have been confirmed by the course of events for several years, and experience is every day adding to their strength. That those tribes cannot exist surrounded by our settlements and in continual contact with our citizens is certain. They have neither the intelligence, the industry, the moral habits, nor the desire of improvement which are essential to any favorable change in their condition. Established in the midst of another and a superior race, and without appreciating the causes of their inferiority or seeking to control them, they must necessarily yield to the force of circumstances and ere long disappear."

Fifth   Annual Message to Congress, December 3, 1833

Appendix F: Excerpts from historical sources used in the discussion of the film Glory.

SOURCE A

"That on this day of January, AD. 1863, all persons held as slaves within any state or designated part of a state the people whereof shall then be in rebellion against the United States shall then be thenceforward, and forever free; and the executive government of the United States, including the military and naval authority thereof will recognize and maintain the freedom of such persons and will do no act or acts to repress such persons, or any of them, in any acts they may make for their actual freedom ... And by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated states and parts of States are, and henceforth shall be, free; ... And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service"

The Emancipation Declaration, January 1st 1863

"I know as fully as one can know the opinions of others, that some of the commanders of our armies in the field, who have given us our most important successes, believe that the emancipation policy and the use of coloured troops constitute the heaviest blow yet dealt to the rebellion, and that at least one of these important successes could not have been achieved when it was but for the aid of black soldiers. Among the commanders holding these views are some who never had any affinity with what is called Abolitionism, or with Republican party politics, but who hold them purely as military opinions".

Abraham Lincoln August 1863

SOURCE B

"Resolved: That the Emancipation proclamation of the President of the United States is as unwarrantable in military as in civil law; a gigantic usurpation, at once covering the war, professedly commenced by the administration for the vindication of the authority of the

constitution, into the crusade for the sudden, unconditional and violent liberation of 3,000,000 negro slaves; a result which would not only be a total subversion of the federal Union but a revolution in the social organisation of the Southern States, the immediate and remote, the present and far reaching consequences of which to both races cannot be contemplated without the most dismal foreboding of horror and dismay. The proclamation invites servile insurrection as an element in this emancipation crusade - a means of warfare, the inhumanity and diabolism of which are without example in civilised warfare, and which we denounce and which the civilised world will denounce as an uneffaceable disgrace to the American people."

Resolution of Illinois State Legislature, January 7th 1863

Both sources A and B are made by Northern administrations, in one case the President and in the other one of the state legislatures.

SOURCE C

"The very foundation of slavery would be fatally wounded if we were insane enough to treat black men as the equal of white, and insurgent slaves as equivalent to our brave white soldiers".

Virginia daily paper (Confederate)

SOURCE D

"This regiment, like most of this class, have the old flintlock musket, altered to percussion, which have been in use for a long time. The muskets of this regiment were condemned once, and have been condemned by an inspector a second time".

Lorenzo Thomas, Adjutant General of the US army. On guns given to a black regiment

Source E

"Another thing is, suppose you had kept your freedom without enlisting in this army; your

children might have grown up free and been well cultivated so as to be equal in any business, but it would have been always flung in their faces 'Your father never fought for his own freedom"

Private Thomas Long, First South Carolina Volunteers

Source F:

"I know not Mr. Commander, in all human history, to any given thousand men in arms, has there been committed a work at once so proud, so precious, so full of hope and glory as the work committed to you"

Governor John Albion Andrew, Governor of Massachusetts.

SOURCE G

"Once let the black man get upon his person the brass letters "US"; let him get an eagle on his button and a musket on his shoulder and bullets in his pocket, and there is no power on earth which can deny that he has earned the right to citizenship in the United States".

Frederick Douglass

Source H

Gov. John A. Andrew swiftly mustered the Massachusetts Fifty-Fourth Regiment under Col. Robert Gould Shaw ... On July 18th the Massachusetts Fifty-fourth led a gallant if hopeless assault on Battery Wagner, at the entrance of Charleston Harbour. This action, and the use of negro units in the Vicksburg Campaign, did much to win acceptance for both black soldiers and for emancipation, at least as a proper stratagem for war.

America - A Narrative History **by George Brown Tindall**

(http://www.filmeducation.org)

Appendix G: **Tests Evaluation sheet**

Table A.1. Tests Evaluation sheet (Adapted from Collin Barnes (2009), Richey, Karen (2011-2012), and Herron et al. (2002).

Evaluation/ Criteria	Excellent	Good	Average	Poor	Scoring Scale
knowledge/ information	information is accurate for all the events/issues reported on the topic	information is accurate for almost all events/issues reported on the topic	Information is accurate for most (75%) of the events/issues reported on the topic	Information is often inaccurate for events/issues reported on the Topic	**5 points**
Interpretation of knowledge : Explanation of cause and effect Relationship	Demonstrates analysis and explanation of cause and effect relationship	Shows some analysis and explanation of cause and effect relationship	Interpretation based on may be inaccurate or irrelevant to the topic	Interpretation shows a lack of Analysis and explanation of cause and effect Relationship	**5 points**
Determine point of view + Support for Position	All the evidence, examples are specific, relevant and explanations are given that supports the student's position	Most of the evidence and examples are specific, relevant and explanations are given that supports the student's position	At least one of the pieces of evidence and explanations are given that supports the student's position	Does not determine point of view and/or Evidence and examples are not Relevant	**5 points**
Language (mechanics)	No grammatical, spelling or punctuation errors	Few grammatical, spelling or punctuation errors	Several grammatical, spelling or punctuation errors	Many grammatical, spelling, or punctuation errors	**5 points**

Appendix H: Tables of Pretest and Posttest Scores

1ˢᵗ Pretest and Posttest Scores

Students	Pre-test	Post-test	Gain
S1	12,50	14,00	1,50
S2	6,50	7,00	0,50
S3	10,00	12,00	2,00
S4	3,00	10,00	7,00
S5	12,00	15,00	3,00
S6	8,00	11,50	3,50
S7	11,50	15,00	3,50
S8	14,00	15,50	1,50
S9	10,50	13,50	3,00
S10	9,00	12,50	3,50
S11	5,50	5,50	0,00
S12	8,00	14,00	6,00
S13	9,50	12,00	2,50
S14	11,00	11,50	0,50
S15	6,00	9,00	3,00
S16	8,00	14,00	6,00
S17	4,00	8,50	4,50
S18	10,00	10,50	0,50
S19	6,00	10,00	4,00
S20	7,00	8,50	1,50
S21	1,00	3,00	2,00
S22	3,00	4,50	1,50
S23	5,50	9,50	4,00
S24	7,50	10,00	2,50
S25	6,50	11,00	4,50
SOMME : SUM	195,50	267,50	
MOYENNE/ MEAN	7,82	10,70	2,88

2nd Pretest and Posttest Scores

2**nd** **Pretest and Posttest Scores**

Students	Pre-test	Post-test	Gain
S1	11,00	15,00	4,00
S2	7,00	10,50	3,50
S3	10,50	13,50	3,00
S4	11,00	13,00	2,00
S5	10,00	16,00	6,00
S6	9,00	12,00	3,00
S7	13,00	15,00	2,00
S8	13,00	16,00	3,00
S9	9,00	12,00	3,00
S10	11,00	15,00	4,00
S11	6,00	8,50	2,50
S12	10,00	13,00	3,00
S13	8,50	12,50	4,00
S14	7,50	10,00	2,50
S15	4,00	8,50	4,50
S16	9,50	12,00	2,50
S17	5,00	7,00	2,00
S18	10,00	12,50	2,50
S19	9,00	13,00	4,00
S20	8,00	10,50	2,50
S21	5,00	8,00	3,00
S22	2,00	1,00	-1,00
S23	8,00	12,00	4,00
S24			
S25			
SOMME : SUM	197,00	266,50	
MOYENNE/ MEAN	8,57	11,59	3,02

Appendix I : Students' Post- Questionnaire

Dear students,

      It would be a great help for me if you could answer honestly the following questions behind which I aim at getting your own view about the effects that supplementing the course of civilization with film had on enhancing students' culture learning and critical thinking. Thank you in advance for your collaboration.

Please put a check mark (X) in the box that is relevant for the answer you select, or write in the space provided.

Section 01: the role of film in reinforcing the course of civilization

1-Working with the films *Dances with wolves* and *Glory*:

a- was exciting and motivating ☐ b- was dull and boring ☐ c- made me passive in the classroom ☐ d- encouraged me to discuss and participate in the classroom ☐ e- Generated a relaxed classroom atmosphere. ☐ f- was irrelevant (was not appropriate) for the study of civilization ☐

2- Did the films Dances with Wolves and Glory exposed you to aspects of 19th century American culture that the teacher did not introduce in the lectures of Westward Expansion and the Civil War?

a- Yes   ☐

b- No   ☐

3- If yes, what are these aspects?

Dances with Wolves:

……………………………………………………………………………………………

……………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

Glory:

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

4-Do you think that using the films *Dances with Wolves* and *Glory* improved your knowledge of the periods and issues studied in the lectures of Westward Expansion and the Civil War?

   a- Yes ☐
   b- No ☐

5-Do you think that using the films *Dances with Wolves* and *Glory* facilitated your understanding of the lectures of Westward expansion and the Civil War?

a-   Yes ☐

b-   No ☐

6-Do you think that using the films *Dances with Wolves* and *Glory* help you to remember better the lectures of the Westward expansion and the Civil War?

   a- Yes ☐
   b- No ☐

7-Did working with the films *Dances with Wolves* and *Glory* encourage you to express your opinion in the classroom?

a-   Yes ☐

b-   No ☐

8-Did working with the films *Dances with Wolves* and *Glory* help you to be aware
of similarities and differences that exist between cultures?

a-   Yes ☐

b-   No ☐

9-Did working with the films and the historical sources help you to see the issues of the Westward Expansion and the civil war from different perspectives?

a-   Yes ☐

b-   No ☐

Section 02: The main principles for films' selection and presentation

10-How would you rate the choice of the films *Dances with wolves* and *Glory* to supplement the lectures of Westward Expansion and the Civil war?

Poor ☐   Average ☐   Good ☐   Very good ☐

11-Does the language of the film *Dances with Wolves* and *Glory* suit your level?

    a- Yes ☐
    b- No ☐

12-If you answer is (no), is it because:

a-The characters speak too fast ☐

 b-The characters are hard to understand ☐

13-Did the gestures, body movements, and facial expressions introduced by the different characters of the films *Dances with Wolves* and *Glory* help you to gain a better understanding of their mood, state of mind, and the intentions of their delivered messages?

a-   Yes ☐

b-   No ☐

14-Do you prefer to watch films?

a- with subtitles ☐

b-without subtitles ☐

15-Please justify your answer

……

……

16-How useful were the activities I introduced to understand and discuss the films *Dances with Wolves* and *Glory*?

Activities	Activities	Very useful	Average	Not much	Not at all
Activity N° 1	Discuss the historical background and the film synopsis before you watched the film				
Activity N° 2	Read the script of the scenes before watching them				
Activity N° 3	Discuss the scenes while watching the film				
Activity N° 4	Relate the interpretation given in the film to interpretations provided by other historical documents				
Activity N° 5	Watch the whole film at home and then discuss the main scenes in the classroom				

17-What is the most negative aspect of your experience of working with film?

……

……

……

……

……..……………………………………………………………..

Section 03: students' impression about the role of film in enhancing culture learning and critical thinking

18-Do you think that using the films Dances with Wolves and Glory in the class of civilization improved your culture learning and enhanced your critical thinking?

    a- Yes ☐

    b- No ☐

19-What is your impression about using films in the course of civilization to enhance students' culture elarning and critical thinking?

    a- You appreciate this method and welcome it ☐

    b- You are against this method and refuse it ☐

20- Please justify you answer:

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

Section 4: further suggestions

21- If you have any further suggestion to make about the use films in the class of civilization, please do write them here:

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

Appendix J: Resources for Teachers

Websites

Teach with Movies - http://www.teachwithmovies.org

A website which offers for teachers lesson plans and learning guides for a wide range of films.

ESL Notes – http://www.eslnotes.com/synopses.html

An outstanding resource site, created by Raymond Weschler, which provides over 200 detailed film guides. Each individual guide is a detailed synopsis of a popular classic or contemporary film with an extensive glossary of vocabulary and expressions students come across in the film.

Film Education- http://www.filmeducation.org/

A website that produces well-structured and engaging film guides for a wide range of films.

Film in Language Teaching Association FILTA – http://www.filta.org.uk/

FILTA is an association of language teachers, film educators and researchers which provides film guides to use in language teaching.

Film English- http://film-english.com/

This innovative site created by Kieran Donalghy offers detailed lesson plans with short films to use in language taeching.

Intercultural Film Database - http://www.uni-hildesheim.de/interculturalfilm

An online project of the university of hildesheim which analysis a variety of films according to twenty cultural dimentions explained in a glossary.

Rotten Tomatoes: www.rottentomatoes.com

A website that compiles film reviews from newspapers and electronic journals and magazines and rates them on a scale from fresh to rotten.

New York Times: http://www.nytimes.com/ gives film reviews.

The Internet Movie Database: http://www.imdb.com: provides plot summaries, production notes and other information on thousands of films and updated every day.

Filmography

A list of selected films for the course of American civilization

Film title	Director	Theme
Dances with Wolves (1990)	Kevin Costner	Westward expansion American-Indian encounter
Birth of a Nation (1915)	D.W. Griffith	War of Independence, Southern race relations
Gone with the Wind (1939)	David Costner	American civil war Southern race relations
Lincoln (2012)	Steven Spielberg	American civil war amendments to abolish slavery
Glory (1989)	Edward Zwick	Civil war The role of slaves in the American civil war
Grapes of Wrath (1940)	John Ford	The Great Depression
The Great Gatsby (2013)	Baz Luhrmann	The Roaring Twenties
The Patriot (2000)	Roland Emmerich	The American Revolution
Freedom Writers (2007)	Richard LaGravenese	Racial relations in the USA
Mississippi Burning (1988)	Alan Parker	Civil rights movement in the USA
Malxolm X (1992)	Spike Lee	Civil rights movement in the USA at the beginning of the 20th century
The color purple (1985)	Steven Spielberg	Gender and race in the USA
Iron Jawed Angels (2004)	Katja von Garnier	the women's suffrage movement in the USA

Sample from Students' Pre-questionnaire

Students' Pre-questionnaire

Dear students,

I'm undertaking a research in the use of films in the teaching of civilization. I would like to ask you to help me by answering the following questions. This is not a test, so there are no "right" or "wrong" answers and you don't have even to write your name on it. I'm interested in your personal opinion. Please give your answers sincerely as this will be of a paramount importance for the fulfilment of my research. Thank you very much for your help.

Please put a check mark (X) in the box that is relevant for the answer you select, or write in the space provided.

-Age: .20... -Gender. male

Section 01: Student's motivation and attitudes towards learning civilization

1 - Why do you think you are learning civilization?

a- To understand the history and the social and political institutions of British and American people ☑

b- To understand the culture and way of life of British and American people ☑

c- To be aware of the difference between your culture and the British and American cultures ☐

d- To develop tolerance and acceptance of differences between your culture and foreign cultures ☐

e- To develop your critical thinking about social, political and cultural issues which shape societies ☐

260

f- To improve your English proficiency ☑

Other:

....

....

2- Do you enjoy learning civilization?

Yes ☐ a little ☑ not at all ☐

3- If no, why?

  a- The content is difficult to understand
  b- The content is inadequate
  c- The teaching materials are not interesting ✓
  d- The way of teaching is not interesting

Other:

....

....

Section 02: Students' attitudes towards current methods and materials used for teaching civilization

4-Which of the following cultural themes you are dealing with in the class of civilization?

-history ☑

-political institutions ☑

-achievements ☐

-beliefs ☐

-educational system ☐

-economy ☐

-family ☐

-customs, traditions ☐

2

261

-ethnicity, lifestyles ☐

-body language ☐

-media, science, technology ☐

5- What is the material used by the civilization teacher in the classroom?

    a- books and textbooks ☐

    b- handouts ☑

    c- chalk and blackboard ☑

    d- newspapers, magazines ☐

    e- literature

    f- Visuals (maps, pictures) ☐

    g- audio-visual material (videos, films,) ☐

Others:

....

....

6- Do the material used by your civilization teacher good enough for studying civilization

    Yes ☐   ✓ a little   not at all ☐

7-If your answer is (no), is it because:

a-   They are all too easy   ☐

b-   They are all too difficult   ☐

c-   Some of them are too easy ☐

d-   Some of them are too difficult ☐

e-   They are not authentic and modern ☑

Others:

....

....

3

8- Do the methods used by your civilization teacher satisfy your actual needs?

    a- Yes, thoroughly. ☐

    b- Yes, partly. ☑

    c- Not at all. ☐

9- What role do you take in the civilization class?

    a- Active participant who discusses and expresses his opinion ☐

    b- Passive participant who just receives knowledge ☑

Section 03: students' learning preferences:

10-Apart from the lectures of British and American civilization at university, from where do you get information about these cultures?

    a- books ☐

    b- newspapers ☐

    c- radio ☐

    d- television ☐

    e- film ☐

    f- internet ☑

    g- classroom ☑

Other:

....

....

11- What type of material is likely to arouse your eagerness to learn about British and American civilization?

a- Visual material like pictures, maps ☐

b- Auditory material like cassettes ☐

c- Audio-visual material like films, documentaries. ☑

4

d- Printed material like books, teachers' hand-outs ☐

Others:

....

....

12- Do you prefer to study civilization

    a- ☐   Individually

    b- ☐ In pair

    c- ☑ In group

Section 04: Students' experience with film

13- Do you watch films in English?

a-   Yes ☐

b-   No ☑

14-If your answer is (Yes), how often do you watch them?

a-   Once a weak ☐

b-   Twice a week ☐

c-   More than three times a week ☐

d-   Sometimes ☐

e-   Rarely ☐

15-How much do you manage to understand the language of the English films?

a-   Thoroughly ☐

b-   Partly ☑

c-   Not at all ☐

5

264

16- Do you read subtitles in captioned English films?

a-   Yes   ☑

b-   No   ☐

17- If your answer is (Yes), is it because:

a-   The language of the English films is difficult for you to understand   ☑

b-   Your attention is unconsciously directed to the subtitles   ☑

c-   Both suggestions at the same time   ☐

18 -What do you learn best from film?

a-   Idiomatic expressions   ☐

b-   How to communicate fluently in English   ☑

c-   Traditions and way of life   ☐

d-   History, political, social and economic aspects of culture   ☐

19- Did you watch videos (films, documentaries, cartoons) in your classes in the first and second year?

a-   Yes   ☐

b-   No   ☑

20- If yes, in which lasses?

....

....

21- Were these videos accompanied with activities?

a-   Yes   ☐

b-   No   ☐

6

265

Section 05: students' interest in learning civilization and culture with film

22- Do you think that using films is a good way to learn civilization and culture?

a-　Yes　☑　　　　　　　　　　b- No　☐

23-If your answer is (Yes), is it because

- a- They generate a relaxed classroom atmosphere　☐
- b- They create motivation　☐
- c- They foster your mastery of English　☐
- d- They encourage you to discuss and participate in the classroom　☐
- e- They make you remember better　☐
- f- They enrich your cultural knowledge　☐
- g- They facilitate your understanding of the lecture of civilization　☑
- h- They develop your critical thinking
- i- All the above suggestions at the same time　☐

Other:

They make things clean for us better than theories

24-If your answer is (No), please specify why?

....
....

Section 06: further suggestions

25- Do you have any further comment or suggestions to add about the use of film in the class of civilization?

....
....

Students' Pre-questionnaire

Dear students,

I'm undertaking a research in the use of films in the teaching of civilization. I would like to ask you to help me by answering the following questions. This is not a test, so there are no "right" or "wrong" answers and you don't have even to write your name on it. I'm interested in your personal opinion. Please give your answers sincerely as this will be of a paramount importance for the fulfilment of my research. Thank you very much for your help.

Please put a check mark (X) in the box that is relevant for the answer you select, or write in the space provided.

-Age: 20.... -Gender. Female

Section 01: Student's motivation and attitudes towards learning civilization

1 -Why do you think you are learning civilization?

a- To understand the history and the social and political institutions of British and American people ☒

b- To understand the culture and way of life of British and American people ☐

c- To be aware of the difference between your culture and the British and American cultures ☐

d- To develop tolerance and acceptance of differences between your culture and foreign cultures ☐

e- To develop your critical thinking about social, political and cultural issues which shape societies ☐

f- To improve your English proficiency ☒

1

267

Other:

..........To develop a personal writing style..........
....

2- Do you enjoy learning civilization?

     Yes ☐   a little ☒   not at all ☐

3- If no, why?

    a-   The content is difficult to understand
    b-   The content is inadequate
    c-   The teaching materials are not interesting
    d-   The way of teaching is not interesting ✗

Other:

....
....

Section 02: Students' attitudes towards current methods and materials used for teaching civilization

4-Which of the following cultural themes you are dealing with in the class of civilization?

-history   ☒

-political institutions   ☒

-achievements   ☐

-beliefs   ☐

-educational system   ☐

-economy   ☐

-family   ☐

-customs, traditions   ☐

2

268

-ethnicity, lifestyles ☐

-body language ☐

-media, science, technology ☐

5- What is the material used by the civilization teacher in the classroom?

    a- books and textbooks ☐

    b- handouts ☒

    c- chalk and blackboard ☐

    d- newspapers, magazines ☐

    e- literature

    f- Visuals (maps, pictures) ☐

    g- audio-visual material (videos, films,) ☐

Others:

....

....

6- Do the material used by your civilization teacher good enough for studying civilization

    Yes ☐   a little ☐   not at all ☒

7-If your answer is (no), is it because:

a-   They are all too easy ☐

b-   They are all too difficult ☐

c-   Some of them are too easy ☐

d-   Some of them are too difficult ☐

e-   They are not authentic and modern ☐

Others:

.....They are all attached to just a memorizing fadback (of T) and responses of the student

3

269

8- Do the methods used by your civilization teacher satisfy your actual needs?

- a- Yes, thoroughly. ☐
- b- Yes, partly. ☐
- c- Not at all. ☒

9- What role do you take in the civilization class?

- a- Active participant who discusses and expresses his opinion ☒
- b- Passive participant who just receives knowledge ☐

Section 03: students' learning preferences:

10-Apart from the lectures of British and American civilization at university, from where do you get information about these cultures?

- a- books ☒
- b- newspapers ☒
- c- radio ☒
- d- television ☒
- e- film ☒
- f- internet ☐
- g- classroom ☐

Other:

……………………………………………………………………………………………

……………………………………………………………………………………………

11- What type of material is likely to arouse your eagerness to learn about British and American civilization?

a- Visual material like pictures, maps ☒

b- Auditory material like cassettes ☐

c- Audio-visual material like films, documentaries. ☒

d- Printed material like books, teachers' hand-outs ☒

Others:

....

....

12- Do you prefer to study civilization

    a- ☐ Individually

    b- ☒ In pair

    c- ☐ In group

Section 04: Students' experience with film

13- Do you watch films in English?

a-   Yes ☒

b-   No ☐

14-If your answer is (Yes), how often do you watch them?

a-   Once a weak ☐

b-   Twice a week ☐

c-   More than three times a week ☐

d-   Sometimes ☒

e-   Rarely ☐

15-How much do you manage to understand the language of the English films?

a-   Thoroughly ☐

b-   Partly ☒

c-   Not at all ☐

5

271

16- Do you read subtitles in captioned English films?

a-   Yes ☒

b-   No ☐

17- If your answer is (Yes), is it because:

a- The language of the English films is difficult for you to understand ☒

b- Your attention is unconsciously directed to the subtitles ☐

c- Both suggestions at the same time ☐

18 -What do you learn best from film?

a- Idiomatic expressions ☒

b- How to communicate fluently in English ☐

c- Traditions and way of life ☐

d- History, political, social and economic aspects of culture ☐

19- Did you watch videos (films, documentaries, cartoons) in your classes in the first and second year?

a-   Yes ☒

b-   No ☐

20- If yes, in which lasses?

..(once upon a time.)....'Juste one time in the first ....year..oral..session..

21- Were these videos accompanied with activities?

a-   Yes ☐

b-   No ☒

Section 05: students' interest in learning civilization and culture with film

22- Do you think that using films is a good way to learn civilization and culture?

a-   Yes ☐   b- No ☐

23-If your answer is (Yes), is it because

- a- They generate a relaxed classroom atmosphere   ☐
- b- They create motivation   ☐
- c- They foster your mastery of English   ☐
- d- They encourage you to discuss and participate in the classroom ☐
- e- They make you remember better   ☐
- f- They enrich your cultural knowledge   ☐
- g- They facilitate your understanding of the lecture of civilization ☐
- h- They develop your critical thinking
- i- All the above suggestions at the same time   ☒

Other:

....

....

24-If your answer is (No), please specify why?

....

....

Section 06: further suggestions

25- Do you have any further comment or suggestions to add about the use of film in the class of civilization?

....

....

7

273

Sample of the teachers' Interview: Teacher 1

1- How long have you been teaching civilization?

I think 9 years.

2- What are the main objectives which you set for yourself in your course of civilization?

It depends on the level. For 1st year students the main objective is by the end of the year they grasp certain concepts related to the culture and civilization of the target countries: Britain and the US. To understand some facts about the geography of the 2 countries, the development of their history,

For the 2nd year the objectives are larger and broader than the first year. They should understand the circumstances some events happened, they should understand. They should answer the questions like why and how such events happened that way. They should provide explanations about causes and effects of things.

3- Do you include cultural aspects in teaching civilization or do you focus only on historical facts or both? Why? Why not?

Civilization could be defined as the balk of human achievements in different fields: in culture, architecture, social works…in different fields. It stretches over different fields of human activities and achievements.

Culture is proper to human communities and is more related to the belief system, traditions, customs

The words culture and civilization are just like two faces of the same coin. The teacher should teach these concepts together and make it clear to the students that there couldn't be any civilization without the concept of culture.

I don't focus on history. I never give importance to dates in my course. I don't make reference to dates. Sometimes I relate an event or an incident in one of the

civilizations studied without making any reference to the dates, the most important thing is that they understand the why and how things happened.

Do you make reference to anthropological culture?

Yes, for example, I did it with Native Americans, the way they lived, their social system, political system, beliefs, traditions, religions.

Cultural awareness is important concept in the course of civilization. Students always try to compare and contrast between their own culture and the foreign. Sometimes they do not understand the culture of the target language. So, a good teacher is the one who opens cultural braquets to explain why such things happened that way because it is proper to the culture.

4- What teaching methods or techniques do you use to attain your objectives in your class of civilization?

First, I try to stimulate students' interest into the course by asking them general questions to see whether they have prior knowledge of the course. Sometimes give hand-outs to the students, some students cannot understand without hand-outs to enhance the lessons. In some courses i use educational videos as a way to enhance the lecture.

5- What are the materials/resources you usually use in your class?

The best material to use is multimedia.

6- Do you feel that your students enjoy learning civilization?

Many students come to the class of civilization with the idea that civilization is boring Teaching civilization i**s not easy.** We have first **to motivate students**. So the teacher has to use materials in order **to motivate them and to stimulate them.**

7- In many western universities films are used in teaching culture. Have your ever opted for films to supplement your course of civilization?

Yes, few years ago I brought a film of Elizabeth in the Tudor course,

8- If yes, what effects did the use of film have on student's motivation?

Students enjoyed watching the film even if the cinematographic version is not faithful to the real facts of the reign of Elizabeth.

9- And what effect it had on their understanding of the foreign culture and civilization?

Unfortunately, I didn't give them any material after to see whether the movie was very effective or had any impact on their understanding, the one thing which is clear is that they enjoyed the movie; it was something which enriched the course of civilization.

10- . Do you think that films are suitable materials for them?

Yes, I agree with you, students live in the era of technology and visual media. Using these materials in the classroom stimulates and motivates them to learn.

11- Do you think that films, as cultural products and audio-visual media, can enhance students' culture learning

Of course, I do, Videos and like educational videos films become a must and the pannel of teachers have to select and agree on a list of movies and they should be used all along the year, they should be integrated in the syllabus. I think the teachers have to see objectives why they use this movie and not another.

12- Knowing that films do not reflect real events but are only an interpretation of them, do you think that films suits civilization teaching? If no, why?

Films are works of fiction and are not generally faithful to the events of history. It depends on the directors; some of them try to be faithful to the events.

Do you think that it is important to use films which are faithful to historical events?

Of course, the more faithful a film, is the better

Teaching through videos is good, it is stimulating, motivating but would be of greatest interest if the information is true, because some directors use fancy and imagination, so they provide incorrect which may be misleading for the students.

13- Do you think that the interpretative aspect of film can be used to enhance students' interpretative skill and hence develop their critical thinking?

Yes, I do agree with you, a work of art is an interpretation of a certain periods of history. But the closer the interpretation to the reality is better for teaching class;

14- From our discussion on the advantages and challenges of using films do you agree that films are cultural documents that are worth to be included in the civilization course syllabus?

Yes, of course. It will enrich the syllabus. I've already answered this question.

15- Could you suggest a method for using films to supplement the course of civilization?

Do you think that films need beforehand preparation?

Teachers have to prepare themselves before using the movie, they have to prepare pre-watching questions may be, teachers have to agree on a list of movies for each course. The number of movies they are going to use, the best is to use three or four movies per semester, we have to take into consideration access to the media room, I don't know whether it is a good idea rto stop the movie after a specific scene, the climax of the movie, to stop the movie to have interaction with the movie and if possible to relate the scene of the film to the course, then let them watch the movie to the end, then after watching, questions will be great too.

16- Did you follow any particular training to improve your teaching methods? If your answer is 'yes', would you please specify some improvements that you have achieved so far through this training?

No, a specific training, But I try to look on internet, I try to find some YouTube videos or daily motion videos on teaching, I think lot of things can be found on internet about film studies, I think it is a module which we should enhance at university especially in our speciality literature and civilization.

For the improvement, Yes, using videos in the classroom is motivating, and this makes the students more motivated, the course is more enriched, this provides students to listen to native speakers, to watch, to watch movies or documentaries, and by using videos the teacher can organize his courses better, he / she has to place videos in his teaching plan, he should find a place for this video in his teaching plan

17- What is the last film you have watched?

The serial, the Vikings, Season 3

18- Any further comment?

You do a great job working o videos to teach civilization in our university it is really worthy, the best way to promote teaching module which is traditionally regarded as boring and difficult by our students, I think we're going to improve teaching this module together with videos

Question 1:

In the 19th century American won its independence from Britain. This liberty shifted the intention toward the West. In order to expand the American territories, the US followed every way possible. The Americans believed in the idea of the manifest Destiny that is the idea of "Keep going" West "under the name of "God and Gold". This means to develop their economic interests and to civilize the Indians. They established the 4 Rs policies in order to take control of the Indians who didn't give up easily, and these policies had a very negative impact on them.

First of all, the American Indian policies were mainly based on removing the Indians to small reservations by force, because their lands were rich of gold and raw materials.

Second, the Indians were considered to be uncivilized and wild that's why the Americans wanted to assimilate them by converting them to Christianity and the American way of life and economy in order to break their identity and to weaken them and reform them to become Americans.

The Indians refused these policies and resisted till the end by the leadership of sitting bull, and others by waging wars and killing many Americans which pushed the Americans later on to take the policy of revenge by killing them and their families especially in the Red River war, where the greatest Indian chiefs were defeated, and the greatest tribes disappeared mainly the sioux and the cheyenne whom their military plans and rituals as Ghost Dance didn't save them.

To sum up, the American government pushed the Indians westward to expand their territory and develop their economy with the gold, raw materials and natural resources. Second, they considered Indians as savages who were an obstacle to their expansion.

Question 02:

This policy is totally unjust because the Indians were the first to this land. Americans arrived there as colonizers or immigrants.

Many of them died of illnesses, frozen or killed, especially the Cherokees that their removal is known as Trail of Teers. The white Americans promised them a better life but they dispossessed everything. The Manifest destiny made the Americans believe that they are superior and perfect nation, whom god gave the mission of civilizing and Americanizing other races. Indians divinized Earth and considered it as "the mother of all people". In contrast, Americans considered it as source of wealth so they relocated Indians to small reservations.

They worked hard to reform and assimilate them by teaching, changing their way of dressing, way of life. They converted them to Christianity in order to break their identity, attitudes and values. The Indians have their rights and were under control. As a result, the majority of Indians refused all these laws and policies which waged a bloody series of wars, where a lot of them are killed or assimilated. Today Indians are only a minority in America and live in reservations in colorado. Finally, with its racism

America did never leave in peace with other menkind.

Question 01 :

American expansion to the west has always been perceived by Americans as providential destiny.

First of all, the Americans believed in the (~~smart~~) manifest destiny. This ~~expression~~ expression was used for the first time by an American journalist called John O'Sollivan. This means that the expansion to the west was the providential destiny of Americans to use these lands and ~~also~~ establish their superior civilization.

But Thomas Jefferson was the first American president who suggested to remove the Indians to small reservations in the west to preserve their cultures which cannot survive in the American civilized (~~society~~) society even if the reality was to take their lands which contained (~~off~~) gold and raw material which is necessary for their economy.

Second, even if some tribes like the cherokee tried to ~~(assimil)~~ assimilate to the American way of life and society and they created even their newspaper after sequoya invented the cherokee alphabet, the American government still considered them as wild who cannot be reformed.

So the president Andrew Jackson passed the Indian ~~removal~~ removal Act in 1830 to remove the cherokees and other tribes by force to small reservations and control ~~the~~ them. This didn't matter for US government because they considered the Indians as wild people.

Third, when gold was discovered in the ~~(really finished)~~ of the plains and the building railroad which liked the East to the west nearly finished

the US government forced the Indian nations in the plains to move because they needed "to keep on going". The indian leaders fought against the Americains to preserve their lands but at the end of the 19th century they were finally defeted by the powerful US army.

Finally, the Americans saw the Indians as the only obstacle to their westward expansion they should get reed of it by every means possible. They believed that Indians were savages who could not even exploit their lands and to ~~(tere)~~ develop their economy, so a "good Indian is a dead Indian".

Question 02:

I think that the US government removal of Indians from the lands of their ~~ancestors~~ ancestors was not only unjust but nonhuman. The president Thomas Jefferson pretended to remove the Indians to preserve their cultures but this is only the facade. The reality is that they considered them as savages and they wanted to exterminate them and to take their lands. Second, Andrew Jackson said it clearly in his speech to congress that the Indian savages cannot live in the civilized American society. The reality which the Americans didn't understand at that time was different, Indians were people tied to nature, who had a ~~(rich)~~ rich culture, and they had a family life. They have there own economy and their own beliefs and their culture was not like the materialistic culture of the whites.

The American government strategies to force the Indians to remove westward had a very negative impact of native Americans who were mostly destroyed and exterminated.

Till nowdays they are a minority in the American society. And American culture is full of stereotypes about the 'natives' viewing them as idle,

drunkards and uncivilized.

There are some Indian Americans and whites who want to change this attitude through the ~~film~~ media, For instance the movie Dances with ~~wolves~~ wolves was made to correct this negative image and show to the world that Indians are human being and have a great wisdom. And when they Fought the whites in a savage way it was to protect their lands. Even if the story in the film is based on imagination and not on history but it teachers us one thing: there is always a possibility of communication and cohabitation between cultures despite having differences. This is the opposite of what happened in history and is still happening unfortunately people and nations destory people in the name of race, religion or another reason.

Sample from the Second Pre-test/ Post-test Answers (copy number 8)

Pretest

Pre test   The answer:

. There are direct and indirect causes to The civil war which was fought between The northern and the Southen states. The direct cause was the election of Abraham lincln in 1860 because he was a Republican and against the expension of Slavery to the west. As a result, the States Seceded from the Union and the Unity of The country was broken off.

. The participation of the afro-Americans in The Union army during the civil war was Significant for I think it helped in changing the ~~convictions~~ Convictions of many people and helped in rising awareness about the issue of Slavery and its expension.

. At the beginning the Emancipation proclamation issued by the president Abraham lincoln was not accepted by boTh Southerners and Some norLBerners. The NorTherners were against it since they Saw it as a Threat for their economy and Social Status and There were many riots against the White and black abolitionists (Democrats, Constitutionel party) mainly in New york to express their refusal of the "drafts" issued by government. In 1863, convictions over the Emancipation proclamation were changed. I think that after the contribution of the blacks in the civil war Since they fought for the unity of the country they proved their "nationalism" and that they ~~were~~ were ready to take part in The defence and protection of the USA as full citizens. ThaT they are ready to assimilate the American culture and help in the development of the country and fought for the rights of the blacks Through ending Slavery and accept the blacks as full citizens.

. Later on, it was followed by The 13Th amendment which ended Slavery and its expension. Later on it was followed by The 14Th and 15Th amendments which claimed the citizenship of Afro-Americans and the protection of many their rights as education and mainly the right to vote.

. All in all, I think it was at the origin of not only the freedom of the Blacks but also in amending and providing them a better future both for them and the coming generations of the Afro-Americans in the United States. The period of post-civil war, Know as " the reconstruction", was more challenging to the Afro-Americans (in The) future in the USA.

Posttest

Posttest   The answer

. when Abraham lincoln was elected in 1861, he believed
in freeing Slaves. This was clear in his Speeches and the Principles
of his political party, the "Republican party"). But when he
declared war against the Southern rebel States his purpose was
to Save the Union of the country and not to free the Slaves.
Despite this, his Emancipation Proclamation and the participance
of the Afro-Americans coming generations by being integrated
in the American Society as free Citizens.

. Abraham lincoln made the emancipation proclamation in order to
weaken the Southern Confederate States by putting an end to
the issue of Slavery. Slavery was the major economic Source
for the Southern States, So by freeing These Slaves, he could
bring or Join the Southern States to the Union. Moreower
lincoln issued this proclamation to be in a Strong position
especially in the war of Antietem (1863).

. The Black regiments participated in the Union Army Union
during the civil war (1861-1865) because they Thought
~~that~~ that it is their duty to do it and it is a good way
for their emancipation. The 54Th regiment is considered
in the Union army as laborers and not as ~~Solt~~ Soldiers.
Aditionally, they were paid 10 dollars while the white Soldiers
are paid 13 dollars. There was a Social Segrigation within
the Union army. The film glory based on true historical
events Shows how they black regiments were Sent to the Saith
to burn confederate houses kill citizens and raid their houses
Since their white Superiors Thought they were created
to do Such actions.

287

. While the abolitionists such as frederick Douglass praised and
encouraged the participation of the Blacks in The civil war, many other
Northerners at the beginning of the war were against enlisting the black
Soldiers in the federal army. to Douglass enlisting the Black Solidiers
in the army was a great opportunity to prove the Afro- American nationalism
and their 64~~Th~~ ~~regiment of massachusetts~~ readiness to be full American
citizens. In this context, the first volunteer Black regiment " 54"Th
Regiment of Massachusetts contributed in changing the attitudes of
the opposers in Their legendary fight at fort Wagner in July 1864.

. All in all, the emancipation of Slaves was not the goal of
the civil war. Rather it was just a pure production of the Socio-
historical context of 1860 USA used as a means to unify the country
though it enabled Afro-Americans to prove their nationalism Through
Their participation in The civil.war.

. Furthermore, this participation is regarded as a changing point
in the history of the afro- Americans in the USA. In fact it paved
the way to the definitive abolishment of slavery Throught USA
Through issuing the 13"Th amendment that not only stop the spread
of Slavery but also eradicate it from American Society, The 14Th
amendment recognized the Blacks as full citizens and later on,
the right to vote was attributed to Afro-Americans Through The
15Th amendment.

. Unfortunately for the Afro- Americans, their sacrifice
in The civil war was ignored fora long time by American governements
and American people, when they evoke the civil war it is as
if only the whites made the war and only the white abolitionists
who fought for the freedom of Slaves.

Even John Brown tindall in his books on the history of the USA mentioned the event in only few lines. The film Glory released in 1989 was a great Success in the United States because it Shed light on the Sacrifice of the Afro-Americans for their liberty and a good future. The Struggle of Afro-Americans was Continued by The future generations during the period of the Reconstruction and in The 20^{Th} century during the Civil Rights movement led by Martin luther King, Malcolm X beside other leaders.

Sample from Students' Post-questionnaire

Students' Post- Questionnaire:

> Dear students,
>
> It would be a great help for me if you could answer honestly the following questions behind which I aim at getting your own view about the effects that supplementing the course of civilization with film had on enhancing your culture learning . Thank you in advance for your collaboration.

Please put a check mark (X) in the box that is relevant for the answer you select, or write in the space provided.

Section 01: the role of film in reinforcing the course of civilization

1-Working with the films *Dances with wolves* and *Glory*:

a-	was exciting and motivating	☐
b-	was dull and boring	☐
a-	made me passive in the classroom	☒
b-	encouraged me to discuss and participate in the classroom	☒
c-	Generated a relaxed classroom atmosphere.	☐
d-	was irrelevant (was not appropriate) for the study of civilization	☐

2- Did the films Dances with Wolves and Glory exposed you to aspects of 19th century American culture that the teacher did not introduce in the lectures of Westward Expansion and the Civil War?

a- Yes ☒

b- No ☐

3- If yes, what are these aspects?

Dances with Wolves:

I really learned Thinks concerning The real indian-American relashionships in which it depicts The exchangeable fears, traditions and culture of others races.

1

Glory:

The role of blacks during the civil war, how black and white people are treated differently during this period: American territory during the civil war, South and north, slave and free state and the way they were living in.

4-Do you think that using the films *Dances with Wolves* and *Glory* improved your knowledge of the periods and issues studied in the lectures of Westward expansion and the Civil War?

    a- Yes ☒

    b- No ☐

5-Do you think that using the films *Dances with Wolves* and *Glory* facilitated your understanding of the lectures of Westward expansion and the Civil War?

a-   Yes ☒

b-   No ☐

6-Do you think that using the films *Dances with Wolves* and *Glory* help you to remember better the lectures of the Westward expansion and the Civil War?

    a- Yes ☒

    b- No ☐

7-Did working with the films *Dances with Wolves* and *Glory* encourage you to express your opinion in the classroom?

a-   Yes ☒

b-   No ☐

8-Did working with the films *Dances with Wolves* and *Glory* help you to be aware of similarities and differences that exist between cultures?

a-   Yes ☒

b-   No ☐

2

9-Did working with the films and the historical sources help you to see the issues of the Westward Expansion and the civil war from different perspectives?

a-   Yes ☒

b-   No ☐

Section 02: The main principles for films' selection and presentation

10-How would you rate the choice of the films *Dances with wolves* and *Glory* to supplement the lectures of Westward Expansion and the Civil war?

Poor ☐   Average ☐   Good ☒   Very good ☐

11-Does the language of the film *Dances with Wolves* and *Glory* suit your level?

a- Yes ☐

b- No ☒

12-If you answer is (no), is it because:

a-The characters speak too fast ☐

b-The characters are hard to understand ☒

13-Did the gestures, body movements, and facial expressions introduced by the different characters of the films *Dances with Wolves* and *Glory* help you to gain a better understanding of their mood, state of mind, and the intentions of their delivered messages?

a-   Yes ☒

b-   No ☐

14-Do you prefer to watch films?

a- with subtitles ☒

b-without subtitles ☐

15-Please justify your answer *If I miss somthing, I mean language i will come back and understand it.*

16-How useful were the activities I introduced to understand and discuss the films *Dances with Wolves* and *Glory*?

Activities	Activities	Very useful	Average	Not much	Not at all
Activity N° 1	Discuss the historical background and the film synopsis before you watched the film	x			
Activity N° 2	Read the script of the scenes before watching them		x		
Activity N° 3	Discuss the scenes while watching the film	x			
Activity N° 4	Relate the interpretation given in the film to interpretations provided by other historical documents	x			
Activity N° 5	Watch the whole film at home and then discuss the main scenes in the classroom	x			

17-What is the most negative aspect of your experience of working with film? *I think perhaps we have missed some scenes or events in the movie and didn't discuss about them.*

4

Section 03: students' impression about the role of film in enhancing culture learning and critical thinking

18-Do you think that using the films Dances with Wolves and Glory in the class of civilization improved your culture learning and critical thinking ?

    a- Yes ☒

    b- No ☐

19-What is your impression about using films in the class of civilization to enhance your culture learning and critical thinking ?

    a- You appreciate this method and welcome it ☒

    b- You are against this method and refuse it ☐

20- Please justify you answer:

It is much more workable than just a theory like the lecture

Section 4: further suggestions

21- If you have any further suggestion to make about the use films in the class of civilization, please do write them here:

....

....

....

5

Students' Post- Questionnaire:

Dear students,

It would be a great help for me if you could answer honestly the following questions behind which I aim at getting your own view about the effects that supplementing the course of civilization with film had on enhancing your culture learning . Thank you in advance for your collaboration.

Please put a check mark (X) in the box that is relevant for the answer you select, or write in the space provided.

Section 01: the role of film in reinforcing the course of civilization

1-Working with the films *Dances with wolves* and *Glory*:

- a- was exciting and motivating ☒
- b- was dull and boring ☐
- a- made me passive in the classroom ☐
- b- encouraged me to discuss and participate in the classroom ☒
- c- Generated a relaxed classroom atmosphere. ☒
- d- was irrelevant (was not appropriate) for the study of civilization ☐

2- Did the films Dances with Wolves and Glory exposed you to aspects of 19th century American culture that the teacher did not introduce in the lectures of Westward Expansion and the Civil War?

- a- Yes ☒
- b- No ☐

3- If yes, what are these aspects?

Dances with Wolves:

mainly that the civilization of Indians is based on real virtues and uncorruption unlike the whites. civilization which is disillusioned and empty. And in reality the Indians are welcoming as they did with Dunbar (it reflects their reality) The white men only created these images. But mainly the beautiful friendship between Dunbar and the Indians .

Glory:

I think what we have not discussed in the representation of the 54th regiment of Massachusetts that is described as being we have been introduced to the way the black regiments were much determined and fought for not only their own issue but rather for the union of the whole country.

4-Do you think that using the films *Dances with Wolves* and *Glory* improved your knowledge of the periods and issues studied in the lectures of Westward expansion and the Civil War?

    a- Yes ☑

    b- No ☐

5-Do you think that using the films *Dances with Wolves* and *Glory* facilitated your understanding of the lectures of Westward expansion and the Civil War?

a-   Yes ☑

b-   No ☐

6-Do you think that using the films *Dances with Wolves* and *Glory* help you to remember better the lectures of the Westward expansion and the Civil War?

    a- Yes ☐

    b- No ☐

7-Did working with the films *Dances with Wolves* and *Glory* encourage you to express your opinion in the classroom?

a-   Yes ☑

b-   No ☐

8-Did working with the films *Dances with Wolves* and *Glory* help you to be aware of similarities and differences that exist between cultures?

a-   Yes ☑

b-   No ☐

2

9-Did working with the films and the historical sources help you to see the issues of the Westward Expansion and the civil war from different perspectives?

a-   Yes ☑

b-   No ☐

Section 02: The main principles for films' selection and presentation

10-How would you rate the choice of the films *Dances with wolves* and *Glory* to supplement the lectures of Westward Expansion and the Civil war?

Poor ☐   Average ☐   Good ☐   Very good ☑

11-Does the language of the film *Dances with Wolves* and *Glory* suit your level?

  a- Yes ☑
  b- No ☐

12-If you answer is (no), is it because:

a-The characters speak too fast ☐

b-The characters are hard to understand ☐

13-Did the gestures, body movements, and facial expressions introduced by the different characters of the films *Dances with Wolves* and *Glory* help you to gain a better understanding of their mood, state of mind, and the intentions of their delivered messages?

a-   Yes ☑

b-   No ☐

14-Do you prefer to watch films?

a- with subtitles ☐

b-without subtitles ☑

15-Please justify your answer

For me, subtitles turns my attention from the important scenes! Movies without subtitle encourage us more concentrate to understand better and acquire the language

16-How useful were the activities I introduced to understand and discuss the films *Dances with Wolves* and *Glory*?

Activities	Activities	Very useful	Average	Not much	Not at all
Activity N° 1	Discuss the historical background and the film synopsis before you watched the film	✔			
Activity N° 2	Read the script of the scenes before watching them			✔	
Activity N° 3	Discuss the scenes while watching the film		✔		
Activity N° 4	Relate the interpretation given in the film to interpretations provided by other historical documents	✔			
Activity N° 5	Watch the whole film at home and then discuss the main scenes in the classroom	✔			

17-What is the most negative aspect of your experience of working with film?

I wish there was more time when we discussed the film

4

298

Section 03: students' impression about the role of film in enhancing culture learning and critical thinking

18-Do you think that using the films Dances with Wolves and Glory in the class of civilization improved your culture learning and critical thinking ?

    a- Yes ☑

    b- No ☐

19-What is your impression about using films in the class of civilization to enhance your culture learning and critical thinking ?

    a- You appreciate this method and welcome it ☑

    b- You are against this method and refuse it ☐

20- Please justify you answer:

.....It helps a lot and motivate us more to be engaged during the lecture.........................

Section 4: further suggestions

21- If you have any further suggestion to make about the use films in the class of civilization, please do write them here:

....

....

....