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Faculty of Letters and Languages  
Department of Foreign Languages

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Submitted and Defended by:

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## **The Role of Teaching Theme and Version in Developing English Learners' Intercultural Awareness**

**The Case of Third Year LMD Students of English at Biskra University**

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## **Declaration**

I, **Asma LEKSOURI**, do hereby declare that the present work is my own, and has not been submitted before for any academic institution or a university for a degree.

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## **Dedication**

This work is dedicated to:

My extraordinary father **Ahmed**, who taught me how to value myself.

My adorable mother **HAMZA OUI Fadila**, who stood by my side in every single moment, and has suffered a lot to make me who I am, I would have done nothing without her encouragement and patience.

My soulmate **Yasmine**, for being the most loving, caring and supportive sister in the world.

My brothers, **Oussama** and **Aymen**.

My sister in law **BEN SEGHIR Sarah**, my nephews **Fadila** and **Ramzi**, and my cousin **Roufaida**.

My best friend **HAMDI Sarah**, who has become a shoulder I can always depend on.

All my friends and my relatives who supported and encouraged me.

## Acknowledgments

In the name of Allah, most merciful, most compassionate

I thank **Allah** Almighty for the strength and patience he has given me to accomplish this work.

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## **Abstract**

Translation is not only the passage from one language to another but the combination of two cultures and even different cultures as well. Therefore, the current study investigates the English learner's intercultural awareness and the relation between intercultural awareness and translation. Moreover, the research aims to investigate the impact of teaching theme and version module in developing the intercultural awareness of English learners mainly, third-year LMD students at Biskra University. This study has opted for a mixed-method approach based on quantitative and qualitative data collection tools to test the hypothesis and reach the objectives of the study. In this study, it is hypothesized that the teaching of theme and version would develop the intercultural awareness of English learners. The quantitative method consists of a questionnaire administered to third-year students of English, while the qualitative method is based on interview addressed to teachers of theme and version; both tools were conducted at Biskra University. The findings were descriptively and statistically analyzed, it revealed that many cultural aspects of both local culture and English culture are learned thanks to the different translation activities. Hence, translation activities offer great help for English learners to foster their intercultural knowledge and hence their awareness. The majority of the results of the questionnaire and interview were positive, they approved the essential role that translation activities can play to foster English learners' awareness of both their culture and English culture. It can be said through the attained findings that the use of translation in teaching English provides an essential step to develop English learners' intercultural awareness. Hence, the previous alternative hypothesis was confirmed and the results were positive.

## **List of Abbreviation**

**CA:** Cultural Awareness

**EFL:** English as Foreign Language

**ELT:** English Language Teaching

**FL:** Foreign Language

**GTM:** Grammar Translation Method

**ICA:** Intercultural Awareness

**ICC:** Intercultural Competence

**L1:** First Language

**L2:** Second Language

**LMD:** License, Master, Doctorat

**SC:** Source Culture

**SL:** Source Language

**ST:** Source Text

**TC:** Target Culture

**TL:** Target Language

**TT:** Target Text

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# **General Introduction**



## **General Introduction**

### **Introduction**

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## **Introduction**

Language and culture are interconnected, this interconnection should be considered in language teaching and learning. Teaching culture should be an essential part of teaching English as foreign language, because one of the goals of teaching a foreign language is to provide learners with a better understanding of its culture. In other words, teaching English is not limited to developing learners' linguistic knowledge and competence but also other competences such as cultural competence. This latter, should be given a significant part in teaching EFL because through this competence, learners will be able to acquire the different characteristics of the English community such as: customs, beliefs, values, religions, and traditions which will gain learners a better understanding and mastery of the language.

English language teachers should raise learners' awareness about the interconnection between culture and language; they should expose students to facts, and give insights and information about the English culture as well. Precisely, teachers should teach students to use language as a means for expressing the different ways of living and thinking of English as a speech community. Moreover, the main reason of considering culture as a significant part in English language teaching is not only to provide an understanding and interpretation of other cultures, but also to be open to, curious, and accept other cultures as well as one's own culture (i.e. to be intercultural aware).

Intercultural awareness is to enable learners to grasp and accept both their own and other cultures along with the similarities and differences as well. A perfect teacher should help students to see and understand the relationship between their own and other cultures, and this role is better functioned by teachers of theme and version module.

Translation became a subject of interest for EFL teaching and learning. It is an essential activity performed on language mainly, the activity of translating a text in one language to a text in a target language. Moreover, translation is no more limited to the translation linguistically but also culturally, taking into consideration both source and target cultures. Thus, Theme and version module is the best opportunity to expose students to both English culture and their own culture to increase their intercultural awareness.

Therefore, the present work intends to investigate the impact of theme and version module in developing English learners' intercultural awareness.

## **1 Statement of the Problem**

The main aim of teaching and learning English as foreign language is not limited to the development of the linguistic knowledge only, but also the knowledge of its culture, in terms of beliefs, values, religions and behaviors.

Since middle and high schools, Algerian learners of English have been exposed to English culture as a set of characteristics of a specific speech community. However, they had not the chance to obtain a sufficient understanding and awareness.

EFL learners learn language along with its different aspects, but their cultural knowledge is limited and subject to personal attitude. English learners should be intercultural aware, it means they should not just know and learn but also grasp, respect and accept the English culture and their own culture along with the differences and similarities as well. In University, among the different English modules, theme and version is the opportunity for students to move not only from their language but also their culture to the English speaking community language and culture, and vice versa. Therefore, teaching and learning theme and

version module is proposed to be a perfect opportunity to develop English learners' intercultural awareness.

Theme and version module is the best opportunity because it is an instant translation of language and thoughts; it is not limited to the translation linguistically and word by word. Furthermore, translating from or to English language requires a sufficient understanding of the cultural dimension. Such exposure and understanding of the culture is an opportunity which raises the sense of respecting and accepting both, one's own culture and the target culture.

Therefore, this study attempts to answer the following research question: does teaching theme and version to English learners at Biskra University improve student's intercultural awareness?

## **2 Research Questions**

This study seeks to answer the following research questions:

1. What is intercultural awareness?
2. What are the objectives of teaching theme and version?
3. Is there a relation between teaching theme and version and developing intercultural awareness?

## **3 Research Hypothesis**

Based on the above research questions, we propose the following hypothesis:

- Teaching theme and version module would develop English learners' intercultural awareness.

## **4 Objectives of the Study**

The main objective of the study is to investigate the impact of teaching theme and version module in developing English learner's intercultural awareness. It also aims to explore English learners' intercultural awareness, and examines the relationship between teaching theme and version and developing intercultural awareness.

## **5 Research Methodology**

### **5.1 Research Approach**

To answer the research questions stated above, test the hypothesis and achieve the purpose and objectives of this study, a qualitative approach is used to explore and investigate the impact of teaching theme and version in raising English learners' intercultural awareness.

### **5.2 Data Collection Methods**

The data is collected through the use of the following tools:

#### **5.2.1 Teachers' Interview**

An interview is handed for five teachers of theme and version module at Biskra University, in order to examine the cultural dimension in their courses and get their opinions and attitudes towards the impact of teaching theme and version in developing English learners' intercultural awareness.

#### **5.2.2 Students Questionnaire**

Because third-year English students at Biskra University are dealing with theme and version subject and they have dealt with last year, a questionnaire is distributed to them in order to obtain data about their intercultural awareness and their attitudes toward learning theme and version and its effect in developing their intercultural awareness.

## **6 Significance of the Study**

In Algeria, the number of investigations conducted on English learners' intercultural awareness and translation is limited. Hence, such a study needs further investigation with different populations and within different contexts. Therefore, this study is extremely significant to learners and teachers of English language; as it is conducted to make them aware of the impact of teaching theme and version in developing English learners' intercultural awareness. Moreover; as English learners, this study is worth to be carried out because it shed light on the importance of understanding and respecting both their own and English culture as well.

## **7 Structure of the Dissertation**

The present study is divided into two main parts; the theoretical part and the practical part. The former consists of two chapters while the latter is devoted to the third chapter. In The first two chapters provide general overviews about the main concepts related to this study. Chapter one review the process of translation by providing its definitions, types, and methods, along with the problems and objectives. Moreover, it deals with the cultural dimension in translation and its problems. On the other hand, the second chapter of this dissertation is devoted to the concept of intercultural awareness. it starts with Shedding light on the concept of culture, its types, and characteristics. Moving to show the essential relationship between culture and language. Furthermore, the chapter deals with the intercultural dimension and approach focusing on intercultural competence, its components, and basically, intercultural awareness by reviewing its definitions, characteristics, and some methods to develop it. The last chapter of this dissertation provides descriptions of the findings obtained through this study, the data collection methods, the data analysis

procedures. Finally, the last chapter conveys some limitations of the study and suggestions for further studies.

# **Chapter One:**

## **Theme and Version**



## **Chapter One: Theme and Version**

### **1.1 Definition of Translation**

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**1.9 Translation and Culture or “Cultural Translation”**

**1.9.1 Cultural Specific Items (CSI)**

**1.9.2 Difficulties in Translating Cultural Specific Items**

## **Introduction**

The translation is not only a literal translation from one language to another, nor a process of replacing a foreign word with a different one. It is an essential act that requires accuracy and high competence because it is a reformulation of ideas, thoughts, and culture of a specific community. Hence, the process of translation becomes the focus of interest of many scholars, and it is an important means to achieve communication between different societies.

This chapter reviews the literature on the translation process, its types, and its relation to English language teaching ELT and culture. It sets off with the definition of translation and types. Then, it shed light on the concept of equivalence along with its types. the chapter discussed some translation difficulties and problems as well. Later on, the focus was on cultural translation and translation competence. Moreover, the chapter examines the various methods of translation.

### **1.1 Definition of Translation**

The translation is a phenomenon and activity that has a huge effect on everyday life. Translation in a broad sense is the process of rendering or transferring meaning, thoughts, and text of the source language (SL), which is the original language from where the text will be translated, into the target language (TL); the language in which the text is translated. The fact that many scholars have different views about the process of translation has resulted in presenting several definitions concerning translation.

Bijay (2005) Defined translation as the process of transferring meaning from one language to another one. Dr. Johnson (as cited in Bijay, 2005) referred to the process of translation as a “Change into another language retaining the sense” (p.1). Moreover, Newmark (1988) defined translation as the act of transferring a text’s meaning from one language to another

maintaining the relevant meaning. A.H Smith (as cited in Bijay, 2005) affirmed the above definitions stating that translating is maintaining the much amount of meaning during the process of transferring into another language. Hence, the essential part of their definitions is the notion that when translating any text, the sense and meaning of TL should be the same as the sense and meaning of SL.

Yowell & Lataiwish (1999) referred to translation broadly as a human activity which has a huge effect on everyday life, because it is performed by almost everyone; they distinguished between two senses of translation. The first one is translating within the same language which is an interpretation or a rewording while the second one is translating within two languages which they referred to as a proper translation.

The term translation encompasses distinct perspectives. Yowell & Lataiwish (1999) and Basil & Munday (2004) referred to translation in terms of two different perspectives, translation as a process and translation as a product. According to them, Translation as a process is the role of the translator in performing the activity of transferring a text or meaning in SL into a text or meaning in TL, or the activity of interpreting and simplifying thoughts within the same language. Whereas, Translation as a product refers to the concrete product of the activity performed as Yowell & Lataiwish (1999) mentioned, the activity of translation provides different cultural knowledge products of the translated texts.

Linguistically, Catford (1965) defined translation as a language process of replacing a text in one language with a text in another language, precisely he said "Translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (Catford, 1965, p. 20).

## **1.2 Types of Translation**

Jackobson (as cited in Venuti, 2000) differentiated between three types of translation.

### **1.2.1 Intralingual Translation or Rewording**

It is the translation that occurs within the same language, the replacement of verbal signs by other signs, it occurs during the activity of paraphrasing, summarizing, or interpreting. In short, intralingual translation is to put meaning in different words.

### **1.2.2 Interlingual Translation or "Proper Translation"**

It is the translation that occurs within two different languages, the replacement of verbal signs by other signs from the target language.

### **1.2.3 Intersemiotic Translation**

It is the translation which involves the replacement of verbal signs by non-verbal signs, as for the transmission of a story to a play.

Catford (1965) proposed different types of translation in terms of distinctions based on the following criteria: extent, level, and rank.

### **1.2.4 Full versus Partial Translation**

The distinction is based on the extent of the original text. First, Full translation is the translation in which the act of translation is performed on the whole text by replacing each part of the SL text by parts of TL. Second, Partial translation is the translation in which the act of translation is not performed on every part of the TL text, but some parts are left untranslated, "they are simply transferred to and incorporated in the TL text" (Catford, 1965, p. 21).

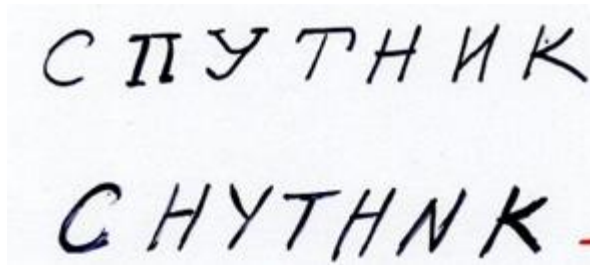
### **1.2.5 Total versus Restricted Translation**

The distinction is based on the level of language in the translation. The total translation is the translation which involves all levels of language: grammar, lexis, phonological, and graphological level. In short, total translation is the replacement of source language grammar and lexis by equivalent target language grammar and lexis with the consequential replacement of source language phonology/graphology by (non-equivalent) target language phonology/ graphology" (Catford, 1965, p. 22). Restricted translation involves the translation that occurs only on one level of language, i.e. the translation whether on the phonology or graphology levels or on the lexis or grammar levels. According to this distinction, (Catford, 1965) concluded four types of restricted translation.

**1.2.5.1 Grammatical Translation:** involves the replacement of SL grammar by TL grammar equivalent without any change in SL lexis.

**1.2.5.2 Lexical Translation:** Involves the replacement of SL lexis by TL lexis without any change in SL grammar.

**1.2.5.3 Graphological Translation:** "In graphological translation, SL graphology is replaced by equivalent TL graphology, with no other replacement" (Catford, 1965, p. 23) in other words, it is the replacement of graphic substance of SL with graphic substance from TL, without any replacement on the other levels. According to the Cambridge dictionary press, graphology is the study of handwriting.



**Figure 1.1 Graphological Translation**

**1.2.5.4 Phonological Translation:** it involves the replacement of phonological units (sounds) by TL phonological equivalent units without replacing grammar or lexis except for accidental deviations. For example the translation of the poem of Wordsworth by Jandl (As cited in Dirk, 2014):

-so was it when my life began.

-so was sieht wenn mai läuft begehen.

#### **1.2.6 Rank-bound Translation versus Unbounded Translation**

A distinction based on the grammatical (or phonological) rank of the translation equivalence which resulted in two types of translation as well. Rank-bound translation involves a translation in which the translation equivalence is limited only to one rank which is often a word or morpheme rank. Thus, the translation will involve word for word equivalences or morpheme for morpheme equivalences. Whereas, Unbounded Translation the translation where the translation equivalences are not limited only to one rank, rather they can shift and freely move within the rank-scale.

Moreover, Dryden (As cited in Safi, n.d.) tackled the problems of translations by formulating the following basic types: (1) Metaphrase or longitudinal translation which refer to literal translation, i.e. word for word or line by line translation from one language into another. (2) Imitation or translation with latitude, it refers to the translation of ST with liberty,

it can be called a free translation whereby the translator owns the liberty to take only some ideas and thoughts from the author's text and to forsake the TL words and sense not only change them. (3) Paraphrase, it involves the translation of meaning and sense, Dryden (as cited in Safi,n.d.) labeled it as “sense for sense translation”(p.16); in this type of translation the translator can freely translate the ST but he must be scrupulous about the thoughts and meaning of the SL author. Hence, the paraphrase is considered as the proper type of translation.

### **1.3 Methods of Translation**

There is not only one guaranteed method of translation. Each translator has a translation method which he prefers to use, he can use one method or combine some or all of them. Newmark (1988) proposed the following translation methods.

#### **1.3.1 The Word for Word or Interlinear Translation**

In word for word translation, the translator replaces the SL words with TL words which contains common meaning one by one; the translator must not change the order of the words and may not consider the context of the ST. Briefly speaking, grasping the SL mechanics is the main idea of a word for word translation method.

#### **1.3.2 Literal Translation**

In literal translation, the translator transmits the grammatical structures of SL to the nearest grammatical equivalents structures in TL. The same as the word for word translation, the words are translated singly and one by one, and may be out of context. A literal translation is considered as a pre-translation process to help detect the translation difficulties and overcome them.



### **1.3.3 Faithful Translation**

In faithful translation, the main part is that the translator must be faithful toward the intentions and purposes of the SL author, he should convey the exact contextual meaning of the ST into the TT maintaining the grammatical constructions of the TL, faithful translation “transfer the cultural words and preserves the grammatical lexical “abnormality” deviation from situations” (Newmark, 1988, p. 46).

### **1.3.4 Semantic Translation**

The translator tends to be loyal and understandable toward the SL' author's intention. Thus, he should convey the exact contextual meaning of the original language text in a way to correspond the TL semantic and syntactic structure. Furthermore, semantic translation is almost the same as the faithful translation. However, semantic translation "may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents" (Newmark, 1988, p. 46).

### **1.3.5 Adaptation**

The main use of adaptation is with plays, poetry, and dramas in terms of characters, themes, and plots. The translator relies on adaptation when the simple translation will not fit the TL culture. Assaqaf (2016) distinguished four types of adaptation.

#### **1.3.5.1 Collocation adaptation**

Collocations are considered to be one of the difficult aspects for language learners and even dictionaries do not provide sufficient help in translating collocation. Therefore, translators tend to use adaptation.

### **1.3.5.2 Cultural Adaptation**

The main goal of applying cultural adaptation is the fact that the translation function is not limited to TL only but also TC, i.e. before translating from or to two different languages, translators must consider the SC and TC as well. In the book ‘adaptation as means of translation’, Assaqaf (2016) clarified: “to make the point clear, a translator or even an interpreter should take this into consideration while translating or interpreting from English into Arabic or vice versa. Otherwise, there will be what is called a cultural shock” (p.784).

### **1.3.5.3 Literary Adaptation**

Translators attempt to use this type of adaptation when dealing with pieces of literature such as novels, short stories, and dramas. In literary adaptation when translating any piece of literature from one language to another, the translator must consider the cultural variation. Shi 2003 (as cited in Assaqaf, 2016, p.784) exemplified literature adaptation by illustrating wan rong pie's translation of a poem that was written by ancient Chinese to describe a beautiful girl. The original poem was the following:

“her hands are like soft sprouts; her skin, condensed cream; her neck, lava of a scarab; her teeth, deviltree; her head, qing (a cicada-like insect); and her brows, the shape of a moth.”

On the other hand, and considering the cultural variation between the Chinese and Western communities, Wang rong pie's literary adaptation was as follows:

“Her hands are small, her fingers slim; her skin is smooth as cream; her swan-like neck is long and slim; her teeth like pearls do gleam. A broad forehead and arching brow complement her dimpled cheeks and make her eyes glow.”

### **1.3.5.4 Ideological Adaptation**

This type of adaptation deals mainly with sexual and religious texts. Hence, in the process of translation, the translator adapts and considers the target ideology in terms of religion and gender.

### **1.3.6 Free Translation**

In free translation, the translator does not transfer the structure of the ST, he conveys and preserve the exact meaning and use simple forms of the target language to make his product understandable, it is also called intralingual translation.

### **1.3.7 Idiomatic Translation**

The translator should produce a TT which is natural and clear in TL. Therefore, this method of translation relies on the use of colloquialisms and idioms of the TL to reproduce the message of SL.

### **1.3.8 Communicative Translation**

"Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership" (Newmark, 1988, p. 47).

## **1.4 Translation Equivalence (The Concept of Equivalence in Translation)**

Equivalence is considered to be the controlling concept of translation, Catford (1965) and Koller (1995) clarified the importance of equivalence in their definitions of translation: First, "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (Catford, 1965, p. 20). Second,

The result of a text-processing activity, by means of which a source-language text is transposed into a target-language text.

Between the resultant text in L2 (the target-language text) and the source text in L1 (the source language text), there exists a relationship, which can be designated as a translational, or equivalence relation. (Koller, 1995, p. 196)

Vinay and Darbelnet (as cited in Desponia, 2013) confirmed that one of the translators' main actions is to find the nearest possible equivalent in TL. Hence, they tend to consider equivalence as an essential translation procedure, "equivalence is viewed as a procedure in which the same situation is replicated as in the original but different wording is used" (p.2). Moreover, "Translating consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (Nida & Taber, 1982, p. 12).

#### **1.4.1 Types of Equivalents**

Nida (1964) suggested that the translation process must aim for equivalent effects where he proposed the dichotomy formal correspondence versus Dynamic equivalence.

##### **1.4.1.1 Formal Correspondence or Equivalence**

Formal equivalence is the type of equivalence in which the main focus is on both the form and content of the SL text, the translator's main role is to reproduce as literally and meaningfully as possible the SL form and content to allow the readers to grasp the much amount of SL context. In the process of translation through formal equivalence, the elements of SL should be similar to the elements of the TL.

##### **1.4.1.2 Dynamic Equivalence**

Dynamic equivalence is the type of equivalence in which the main focus is on the function of the text rather than reproducing literally similar text to SL, the main role is maintaining the naturalness of the expression of the SL through adopting the cultural dimension, grammar, and lexis, i.e. "the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message" (Nida, 1964, p. 159). However, when it comes to reproducing the closest possible equivalents, in the book 'The Theory and Practice of Translation' Nida (1982) gave the priority to dynamic equivalence as the best translation procedure over formal correspondence, mentioning that it provides more correct, meaningful and more accurate products.

Koller (as cited in Desponia, 2013) distinguished between five different types of equivalence. Firstly, **denotative equivalence** which is concerned with the text's extralinguistic content. The second type is concerned with the style and lexis of the text which is the **connotative equivalence**. Thirdly, the **text formative equivalence**, it is the equivalence of the text types. Koller's last two types are influenced by Nida's fundamental dichotomy, Nida's dynamic equivalence as **pragmatic equivalence**, and formal correspondence as **expressive equivalence**. Although many scholars had been influenced by Nida's work, his notion of equivalence effect had faced criticism by some translation scholars arguing that his combination is subjective. Among them, Broack and Larose (As cited in Munday, 2008) who considered equivalence effect impossible mentioning that a text can not have the same effect and the same response in two different cultures and times. On the other hand, Newmark refused the idea and notion of equivalent effects as well, he said it is "inoperant if the text is out of the target language space and time" (Munday, 2008, p. 44).

## **1.5 Translation Problems and Difficulties**

The translation is a process of transferring a given text from one language to another, during this process, translators may encounter different problems and difficulties. Concerning the previous terms, Nord (1997) distinguished between the terms “problems” and “difficulties”, he considered translation problems objective and intersubjective which can occur during a particular translation activity and every translator has to solve them. Whereas, he noted that translation difficulties are subjective and related to the translators' linguistic and cultural competence. On the other hand, Newmark (1988) does not differentiate between difficulties and problems, he uses both terms together and he defines them as challenges for translators. Translation difficulties and problems may be categorized differently as cultural, lexical, and grammatical problems.

### **1.5.1 Cultural Translation Difficulties and Problems**

Since translators are not necessarily a member of the same culture, without cultural pre-knowledge the translators will not understand the text and therefore will face difficulties in translating the text. As Nord (1997) mentioned that the main reason for cultural translation difficulties is the fact that each culture has its own habits, norms, and values. And considering that in the translation process cultural elements must be present for more accurate translation, those elements differ from one language to another which creates difficulties during the translation process. This is confirmed as follows: “where there is cultural focus, there is a translation problem due to the cultural 'gap' or 'distance' between the source and target languages.” (Newmark, *A Text Book of Translation* , 1988, p. 94). Moreover, Abdullah (2019) confirmed that the main source for cultural translation difficulties that encounter translators is the inability to transfer the cultural expression correctly and accurately. because he claimed that cultural expressions are hard to understand and translate due to the lack of

knowledge about such expressions, the inability to discover the context and the fact that the linguistic and semantic structure of the texts is related to a particular culture.

### **1.5.2 Lexical Translation Difficulties and Problems**

In a language, a word can contain different and various meanings. Thus, translators tend to encounter difficulties during their translating process due to the lexical gaps between some languages. Ghazala (2008) classified such type of translation problems into seven classes.

#### **1.5.2.1 Literal Translation for Meaning**

"the central lexical problem for the student of translation is their direct literal translation of almost all words. They dedicate themselves to it wholeheartedly and in an unusual way in all text and contexts" (Ghazala, 2008, p. 84).

#### **1.5.2.2 Synonyms Translation**

According to Ghazala (2008), Students' expectation that most synonyms are absolute is the main reason for problems in synonyms translation. Moreover, he classified synonyms translation into four main problems. Firstly, the translation of synonyms with emotive charge, i.e., the words that produce a strong emotional reactions in both translator and reader or listener which may have meanings of different levels. For example the word "Anger", it has sixteen synonyms with the same meaning. However, the act of choosing the right equivalent in the TL remains a difficult task for students. Secondly, The translation of synonyms that may be absolute only in some contexts. Thirdly, Translating synonyms that can have various meanings and versions in the TL. Finally, Translating familiar alternatives which are informal and intimate terms that are used as a replacement to formal words, because students consider translating such words a hard task because of " the difficulty to find them in general reference

book like dictionaries; and, when found, the difficulty to find their local connotations and cultural implications for foreign students of different cultures" (Ghazala, 2008, p. 96).

### **1.5.2.3 Transaltion of Polesymy and Monosemy**

Polesymy is defined as words that have more than one meaning whereas monosemy are the words that have only one meaning. Students face problems in knowing the different meanings of the polesemic words and consider it as monosemic words, because the latter unlike polysemic words do not create any meaning confusion.

### **1.5.2.4 Translation of Collocations**

Greenbaum (as cited in McEnery, Xiao, & Tono, 2006) defined collocations as "a frequent co-occurrence of two lexical items in the language" (p. 82). In other words, it is a combination of two or more words that frequently fit together. Students consider translating collocation a hard task because of two main problems: the difficulty of generalization and the variability of collocations, i.e., some English words collocate with the same words but not the same in TL, for example: bright side, bright victory, bright sun. Second, in English one meaning may have different collocations.

### **1.5.2.5 Translation of Special Fixed Phrases**

Special fixed phrases are defined as a "phrase with a special meaning that can not be understood from the direct, surface meaning of its words, nor from their total meaning when taken together" (Ghazala, 2008, p. 128) for example, the translation of idioms.

### **Translation of Idioms**

Idioms are a special fixed phrase with indirect and metaphorical meaning, the problem is on the students' access to find an equivalent because in translating idioms, students should



focus on the literal translation mostly, rather than explaining the idioms. On the other hand, there are cases on which literal translation provide unclear, strange, and unacceptable because some idioms are indirect and required to be understood in its specific context.

### **1.5.3 Grammatical Translation Difficulties and Problems**

The differences in grammar between two languages posses problems for learners when translating. Translating between two different languages means dealing with two different grammar which may create difficulties during the translation activity. As (Ghazala, 2008) confirmed that the fact that two languages belong to two different language families and have different grammatical structures creates problems for translators.

## **1.6 Translation in Language Teaching and Learning**

Many teachers and linguists agree on the importance of using translation in language classes. Schaffner (as cited in Leonardi, 2011) suggested that translation tasks can be beneficial in learning a foreign language (FL). Moreover, In the book 'EFL Learners' Beliefs about and Strategy Use of Translation in English learning' (2006), Liao stated that “students use translation to learn English vocabulary words, idioms, phrases, and grammar, to read, write, and speak English, and to check their reading and listening comprehension” (p.203), it means that translation can provide students with a sufficient and deeper understanding of the language’s knowledge and use.

Leonardi (2011) Claimed that using translation as a means of language teaching is associated with what is called the grammar-translation method (GTM). According to Byram (2004), in the middle ages, Latin and Greek languages were considered as superior languages in which the grammar translation method GTM was adopted as the only teaching method which was based on translating from the FL into TL and vice versa. Therefore, such a

teaching method was widely used by teachers because it focuses on translation rather than communication especially that it was the only teaching method at that time.

### **1.6.1 The Grammar Translation Method (GTM)**

The GTM is the teaching method in which “students learn grammatical rules and then apply those rules by translating sentences between the target language and the native language” (Grammar Translation Method , n.d.), it is also known as a classical method because it was mainly used to teach classical languages. GTM is a foreign language teaching method; as it was mentioned before, it was firstly adopted in teaching Latin and Greek languages in the early sixteenth century. Later on, as Howatt & Widdowson (2004) pointed GTM was developed in Prussia at the end of the eighteenth century in secondary schools because it matches the grammar schools’ requirements at that time. Moreover, it is still valid until today in textbooks as one of the essential language teaching methods. Tim ( n.d.) stated that through the GTM people were able to successfully learn the FL accurately and fluently without the need to interact with native speakers of the language. Therefore, such a teaching method succeeded to maintain its spot in ELT over the years.

#### **1.6.1.1 Characteristics of Grammar Translation Method “GTM”**

Like any teaching method, GTM has its own characteristics that should be taken into consideration, and Rahman ( n.d. ) claimed that the characteristics can be used as a teaching plan in classrooms. Prator and Celse-Murcia (as cited Rahman, n.d. , p. 3) pointed a range of characteristics of the GTM as follows:

1. Classes are taught in the mother tongue with little active use of the target language.
2. Much vocabulary is taught in the form of lists of isolated words.

3. Long, elaborate explanations of the intricacies of grammar are given.
4. Grammar provides the rules for putting words together, and instruction often focuses on the form and inflection of words.
5. Reading of difficult classical text is begun early.
6. Little attention is paid to the content of texts, which are treated as exercises in grammatical analysis.
7. Often the only drills are exercises in translating disconnected sentences from the target language into the mother tongue.
8. Little or no attention of pronunciation.

### **1.7 Pedagogical Translation**

“Translation can help learners enhance their analytical and problem-solving skills which are essential in everyday life as well as in most working fields.” (Leonardi, 2011, p. 22). Therefore, Pedagogical translation is considered as a fifth skill that acts as a tool to develop the four main language skills and foster foreign language learning. The pedagogical translation is also known as didactic translation, educational translation, and Basil & Munday (2004) labeled it as school translation and academic translation. Albert Vermees (as cited in Bensehil 2017) defined pedagogical translation as a means of developing and controlling learner's language knowledge. Moreover, it promotes learners' communicative skills in the TL and develops their competence in learning a foreign language. Furthermore, this type of translation can be employed in any educational context as a teaching tool to foster the four language skills. Leonardi (as cited in Izquierdo, 2015) clarified that schools and universities can use pedagogical translation as a teaching tool that develop and support learners' four language skills. In other words, through the practice of pedagogical translation learners in

classroom are encouraged to practice reading, writing, listening, and speaking as well as enriching their vocabulary and grammar knowledge.

Klaudy (as cited Albert, 2010) as well, provided the same idea describing pedagogical translation as an instrument to develop, raise, and test learners' language accuracy, proficiency, and knowledge. Moreover, he proposed two types of pedagogical translation, the first type is a translation as a means to provide information about the FL. The second one as an instrument to train translators and provide information about translation level and translators' proficiency. In the context of employing Pedagogical Translation in an educational context, it is worth mentioning Leonardi's framework called **Pedagogical translation Framework (PTF)** which consists of three main types of translation activities, Leonardi (2011) explained them as follows:

- 1- Pre-Translation Activities (Brainstorming):** Teachers should make sure to start the class with a brainstorming or vocabulary activity because before providing learners with any text to translate, Teachers must confirm that learners are properly introduced to the new vocabulary.
- 2- Translation Activities:** activities including the acts of different types of translation and the application of the four language skills.
- 3- Post-translation Activities:** In these activities, learners are supposed to write their translations for the benefits of creating a bilingual glossary.

## **1.8 Translation Competence**

Translation competence is the ability to reproduce a good quality target text. According to Van den Broeck ( as cited in Siddig, 2018), in order to become a competent translator learner have to deal with the text as a translator, i.e., they have to be able to consider the culture, form and textual system of both source and target text. Pym (1993)

referred to translation competence as a matter of ability, he related it with two main skills “the first skill is the ability to generate a target text series of more than one viable term” and “the second skill is the ability to select only one target text from this series, quickly and with justified confidence.” (p.28). It is meant that through the act of translating a text, learners may be faced with many and different interpretations which can be appropriate, misunderstanding, or misleading. Thus, they need to be able to search for different ways and models to translate the ST and to be able to choose only one interpretation for the intended text which should be the appropriate one.

Neubert (as cited in Benjamins, 2000) broke translation competence into five interrelated sub-competencies for a better understanding; these sub-competencies enable translators to translate well. Zainurrahman (2010) Explained these translation competence’s sub-competencies individually as follows:

### **1.8.1 Language Competence**

Since translation is mainly about language, both verbal and nonverbal language. “Without mastering languages, someone is disabled to translate a text from source language to target language” (Zainurrahman, 2010 , p. 1), i.e., learners must have a good understanding and competence of both source and target languages to translate correctly.

### **1.8.2 Textual Competence**

Since the structures of the texts are different when translating any piece of writing, translators should have a textual competence which is “the knowledge of regularities of conventions of texts, genres, and text types” (Zainurrahman, 2010 , p. 4), it means that in the process of translation, it is essential to have a deep understanding about the texts because it will enable translators to differentiate between them.

### **1.8.3 Subject Competence**

Because translating is not only about the transfer of language, Translators should have a competence about the subject of the text, because such knowledge and skill will provide translators with different characteristics such as the discipline of the text. Hence, "by ignoring the specific domain of the source text, the product or translated text will be dysfunctional" (Zainurrahman, 2010 , p. 5).

### **1.8.4 Transfer Competence**

“Transfer competence is an ability of transferring message from source text to target text communicatively” (Zainurrahman, 2010 , p. 7), it is considered to be the most required competence in translation. The main job of a translator is to transfer words, grammatical, and cultural aspects of the text, this will provide a target text as well as expected. Thus, Transfer competence is essential in the translation process.

### **1.8.5 Cultural Competence**

“A translator must have cultural competence of both source language and target language” Kastberg (as cited in Zainurrahman, 2010, p. 6). Language is an element of culture. Therefore, each language is characterized by certain social conventions and cultural identities, in which translators are required to be knowledgeable about for a better translation,

## **1.9 Translation and Culture or “Cultural Translation”**

Each community has its own series of habits, beliefs, and values. Which are different and sometimes overlap and create cultural differences that learners should consider during their act of translating. So, In the process of translation learners should not only master the linguistic level but also the cultural level as well. The cultural dimension is vague and as

Baker (1992) confirmed, the cultural dimension of the TL and TT concerning the social relations, beliefs, and experiences should be considered during the translation activity. Moreover, learners should focus on the cultural dimension for a better translation, because many languages like the English language are loaded with specific terms and expressions called cultural specific items.

### **1.9.1 Cultural Specific Items (CSI)**

Each culture is expressed by certain expressions and objects which are called cultural specific items. (Persson, 2015) referred to such expressions as concepts that can "refer to domains such as flora, fauna, food, clothes, housing, work, leisure, politics, law, and religion among others" (p.1). In translating such expressions learners face difficulties due to their unawareness about the target culture mainly.

### **1.9.2 Difficulties in Translating Cultural Specific Items**

Through the act of translating cultural specific items, learners face problems because the items may not exist in the TL or may be of different value. Banikalef (2019) Consider learners' translation as weak translation, because of the fact that students face difficulties in rendering the cultural specific items and expressions, and he proved that the problems are due to the following main reasons:

1. Learners are not able to find the appropriate equivalent because they do not have a sufficient understanding of the expressions.
2. Learners are not familiar with both cultures and the target context of the expressions.
3. Learners are not capable to use the different methods of translation appropriately.

At last, he proposed that additional courses about CSI are required to help learners strengthen their cultural knowledge and thus improves their translation skills and competence.

## **Conclusion**

The above chapter has summarized the literature related to the process of translation. It discussed the different definitions, types, and methods of translation. Also, it provides some problems and difficulties that may face learners through their act of translating any text including lexical, grammatical, and cultural problems. Later on, it examined the role of translation in English language teaching specifically pedagogical translation. Moreover, a part of the chapter was about the role of culture in translation. Finally, the chapter sheds light on translation competence and its sub-competencies.



**Chapter Two:**

**Culture and Intercultural**

**Awareness**

## **Chapter Two: Culture and Intercultural Awareness**

### **Introduction**

#### **2.1 Definition of Culture**

#### **2.2 Big “C” Culture versus Small “c” Culture**

##### **2.2.1 Big “C” Culture or Culture with Capital “C”**

##### **2.2.2 Small “c” Culture or Culture with Small “c”**

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#### **2.9 Intercultural Approach**

##### **2.9.1 Intercultural Competence**

##### **2.9.1.1 Components of Intercultural Competence**

##### **2.9.2 Intercultural Awareness**

##### **2.9.2.1 Definitions of Intercultural Awareness**

##### **2.9.2.2 Characteristics of Intercultural Awareness**

##### **2.9.2.3 Methods to Improve Intercultural Awareness**

### **Conclusion**

## **Introduction**

Different societies have different cultures. Culture defines people's values, beliefs, and personal interests. Even though many cultures have many interests in common, others may have several aspects that differ from that of another; and as a language learner considering these differences and similarities is an essential step in facilitating the learning and communicating process. Hence, a wide range of researches was dedicated to the importance of the intercultural awareness concept.

This chapter reviews the literature on the concept of culture, its areas, and its characteristics. Also, it discusses the essential relation between language and culture. It sets off with the definitions of culture and its forms big "C" culture and small "c" culture. Then, it presents a list of the characteristics of the culture. Moreover, it shed light on the concept of acculturation and culture shock. Besides, the chapter reviews the intercultural approach as a whole. Furthermore, it discusses the main concept of this study; intercultural awareness, its definition, characteristics, and the suggested methods to develop it. Furthermore, the chapter examines the concepts of cultural awareness and communicative competence.

### **2.1 Definition of Culture**

It is worth mentioning that recently culture has become the subject for many fields of research such as sociology, linguistics, and anthropology. Therefore, each scholar defines culture based on his perspectives and discipline. As Hartley (2002) clarified, the term "culture" is "multidiscursive, it can be mobilized in a number of different discourses" (p. 51). To start with, the word "culture" derives from the Latin word "clore" which means "to cultivate". First, Robinson (as cited Hsin, n.d.) defined culture according to four different perspectives. First, from a behaviorist perspective, culture is a series of behaviors. Second, from a functionalist perspective, it is a concept that explains human behaviors. Cognitively

and symbolically speaking, it is an interpretation process. Second, From a social discourse perspective, Mc Carthy & Carter (1994) defined culture as a concept which refers to "social knowledge and interactive skills which are required in addition to knowledge of the language system" (p. 151), it means that they regard culture as a set of social information concerning a group of people and their skills in using language to interact with each other. Kramsch (as cited in Hsin, n.d.) as well, referred to the term culture as "a social construct, the product of self and other perceptions" in which she clarified that culture is both collective and individual. Whereas, From an anthropological perspective, the first definition of culture concerning this perspective was by Tylor (1871), in which he referred to culture as "that complex whole which includes knowledge, beliefs, art, morals, laws, customs, and any other capabilities and habits, acquired by man as a member of society" (p. 1). So, culture is a set of abilities and habits that people acquire from their societies. To sum up, Hudelson (2004) clarified: "Most anthropologists would refer to culture as the shared set of values, beliefs, concepts, and rules of behavior that allow a social group to function and perpetuate itself" (p. 1).

Culture is a vague and broad concept. Therefore, defining it is considered to be a difficult task. According to Duane (2000), culture is a center of knowledge and information learned by people, and how this center affects their daily lives. Moreover, (Mc Carthy & Carter (1994) defined it as "the set of values and beliefs which are prevalent within a given society or section of society" (p. 150). Whereas, Schein (2004) has seen it as a multidimensional phenomenon that gathers everything dealt with by any group of people.

From the definitions listed above, culture is associated with different fields of research; it embraces different definitions by different scholars who belong to different disciplines. However, nearly all the definitions cited above stress on the same aspects of

culture, both the abstract ones such as beliefs and values; and the concrete ones like literature, food, and customs.

It is worth mentioning that Brooks (1968) suggested two distinct areas of culture, formal culture and deep culture. The first one represents the relation of the individual with the actions, thoughts, and expressions of their culture such as literature, theatres, and paintings. On the other hand, deep culture represents a process of the way an individual speak, believe, act, think, dress, and behave with people around him. Later on, as Hsin ( n.d. ) clarified, this distinction was developed to what is called culture with capital “C” or big “C” culture and culture with small “c” or small “c” culture.

## **2.2 Big “C” Culture versus Small “c” Culture**

Defining the concept of culture is a difficult task. Thus, it is helpful to provide a clear distinction between what is called capital “C” culture and small “c” culture.

### **2.2.1 Big “C” Culture or Culture with Capital “C”**

In general, big "C" culture is referred to as surface culture. Hence, what is obvious to the eye. It is the type of culture which “referred usually to what people of the same culture have achieved” (Amieur, 2015, p. 21), it means all the achievements and cultural products of a given society such as literature, customs, games, and food. Chlopek (2008) described big “C” culture as the area which comprises the factual knowledge of the arts of specific society like music, dances, and theatres; she considered this area to be easier to study. Moreover, in the book ‘Intercultural Activities’ (2013) Cankova & Gill stated that big “C” culture is “ the art, music, and literature of a country or ethnic group may include achievements such as the plays of Shakespeare, the Mona Lisa, the Taj Mahal, and Beethoven’s symphonies” (p.1).

### **2.2.2 Culture with Small “c” or Small “c” culture**

In general, small "c" culture refers to what is called deep culture; the invisible culture. Culture with small "c" is the type of culture that refers to "the daily practices of society which make distinguish it other societies" (Amieur, 2015, p. 21) such as literature and art. According to Chlopek (2008) small “c” culture constitute the interrelated aspects of a group of people including their beliefs, attitudes, norms, and values. Unlike big “C” culture, culture with small “c” is not obvious to the eye. Therefore, Chlopek (2008) argued that its understanding usually is more difficult. However, some of its cultural aspects are observable and thus easy to learn like celebrations and rituals. Furthermore, Cankova & Gill (2013) referred to small “c” culture as “our everyday culture and includes what we learn at schools, our social norms, our social customs” for example “how men and women live differently, what time we get up and go to bed, what we do in our free time, what we eat and so on” (p. 1). In other words, it comprises all of the routine aspects of people, what they believe, do, and know within a culture. To sum up, the products of individuals’ everyday lives such as beliefs, behaviors, habits, and values.

In conclusion, Sercu (2000) clarified that both small “c” and big "C" cultures are sociocultural concepts that can be seen as cultural products that belong to a given society. However, according to the distinction made above, unlike big "C" culture, the so-called small "c" culture covers everyday culture and everyday behaviors of people of a specific community. In other words, it comprises how people behave and act according to a specific culture. Therefore, what is known as a culture with small "c" is wider than culture with capital “C”.

### **2.3 Characteristics of Culture**

Most of the definitions of culture cover the same things that culture is shared, transmitted, learned, and shape people’s behaviors. For example Bailey’s definition of culture

(as cited in Sycara, Gefland, & Abbe, 2013) as “the socially transmitted knowledge and behavior shared by some group of people” (p. 3) which emphasized the following five basic features of culture.

- **Culture is Shared**

Learning any cultural element involves interacting with others. “Culture is the common denomination that makes the actions of individuals intelligible to other members of their society” (Haviland, Prins, Warlath, & Mc Bride, 2013, p. 164), it means that members who are from the same social group adopt and share the same beliefs, values, norms, traditions, and customs. Moreover, they claim that the fact that a group of people shares the same culture means that they can act and react appropriately and predict all the previous actions and reactions.

- **Culture is Learned**

People do not know all the different words, values, customs, and beliefs when they are born; they learn and acquire these elements through schools, family, media, or through association with others. Haviland et al (2013) emphasized on the notion that culture is not biologically inherited, its learning is mostly unconscious, and they referred to the process of learning culture as enculturation and acculturation.

- **Culture is Transmitted**

Culture is regarded as the passing concept from one generation to another. “Cultural transmission is the process through which cultural elements, in the form of attitudes, values, beliefs, and behaviors are passed onto or taught to individuals and groups” (Goldstan & Naglieri, 2011, p. 448).

- **Culture is Integrated**

All the cultural elements from values, beliefs to traditions, and customs are interrelated and interconnected. Thus, to be able to understand any culture effectively you have to learn and understand not only some but all the cultural elements. Haviland et al (2013) described culture as “a well-structured system made up of a particular parts that function together as an organized whole” (p. 171).

- **Culture is Dynamic**

Culture is dynamic means that no culture is static or everlasting. Cultures changes over time according to Haviland et al (2013) it is due to the exposure to different cultures, whereby a culture adds new elements and sometimes neglect and omit the old ones.

## **2.4 Acculturation**

The concept of acculturation has been defined differently by different researchers. Kramsch (1998) referred to acculturation as “the process of internalizing the culture of a discourse community” (p. 125) and hence, she clarified that acculturation is similar to what is called socialization which she defined as “the process by which a person internalizes the conventions of behavior imposed by society or social group” (p. 131). According to Sam & Berry (2006), acculturation covers all the activities which lead to any change that results from the interaction between people from different cultures. These activities influence the original cultures and societies and led to the meeting and interaction of different cultural backgrounds; Sam & Berry (2006) said: “this process has led to changes in the original patters of life and cultures of the peoples concerned, as well as the formation of new societies” (p. 1). Generally speaking, Redfield, Linton, and Herskovits (as cited in Trinh, Yanni, Lu, & Sanders, 2009) defined acculturation as "those phenomena which results when group of individuals sharing different cultures comes into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups” (p. 11), this latter definition is regarded



nowadays as the most classical definition of the concept and the most cited and used one by researchers. Moreover, Sam & Berry (2006) claimed that what is called assimilation is a form of acculturation, and they described assimilation as the process in which a person interacts with a new culture and identity and neglect his original background, or adopt the national culture. On the other hand, Teske and Nelson (as cited in Sam & Berry, 2006) viewed acculturation and assimilation as two different processes, they referred to acculturation as the process in which two or more groups influence each other ( i.e. bidirectional). Whereas, they described assimilation as the process in which a group imposes only some information on the other one ( i.e. unidirectional). Concerning the terms, the so-called enculturation is a term that is usually used along acculturation to refer to the same idea. However, Daiman (as cited in Amieur, 2015) provided a clear distinction between the two terms, he referred to enculturation as the process of acquiring a first culture; whereas, he defined acculturation as the process of acquiring a second culture. Furthermore, Brown (2007, p. 195) clarified that the process of acculturation is based on four main stages; summarized in the following points:

**1. Stage 1:** is a period of excitement and euphoria over the newness of the surroundings.

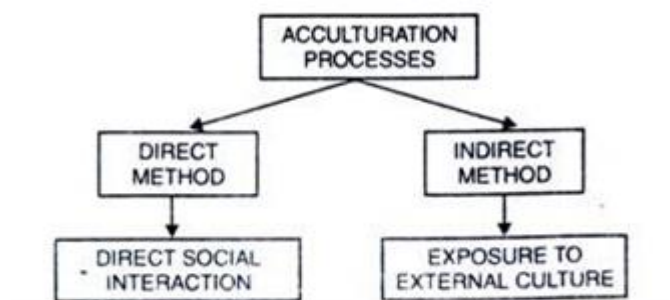
**2. Stage 2:** -culture shock- emerges as individuals feel the intrusion of more and more cultural differences into their own images of self and security. In this stage individuals rely on and seek out the support of their fellow countrymen in the second culture, taking solace in complaining about local customs and conditions, seeking escape from their predicament.

**3. Stage 3:** is one of gradual, and at first tentative and vacillating, recovery. This stage is typified by what Larson and Smalley (op. cit) called “culture stress”: some problems of acculturation are solved while other problems

continue for some time. But general progress is made, slowly but surely, as individuals begin to accept the differences in thinking and feeling that surround them, slowly becoming more emphatic with other persons in the second culture.

**4. Stage 4:** represents near or full recovery, either assimilation or adaptation, acceptance of the new culture, and self-confidence in the "new" person that has developed in this culture.

On the other hand, (Acculturation: Process and Types, n.d.) stated the following definition: "Acculturation is a process whereby an individual or group acquires the cultural characteristics of another through direct or indirect contact and interaction" (para. 1). So, acculturation comprises two processes which are demonstrated in the following diagram:



**Figure 2.1 Schematic Presentation of Acculturation Process**

The diagram included above demonstrates the two main processes of acculturation. (a) The process of interaction and contact between two or more cultures. (b) The process that involves the result of the previous interaction. Moreover, the diagram shows that the processes may occur directly, i.e. through direct social interaction, or indirectly, i.e. via a clear exposure to the external culture.

In brief, acculturation is the process that occurs as a result of the interaction between two or more cultures together which leads to the acquisition of a new culture.

## **2.5 Culture Shock**

Culture shock has become a familiar experience for people learning a second language in a second culture. Hence, Culture shock has become a common term to describe a person's contact with a foreign culture in terms of the disagreements between beliefs and habits.

The term 'culture shock' was first introduced by Kalvero Oberg (as cited in Pedersen, 1995), through describing the stress which results from the feeling of not knowing how to act in a foreign culture. Brown (2007) described culture shock as a phenomenon which is associated with the feelings of individuals as they interact with a foreign culture, they will feel angry, scary, and shocked because of the differences between their culture and foreign culture. According to Pedersen (1995), culture shock is an "Internalized perspective developed in reaction to response to the new or unfamiliar situation. As the new situation changed in unexpected directions the individuals need to construct new perspective on self, others, and environment that fit the new situation" (p. 1). To make it clear, it is a subjective response to unfamiliar events, and personal experience as well, it occurs inside each person which means that it does not influence all people in the same way. Moreover, Seelye (as cited in Saifi, 2013) described culture shock through stating its symptoms as follow: "The symptoms of culture shock include a preoccupation with personal cleanliness and disease and dirt (and an inordinate fear of drinking the water and eating the food), a sense of being cheated, irritability with little provocation, hypersensitivity to perceived criticisms, and depression. Many suggest that there is an ebb and flow to these symptoms" (p. 15). Generally speaking, Pedersen (1995) provided a clear and general definition as follow: "Culture shock is the process of initial adjustment to an unfamiliar environment", these adjustments can be

applied to “any situation where an individual is forced to adjust to unfamiliar social system where previous learning no longer applies” (p. 1). In brief, it is a primary alteration that is applied to any situation including a job, a relationship, or a perspective in which the individual is obliged to fit with the unfamiliar social system. Furthermore, Pedersen (1995) noted some facts which function as indicators to show that culture shock adjustment occurs. First, when the usual way individuals should behave and act is different it means a cultural shock adjustment is taking place. Second, the fact that the values that were considered valuable and true are no longer accepted means a cultural shock adjustment is taking place. The third indicator is when individuals are not satisfied with the new ways and last, the presence of feeling that this cultural shock will remain forever. To sum up, these later indicators prove that a culture shock adjustment is occurring.

## **2.6 Language and Culture**

Language and culture are said to have an interconnected relationship, which means that each one completes the other. Wardhaugh (2010) clarified that the nature of the relationship between these two concepts captured the interest of many people who share different backgrounds. Moreover, many authors have clarified that language and culture are related in several ways. Kramsch (1998, pp. 3-4) said that if people use language to communicate, it will be related to culture in various ways, and he described this interrelationship between culture and language in three different ways. First, "language expresses cultural reality", this means that language is used to express opinions, attitudes, beliefs, and facts shared by people who belong to the same speech community, i.e., through the use of language people are able to express their cultural issues. Second, “language expresses cultural reality”, this is clear because language is known to be creative. Hence, it is not only used to express cultural reality but also to create experiences and meanings which are

understandable for other members who belong to the same society, he explained that expressing different meanings of culture can be through different tools such as video calls, face to face meetings or written messages, i.e., it can be through verbal or non-verbal mediums). Byram (1989) agreed on this point as well, he stated: “language pre-eminently embodies the values and meanings of a culture” (p. 41). Third, “language symbolizes cultural reality”; since language is defined as a system of symbols and signs used for communication and self-expression. Thus, it is used to portray the cultural assumptions of any society. Risager (2006) mentioned that language is part of human behavior and thus part of culture because it functions as a tool to deliver our thoughts and express our feelings. Benmostefa (n.d) demonstrated the relationship between culture and language in the fact that people cannot learn any country’s culture effectively without learning its language. Brown (as cited in Benmostefa, n.d) summarized the interrelated relationship between language and culture through his statement: "a language is a part of culture, and a culture is a part of language, the two are intricately in interwoven so that one cannot separate the two without losing the significance of either language or culture" (p. 4). According to Politzer (as cited in Brooks, 1968), a language teacher must teach the foreign culture besides the language because without teaching the culture, the language taught will become a set of meaningless symbols that can be misunderstood. Furthermore, Moran (2001) claimed that the link between culture and language is based on the language’s adaptation to five dimensions of culture, he said: “language embodies the products, practices, perspectives, communities, and persons of a culture” he demonstrated this statement in the following table (p. 35):

<b>Cultural Dimensions</b>	<b>The Nature of Language-and-Culture</b>
<b>Products</b>	The language used to describe and manipulate cultural products
<b>Practices</b>	The language used to participate in cultural practices
<b>Perspectives</b>	The language used to identify, explain, and justify cultural perspectives
<b>Communities</b>	The language used to participate appropriately in specific cultural communities
<b>Persons</b>	The language individuals use to express their unique identity within the culture

**Table 2.1 Language and Culture**

In brief, Moran (2001) referred to language and culture as two sides of the same coin. In conclusion, it is worth mentioning that language is an essential tool that people use to express their social lives. Hence, language and culture go hand in hand, language must be associated with culture and vice versa.

## **2.7 Cultural Awareness**

Byram (2004) emphasized three main aims of learning or teaching a foreign language, one of them is “the development of insight into the foreign culture and positive attitudes toward foreign people” (p. 15), this means that through learning a foreign language, learners involve their own culture into the act of interacting with the foreign cultures.

Cultural awareness focuses on what is called by researchers “cultural sensitivity” which is the attitudes of learners about a foreign speech community and its cultural differences. Tomalin & Stempleski (1993) defined cultural awareness as “the term used to describe sensitively to the impact of culturally-induced behaviour on language use and communication” (p. 5). The idea of sensitivity in the latter definition means that people will not only acquire knowledge about a foreign culture but also the ability to handle cultural differences. Moreover, Cultural awareness is about connecting with people. According to Tomlinson (as cited in Shemshadsara, 2012) cultural awareness compasses increasing people’s understanding of both their own culture and other people’s culture, and provide an internal sight of being equal to different cultures. Tomalin & Stempleski (1993, p. 15) claimed that having cultural awareness helps learners develop their way of thinking and attain cultural sensitivity. Also, they clarified that cultural awareness includes three characteristics listed as follows:

- Awareness of one’s own culturally-induced behavior.
- Awareness of the culturally-induced behavior of others.
- Ability to explain one’s own cultural standpoint.

Furthermore, Knutson (2006) suggested that to develop learners’ cultural awareness they should be encouraged to understand and study their cultural identity in relation to other cultures; for this reason, teachers must analyze students’ needs in terms of their cultural knowledge and awareness which develop their communicative competence as well.

## **2.8 Communicative Competence**

According to Nishad & Abu-Ayash (2019), Communicative competence is about providing individuals with a sufficient understanding of how to act to produce effective

communication in a foreign language. Saville (2003) claimed that “communicative competence involves knowing not only the language code but also to whom, and how to say it appropriately in any given situation. Further, it involves the social and cultural knowledge speakers are presumed to have which enable them to use and interpret linguistic forms” (p. 18). In other words, it compasses what, to whom, and how individuals communicate in a specific context and how to utilize and grasp different speech forms. However, the notion of communicative competence is said to be too general, and Canal and Swain (as cited in Nishad & Abu-Ayash, 2019) explained that communicative competence is split into four competencies: sociolinguistics, discourse, strategic and grammatical. Whereas, Nishad & Abu-Ayash (2019) expanded these competencies through combining Intercultural competence which is defined according to Bannett (2015) as “a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts” (p. 1).

## **2.9 Intercultural Approach**

“In many countries, there is still much intolerance towards and prejudice against other nations and cultures. Intensive intercultural education seems to be a good way to sow the seeds of tolerance, acceptance, understanding, and respect” (Chlopek, 2008, p. 12). Therefore, language learners will benefit by acquiring knowledge about different cultures around the world. Hence, the intercultural approach is not just learning about another culture but also understanding that one’s own culture can be different from another’s, and more importantly respecting and appreciating these differences. Thus, the intercultural approach aims to enable learners to grasp, appreciate, and view different cultures as native speakers. Corbett (2003) claimed that the ultimate aim of the intercultural approach is intercultural competence and intercultural awareness.

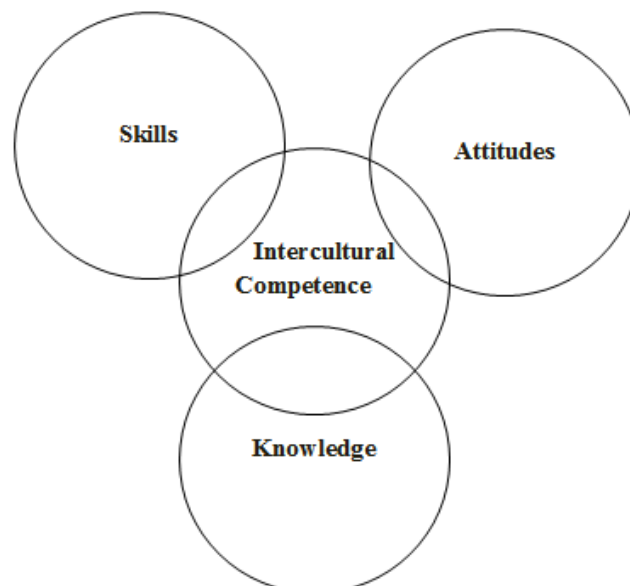


## 2.9.1 Intercultural Competence

Meyer (as cited in Hinkel, 2003) referred to intercultural competence as “the individuals’ ability to act in a satisfactory and flexible way when dealing with people who belong to different cultures and share different attitudes and actions. Bannett (2008) viewed intercultural competence as a “set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts” (p. 97). Furthermore, in intercultural competence learners are able to interact using their own language with people from a different culture and interpret the translated products of another culture.

### 2.9.1.1 Components of Intercultural Competence

Byram, Nichols, & Stevens (2001) identified that intercultural competence comprises three components. (See **Figure 2.2**)



**Figure 2.2 Components of Intercultural Competence**

### 2.9.1.1.1 Intercultural Attitudes

Byram et al (2001) said that the foundation of intercultural competence is in intercultural attitudes. Hence, intercultural attitudes are seen as the heart set of intercultural competence. Intercultural attitudes are the ability to consider the personal attitudes of people who belong to different places like cultures, genders, and identities. According to Byram et al (2001), intercultural attitudes mean that an individual is ready to accept and respect other people's attitudes, beliefs, and values, and consider any outside perspectives toward their own culture and ready to omit the notion that one's own culture is perfect than the other's. McKinnon ( 2018, p. 2) provided a clear description concerning intercultural attitudes in terms of four points:

- **Respect:** seeking out other cultures' attributes; value cultural diversity; thinking comparatively and without prejudice about cultural differences.
- **Openness:** suspending criticism of other cultures; investing in collecting 'evidence' of cultural difference; being disposed to be proven wrong.
- **Curiosity:** seeking out intercultural interactions, viewing difference as a learning opportunity, being aware of one's own ignorance.
- **Discovery:** tolerating ambiguity and viewing it as a positive experience; willingness to move beyond one's comfort zone.

### **2.9.1.1.2 Intercultural Skills**

According to Byram (1989), intercultural skills are a set of three main skills and abilities. First, the skills of interpreting, it is the ability to analyze any document or situation of a different culture. Second, the skills of discovery and interaction, it refers to the ability to listen, perceive, gather new knowledge and adapt it with what they already learned, to use it in interacting within different cultures. Lastly, critical cultural awareness, Byram et al (2001) described it as “an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices, and products in one’s own and other cultures and countries” (p. 7).

### **2.9.1.1.3 Intercultural Knowledge**

According to Bannett (2008), intercultural knowledge is divided into two main parts. The knowledge about “how other people see one ‘self as well as some knowledge about other people”, and the knowledge of "illustrations of those processes and products" (p. 6).

As a conclusion, intercultural competence is the capacity to communicate and interacts effectively with individuals who belong to different cultures and share different language using the different intercultural competencies. According to McCornac & Zhang (2013), the improvement of intercultural competence is based on intercultural awareness. At last, it is worth mentioning that according to many scholars the term “intercultural competence” is used to refer to intercultural awareness.

## **2.9.2 Intercultural Awareness**

Baker (2009) suggested that cultural awareness does not provide a full understanding of the diverse uses of foreign language in different contexts. Thus, to fulfill these needs intercultural awareness is offered. However, it must not be seen as a replacement to “cultural

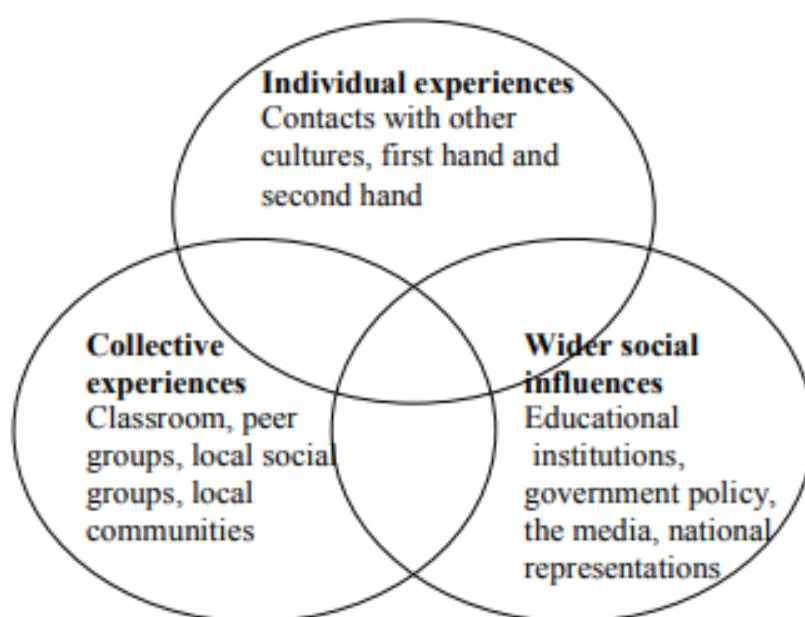
awareness” rather it should be considered as an expansion to the concept which can be applicable in English as foreign language contexts.

### **2.9.2.1 Definition of Intercultural Awareness**

Several studies have been conducted concerning the concept of intercultural awareness by many scholars where numerous and different definitions were provided. As Belkaid & Aggag (2018) clarified, different scholars use different terms to refer to intercultural awareness such as competence, ability, and capability. According to Korzilius, Van Hooft, and Planken (as cited in Alfonso, 2016 ), Intercultural awareness is “the ability to empathize and to decenter. More specifically, in a communication situation, it is the ability to take on the perspective of a conversational partner from another culture or with another nationality, and of their cultural background and thus, to be able to understand and take into consideration interlocutors’ different perspectives simultaneously” (p. 159). To simplify the latter definition, intercultural awareness represents the individuals' ability to understand and use the perspectives of people who belong to a different country and culture, to grasp and consider the different possible perspectives altogether. Moreover, Chen (as cited in Hinner, 2007) claimed that intercultural awareness refers to the comprehension of individuals’ cultural traditions including the ways they behave, think, and believe. Hence, it simply represents a cognitive feature of intercultural communication. Furthermore, Baker (2009) clarified that “intercultural awareness stresses understanding of language user’s own culture as well as other cultures, it is important to understand beliefs and attitudes about learners’ own language and culture at the individual, local, and wider social level” (p. 158).

Baker (2009) claimed that the latter mentioned levels in his definition influence learners’ intercultural awareness. To start with, the first level compasses the needs and attitudes towards learning foreign culture and language. The local level includes where and

with whom the learning process is taking place, whether inside or outside classrooms. Lastly, the wider social level combines the extent to which a foreign language and culture are valued within a society in educational institutions, media, national representations, and so on. To sum up, all the levels and factors stated above affect learner's intercultural awareness. Baker (2009, p. 159) demonstrated these levels in the following figure "spheres of influence on intercultural awareness":



**Figure 2.3 Spheres of Influence on Intercultural Awareness**

### **2.9.2.2 Characteristics of Intercultural Awareness**

Communicating with people from different cultures is difficult, it demands sensitivity and creativity. Hence, intercultural awareness becomes important when interacting with individuals who belong to different cultures. It does not provide people only with the comprehension of one's own culture but also an understanding of the target culture. Moreover, although cultures share similarities and common things, people from different cultures have

many differences, and intercultural awareness provides a sufficient understanding of these differences and similarities as well. Furthermore, Baker (2009, pp. 88-89) summarized the characteristics of intercultural awareness in the form of twelve components represented in the following points:

- An awareness of culture as a set of shared behaviors, beliefs, and values, this should lead to:
- An awareness of the role culture and context play in any interpretation of meaning.
- An awareness of our own culturally induced behaviour, values, and beliefs and the ability to compare this our own culturally induced behaviour, values, and beliefs.
- An awareness of the relative nature of cultural norms.
- An awareness that cultural understanding is provisional and open to revision.
- An awareness of multiple voices or perspectives within any cultural grouping.
- An awareness of individuals as members of many social groupings including cultural ones.
- A detailed awareness of common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.
- An awareness of culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication?

- An awareness that initial interaction in intercultural communication may be used on cultural stereotypes or generalizations but an ability to move beyond these through:
- A capacity to negotiate and mediate between different emergent socioculturally founded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

The characteristics stated above represent the knowledge and skills required for language learners to produce successful intercultural communication.

### **2.9.2.3 Methods of Developing Intercultural Awareness**

Since intercultural awareness allows learners to grasp and interpret the other people's cultural beliefs, attitudes, and aspects, it is considered as one of the essential concepts for language learners and hence it should be developed. Therefore, Tudorach (as cited in Diafi, 2017 ) proposed the following tools and methods to develop intercultural awareness:

#### **2.9.2.3.1 Cognitive Methods**

Cognitive methods lead to successful communication because it provides a great amount of important knowledge. These methods include gathering information and knowledge about social aspects of the target culture like beliefs, values, and behaviors, via online discussions, or lectures.

#### **2.9.2.3.2 Behavioral Methods**

Through Behavioral methods, individuals are able to grasp and learn several behaviors from the target culture, and able to apply them appropriately in different contexts. These methods are related to cognitive methods.

#### **2.9.2.3.3 Experiential Methods**

Experiential methods compass face to face interaction whereby learners are able to create a realistic view of the results behind their actions and behaviors. Moreover, it involves observing how other people behave and interact.

#### **2.9.2.3.4 Attribution Methods**

Attribution methods allow individuals to describe other individuals' actions and behaviors. During analyzing the actions of other people, it allows learners to see cultures from different perspectives. Attribution methods include comparison, experience, analysis, and reflection.

- **Comparison:** this method enables learners to understand the beliefs and values of their own culture as well as others', it is based upon learner's comparison to the target culture's unfamiliar aspects and consider them as different not wrong. Thus, this method promotes the sense of respecting different cultures.

- **Analysis:** this method occurs during observation, educational presentations, or conversation between two people who belong to different cultures, it involves the analysis of the different actions, behaviors, and values and investigating the differences between the two cultures.

- **Experience:** experiences can be achieved through events, media, and books, and so on. It provides knowledge about other cultures and provides a sense of openness as well; moreover, it forms the skills of comparison and analysis.



- **Reflection:** The three methods mentioned above should be associated with reflection.

It happens during discussing the gathered knowledge, the acquired experiences, and the learned skills. Through the reflection method, learners are able to relate and evaluate one's own cultural background and others'.

## **Conclusion**

The above chapter has summarized the literature related to the concept of intercultural awareness. First; it discussed the different definitions of culture provided by different researchers, its forms, and the main features of culture. Later on, it explained the notion of acculturation alongside with the concept of culture shock. Moreover, the chapter examined the interrelationship between culture and language. Furthermore, a part of the chapter was dedicated to the intercultural approach which compasses intercultural competence and awareness. Finally, the chapter sheds light on the main concept which is intercultural awareness by providing its definition, characteristics, and methods to improve it.

**Chapter Three:**  
**Fieldwork and Data Analysis**

## **Chapter Three: Fieldwork and Data Analysis**

### **Introduction**

#### **3.1 Research Approach**

#### **3.2 Sample and Population**

#### **3.3 Data Collection Tools**

##### **3.3.1 Students Questionnaire**

###### **3.3.1.1 The Sample**

###### **3.3.1.2 Aim of the Questionnaire**

###### **3.3.1.3 Analysis and Interpretation of the Results**

##### **3.3.2 Teachers' Interview**

###### **3.3.2.1 The Sample**

###### **3.3.2.2 Aim of the Interview**

###### **3.3.2.3 Analysis and Interpretation of the Results**

#### **3.4 Discussions of the Results**

#### **3.5 Limitations of the study**

#### **3.6 Suggestions for Further Studies**

### **Conclusion**

## **Introduction**

This chapter represents the practical part of the study that investigates the impact of learning theme and version in developing English learners' intercultural awareness. Hence, the following chapter is devoted to fieldwork. It contributes to test the hypothesis and answer the research question. Also, it presents a detailed description of the research design of the study, the concerned population and sample; besides, the data collection tools, and analysis procedures. Moreover, a detailed description and discussion of the results will be provided as an attempt to confirm the hypothesis suggested. Finally, a number of limitations that encounter the study and some suggestions for further studies are posed.

### **3.1 Research Approach**

“Qualitative research is especially helpful when it provides us with someone's perceptions of a situation that permits us to understand his or her behavior” (Krathwohl, 2009, p. 238). Hence, a qualitative approach is used to explore and describe the impact of teaching theme and version subject in developing English learners' intercultural awareness. In this study work, to test the hypothesis and answer the research question the required data is collected, described, and analyzed. The purpose of this study is to answer the research question: Does teaching theme and version to English learners' at Biskra University develop their intercultural awareness?

### **3.2 Sample and Population**

Coldwell & Herbst (2004) Defined population as “a group of individuals, persons, objects, or items from which sample are taken for measurement for example a population of presidents or professors, books or students” (p. 74). Whereas, sampling is defined as “the act, process, or technique of selecting a suitable sample, or representative part of a population for

the purpose of determining parameters or characteristics of the whole population” (Coldwell & Herbst, 2004, p. 74).

The investigation takes place at Biskra University, specifically at the department of literature and Foreign languages, Section of English. The population of this study was third-year LMD students of English at Mohamed Kheider University of Biskra which forms a total number of 354 students, because they are dealing with theme and version subject, besides their one year experience of studying the concerned module as well. Out of the whole population, a questionnaire was posted randomly to 60 students as a sample. Furthermore, an interview was sent to 5 teachers of English, specifically theme and version module at Biskra University.

### **3.3 Data Collection Tools**

Based on the mixed-method approach; the current research involves two data collection tools: the first one is students' questionnaire (Quantitative) which was distributed to third-year English students of Biskra university, and the second tool is teachers' interview (Qualitative) which was dedicated to English teachers of Biskra university mainly theme and version teachers.

#### **3.3.1 Students' Questionnaire**

##### **3.3.1.1 Aim of the Questionnaire**

The first data collection tool is the students' questionnaire. Students' questionnaire seeks to collect the required data from third-year students at the department of English at Biskra University, to investigate the role of theme and version subject in developing English learner's intercultural awareness and answer the third research question: “Is there a relation between teaching theme and version and developing intercultural awareness?”

### **3.3.1.2 The Sample**

The questionnaire was dedicated to third-year students at the Department of English at Biskra University. The whole population poses 354 students, which compasses 8 groups. The chosen sample is sixty (60) students, but apparently because the questionnaire was distributed online, only 35 students provided the investigation with their feedbacks. (35% males and 89% females)

### **3.3.1.3 Description of the Questionnaire**

The questionnaire (see appendix A) has been administered (to third-year LMD students at the division of English language) to obtain the students' valuable opinion about the important role of theme and version in developing English learners' intercultural awareness. The distribution of the questionnaire was online due to the unexpected circumstances concerning the quarantine. This questionnaire consists of twenty-two (22) questions which are in the form of closed-ended and opened-ended questions organized in a logical order. The questionnaire is divided into three sections.

- **Section One: General Information and Subject Preference**

The aim of this section is to gather general information and subject preference of the students. It contains six questions (Q1, Q2, Q3, Q4, and Q5) which presented learners' gender, whether learning English was their own choice. Besides, the subjects they prefer to study, and particularly, their thoughts about theme and version subject.

- **Section Two: Theme and Version (Translation)**

The second section examines students' responses toward theme and version. It contains eleven questions (from Q6 to Q14). Students were asked to describe theme and version subject and to express the kind of knowledge that can be improved through translation.

Besides, whether the diversity in texts can be helpful in translation, along with choosing the kind of texts they prefer to work on. Moreover, they were asked about the cultures that they need to consider during the translation process and the difficulties they may encounter during the translation activities. At last, a question was about teachers' focus during teaching theme and version.

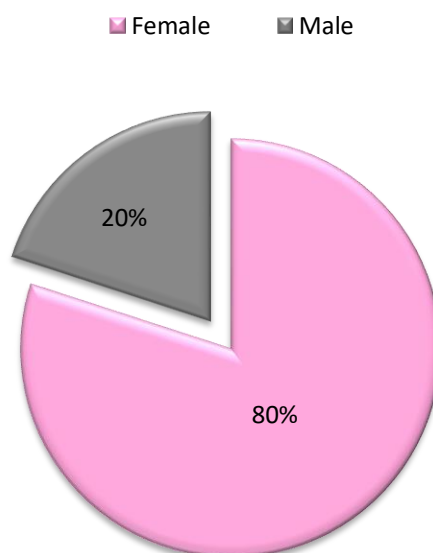
- **Section Three: Culture and Intercultural Awareness**

This section includes eight questions (from Q15 to Q22) concerning the notions of culture and intercultural awareness in English learning. Students were asked to provide their opinion toward including culture in English learning, their knowledge about the cultural elements; besides, the cultural elements they acquired through translation activities. Moreover, they were asked about their attitudes toward English culture and if they think that their intercultural awareness can be due to translation activities; Also, whether cultural knowledge and competence can help them to produce better translation products. Lastly, students were asked about watching English movies and they were supposed to give their opinions about the movie script translation.

### 3.2.1.4 Analysis and Interpretation of the Results

- **Section One: General Information and Subject Preference.**

**Q1.** What is your gender?



**Figure 3.1 Students' Gender**

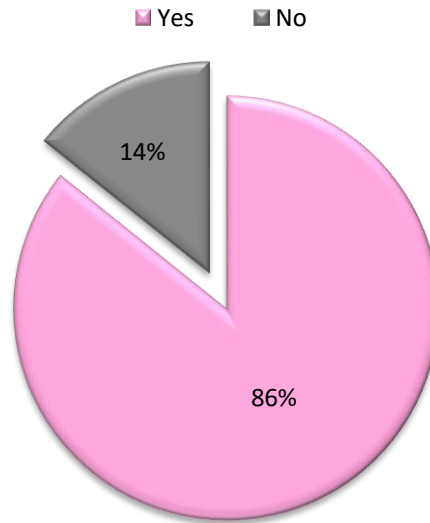
<b>Students</b>	<b>Number</b>	<b>Percentage</b>
Female	28	80%
Male	7	20%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.1 Students' Gender**

According to **(Figure 3.1)** and **(Table 3.1)**, 80% of the respondents are females, while 20% of them are males. These results prove that; unlike males, females are more interested in learning English.



**Q2.** Did you choose to learn English?



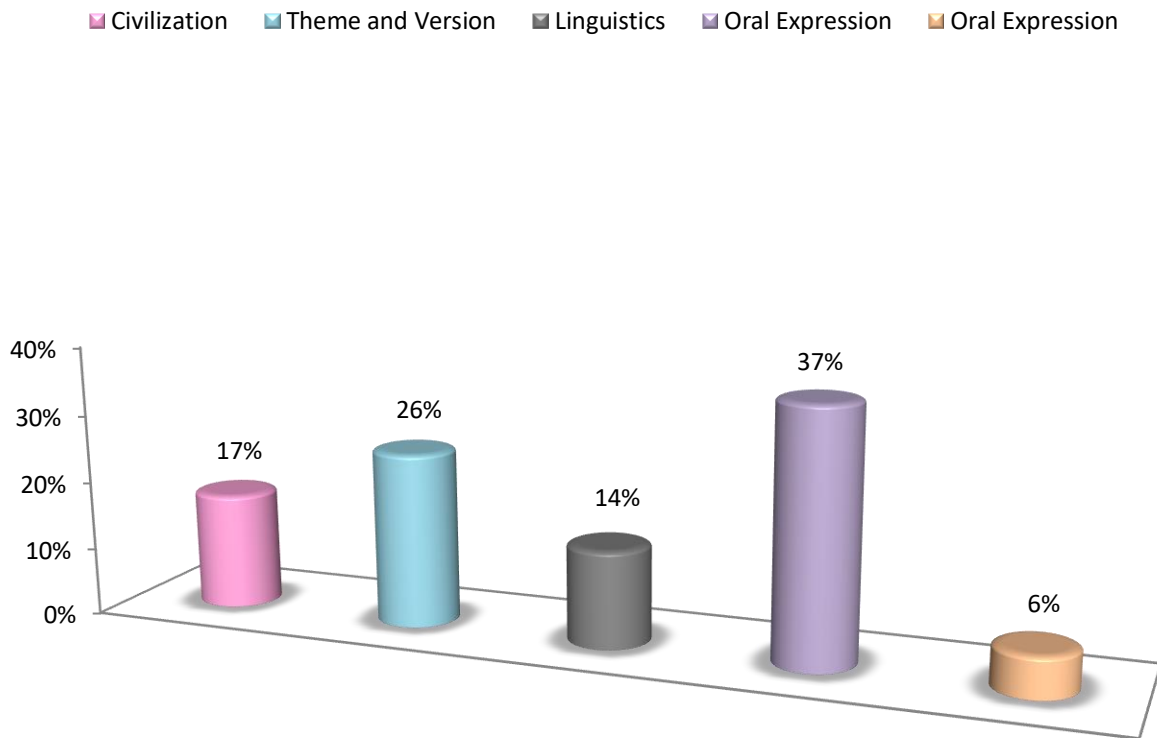
**Figure 3.2 Students' Choice in English Studies**

<b>Options</b>	<b>Number</b>	<b>Percentage</b>
Yes	30	86%
No	5	14%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.2 Students' Choice in English Studies**

The second question represents students' personal choice in studying the English language. The table above shows that 86% of the students chose to study English freely. Whereas, only 14% were imposed. The five respondents are all males.

**Q3.** Among the following subjects, Which subject do you prefer the most?



**Graph 3.1 Students' Subject Preference**

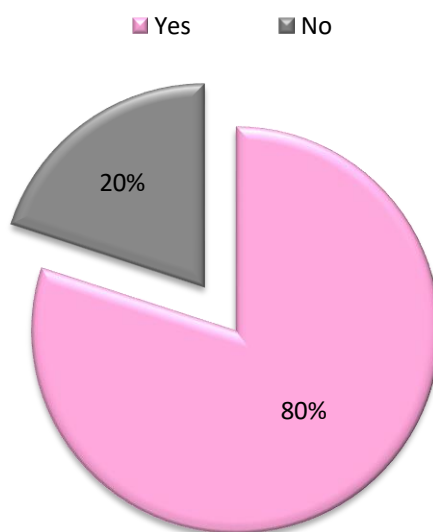
<b>Options</b>	<b>Number</b>	<b>Percentage</b>
Civilization	6	17 %
Theme and version	9	26%
Linguistics	5	14%
Oral expression	13	37%
Grammar	2	6%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.3 Students' Subject Preference**

According to the results in the table above (**Table 3.3**), the majority of the students (37% ) preferred oral expression in the first place; whereas, in the second place, Theme and version module was chosen by 9 students (26%), followed by civilization and linguistics with

a difference of one voice. (17 %) and (14%). At last, students show the least interest in grammar whereby it was chosen by only 2 students (6%). These results are evidence that students are interested in studying subjects related to oral presentations, motivational activities; and culture.

**Q4.** Do you think theme and version module is important?



**Figure 3.3 Importance of Theme and Version**

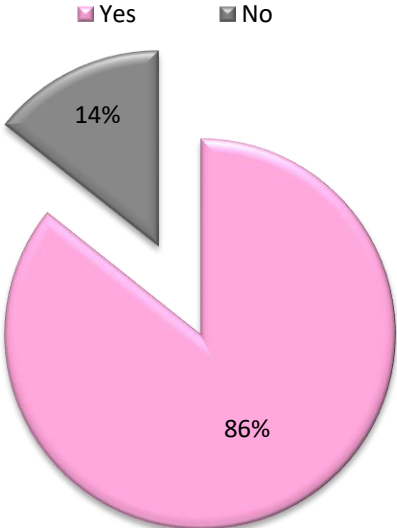
Options	Number	Percentage
Yes	28	80%
No	7	20%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.4 Importance of Theme and Version**

The table and figure above shows that most of the students (80%) think that theme and version module in an important subject. Whereas, seven students (20%) think the contrary.

These results displays that theme and version module is considered to be an essential subject for English learners.

**Q5.** Do you benefit from this module?



**Figure 3.4 Benefits from Theme and Version**

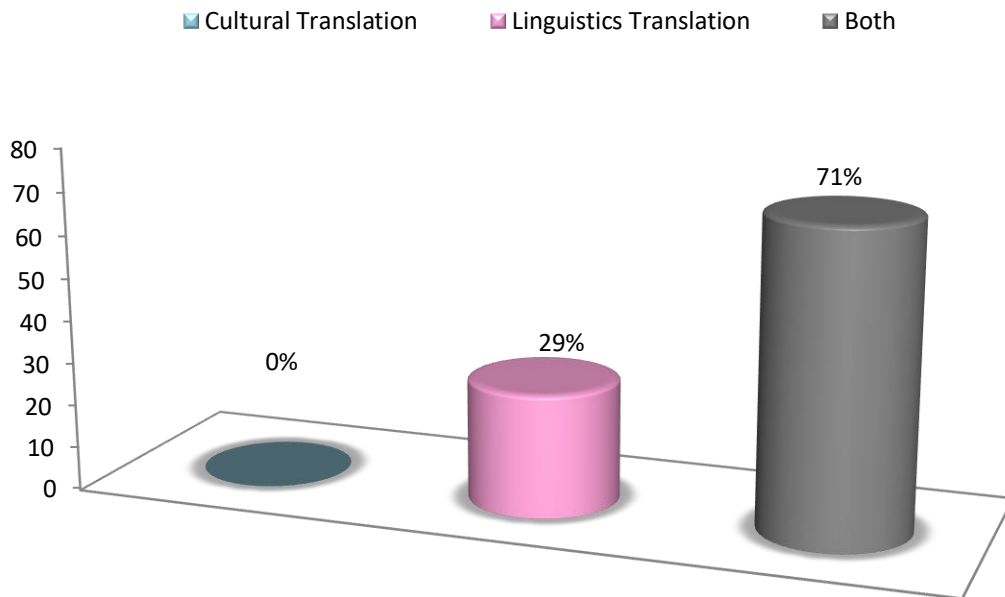
Option	Number	Percentage
Yes	30	86%
No	5	14 %
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.5 Benefits from Theme and version**

According to (Table 3.5) and (Figure 3.4), the majority of students (86%) benefit from theme and version module; whereas, only 5 students (14%) stated that they do not benefit from the concerned module. These results are evidence that even some student who thinks that theme and version is not important are still benefiting from the module. Hence, English learners benefit from learning theme and version.

• **Section Two: Translation (Theme and Version)**

**Q6.** What do you think theme and version module is about?



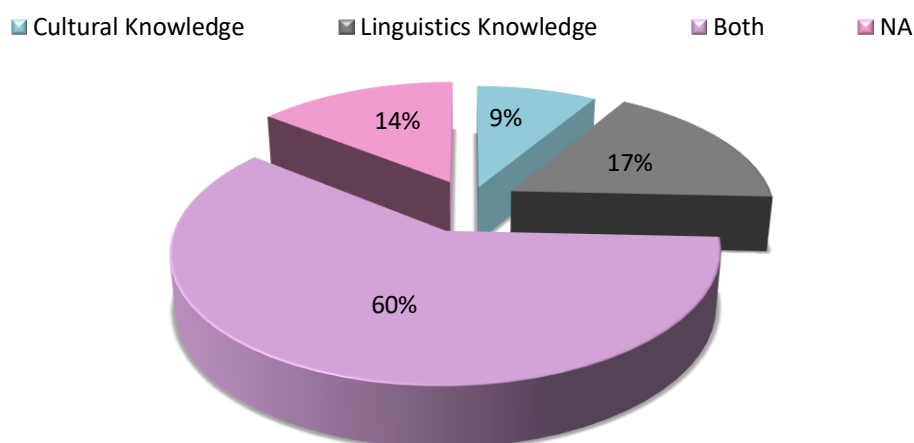
**Graph 3.2 Theme and Version Module**

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Cultural translation	0	0%
Linguistic translation	10	29%
Both	25	71%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.6 Theme and Version Module**

According to the table shown above, the majority of students (71%) think of theme and version module as both linguistic and cultural translation. 10 students (29%) referred to it as a linguistic translation only. These results show that English learners believe that theme and version is based on both linguistic translation and cultural translation.

**Q7. What do Translation activities improve?**



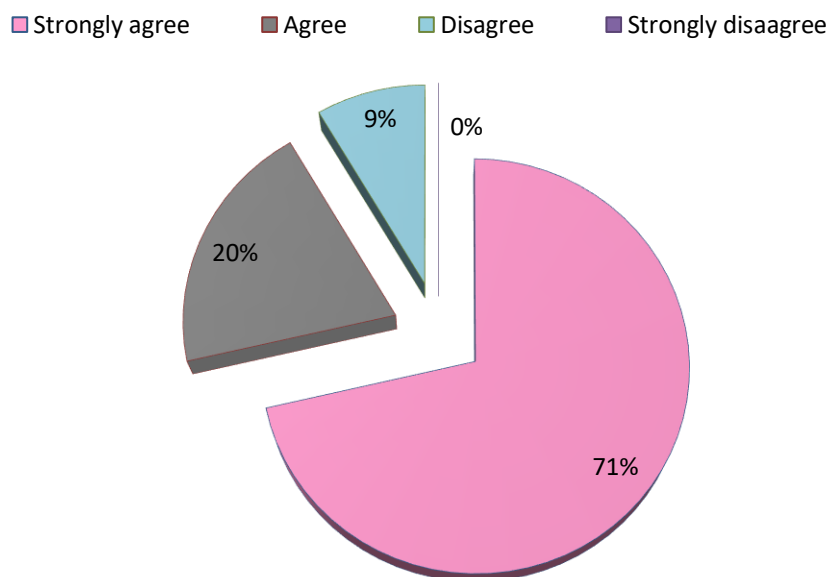
**Figure 3.5 The Knowledge Obtained through Translation Activities**

Option	Number	Percentage
Cultural knowledge	3	9%
Linguistics knowledge	6	17%
Both	21	60%
NA	5	14 %
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.7 The Knowledge Obtained Through Translation Activities**

As it is shown above, the majority of the students (60%) said that theme and version module improves both their linguistic and cultural knowledge. 6 students (17%) related translation activities to linguistics knowledge only; whereas, 9% of them said that translation activities can improve only cultural knowledge. The remaining students (14%) are the same students who opted for the option that "theme and version module is not beneficial", they did not answer the question. These results show that through learning theme and version, learners can acquire both linnguistic and cultural knowledge as well.

**Q8.** Studying translation under different topics and texts is useful?



**Figure 3.6 The Variation in Texts**

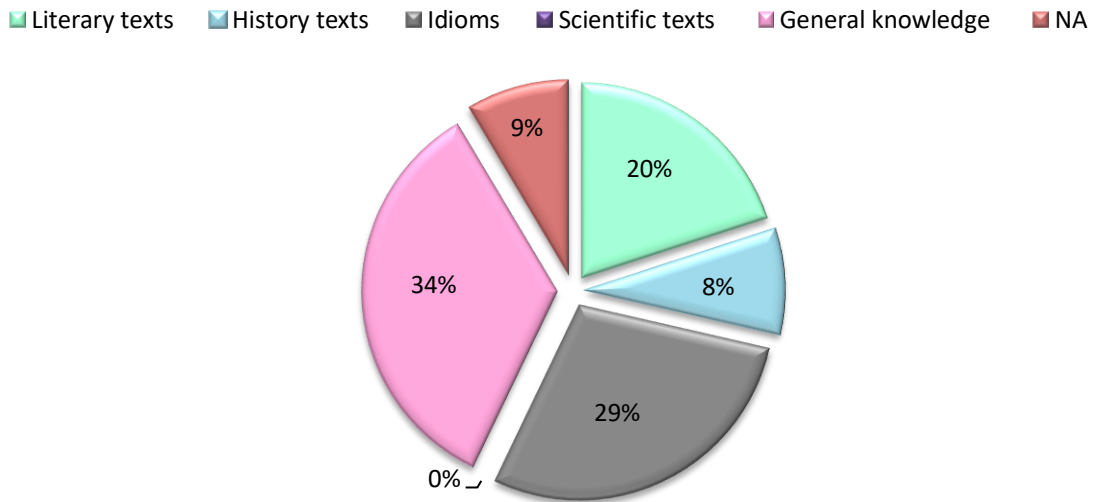
Option	Number	Percentage
Strongly agree	22	71%
Agree	7	20%
Disagree	3	9%
Strongly disagree	0	0%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.8 The Variation in Texts**

The responses about whether studying translation under different types of texts is useful clearly illustrate that the vast majority of students strongly agreed (20%) and agreed (71%) with this statement. Whereas, 9% of the respondents expressed their disagreement. These results show that students are more motivated and interested in dealing with different kind of

texts in translation which allow them to encounter different concept and hence acquire different knowledges.

**Q9.** What kind of texts do you prefer to translate?



**Figure 3.7 Students' Texts Preference**

Option	Number	Percentage
Literary texts	7	20%
History texts	3	9%
Idioms	10	29%
Scientific	0	0%
General knowledge	12	34%
NA	3	9%
<b>Total</b>	<b>35</b>	<b>100%</b>

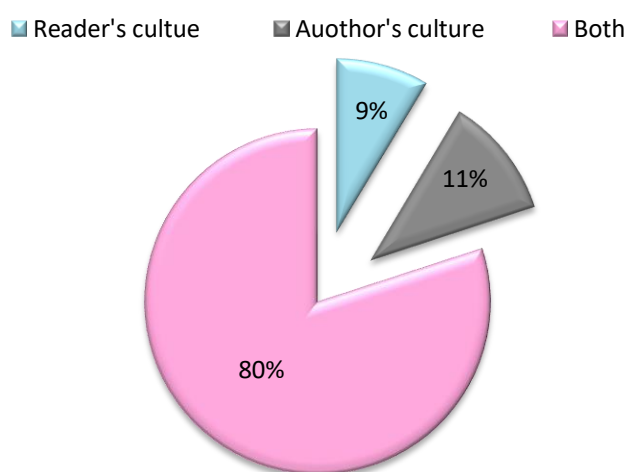
**Table 3.9 Students Texts Preference**

The table above summarizes the students' responses to the types of texts that they prefer to translate. 34% of the students chose to translate texts related to general knowledge, and an



acceptable number of students (29%) are more motivated to translate idioms. Moreover, while 20% of the students prefer to translate literary texts, 9% are interested in translating texts related to history. At last, the table show that students are not interested in translating scientific texts. The 9% of the students who expressed their disagreement about the variation in texts to be translated, left the question unanswered. These results prove that students are motivated and prefer to translate different types of texts.

**Q10.** What are you required to consider during the translation process?



**Figure 3.8 Translation and Culture**

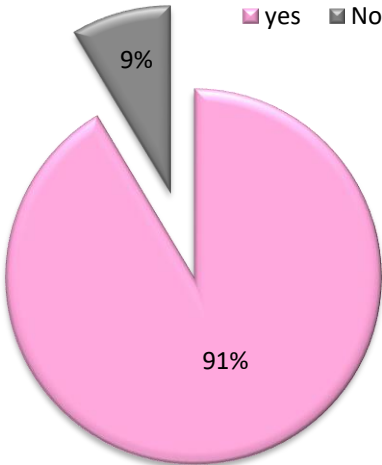
Option	Number	Percentage
Author's culture	3	9%
Reader's culture	4	11%
Both	28	80%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.10 Translation and Culture**

The table above summarizes the students' responses about whether they are required to consider the author's culture or the reader's culture while translating. The majority of students

(80%) stated that they consider both cultures during the translation process. Furthermore, while 9% of the students consider only readers' culture, 11,4% of them consider the author's culture only. To sum up, these findings prove students' awareness of the fact that to translate any text effectively both author's culture and reader's culture must be considered.

**Q11.** Do you usually face difficulties during the translation activity?



**Figure 3.9 Difficulties in Translation**

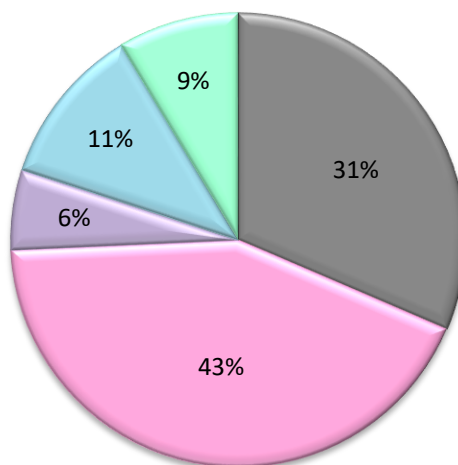
Option	Number	Percentage
Yes	32	91%
No	3	9%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.11 Difficulties in Translation**

According to (Table 3.11) and (Figure 3.9), out of 35 students, 32 students (91%) clarified that they usually face difficulties in translation. However, only 3 students (9%) reported that they have not faced any difficulty in translating. The results indicate that the majority of English learners encounter problems and difficulties when translating.

**Q12.** If yes, what kind of difficulties do you face?

Cultural problems
  Lexical problems
  Grammatical problems
  All of them
  NA



**Figure 3.10** Types of Difficulties in Translation

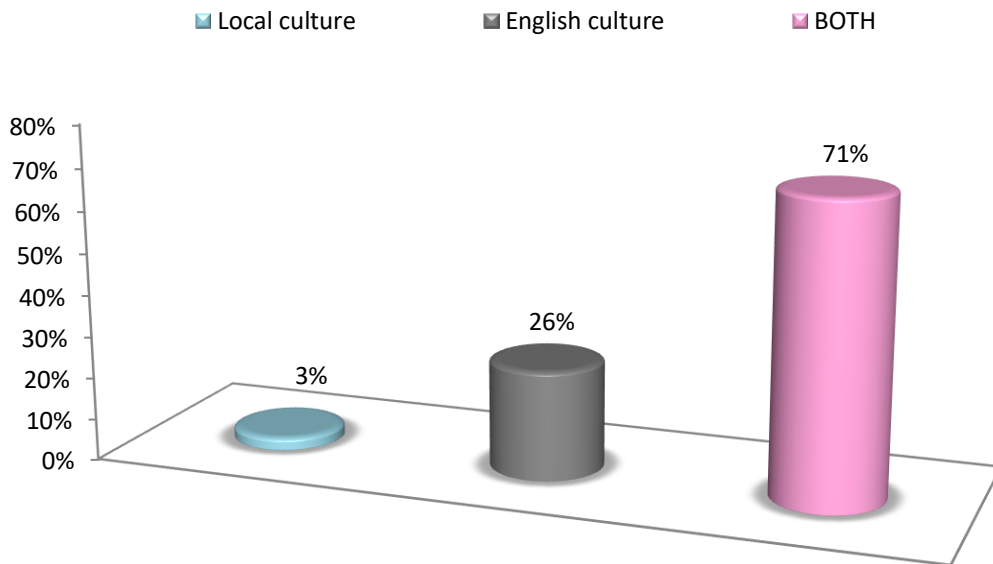
Option	Number	Percentage
Cultural problems	11	31%
Lexical problems	15	43%
Grammatical problems	2	6%
All of them	4	11%
NA	3	9%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.12** Types of Difficulties in Translation

As it is shown in the table above, out of the 32 students who reported that they usually face difficulties in translating, 15 students (43%) clarified that they face lexical problems. 31% of them face cultural problems. However, only 2 respondents (6%) expressed their struggle with translation in dealing with grammar. Finally, 11,42% of students reported that all the mentioned reasons affect their translation negatively. The rest of the respondents

which forms 9% left the question unanswered. These results show that during the act of translating, the most difficulties that encounter students are cultural and lexical problems.

**Q13.** What does your teacher of theme and version focus in more while translating?



**Graph 3.3 Teachers' Focus in Translation**

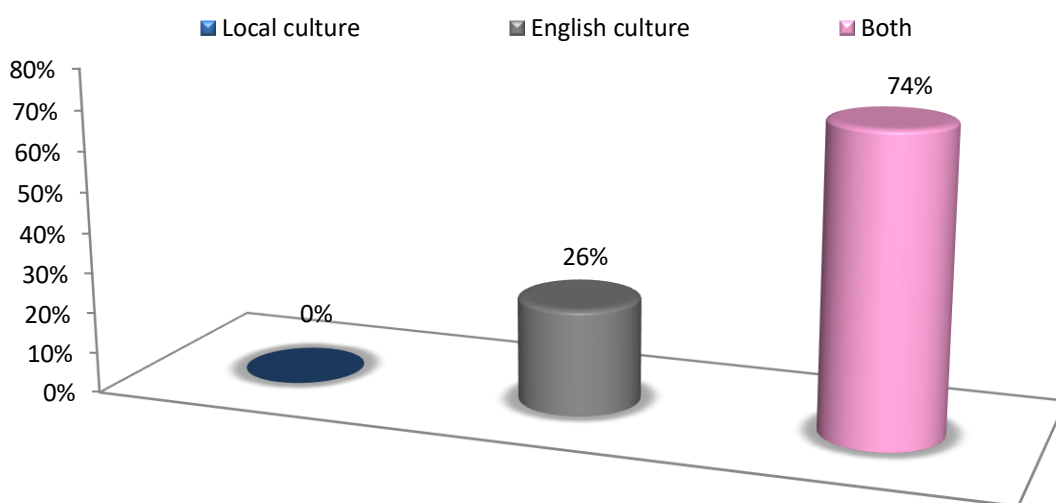
Option	Number	Percentage
Local culture	1	3%
English culture	8	26%
Both	24	71%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.13 Teachers' Focus in Translation**

From the participants' answers, we observed that the majority of them (71%) clarified that in theme and version sessions, their teacher considers both local and English cultures. On the other hand, 8 students (26%) said that their teachers focus only on English culture, and

only one out of 35 students (3%) claimed that her teacher focuses on the local culture. These results prove that according to theme and version teachers, the translator should consider both cultures.

**Q14.** Translation helps you to learn and understand?



**Graph 3.4 Translation and Culture**

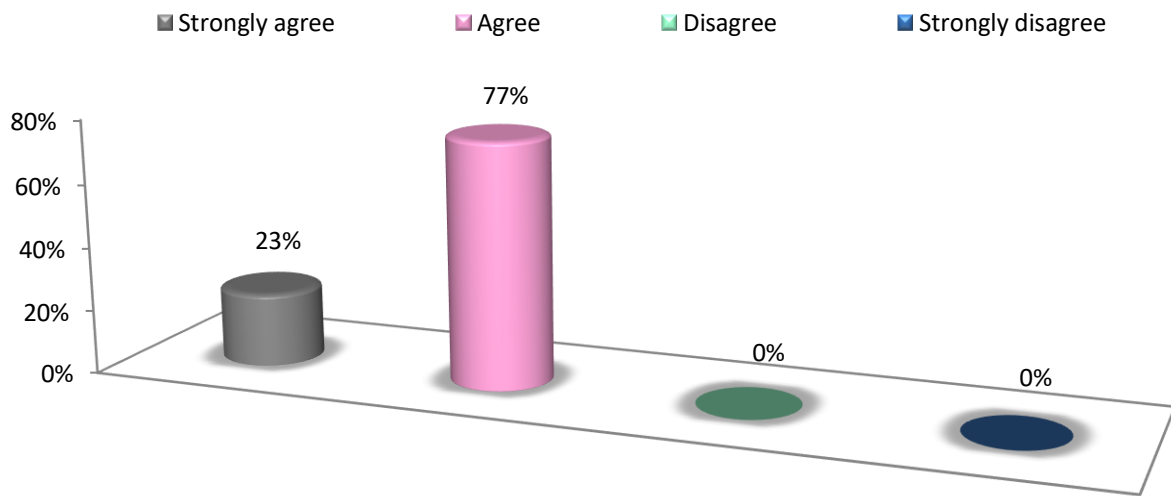
<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Local culture	0	0%
English culture	9	26%
Both	26	74%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.14 Translation and Culture**

According to the table above, the majority of students (74%) clarified that translation activities help them to learn and grasp both local culture and English culture. The rest of the respondents (26%) claimed that it helps them to learn only the English culture. These results prove the essential role that translation activities play in fostering both cultures.

• **Section three: Culture and Intercultural Awareness**

**Q15.** Learning a foreign language means learning and understanding its culture?



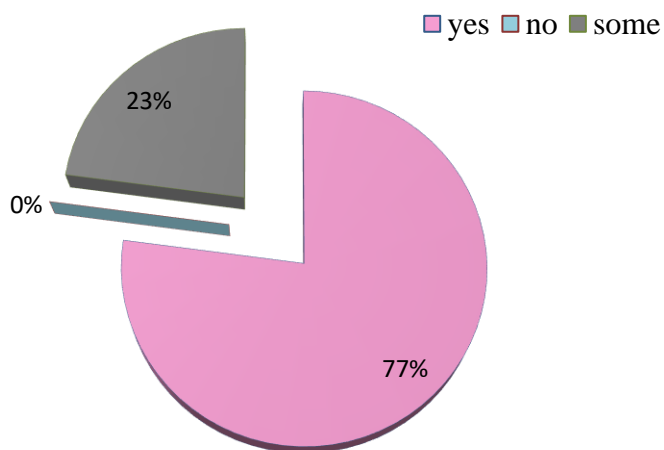
**Graph 3.5 Culture and Language Learning**

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Strongly agree	8	23%
Agree	27	77%
Disagree	0	0%
Strongly disagree	0	0%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.15 Culture and Language Learning**

The table above showed that all the participants (100%) agree (23%) and strongly agree (77%) that to learn a foreign language learners are required to learn its culture. These findings indicate the central role of culture in learning the English language.

**Q16.** Are you aware of the cultural elements (history, language, traditions, norms/values, social relations) of the language you are learning?



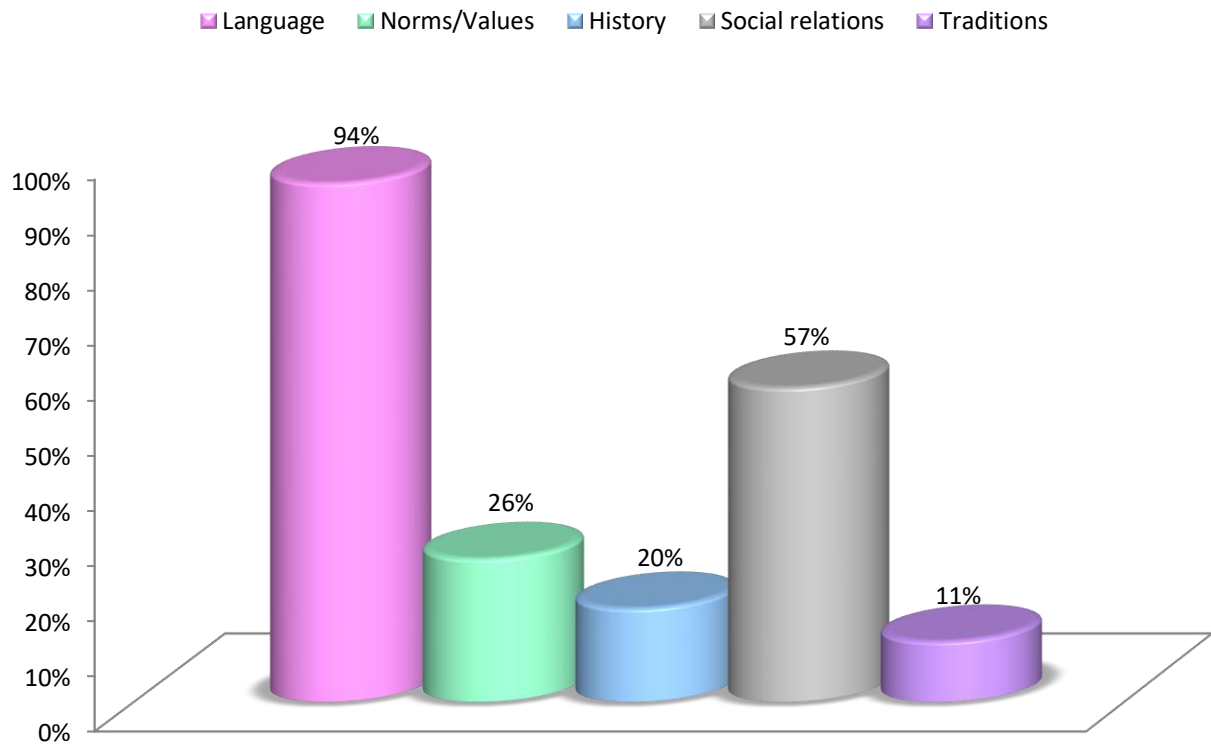
**Figure 3.11 Learners' Knowledge about Cultural Elements**

Option	Number	Percentage
Yes	27	77%
No	0	0%
Some of them	8	23%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.16 Learners' Knowledge about Cultural Elements**

The table above clarified that all students are aware of the cultural elements of the language they are learning. First, 77% of the students stated that they are aware of all of the stated elements while 23% of them said that they have learned some of them. These findings refer to the great amount of cultural knowledge that English learners have and also prove their attitudes toward the previous question.

**Q17.** Cite the cultural elements you have learned through learning theme and version?

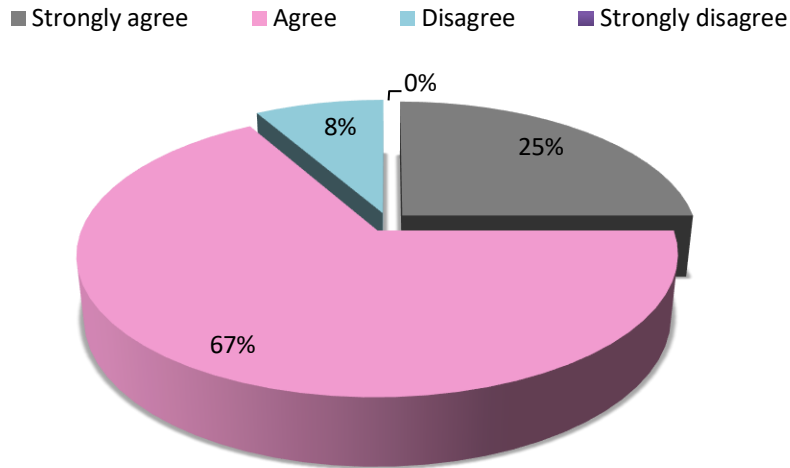


**Graph 3.6 The Cultural Elements Learned through Translation**

Graph 3.6 shows that the majority of respondents (94%) chose language as the basic cultural element that they learned through learning theme and version, Secondly, norms and values were chosen by more than half of the respondents (57%) as a cultural element they learned through translating as well. Moreover, (26%) and (20%) of respondents clarified that they learned history and social relations. At last, 11% of students claimed that theme and version helped them to learn English traditions. This findings proves one basic fact which is that students can learn different cultural elements from theme and version module.

**Q18.** Is it important to have the cultural knowledge to be able to translate better?





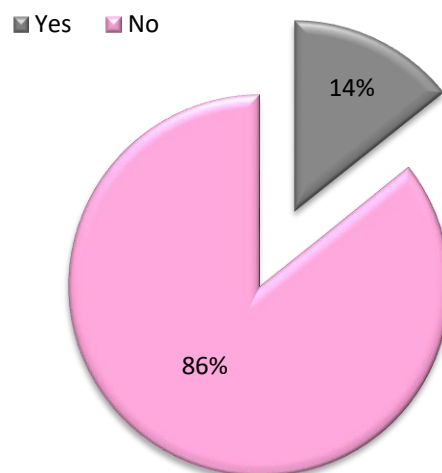
**Figure 3.12 Cultural Knowledge and Translation**

Option	Number	Percentage
Strongly agree	9	25%
Agree	24	67%
Disagree	3	8%
Strongly disagree	0	0
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.17 Cultural Knowledge and Translation**

**Table 3.17** and **figure 3.12** proves that the majority of respondents (67%) agreed and (25%) strongly agreed on the fact that having cultural knowledge facilitate the translation process. On the other hand, only 8% of students expressed their disagreement toward the usefulness of cultural knowledge for a better translation. These results are evidence for the essential role that culture can play to provide more effective and understandable translation products.

**Q19.** Have you ever rejected any aspect or differences in others' cultures?



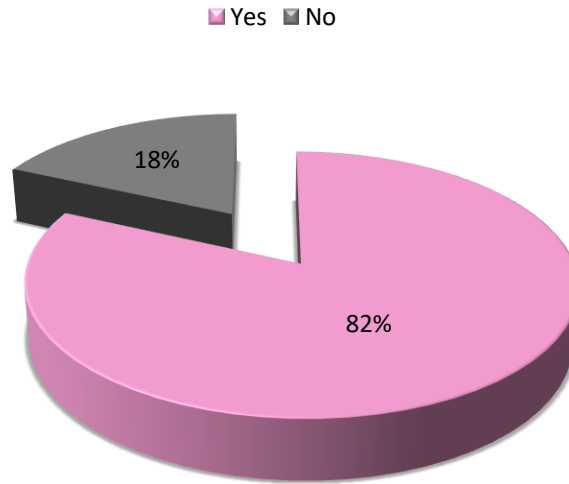
**Figure 3.13 Students' Rejection to English Culture**

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Yes	5	14%
No	30	86%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.18 Students' Rejection to English Culture**

According to the table above, the majority of students (86%) possess a great deal of acceptance toward the language they are learning. Whereas, 14% of them expressed their refusal to some cultural aspects of English culture. These results prove the student's cultural awareness toward the English culture and hence the understanding of differences and similarities that can be. The five respondents were all females.

**Q20.** In addition to many factors, Do you think that the intercultural awareness you have is due to the exposure to different translation activities? Justify



**Figure 3.14 Intercultural Awareness and Translation**

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Yes	29	82%
No	6	18%
<b>Total</b>	<b>35</b>	<b>100%</b>

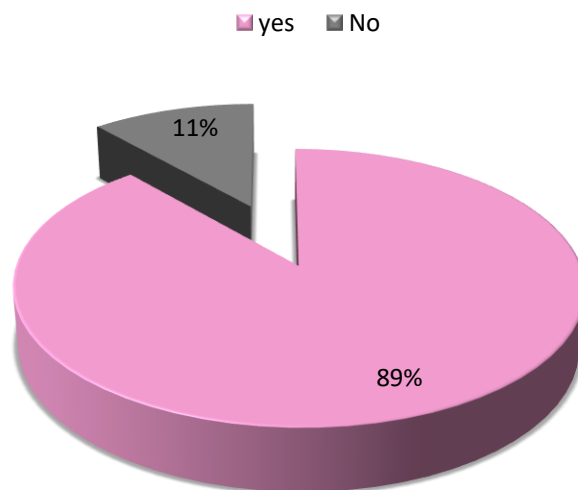
**Table 3.19 Intercultural Awareness and Translation**

According to (Table 3.19) and (Figure 3.14), the majority of respondents (82%) clarified that their intercultural awareness is developed through the exposure to different translation activities. On the other hand, 18% claimed the contrary. These findings are enough to prove that English students acquire a great amount of their intercultural awareness from theme and version module.

## Justification

Out of 35 students, half of the students justified their answers. Not surprisingly, most justifications of students who reported that theme and version was a reason for developing their intercultural awareness, was due to the exposure to different types of texts. Specifically, students related their intercultural awareness with translating idioms and literary texts that expose them to different cultural items of both cultures and hence enrich their knowledge, competence, and awareness of both local and English cultures. At last, the remained justifications of students who expressed their refuse to the statement justified their answers based on personal judgment ( i.e. no logical justification was provided); all of their cited answers were the same such as “personally when it comes to intercultural awareness we did learn nothing from theme and version module”. In conclusion, the results concerning the students’ choices and their justifications prove that theme and version provide a great degree of intercultural awareness for many English students.

**Q21.** Do you watch American (English) Movies?



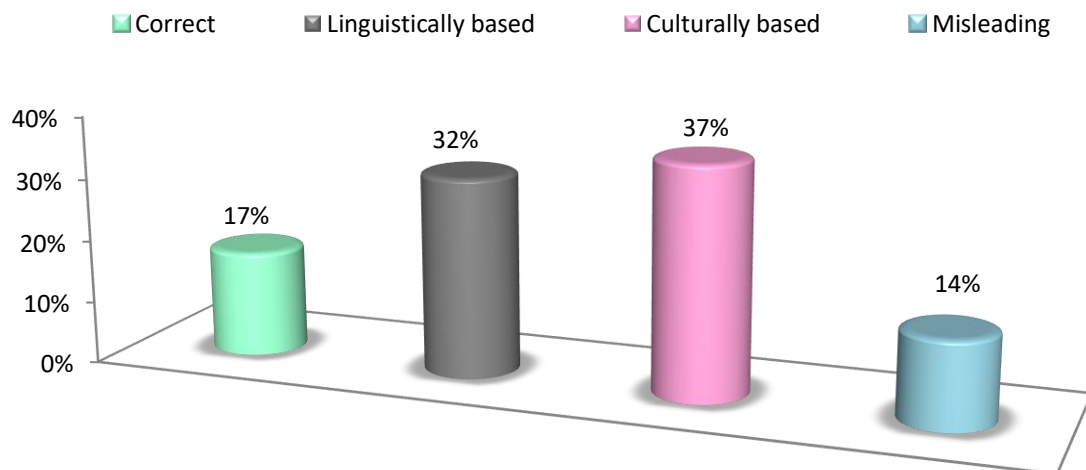
**Figure 3.15 English Movies**

Option	Number	Percentage
Yes	31	89%
No	4	11%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.20 English Movies**

**Table 3.20** and **Figure 3.15** indicate that the majority of respondents (89%) clarified that they watch English movies and 4 of them (11%) express their disinterest in English movies.

**Q22.** If yes, how do you perceive the American movies scripts translation?



**Graph 3.7 English Movies Scripts Translation**

<b>Option</b>	<b>Number</b>	<b>Percentage</b>
Correct	6	17%
Linguistically based	11	32%
Culturally based	13	37%
Misleading	5	14%
<b>Total</b>	<b>35</b>	<b>100%</b>

**Table 3.21 English Movies Scripts Translation**

According to **table 3.21**, out of 35 students, the majority of students (37%) and (32%) thought of translation scripts as a culturally based and linguistically based. Six students (17%) find it correct; whereas, five students (14,%) consider it to be misleading. These findings prove that the majority of English students are aware that the translation scripts are based on linguistic factors as well as socio-cultural factors related to both the source language and the target language.

### **3.3.2 Teachers' Interview**

#### **3.3.2.1 The aim of the Interview**

The second data-gathering tool is the teachers' interview. It was for the purpose of collecting teachers' attitudes towards the role of theme and version in developing English learner intercultural awareness. This interview was not carried orally, because of the disability to meet teachers due to the quarantine. So, it was sent via their e-mails.

#### **3.3.2.2 The Sample**

The three (05) interviewees are all teachers of the English language at Mohamed kheider Biskra University. Specifically, teachers of theme and version module only.

### **3.3.2.3 Description of the Interview**

The conducted interview is a semi-structured interview in which eight open-ended questions are asked. So that, the interviewees can provide the investigation with more clarifications and explanations. The interview questions discuss the main points that provide the researcher with a better understanding of the topic under investigation. The data gathered from this interview is based on the teacher's personal responses. These questions involve teachers' descriptions about theme and version as a module, the objectives of this module, and their personal opinions about whether it is a motivational subject, and how learners are benefiting from this module; linguistically or culturally. Along with their opinion about what they think of most importance. Additionally, teachers were asked about the types of texts they choose during translation activities, and whether they consider students' preference. Finally, the interview seeks to investigate teachers' opinions toward the idea that theme and version contribute in developing learners' intercultural awareness.

### **3.3.2.4 Analysis and Interpretation of the Results**

Out of five teachers who were provided with the interview, only three teachers were collaborative enough to provide the Investigation with their feedback.

#### **Item 1. How do you describe theme and version subject in teaching EFL?**

**Interviewee A:** “Theme and version revolve around translating texts from and into English and Arabic. Texts may vary in length, type and subject matter. Sentences may also be used as objects of translation activities instead of whole texts. Theme is translating from one's mother tongue to the language under acquisition (the second language, English in this case), version being translating from one's second language to one's mother tongue.”

**Interviewee B:** “I think it is very beneficial for students in terms of raising their awareness of linguistic and cultural differences”

**Interviewee C:** “Moving from their mother tongue into a foreign language (English) and the vice versa, students often encounter problems that generally stem from “interference”. To overcome such an intricate problem, rather to minimize it, translation studies relies on comparative and contrastive studies to draw a line between the dichotomies (language/s-culture/s) paving the way to the transfer process”

The answers above prove that theme and version is about moving from the mother tongue to the English language (i.e. theme) and vice versa (i.e. version).

**Item 2. What are the objectives of this subject?**

**Interviewee A:** “It is a subject mostly meant to help the student acquire the skill of understanding texts in English through reading and analyzing them in detail (in terms of form and content), as well as the skill of articulating meanings and formulating texts in English too. Special emphasis is put on honing the student’s use of grammar and vocabulary, and developing his/her sense of approaching texts as whole entities, and having them experience the potential disparities (linguistic, grammatical, cultural, etc.) between texts having the same meaning but in different languages. Advanced students are more likely to directly develop their translating skills.”

**Interviewee B:** “There are many objectives, namely: Enhancing students' linguistic capacities, raising awareness of the linguistic and cultural differences between languages. Moreover, having the ability to use correctly both languages in question and having the ability to express naturally in the foreign language.”

**Interviewee C:** “The main interest is to raise the students' awareness about both aspects, i.e., language and culture.”



The above answers prove that theme and version subject encompasses various objectives, concerning the acquisition of grammatical, linguistic, and cultural aspects.

**Item 3. Do you consider that it is a subject that motivates students?**

This question seeks to identify to what extent theme and version module motivate English learners.

**Interviewee A:** “Sure, the fact that there is some reliance on their mother tongue motivates them to work and makes them see the possibilities of learning and progressing.”

**Interviewee B:** “It can motivate them but this depends on the way of teaching and the materials provided.”

**Interviewee C:** “Yes, I consider it so.”

The responses above prove that theme and version is a motivational subject. “Interviewee A” relates this fact to the learners’ reliance on their mother language.

**Item 4. Do you think that English learners at Biskra University are benefiting from the subject linguistically or culturally speaking?**

**Interviewee A:** “Yes, I think so, they indeed learn a great deal both linguistically and culturally, at least when they focus and apply themselves.”

**Interviewee B:** “Yes, to some extent.”

**Interviewee C:** “Translation deals with the combination (language\_culture), as two facets of the same coin, and this brings to light the fact that they influence the one the other. In other words, culture shows in language.”

The responses stated above are evidence that the module provides a great deal of linguistic and cultural knowledge, competence, and consequently awareness.

**Item 5. How do you choose the translation texts?**

The teachers are requested to identify the way they use to choose their texts and their choices depend on what.

**Interviewee A:** “Based on the overall level of students, generally. These may be press articles, excerpts from novels, texts about general topics, and sometimes technical topics, etc. Lengthy texts are difficult to finish up, and may sometimes take up long hours of discussion and work.”

**Interviewee B:** “Depending on their difficulty and the issues they contain which I want to highlight and show how to deal with them.”

**Interviewee C:** “Learners usually work on excerpts that are, in a sense, challenging to be rexpresse”

The answers show the variation in teacher’s choice of texts, which provide better help in translation activities.

**Item 6. Do you consider students’ preference in choosing the translation texts?**

**Interviewee A:** “Sure, students are even asked sometimes to suggest texts of their choosing if they have any.”

**Interviewee B:** “Not really”

**Interviewee C:** “What seems more reliable is not the learners’ preference(s) but rather their needs (issues that consist recurrent problems).”

The above-provided response confirms teacher’s consideration of students' preference as well as their needs when it comes to choosing the types of texts to be translated.

**Item 7. Do you think that theme and version module promote learners' intercultural awareness?**

This question intends to explore English teacher's opinions on whether theme and version would develop intercultural awareness.

**Interviewee A:** "Yes, it does. Having to go back and forth from one language to another is sure to make you realize things about cultural aspects pertaining to language per se and to reality."

**Interviewee B:** "Yes if it is used in the right way"

**Interviewee C:** "Yes, it does particularly when dealing with cultural subjects."

The last responses are an evidence to the fact that teachers of theme and version consider the module beneficial and useful to foster English learners' intercultural awareness because theme and version comprise the use of both languages which lead to the encounter of different cultural aspects of both languages and hence, raise the sense of willingness to understand and accept each one.

### **3.4 Discussions of the Results**

The main aim of the present study is to investigate the role of theme and version module in developing English learners' intercultural awareness. It seeks to find out whether translation activities can help learners enhance their intercultural knowledge and develop their awareness. Therefore, this study tends to support the focus on the essential role of theme and version subject as an essential way to improve intercultural awareness of English learners.

The study's findings provided interesting insights into the importance of theme and version to both students and teachers. The findings of the current study are presented and discussed, in the form of answers to the questionnaire and interview.

➤ The results attained from students' questionnaire showed that many English learners share the same idea that theme and version module is important in language learning and that

the majority of them benefit from the module culturally and linguistically speaking. Moreover, the findings stress that the majority of English learners' stated that they have knowledge about the culture of the language they are learning and are aware of its cultural aspects whereby they acknowledge the important role of translation activities. In this respect, the findings denoted that students' cultural knowledge results from learning theme and version module as well. Furthermore, the results also showed that the majority of students have a sense of acceptance and understanding toward the English culture, and hence the similarities and differences between their own culture and English culture as well. Moreover, students including all males reported that translation activities improved and raised their intercultural awareness. To conclude, the study denotes that theme and version module provides great help to English learners in terms of promoting their intercultural awareness.

➤ Eventually, the results gathered by the analysis of teachers' interviews indicated that teachers had positive attitudes which they expressed in their feedback concerning the impact of theme and version in developing intercultural awareness. The findings demonstrated that theme and version is an essential and a motivational subject for English learners, Moreover, it is worth mentioning that the results affirm teachers' consideration to the cultural dimension in theme and version classes. Additionally, the results denote that theme and version teacher expressed their positive attitudes and high agreements towards the fact that the variation in texts during the translation is helpful and students' preferences and needs are given much importance. To sum up, the discussion clearly prove that theme and version teachers agree that the concerned module is essential for English learners in terms of developing their intercultural awareness.

Based on the analysis of the students' answers on the questionnaires and the teachers' response to the interviews, the findings show that translation requires both local and English culture and hence it reveals that the majority of English learners develop their intercultural

awareness thanks to the various translation activities which they encounter at university. In sum, the more students are exposed to translation activities with different texts, and consequently, with cultural dimension and different cultural elements of both mother tongue and English language, the more developed their intercultural awareness becomes.

In conclusion, the inclusive discussion of the study included throughout this chapter concluded that the research hypothesis is accepted and the findings proved that learning theme and version would develop English learners' intercultural awareness.

### **3.5 Limitation of the Study**

In the course of this study, several limitations have been encountered. The limitations of the study will be presented briefly in the following points:

- The most important reason is that this study was carried out during unexpected circumstances due to coronavirus pandemic and the quarantine that the world and Algeria went through.
- Since the practical part was conducted online, only a small number of students from the Department of Foreign Languages, Section of English at Biskra University participated in the posted questionnaire.
- Teachers' less collaboration. The study required the engagement of five theme and version teachers. However, unexpectedly only three teachers provided the investigation with their feedback.
- The lack of references; especially, references concerned with intercultural awareness was an obstacle.

### **3.6 Suggestions for Further Studies**

This study investigates the impact of teaching theme and version in developing English learners' intercultural awareness at Biskra University, mainly third-year LMD students at the department of English. In fact, the study investigates students' awareness of their own culture and the English culture and their attitudes toward translation activities. Therefore, the present suggestions are directed to researchers who want to investigate this topic. Few studies have been conducted on the role of translation in improving English learners' intercultural awareness, if not no studies, Thus, further researches should be conducted on this topic and basically in different contexts in order to foster and show the relationship between translation and intercultural awareness. Moreover, because of the unexpected circumstances, the sample of students dealt with was small as well as the number of teachers; thus, the sample size should be larger and the study should be supported by at least seven teachers of theme and version to get more reliable data and have a better opportunity to generalize the findings into the whole population.

Based on the discussions of the interpretation of the data, it was confirmed that translation is not a linguistic process, but can also make a social impact, it can be viewed as a way of introducing linguistic as well as intercultural competence. Hence, according to the attained findings and results from the questionnaire, as well as the teachers' interview, some suggestions are put forward in order to develop intercultural awareness. Teachers should use translation activities in teaching language in general and English culture in particular. Therefore, Students should be familiar with culture-based texts. So, teachers should provide students with more texts related to both cultures and thus texts that encourage students to use and acquire intercultural knowledge and competence.

To sum up, a number of limitations of this study that may impact the interpretation of the findings were stated. Moreover, since few studies have been undertaken to investigate it, some suggestions that may contribute to a better understanding were provided.

## **Conclusion**

In this chapter, the researcher provided a detailed description of the research design and methods of the data collection tools in the present research. The data was gathered through a mixed-method approach, a students' questionnaire, and a teacher's interview. The data gathered from the analysis of the students' questionnaires was calculated and presented in form of tables, figures and graphs followed by a detailed discussion of the obtained findings. Moreover, in order to investigate teachers' attitudes concerning the current investigation, the researcher provided five teachers with a written interview. The attained results from teachers' interview were descriptively analyzed and interpreted. Finally, the chapter compasses a discussion of the study results in order to test the research hypothesis and answer the research questions. Hence, the research hypothesis is accepted and; consequently, results proved that teaching theme and version could develop English learners' intercultural awareness. Finally, a section was devoted to the limitation of the study and some suggestions for further studies.

## **General Conclusion**

Since middle and high schools, English learners had not the chance to obtain a sufficient understanding about the English culture, and since theme and version subject is not only the passage from one language to another but the passage from one culture to another as well. Theme and version is the best opportunity to raise English learners' intercultural awareness. Hence, the current dissertation is an attempt to investigate the impact of teaching theme and version in developing English language learners' intercultural awareness. Thus, this dissertation is conducted to confirm or reject the hypothesis stating teaching theme and version module would develop English learners' intercultural awareness. This dissertation was divided into three chapters. The first two chapters are devoted to the theoretical background of this study while the last chapter represents the fieldwork. The first chapter contained a review of the first variable "Translation". It sets off with the basic definitions, types, and methods of translation. Along with difficulties that face students during their act of translating. Moreover, the first chapter was an attempt to highlight pedagogical translation besides cultural translation and some difficulties in translating cultural items. On the other hand, the second chapter focused on the concepts of culture and intercultural awareness in relation to English learning. Furthermore, as an attempt to answer the research question and reach the intended aims, we adopted a descriptive research approach and two data collection methods were employed, a students' questionnaire, and a teachers' interview. The findings of this study were stated, analyzed, and discussed throughout the third chapter. Finally, On the basis of discussing and interpreting the results of the present investigation, it is asserted that the research hypothesis is logically and practically confirmed. Consequently, it is proved that theme and version module contributes in developing English learners' intercultural awareness.



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# Appendices



## Appendices

### Appendix A: Students' Questionnaire

Mohamed Kheider University of Biskra  
Faculty of Letters and Languages  
Department of Foreign Languages  
English Division

#### Students' Questionnaire

Dear students,

You are kindly requested to fill in the following questionnaire that is designed to gather information about the impact of teaching theme and version in promoting English learners' intercultural awareness. Please give your answers sincerely as only this will guarantee the success of this investigation and be confident that your answers will remain anonymous as it will serve academic purposes only. Thank you for your contribution.

(Please respond with a tick "✓" when choosing the answer)

#### Section One: General Information and Subject Preference

Q1- What is your gender?

Male

Female

Q2- Did you choose to learn English?

Yes

No

Q3- Among the following subjects, which one do you prefer the most?

- Civilization
- Literature
- Linguistics
- Grammar

- Oral expression
- written expression
- Theme and version

Q4- Do you think theme and version module is important?

Yes  No

Q5- If yes, do you benefit from this module?

Yes  No

### **Section Two: Theme and Version (Translation)**

Q1- What do you think Theme and version module is about?

Linguistic Translation  Cultural Translation  Both

Q2- What does Translation activities improves?

- Vocabulary Knowledge
- Cultural Knowledge
- Both

Q3- Studying translation under different topics and texts is useful?

Strongly Agree  Agree  Disagree  Strongly Disagree

Q4- What kind of texts do you prefer to translate?

- Literary Texts
- History Texts
- Idioms
- Scientific Texts
- General knowledge

Q5- What are you required to consider during the translation process?

Reader's Culture  Author's Culture  Both

Q6- Do you face difficulties during the translation activity?

Yes  No

Q7- If yes, what kind of difficulties do you face?

Grammatical problems

Lexical problems

Cultural problems

All of them

Q8- What do your teacher of theme and version focus in more while translating?

English culture  Local culture  Both

Q9- Translation helps you to learn and understand?

English culture  Local culture  Both

### Section Three: Culture and Intercultural Awareness

Q1- Learning a second language means learning and understanding its culture?

Strongly agree  Agree  Disagree  Strongly Disagree

Q2- Are you aware of the cultural elements (history, language, traditions, norms/values, social relations) of the language you are learning?

Yes  No  Some

Q3- Cite the cultural elements you have learned through learning theme and version?

- History

- Language

- Religion

- Traditions

- Norms/values

Q4- Is it important to have cultural knowledge to be able to translate better?

Strongly Agree  Agree  Disagree  Strongly Disagree

Q5- Have you ever rejected any aspects or differences in others' culture?

Yes  No

Q6- In addition to many factors, do you think that the intercultural awareness you have is due to the exposure to different translation activities? Justify

Yes  No

Q7- Do you watch American (English) Movies?

Yes  No

Q8- If yes, how do you perceive the American movies script translation?

- Correct
- Misleading
- Culturally based
- Linguistically based

## Appendix B: Teacher's Interview

### Teachers' Interview

Dear teachers,

You are kindly requested to answer the following questions concerning the interview which aims at exploring "The Role of Teaching Theme and Version in Developing English Learners' Intercultural Awareness". Your feedback will provide a great help for us.

**Thank you in advance for your collaboration.**

Q1- How do you describe theme and version subject in teaching EFL?

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.....

.....

.....

Q2- What are the objectives of this subject?

.....

.....

.....

.....

Q3- Do you consider that it is a subject that motivates students?

.....

Q4- Do you think that English learners in Biskra University are benefiting from the subject linguistically and culturally speaking?

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

Q5- How do you choose the translation texts?

.....  
.....

Q6- Do you consider students' preference?

.....

Q7- Do you think that theme and version module promote learners intercultural awareness?

.....  
.....

## المستخلص

الترجمة ليست فقط الانتقال من لغة الى لغة اخرى, بل تعتبر مزيج بين ثقافتين او ثقافات مختلفة لهذا الدراسة الحالية مبنية على فحص الوعي الثقافي لطلاب اللغة الانجليزية و العلاقة بين الترجمة و الوعي الثقافي, بالإضافة الى ذلك, هذا البحث يهدف الى فحص تأثير تعليم و تعلم مقياس الترجمة في انماء الوعي الثقافي لطلاب اللغة الانجليزية ايضا, تحديدا طلاب السنة الثالثة لجامعة محمد خيضر. في هذه الدراسة يفترض ان تعليم مقياس الترجمة سوف يطور الوعي الثقافي لطلاب اللغة الإنجليزية , من خلال تبني منهج بحثي مختلط في هذه الدراسة فيما يتعلق بهذا المنهج, تم اختيار اداتين لجمع البيانات لهذا التحقيق تضمنت هذه الادوات استبيان الذي وزع على عينة من طلاب السنة الثالثة انجليزية في جامعة محمد خيضر بسكرة بالإضافة الى مقابلة مع مدرسي اللغة الانجليزية لجامعة محمد خيضر بسكرة تحديدا مقياس الترجمة, تم تحليل النتائج وصفا و احصائيا, و قد كشفت ان العديد من الجوانب الثقافية لكلا الثقافتين الثقافة المحلية و الثقافة الانجليزية تم اكتسابهم عن طريق أنشطة الترجمة المختلفة . أنشطة الترجمة و التي توفر دعم كبير لطلاب اللغة الانجليزية في اثناء المعرفة الثقافية بالتالي الوعي الثقافي, معظم نتائج استبيان الطلبة و مقابلة الاساتذة كانت ايجابية حيث وافقوا على الدور الاساسي الذي يمكن لأنشطة الترجمة ان تلعبه في تعزيز وعي الطالب لثقافته و الثقافة الانجليزية, كشفت نتائج هذه الدراسة ان تعليم مقياس الترجمة يمكن ان يساعد الطلاب في تنمية وعيهم اتجاه ثقافتهم الام الثقافة الانجليزية بالتالي تم تأكيد الفرضية البديلة السابقة حيث كانت النتائج ايجابية.