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**Exploring the Role of Cultura Projects in Developing
Secondary School Learners' Cultural Awareness**

*The case of Second-Year Secondary School Learners at
Mohamed Laarbi Baarir in Tolga*

A Dissertation Submitted to the Department of English in Partial
Fulfillment of the Requirements for the **Master's Degree in Sciences of the Language**

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Declaration

I, Dounia **LOUAIFI**, do hereby declare that the work presented in this dissertation is solely my own effort, and has not been submitted for any academic institution or University for any degree before.

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Dedication

It is with high respect and genuine gratitude that I dedicate this work to my family:

To the woman who taught me to fight and never give up; "MY MOTHER"

*To my superhero, the man who inspired me and encouraged me to be a successful woman
" my father"*

To my brothers (Abd al-Halim, Khalil, and Saif) for being always by my side.

To my sisters Samia, Saliha, and Sara who believed in me when no one else did.

Samia, you are my second mom; I will never forget your love and care.

*To my friends Ikram, Farida, Djohaina, Rofa, Rayan, Djihane, Ibtisam and Hadjer for the
best moments spent together. Thank you for being my friends.*

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Abstract

It has become necessary nowadays to develop our cultural awareness to improve communication and collaboration in various intercultural or intra-cultural situations. However, second-year secondary school pupils in Biskra face obstacles in understanding and learning about foreign cultural aspects. The present study attempted to explore the role of cultura project as a strategy that can address students' challenges in understanding others' cultures as well as upgrade their cultural awareness. For this purpose, the mixed-methods approach was adopted to gather data to assess its effectiveness and to know students' perceptions after experiencing it online. To answer the research questions, two data collection tools, namely, a non-participant classroom observation and a semi-structured questionnaire were used with second-year secondary school learners with a sample of 25 students as volunteers at Mohamed Larbi Baarir and Salah Elounashi high Schools from both saharian and Tamazight cultures. The analysis of the obtained data revealed that the implementation of the cultura project as a student-centered strategy resulted in a positive impact on students' performance in discovering, learning, and accepting others' cultures. They also showed interest, willingness, and satisfaction in using this strategy. The current study encouraged students, and motivate them to develop their cultural level through cultural exchange experiences. To conclude, the teachers are recommended to integrate cultura projects into the curricula as a new engagement strategy.

Keywords: cultura Project; intercultural, intra-cultural and cultural exchange; cultural awareness;

List of Abbreviations and Acronyms

CA: Cultural Awareness

CP: Cultura Project

ICC: intercultural competence

L1: First Language

L2: Second Language

MIT: Massachusetts Institute

NSs: Native Speakers

PBL: Project Based Learning

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General Introduction

1. Background of the Study

There is a strong relationship between being culturally aware and having a good mastery of any foreign language. Discovering other cultures and experiencing the real world requires new concepts and strategies simply because the traditional concepts, which are mainly based on the teacher's role, are no longer effective, not only in the field of language but also in the field of culture. In the 21st century, many techniques and strategies have emerged, and although they are not newly discovered; one of them is the Cultura project or intercultural project, which is a method that is entirely based on the effective role of the students in the classroom. It gives them the opportunity to search and create, then to engage, interact, and exchange ideas with foreigners from different affiliations.

2. Statement of the Problem

Culture is an essential part of foreign language teaching and learning. It plays a central role in different disciplines. Cultural awareness has an important value that may improve communication and collaboration in several life situations. It improves engagement and interaction with people from various backgrounds. It helps to see what is acceptable and unacceptable, what is right, and what is wrong to avoid misunderstanding and misinterpretation from one culture to another. Second-year secondary school learners face difficulties and obstacles in understanding and learning different foreign cultural aspects through which they are expected to develop their cultural awareness.

The main causes behind this problem may be related to less motivating and less engaging traditional teacher-centered materials and tasks, the lack of knowledge about the importance of culture in foreign language learning, and the way of teaching culture in high school. In this study, the researcher suggests the implementation of 'The Cultura Project,' a

learner-centered strategy to upgrade second-year secondary school learners' cultural awareness. This method is an intercultural project based on a language class. It connects two groups of students from two different cultures online; it will help them develop and understand each other's culture.

3. Research Questions

This research seeks to answer the following questions:

RQ1: Can Cultura Project be an effective way to develop secondary school learners' cultural awareness?

RQ2: How do second-year secondary school learners perceive the use of the Cultura Project in English language classes?

4. Aims of the Study

Through this study, the researcher aims to:

- Discover the effectiveness of using the Cultura Project as a technique to develop secondary school learners' cultural awareness.

To know the second-year secondary school students' perceptions of using the Cultura Project as a technique to develop their cultural awareness.

5. Significance of the Study

This study is important since it suggests a new and engaging strategy to help English language teachers upgrade their students' cultural awareness and motivate them to demonstrate their capacities through intercultural exchange. The Cultura Project may address students' issues and challenges when exposed to different aspects of culture. Integrating Cultura Projects within English as a foreign language course may shift the course

from teacher-centered to learner-centered. It allows students to think deeply and critically in any academic situation.

6. Research Methodology

6.1 The Choice of the Method

A mixed-method (qualitative, quantitative) will be used to achieve the main aims of this research study by using two data gathering tools: nonparticipant classroom observation and a semi-structured questionnaire with students. This combination of tools may help the researcher gather valid and reliable data that will help her see the effectiveness and efficiency of this Project.

6.2 Population and Sample

This study will be conducted in second-year secondary school; the researcher will choose second-year secondary school learners from both saharian and Tamazight cultures as a population because they are expected to be exposed to different cultural aspects in the English language course. A group of 20 students as volunteers will be chosen to be the sample of this study.

6.3 Data Gathering Tools

The researcher will opt for the mixed method (qualitative, quantitative), consisting of a nonparticipant classroom observation and a semi-structured questionnaire with students. These tools will be to know the effectiveness of this kind of Project and to see students' perceptions towards experiencing the implementation of Cultura Projects in teaching the different cultural aspects in the English language class.

6.4 Data Analysis Procedures

After gathering the most important data and relevant information, the researcher will characterize, classify, and summarize them. This process will eventually be accomplished by using various specific techniques and methodologies, which the purposes of this study should choose. In this regard, the current mixed-methods design data analysis would eventually incorporate a combination of both tendencies. The researcher will use textual and verbal data to analyze the qualitative data. For the quantitative data, she will use numerical and mathematical statistics using Excel to make a report about the findings.

7. Structure of the Dissertation

The present study includes three main parts. The first two chapters are devoted to the theoretical background and the third one concerns the fieldwork, including the data analysis and interpretation of the findings. The first chapter provides a general overview of culture, its definitions, its components, and the importance of integrating it into the teaching and learning process and the relationship between language and culture. The second chapter, is about cultural awareness, including its definition and stages as the. Subsequently, the second chapter covers the second variable, the cultura project; this chapter is divided into two parts: the first one attempts to provide a general overview of project-based learning (PBL) as a method in the teaching and learning process, its definitions, origins, characteristics, and challenges. The second one is about the Cultura Project, the central part of the research, its definitions, importance, description, and foundation. In conclusion, the third part is devoted to exploring, describing, analyzing then interpreting the obtained data.

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Introduction

The world now is a small village where all the cultures are exposed to each other. Therefore, it has become necessary to raise our cultural awareness simply because there is no longer any need to travel to a country or study abroad specifically to discover the culture. Besides, we are in a technology era where strategies and means differ using social media as a live means of cultural exchange to introduce the culture and discover another culture or study culture through books and magazines. Nowadays, everyone strives to discover and interact with people from different affiliations, not only for the sake of education but also for future goals such as business and employment. In short, discovering a new culture allows you to avoid misinterpretations and communicate successfully in any multicultural situation.

In this chapter, the first part attempts to provide a general overview of culture, its definitions, its components, and the importance of integrating it into the teaching and learning process and the relationship between language and culture. The second part, the main one, is about cultural awareness, including its definition and stages as the core of this chapter.

1.1. Definition of Culture

There have been many concepts and perspectives in defining culture. Each author has his concept that distinguishes him from other writers and researchers. From an anthropologist's view, culture is a shared set of implicit and explicit beliefs, values, and behavioral rules that enable a social group to function (Hudelson, 2004). On the other hand, sociologists see that culture comprises values, beliefs, communication, and a system of language practice that people share and can be used to characterize them as a group. Material objects common to that group or society are also considered a part of Culture (Cole, 2019). Culture plays a vital role in building, developing community, and representing its identity.

1.2. The Components of Culture

From the literature, the researcher deduces that culture plays a significant role in learning and teaching a foreign language. Different elements characterize culture; the main components are values, norms, and material objects.

1.2.1. Values

Values are considered a fundamental element of culture that determines the identity of a society. Kaur and Kaur (2016) pointed out that values refer to the beliefs and qualities that are intangible and accepted by society. For them, the values share the following qualities and characteristics. First, they are unobservable. Second, they have historical and cultural variability. Third, values express an idealized state of being. In summary, values are essential beliefs individuals hold about what is good or bad, right and wrong, that influence a person's behavior (Kaur and Kaur, 2016).

1.2.2. Norms

Norms are a concept that refers to collective procedural knowledge about how behaviors should be framed. Norms are associated with some prescriptive principle that homogenizes individuals and creates a social world that relates them in organized groups and structured collectivities (Maltseva, 2018). Lastly, norms are a set of guidelines and rules that govern members of a society that differ from one culture.

Three types of norms distinguish this concept from other cultural concepts: taboo, folkways, and mores.

In this context, Kaur and Kaur (2016) clarified that "folkways" refers to rules that preserve standard conventions. In addition, most community members adhere to traditional

folkways, although failing to do so is neither illegal nor immoral. Another type of "mores," according to (Crossman, 2019), mores are stricter than folkways in that they identify what ethical and moral behavior is; they determine the difference between right and wrong. On the other hand, a taboo is a severe negative norm; it is a strict prohibition of specific behavior resulted in extreme anger and even expulsion from the group or society (Crossman, 2019). In summary, we conclude that these types are the ones that determine how society should function; they differ from each other in terms of strictness, and some of them cannot be accepted in society, and it has dire consequences.

1.2.3. Material Objects

Material objects are also an essential component of culture. Woodward (2007) indicated that material culture is mainly portable and observable through touch, so it has a physical, material existence as part of human cultural practice. Moreover, material culture today has a much broader scope, as it is concerned with the shapes, uses, and concepts of objects, pictures, and environments in daily life. Moreover, Sellato (2017) stated that culture results from people's interactions with their physical surroundings, which is one method of storing and transmitting culture. To conclude, material objects are physical things made and created by humans.

1.3. Levels of Culture

Culture is divided into three basic levels; each level differs from the other in its content. Frank's (2013) strong claim has three primary levels: surface culture, subsurface culture, and deep culture. First, the surface consists of several elements, including literature, traditional dance and music, foods, national costumes, and specific holidays. Next, the sub-level refers to body language, gestures, touching, eye contact, personal space, facial

expressions, conversational patterns, and time. These are the unspoken, behavior-based rules of social interaction that exist in all cultures, but are perhaps not often considered. These rules differ significantly across cultures. For example, in Japanese Culture, when an American visitor attempts to enter their home while wearing shoes, the guest is not necessarily rude; instead, the guest is unaware of a crucial unspoken rule in Japanese society. Lastly, Patel et al. (2011) stated that deep culture, also known as subjective culture, focuses on cultural intangibles, including feelings, emotions, values, and attitudes. To summarize, culture has many levels, which are different from each other.

1.4. Language and Culture

Different studies have been conducted on the nature of the relationship between culture and language in learning and teaching foreign languages. To begin with, language is an essential part of the culture; it is the fundamental means by which a culture's beliefs, values, and conventions are transmitted. Culture and language cannot be presented separately, and most of the time, the meaning of the language can be hidden if there is no recognition of culture, simply because each is the shadow of the other (Huntley and Boylan, 2003). "Without culture, language would be dead; without language, culture would have no shape" (Jiang, 2000, p.328). Consequently, the relation between language and culture is an interrelated and unseparated process; they complement each other, language presents the culture, and culture presents language.

1.5. Goals for Culture Teaching

Giving importance to teaching culture in the classroom aims at many goals that may contribute to building and strengthening not only the cultural level but also future career. "The aim is to increase students' awareness and to develop their curiosity towards the target

culture and their own, helping them to make comparisons among cultures; The comparisons are not meant to underestimate any of the cultures being analyzed, but to enrich students' experience and to make them aware that although some cultural elements are being globalized, there is still diversity among cultures, This diversity should then be understood and never underestimated" (Qu, 2010, p.61). Through this, we understand that the primary goal of teaching culture is to raise cultural awareness by adopting the idea of comparing their culture with the others' cultures to discover the cultural diversity around them. Eventually, Kuo and Lai (2006) pointed out that we cannot understand the lifestyles and aspirations of others or communicate with their interests if we do not have a culture; Culture is inherent in our being and a strong human tool for developing our society, expanding our knowledge, and establishing interpersonal relationships. Therefore, we can say that all these objectives are realized by incorporating culture into the educational curriculum by raising cultural awareness, developing skills, and achieving success.

1.6. Techniques to Incorporate Culture into EFL Classroom

Several techniques and materials help introduce, present, and understand the concept of culture in the classroom. The following materials and tools are widely recommended for presenting culture in the school: authentic materials, proverbs, literature and plays.

Students can be engaged in authentic cultural experiences by using authentic sources from the native tongue community, such as films, news broadcasts, television shows, websites, and images from magazines, newspapers, and restaurant menus. Common proverbs in the target language could also be discussed in terms of how they differ from or are similar to proverbs in the student's native language and how the distinctions may

highlight historical and cultural context. Using proverbs enables students to explore cultures and values.

Moreover, literary works can be a beneficial tool for developing cultural understanding since they give readers insights into various cultures without requiring them to travel to the actual place. Furthermore, Reid (2015) pointed out that role-play is considered one of the most effective techniques because it provides learners with the closest possible opportunity to practice real-life situations required for intercultural communication. Role-plays are appropriate for people of all ages and levels of language ability. To sum up, many techniques contribute to developing and integrating culture in the classroom (Purba, 2011).

1.7. Cultural Influence on Foreign Language Teaching

The influence of culture in learning and teaching can be related to several components of language, such as speaking vocabulary and listening skills.

1.7.1. Cultural Influence on Vocabulary

Culture can influence vocabulary. The explanation of terminology will reflect the cultural and national differences. For example, color in Chinese Culture, the color white is typically related to pure, noble, and moral goodness, and in most western countries, the bride wears white during her wedding. In China, the bride must wear red, not white, at a traditional wedding because red symbolizes future happiness, good luck, and prosperity, while people only wear white at funerals. In China, being white is connected with being "pale, weak, and without energy" (Choudhury, 2014).

1.7.2. Culture Influence on Listening

Culture can also influence the listening process. According to Zhang and Yan (2006), it will be difficult for students to understand if the materials they listen to are not closely related to the cultural background knowledge they are unfamiliar with. For example, "a student comes across a sentence like: Edward Kennedy went downhill since Chappaquiddick. He won't find it difficult to understand the structure of the sentence if he doesn't know that "Chappaquiddick" is the name of a place in America and is used in this sentence to refer to the traffic accident E. Kennedy suffered from; they cannot understand the real meaning (Zhang and Yan, 2006, p.74). From this example, we conclude that it is necessary to know and read about the cultural background of the target language because it can affect our listening and understanding process.

1.8. Definitions of Cultural Awareness

Interacting and engaging in real situations with people from different cultural backgrounds will raise students' cultural awareness. Many scholars and researchers have defined the concept of cultural awareness (CA). Both Quappe and Cantatore (2005) indicated that cultural awareness is the foundation of communication; it refers to the capacity to stand back and become aware of our perceptions, cultural values, and beliefs; people perceive, interpret, and evaluate things in various ways. Moreover, Wunderle (2006) stated that cultural awareness is the capacity to recognize and comprehend the impact of culture on people's values and behavior. Furthermore, what is considered acceptable behavior in one culture is often regarded as unacceptable in another.

1.9. Degrees of Cultural Awareness

Many degrees of cultural awareness reflect and determine the process of perceiving another's culture. There are four stages of cultural awareness: the first is the parochial stage, the second is an ethnocentric stage, the third is the Synergistic stage, and the final stage is the Participatory stage. First, my way is the only way (parochial stage); it is considered the first level in this stage. People are aware that their way is the only way to do things. At this point, they are neglecting the influence of Culture (Jin-feng, 2007). Briefly, we summarized that at this point; people did not accept the others' cultures, and they are only satisfied with their own. Second, I know their way, but my way is better (Ethnocentric stage). At the second level, people are aware that there are other ways to do things, but they still believe their way is the best. Cultural diversity is considered a source of problems at this stage, and people tend to ignore or minimize its significance (Jin-feng, 2007). Ultimately, at this stage, they accept that there are other ways and cultures, but they adhere to the idea that their method is the best and most appropriate. Third, my way and their way (Synergistic stage) at this level, people are becoming aware of their own and others' ways of doing things, and they choose the best way based on the situation. At this point, people recognize that cultural differences can lead to both troubles and advantages, and they are ready and willing to use different cultures to develop new solutions (Quappe and Cantatore, 2005). Finally, we can say that people in the synergistic stage show the acceptance of the other's ways of thinking. Fourth, our way (participatory stage) this final phase tends to bring together people from diverse cultures to create a culture of shared ideas. People engage in repeated dialogue with each other, making new interpretations and rules to meet the needs of a specific situation (Quappe and Cantatore, 2005); at this stage, we note that people have become more open-minded, they accept other's views from different cultures as well as they are engaged in various situations to find solutions and interpretations of specific problems. In the end, we deduce

that the levels of cultural awareness differ from one person to another and from one culture to another based on their experiences, aspirations, and way of thinking and the degree of acceptance of others' opinions and ways of doing things.

1.10. Intercultural Competence

To communicate and interact successfully with foreigners, you need to be interculturally competent and aware. Adeogun (2017) said that intercultural competence (ICC) refers to the ability to communicate and connect appropriately with individuals from diverse cultures and social groups in a way that will not break valued morals, principles, and expectations. Besides, "intercultural competence" usually refers to one's ability to effectively and appropriately engage with cultural differences (Arasaratnam, 2016). ICC is a combination of attitudes, knowledge, comprehension, and abilities applied through action that allows one, either alone or in collaboration with others, to understand and respect people perceived to have diverse cultures from one and respond appropriately, effectively, and respectfully (Barrett et al., 2014). Furthermore, being intercultural competent means thinking and behaving in morally desirable ways (Neuner et al., 2003). In conclusion, we can say that intercultural competence is an essential process in learning and discovering other cultures and foreign languages. It builds students' way of thinking and creativity

1.11. The Models of Intercultural Competence

The concept of intercultural competence includes five essential dimensions. According to Byram et al. (2002), intercultural competence comprises five models:

- Attitudes (*savoir être*)
- Knowledge (*savoir*)
- Skills of interpreting and relating (*savoir comprendre*)

- Skills of discovery and interaction (savoir apprendre/faire)
- Critical cultural awareness (savoir s'engager)

Intercultural competence has many components. The first component is attitudes (savoir-être) this concept deals with curiosity and openness. It requires being willing to relativize one's principles, perceptions, and behaviors, not assuming that they are the only possible and naturally correct ones, and seeing how they could appear from the perspective of someone with a different set of values, beliefs, and behaviors. Second, skills of interpreting and relating, called savoir comprendre, refer to the ability to analyze, illustrate, and relate a text or occasion from another culture to documents or events from one's own. Following skills of discovery and interaction (savoir apprendre or faire); is the ability to learn new things about culture and its practices and apply knowledge, attitudes, and skills under the constraints of real-time interaction and communication. Next, critical cultural awareness (savoir s'engager) it deals with the ability to analyse critically and based on defined standards, one's own and others' cultures and countries' points of view, practices, products, and knowledge of illustrations of those processes and products. The latter involves knowledge about how other people are likely to perceive you and some knowledge about other people. To conclude, those abilities are necessary to be interculturally competent.

1.12. The aims of teaching intercultural dimension

There are many goals of the intercultural dimension that must be taken into account to understand this concept. Byram et al. (2002) emphasize the main aims of intercultural dimensions. First, the primary goal of teaching the intercultural dimension is not to provide information about a foreign country; the intercultural dimension is concerned with assisting learners in understanding how intercultural interaction occurs and how social identities play a role in all interactions. Second, to see how the success of communication can be influenced

by their perceptions of other people and other people's perceptions. Third, how they can learn more about the people they are communicating with.

1.13. The Significance of Intercultural Competence

Intercultural competence is an essential and effective skill in communication with different nationalities from various cultures. First, intercultural competence does not indicate neglecting one's own cultural identifications or affiliations, nor does it imply individuals adopt the cultural practices, beliefs, discourses, or values of other cultures; intercultural competence instead involves being open to, curious about, and interested in people who have different cultural backgrounds (Barrett et al., 2014). As well as, the capacity to comprehend and interpret their practices, beliefs, discourses, and values. Second, intercultural competence entails learning about and analyzing other people's multiple backgrounds and relating them to one's own. Besides, (Lama, 2020) asserted that intercultural competence is vital in communication. Lack of competence leads to misunderstandings and confusion because our values, attitudes, beliefs are influenced by the cultural environment in which we grew up. Most of the time, we are unaware of our impact on others; this is why intercultural competence should be incorporated into curricula as a skill needed. To sum up, this process is essential for better communication in multicultural situations.

1.14. Activities that Help to Develop Intercultural Competence

Different activities are helpful and can enrich the development of intercultural competence, such as Theater, poetry and creative writing, project work, and online tools.

1.14.1. Theatre, Poetry, and Creative Writing

Theatre, poetry, and creative writing can be practical activities to enhance intercultural competence. According to Holmes (2014), students can learn about people they

have not ever met and lives they have never imagined by watching movies and plays and reading poems and other texts; they can reconstruct the narrative form from their point of view through creative writing.

1.14.2. Social Media and other Online Tools

Social media is one of the most effective tools for interacting and discovering others' cultures. Alamri (2018) asserted that people worldwide use social media for various reasons since it can help people connect and get to know one another. People can also learn about other cultures by using the internet extensively. Hence, several online communications platforms encourage interactive conversations to help people understand different perspectives and opinions.

1.14.3. Use of Project Works

Project-based education has become essential for the students to acquire knowledge and develop their cultural and educational level. This tool for developing intercultural competence has recently gained popularity. It is appropriate for people of all ages and levels; the learners may be assigned to choose the topic, and then they must prepare the tasks and manage their own time to address the problem or explore a phenomenon; the learner develops his learning materials and introduces them for evaluation (Navaitienė and Račelytė, 2015). Accordingly, we conclude that it is necessary to include those techniques in the educational curricula to promote learners' cultural awareness and enhance their creativity.

Conclusion

Incorporating culture into the teaching, and learning process has become very necessary for learners because teaching language in isolation or only linguistically is not sufficient. They need to know the culture of the language they are studying simply because

it is culturally different from theirs. Moreover, interacting, exchanging, and engaging in real situations with people from various cultural affiliations, seeing the world from different perspectives, and knowing others' attitudes and norms and their way of thinking will help them not only in communication but also raises and develops their cultural awareness. Becoming culturally aware of one's and others' cultures develops intercultural communicative competence.

Chapter Two: Cultura Project

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Introduction

Since we are in the globalization era, being culturally aware is very essential to better communicate and interact in any situation, be understood in any business environment, and to get better employment chances. In this study, the researcher will work on a new technique that can be more effective than the traditional strategies, which is Cultura Project. We find different approaches and strategies to raise one's cultural awareness, such as using authentic videos, online forums, and social media.

This chapter will be divided into two parts. The first part attempts to provide a general overview of project-based learning (PBL) as a method in the teaching and learning process, its definitions, origins, characteristics, and challenges. The second is about the Cultura Project, which is the central part of the research, its definitions, importance, description and foundation, and the role of teacher and learner in this method.

2.1 History and Origins of the Concept Project-Based Learning (PBL)

Experiencing the real world and enhancing 21st-century skills requires specific methods and techniques. PBL has a long history in American public schools, extending back to the work of Francis W. Parker and John Dewey in the nineteenth century (Burlbaw, Ortwein and Williams, 2013). They also added that the notion of project-based classroom instruction was coopted from agriculture and the industrial arts as a technique for general education. The project approach was adopted and adapted based on students' interest; first it focused on real-world problems with concrete, measurable effects (Burlbaw, Ortwein and Williams, 2013). After being implemented in primary schools, it was expanded to all grade levels.

The term 'project' in many different languages, such as "Progetto" in Italian, "projet" in French, "Projekt" in German, and "proekt" in Russian, was used to indicate an educational

and learning device in the past (Burlbaw, Ortwein and Williams, 2013). According to Schöller (1993), as cited in (Burlbaw, Ortwein and Williams, 2013). the project as a technique of institutionalized instruction is not a product of the end of the 19th century industrial and progressive education movements in the United States; instead, it arose from the late-16th-century architectural and engineering education movement in Italy. Burlbaw, Ortwein and Williams (2013) asserted that the development of a project through history passed through the following five stages:

- **Stage one:** The origins of project work at European architecture schools 1590-1765.
- **Stage two:** The project as a common educational method and its transplantation to America from 1765 to 1880.
- **Stage three:** Work on projects in manual training and general public schools from 1880 to 1915.
- **Stage four:** From 1915 through 1965, the project method was redefined and transplanted from America to Europe.
- **Stage five:** From 1965 until the present, the project idea has been rediscovered, and the third wave of its international distribution has begun.

We can deduce that project-based learning went through many stages in various fields, starting from the last decade of the 16th century to the present. In other words, its evolution starts from its use in specific domains and settings such as European architecture schools till its wide adoption in different fields.

2.2. Definition of Project-Based Learning

Many studies have been conducted on teaching English as a foreign language (EFL) with project-based learning, which has a significant role in the success of the learning process. PBL can be defined in different ways; for instance, according to Solomon (2003),

project-based learning engages students to work in groups to solve real-world challenges that are typically curriculum-based and interdisciplinary.

Additionally, from a constructivist point of view, Jumaat et al. (2017) pointed out that project-based learning is much related to the conception that the learner can construct knowledge based on life experience.

On the other hand, Solomon (2003, pp. 2-3) stated that "The real-world focus of PBL activities is central to the process; when students understand that their work is ultimately valuable as a real problem that needs solving, or a project that will impact others, they're motivated to work hard". From this, the researcher concludes that raising students' awareness about the importance of the project motivated them to work hard.

Furthermore, Project-Based Learning is an interdisciplinary, research-based method for actively involving students in the learning process. It requires learners to work in groups to solve problems and challenges while encouraging them to build essential skills to help them succeed in school (Sommer, 2013).

2.3. The Components of PBL

There are several elements of PBL. Blumenfeld et al. (1991) claimed that projects have two fundamental components. First, they need a driving question or problem to organize the project's practices. Second, these activities should produce artifacts that lead to a final output that answers the driving question. According to them, students design the driving questions. Teachers should not be so restricted that the outcomes are predetermined and allow students to develop their approaches to address the issue. They also added that it is vital that students have the freedom to create artifacts since it is via this process students will construct their knowledge. (Blumenfeld et al., 1991). Accordingly, we conclude that the

success of the project is based on these essential elements that give priority to students to demonstrate their abilities and creativity

2.4. The Models of Project-Based Learning

From the literature about PBL, the researcher noticed this approach is considered one of the modern techniques of the 21st century. Although it is not a new process, its use has become widespread in several disciplines. It is based on a set of structures and models. Morgan (1983, as cited in Helle and al., 2006) described three general models of project work for the educational process. First, project exercise: in this model, students must apply what they have learned so far to a real-world problem in a subject they are already familiar with; this is the classic project-based learning method. Second, project components: in this project work model, the objectives are broader, and the scope is more significant. According to him, the project is more interdisciplinary in nature. It frequently deals with real-world problems; the objectives include improving problem-solving skills and working independently. Third, project orientation is entirely different from the first model; the subject material examined in this kind of model is decided by the demands of the project theme (Morgan, 1983 as cited in Helle and al., 2006).

2.5. Advantages of Project-Based Learning

Mihic'and Zavrski (2017) classified a considerable number of the advantages of project-based learning that can cover different sides; the researcher categorized them into three primary skills cognitive skill, social skill, and academic skill.

Table 2. 1**Advantages of Project-based Learning and its Dimensions**

Cognitive skills	Academic skills	Social skill
- It enhances analytical Thinking	-It allows for a more comprehensive knowledge.	- It encourages and promotes teamwork and collaboration.
- It improves critical thinking	- It helps to develop conceptual comprehension.	- It improves communication abilities
-It develops problem-solving abilities, as well as inquiry and data-gathering abilities		- It offers design opportunities.
- It encourages creativity and the development of visual and fine arts talents.		- It enhances public speaking abilities
- It increases motivation and interest in what you are doing.		-It assigns more responsibility and accountability to peers.
- It has a more remarkable ability to retain information		

The researcher concludes from the above advantages that project-based learning is not limited only to one domain but can be used in different fields.

2.6. Challenges of Project-Based learning

The shift from teacher-centeredness to learner-centeredness leads to the emergence of different challenges that may hinder project-based learning implementation. These

challenges may be related to various aspects such as the role of the teacher, the role of the student, the syllabus, and others. In this sense, Albabbus (2018) listed the following challenges:

2.6.1. Challenges Related to the Curriculum

For Aldabbus (2018), the Curriculum is artificial and not based on something original because it was not designed to be taught by PBL. Therefore, teachers should work to determine how the lesson's material can be changed and contextualized and how it can be taught through PBL while maintaining the lesson's objectives. However, this is a common occurrence, especially when the focus is on the final product rather than the process of carrying out the project (Aldabbus, 2018).

2.6.2. Challenges Related to Schools

Schools do not provide the necessary materials and facilities required for projects. This could be due to the lack of financial resources devoted to such projects; different projects require different materials and facilities. If the schools do not have financial resources, it would be hard for teachers to implement PBL (Aldabbus, 2018).

2.6.3. Challenges Related to Parents

According to (Aldabbus, 2018), the role of parents can significantly contribute to the success of the educational process; it has been noticed that some parents underestimated the importance of project-based learning and were unwilling to provide the materials needed for their children to complete the project. On the other hand, some parents have implemented the project for their children instead of aiding them in searching for the information or providing them with the essential materials to complete the project. It could be due to parents' lack of knowledge about the effectiveness of project-based learning Aldabbus (2018).

2.6.4. Challenges Related to Students

Exceptionally high achievers wanted to direct the project according to their interests (Aldabbus, 2018). Some studies revealed that some students controlled all the work and did not allow colleagues to participate in the project. As a result, individuals who were unable to participate felt dissatisfied and unable to work with the same group again.

Based on the challenges mentioned above, the researcher deduces that the difficulties of implementing this type of project are not related to one aspect only but several elements that must be considered for the project's success.

Eventually, in the same context of the challenges of PBL, McCarthy (2019) pointed out that in implementing project-based learning, there are three common problems. First, problems in-group dynamics in this type arise when some students do the majority of the work; this can happen when one or more students do not want other members to participate because they are afraid that their grades will be harmed by those who are less skilled. Second is the lack of student engagement; this happens when the project is related to traditional units. Third, students perceive themselves as passive participants in their education. Many educational experiences lead them to that, so teachers who want to create an effective PBL must first encourage students to control their learning (McCarthy, 2019).

2.7. Definition and Origins of Cultura Project

In the 21st century, many traditional concepts have changed, and many new ideas have emerged. According to Levet and Tschudi (2021), Cultura is an intercultural project that aims to improve intercultural understanding among groups of students from various cultures. It was first designed in a French language class at the Massachusetts Institute of Technology (MIT) by a group of three professors, Gilberte Furstenberg, Sabine Levet, and

Shaggy Warynto. To connect students from the United States and France, it has been widely adopted in other languages since 1997.

Moreover, Levet and Tschudi (2021) asserted that Cultura relied on two developing technologies widely available in the mid-1990s: the Web allowed small groups of students to view the same documents uploaded online and online discussion forums allowed these groups to communicate. According to them, Cultura benefited from open source web technology to develop its website and from a collaborative, web-based environment developed and available at MIT to the whole community to enable communication via online forums. In turn, since its creation, Cultura has been openly accessible to instructors and the community at large through multiple channels: a website that provides both pedagogical resources, including an archive of past exchanges, and available technology tools to manage exchanges easily; conferences and workshops; and one-on-one support via email, phone or Skype (Levet and Tschudi, 2021). Finally, we can say that even though it is not considered new or recently discovered, reliance on it is not widespread, despite the possibility of its efficiency in terms of motivating learners' improved intercultural capacities. Holmes (2015) indicates that "Cultural exchange is sharing various ideas, traditions, and knowledge with someone who is or who may be coming from a completely different background than your own" (p.1). The researcher deduced that participating in an intercultural experience enables the learner to discover different perspectives and values based on this definition.

2.8. Foundation of Cultura Project

Many researchers adapted an online technique that may facilitate students' cultural awareness. (Bauer et al., 2006) provided an intercultural project design to develop students' cultural awareness. Cultura was founded on the belief that intercultural competence (IC) should play a significant role in language education. Our world's increasing globalization requires all students to work and interact with people of many different nationalities and

cultures. They also added that one of the most critical educational priorities at the turn of the century is to activate our students with the ability to understand the languages, values, and attitudes of other cultures. Consequently, they can communicate more effectively across cultures, regardless of their field or discipline (Bauer et al., 2006).

2.9. Approach and Materials of Cultura Project

In implementing the cultura project, several approaches and materials should be followed depending on the exchange situation. Those approaches and materials facilitate and help students work together and show each other's culture

2.9.1. The Comparative Approach

Comparing the mother culture with other cultures and discovering the differences and similarities enables the student to enrich their cultural level. According to Bauer et al. (2006), over four to ten weeks, a closed group of two whole classes of language learners from two different countries (for example, French learners in the United States and English learners in France) examines and compares a variety of visual and textual materials originating from their cultures that are presented to them on the Web.

2.9.2. The Video Calls

The video call is considered one of the basic materials in implementing Cultura Projects; these video chats offer their first chance to converse with a native speaker in the language they are studying. Giving students a defined task enhances their confidence because they can prepare questions, review terminology, and think independently; students usually work in small groups of two to four during the video conference sessions (Cultura.com, 2021). They use both L1 and L2, switching back and forth between languages, speech, and chat-based on their current communication needs (Cultura.com, 2021).

2.9.3. The Online Discussion Forums

Forums are an efficient and widespread method that gathers people with similar interests to exchange knowledge and cultures. Furstenberg and Levet (2014) stated that online discussion forums are one of the main communication tools between students. Which appear to be the most appropriate and successful for allowing students to adopt a more careful and reflective perspective on the issues and themes under discussion. This is where students share their discoveries and observations on the documents they have compared and ask questions; students are also invited to generate hypotheses, raise issues, and respond to their partners' inquiries in a continuous process of exchange. The final objective is to understand different perspectives through engaging in an actual situation (Furstenberg and Levet, 2014).

2.10. Working with Partners

Identifying effective collaborators is essential to successfully implementing cultura in any language environment. Bauer et al. (2006) argued that working with language professors in the same or different departments who are already using or considering utilizing Cultura or contacting users at other universities to share knowledge could help at the local level. They further added that finding a suitable partner teacher (via study abroad, departmental exchanges, or personal relationships). Partner instructors must be willing to put in the effort to deal with problems and be competent planners (Bauer et al., 2006).

2.11. Working without partner

In this type of project, the learner can be flexible because if he cannot find a partner, there is another way that enables the student to rely on archives. (cultura.com, 2021) Cultura is designed to be utilised in partnership with another class with pupils engaging with students

from other countries and being personally involved in building their understanding of the different cultures alongside their foreign partners. However, it is also possible to construct a course that only uses Cultura's archives. Students can draw many inferences and conclusions even when they do not have the opportunity to "live" interaction with the other culture. Data, Film, Media, and Library are just a few of the modules that can be used without the help of a partner institution. Finally, having access to the archives allows students to study if cultural views toward particular themes have changed over time and compare how students in different schools may have reacted to specific topics (Cultura.com, 2021).

2.12. Teacher and Learner Roles

The teacher is the most effective and dominant in the classroom in the teaching and learning process, but the idea has changed in this project. Levet and Furstenberg (2014) point out that the role of the teacher is no longer the only source of information; this shifts the teacher's responsibility from primarily teaching cultural knowledge to providing opportunities for students to share and investigate what they have learned and discovered. As well as reflect, discuss, and exchange viewpoints with their classmates and partners.

"In Cultura, students themselves construct their learning and understanding of another culture. Once the teacher has set up the tasks, students take center stage; they observe, investigate, hypothesize and interpret, tasks they undertake jointly with their cross-cultural partners" (Sua'rez and Crapotta, 2007, p.70). The role of the teacher in the cultura project is no longer the source of information because this type of task is based on the learner-centered.

2.13. The Objective of Cultura

Cultura project can be an effective technique that enhances pupils' comprehension of the values, attitudes, beliefs, and concepts found in another culture, allowing them to understand how people interact, view the world, and shape their thoughts and ideas (Cultura.com, 2021).

In the same context of telecollaboration goals, Petrova et al. (2015) asserted that the project and the participant groups determine the goals. Language skills and intercultural communicative competence can be developed, and new online literacy abilities, language teaching skills, and work-related competencies are the most frequent goal in EFL courses in intercultural communicative competence.

2.14. Strengths and Limitations of Cultura-Based Exchanges

Although cultura has strengths that may contribute to its success, its limitations also disrupt its progress. Lamy and Goodfellow (2010, as cited in Chun, 2014), studied and concluded a set of strengths and weaknesses in telecollaboration for language learning. According to them, the strengths include personal and cultural benefits, linguistic and sociolinguistic improvements, development of communication skills, raising cultural awareness, and teacher professional development. On the other hand, difficulties and failure can be referred to by various factors, such as negative transfer and differences in negotiation (Lamy and Goodfellow, 2010, as cited in Chun, 2014).

2.15. Language and Culture

In this type of project, the focus is not limited only to one domain. Sua'rez and Crapotta (2007) pointed out that in cultura exchange, the focus is on culture, but this does not mean that linguistics components are neglected. In this process, students focus on thematic vocabulary relevant to the subjects under discussion throughout the project.

Similarly, the target language's linguistic functions and grammatical elements are analysed not abstractly but in a communicative and cultural context to improve communication and understanding. As a result, students realize how some language errors can lead to misunderstandings or be misinterpreted in other cultures. They see how strengthening their language skills can also help them do it (Sua'rez and Crapotta, 2007).to sum up, in cultura exchange the focus is in both culture and language.

Conclusion

To sum up, the researcher concludes that this technique is not considered new or newly discovered; so far, reliance on it is not widespread, despite the possibility of its effectiveness in helping students become internationally minded and develop better interpersonal and intercultural abilities. Through the implementation of this project, students can work and communicate with various cultures. However, language classes tend to focus on developing students' language skills and spend limited time developing their intercultural understanding. Cultura is an attempt to integrate culture into language class as an essential process in education. Furthermore, by reflecting upon cultural differences, the students can analyze and interpret their principles, values, and other crucial competencies in the 21st century.

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Introduction

The current research aims to explore the effectiveness of the cultura project in developing second-year secondary school learners' cultural awareness and to answer the research questions. The purpose of this chapter is to describe analyze and discuss the collected data through the tools used in this research. First, a non-participant classroom observation, as a primary tool to see the pupils' performance engagement and interaction through the exchange process, will be analysed thematically. Second, a semi-structured questionnaire, which aims to determine their perceptions of using that kind of project, will be analysed statistically followed by a general conclusion and recommendations.

3.1 Research Method

Research methods are the tools used in research to answer the research questions. There are three types of research methods. Quantitative analysis, according to Croker (2009), entails gathering primarily numerical data and analyzing it using statistical methods. Moreover, qualitative research requires collecting primarily textual data and its analysis using interpretative analysis. Furthermore, according to Shorten and Smith (2017), researchers gather and analyze quantitative and qualitative data within the same study in a mixed-methods study. The mixed methods research combines quantitative and qualitative research depending on the study's goals and context and the nature of the research questions. To collect reliable and valid data and see the effectiveness of the cultura project, a mixed-method (qualitative, quantitative) was chosen to achieve the main objective of this research study by using two data gathering tools: a nonparticipant classroom observation and a semi-structured questionnaire with secondary school pupils.

3.2 Population/ Sample

The population of this study was second-year secondary school learners at Mohamed Laarbi Baarir and Salah Elouanashi high schools. A group of 20 pupils as volunteers to do this project was used, 10 from Biskra or saharian culture and 10 from Bejaia Tamazight culture. This category was selected because their English language curriculum includes a unit of culture and lifestyle. Therefore, since they are expected to be exposed to various cultural aspects, they need to develop their cultural awareness and build their knowledge..

3.3. Data Collection Tools

In this chapter, the researcher relied on two tools appropriate to the nature of the research in congruence with the purposes of this study. These tools were used to know the effectiveness of this kind of project and to see students' perceptions towards experiencing the implementation of Cultura Projects in teaching the different cultural aspects in the English language class. For this purpose, a non-participant classroom observation, as well as a semi-structured questionnaire, were used with the aforementioned sample. According to Roopa and Rani (2012), a questionnaire is a set of questions given to pupils to collect statistically helpful information on a specific topic. When appropriately built and administered, questionnaires become a crucial tool for making statements about particular groups.

3.4. Data analysis procedures

After having collected the data, different analysis techniques related to the study's aims were used to fit the mixed-methods design. The observation was analysed thematically being qualitative while the questionnaire data were analyzed statistically through the Excel, which generated bar charts, pie charts and frequency tables.

3.4.1 Observation

3.4.1.1 Aim of the Observation

The main objective of this tool is to enable the researcher to observe the students' performance by exchanging each other's cultures, presenting and explaining the projects they carried out in parallel with the Tamazight culture group, and to observe their interaction and curiosity to discover different cultures from their own. This essential tool helped the researcher obtain enough data to assess the proficiency of this method in developing learners' cultural awareness.

3.4.1.2 Description of the Checklist

The classroom observation checklist includes four sections: Classroom environment, the role of the teacher during the online exchange, learners' concentration, and learner engagement during the exchange. The first section contained six items related to the classroom atmosphere (setting arrangement, lighting, technical problems). The second section also focused on the role of the teacher during the online exchange; it comprised six items that attempted to describe the role of the teacher, whether motivator, controller, passive participant, or active participant. The third section is devoted to observing the learners' concentration if they showed willingness and acceptance during this experience and if they demonstrated attention and interest in cultural projects. The final section covered the learners' engagement during the exchange; it contained twelve items based on their interaction attitude (positive and negative) and their confidence, comments, and opinion through the participation. The most important thing about this type of project is that it was mainly based on learner-centered instead of traditional methods.

3.4.1.3 Checklist Validation

After designing the first draft of the checklist, it was sent via email to the supervisor to verify its validity in terms of content and form. The supervisor did not ask for any changes or modifications.

3.4.1.4 Procedure of the Classroom Observation

After finding a partner to do the exchange, the researcher chose some aspects of culture (traditional food, clothes, and celebrations). After the permission from the university administration, the observation was conducted on 30 March 2022 with a second-year secondary school at Mohamed Laarbi baarir, Tolga; the observation was divided into two sessions. The first session was on the 19 January; in this session, the researcher introduced the idea of the project as well as asked volunteers to participate; the teacher played an essential role in convincing them to do this project. In the second session, the researcher was a passive participant; she only observed both the teacher and learners' roles and behaviour and completed the structured checklist. Furthermore, in this session, students from both groups introduced their culture by presenting the projects they accomplished through a video call.

3.4.1.5 Classroom Observation Analysis

After attending the cultural exchange, in the classroom, the researcher has collected the necessary data by completing the structured checklist items through observing students' performance in terms of engagement, and interaction in this process.

3.4.1.5.1 Pre-cultural exchange

In the pre-cultural exchange, the first step in this process, the researcher suggested a group of cultural aspects to carry out a project to express the region's cultural identity, to which they belong, then present it and explain its content to the other group. The two groups share and work on the same elements, but each region (Biskra and Bejaia) has customs and cultures that distinguish it from the other. The projects they carried out were very organized in form and content. They reflect their great effort to satisfy their teachers, who played a very effective role in persuading and motivating them. The students chose PowerPoint, although the researcher did not specifically request that but left them to choose according to their level in these programs; contrary to what was expected, they made presentations using PowerPoint even though they rarely used it in their studies. A week before the exchange, the researcher contacted them online and sent each project to the students to get an idea and prepare questions or ask about any ambiguity related to the elements. She also asked them to prepare short summaries to present to gain time.

3.4.1.5.2 During the cultural exchange

During the cultural exchange, the researcher was a passive participant. She only observed different attitudes from both teachers and the groups of students. The first item classroom environment was not suitable for this kind of project due to disturbance outside the classroom, which obliged us to change the classroom to maintain students' focus. The classroom was not overcrowded; there were about 25 students, twenty volunteers from both groups did the presentation, and the rest were the students who attended the exchange. Regarding the seating arrangement, they were very organized and disciplined.

The teachers had a vital role in this process; they were motivators and organizers. From the beginning of this experience, they insisted on pupils academically doing the

project. They organized the classroom seating. Moreover, the word "pilgrims" in the religious occasions was difficult for the other group because the students could not convey the correct meaning, so the teacher intervened and explained it. In the end, the success of this process was also based on each of the teachers' role in encouraging their students and facilitating the process for them, as well as motivating them to discover other cultures, knowledge, and different viewpoints and ways of living.

Despite the obstacles we faced regarding the availability of the Internet at the beginning, the students maintained their focus and reviewed their summaries carefully. They showed a lot of interest in this project, reflecting the extent of their acceptance of this type of engaging project by demonstrating their abilities and creativity.

When they began to introduce themselves and present their country's heritage and culture, they focused on what they were saying in terms of correct pronunciation. They had a proper accent that reflected that they had made a great effort to review and prepare for this cultural exchange. Both groups showed high engagement and interest during the discussion despite minor mistakes indicating fear or tension. Moreover, one of the things that the researcher noticed is that although it was their first experience, they were interacting, asking, and explaining. They intervened to complete the explanation when one could not clarify the idea.

Meanwhile, during the cultural exchange process, the students showed good self-confidence in both groups. Only two students suffered from anxiety and shyness, but their performance was acceptable. Eventually, we can say that the students seem to accept this type of project through what the researcher observed. This experience allows teachers to rely on this task more and more simply because the traditional methods are no longer helpful and no longer successful.

3.4.2 Students' Questionnaire

In this chapter, we aimed to provide detailed information about students' questionnaire as the second step in our research.

3.4.2.1 Aim of the Students' Questionnaire

The main aim behind the use of the questionnaire was to gather data about the student perceptions and attitudes from both cultures (Saharan culture and Tamazight culture); towards the use of the cultura project. This data-gathering tool emphasized the learners' points of view regarding using a new engagement strategy to raise their cultural awareness. Additionally, to gain various responses and answer the research question.

3.4.2.2 Description of the Students' Questionnaire

The semi-structured questionnaire was designed for second-year secondary school learners at Mohamed Laarbi Baarir and salah Elouanashi high schools. It is divided into four sections containing 14 questions mixed with open-ended and close-ended questions with different forms (dichotomous questions yes/no, multiple-choice questions, checklist, and rating scales agree/disagree). The first section about general information and contains only one question about the purpose of learning the English language; including five options. The second section, entitled "cultural awareness," comprises six questions focused on the learner's knowledge, interest in learning, and discovering others' cultures. It highlighted the techniques they used to rely on to contact foreign partners. The third section is about project-based learning; it addresses the learners' perception of the project; this section clarifies the importance of doing a project. It dealt with the difficulties they faced during this process. The final section is devoted to the cultura project as the central part of the research. It attempts to determine learners' points of view about the importance of this kind of project and the obstacles they have faced during this experience.

3.4.2.3 Validating and Piloting the Students' Questionnaire

After designing the first draft of the student questionnaire, it was emailed to the supervisor to be validated in terms of form and content checks. The supervisor recommended some changes in the structure of some questions. Her modifications and advice were also considered while designing the final draft. After that, it was piloted online with nine students from the same population who had no trouble or obstacles in understanding and answering the questions.

3.4.2.4 Administration of the Students' Questionnaire

Since the students were in the tests period, the researcher could not go and distribute the questionnaire actually; for this purpose, the questionnaire was designed, and then posted online via the Google form platform. Hence, the total number was 25 students from both groups; ten from Sahara culture and ten from Tamazight culture, and the rest were the students who attended the exchange.

3.4.2.5 Analysis of the Students' Questionnaire

Section One: General Information.

Item 1. Do you learn English to?

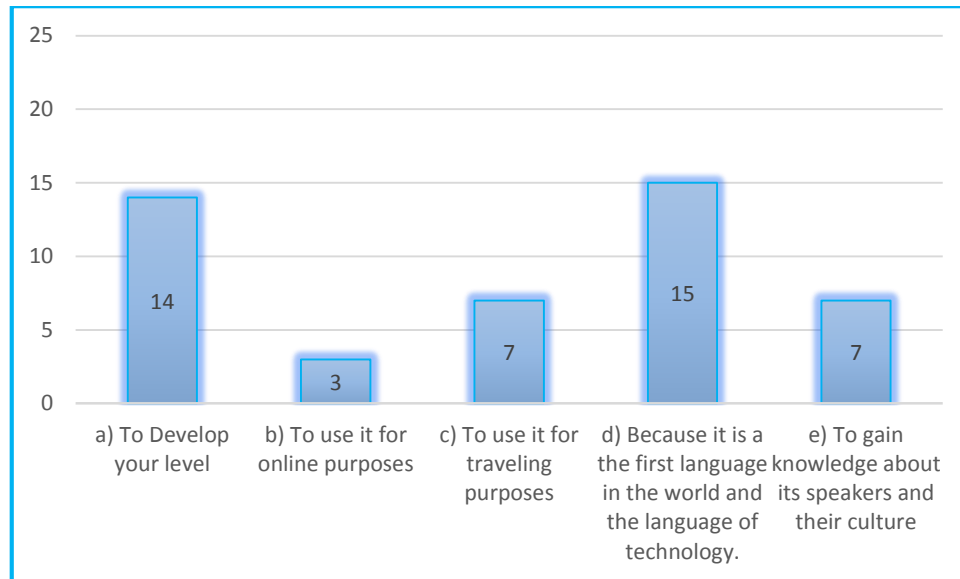


Figure 3. 1. The Purpose of Learning the English Language

According to the results shown in the above figure, we notice diversity in answers. Through learning the English language, students gain different skills. Most of the students (15) learn English because it is considered the first language in the world and the language of technology. In addition, almost the same number (14) of pupils prefer to learn English because they think their level will be developed. In contrast, (7) students are interested in gaining knowledge and traveling purposes. Eventually, only (3) students learned it for online purposes. To conclude, based on various students' answers; learning the English language is beneficial for them.

Section Two: Cultural Awareness

Item1. Are you interested in learning and discovering others' cultures?

Table 3. 1

. The Learners Desire to Discover Others' Cultures

Option	Frequency	Percentage
Yes	22	88%
No	3	12%

Total	25	100%
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The results in the table show that most students are interested in discovering others' cultures with a high percentage of 88%. However, only 12% were not interested, and they showed no desire to learn about others' cultures. The results indicate that nowadays, it has become necessary to discover new cultures and see the world from the other's eyes.

If yes, please justify

Students' justification:

- Because it allows me to know more about the target knowledge
- To get familiar and open-minded with the world around us
- Because it is essential to know about it
- I am interested in learning and discovering the cultures and civilizations of other peoples to develop my culture and level of thinking
- To avoid problems and misunderstandings with people from different cultural backgrounds, discover perspectives and ways of thinking, and see what is appropriate and what is not appropriate in different cultures. Rise my cultural awareness not only for educational purposes but also for traveling and future employment...
- The main goal of learning about other cultures is to communicate with people and be able to behave with them, be open-minded, and accept others' ideas.
- To increase knowledge and culture and get acquainted with other cultures and multiple traditions
- Because I like it and consider it a self-development
- Although we live in the country, many diverse cultures are interested in knowing them and knowing if there are common elements between our culture and theirs.

- Allah said, and we made you people and tribes to get to know each other
- we must learn about n different cultures to be educated in life because I would like to know about other nations people lifestyles and gain some information about their interests & the stuff they like
- When you discover a culture, you can learn new things, which will help change some thoughts and ideas about certain aspects.
- Continuously increasing knowledge about people and everything related to them, creating diverse social relationships, and building a strong personality capable of dealing with others.
- First, Knowing about culture helps me to understand things. Second, it allows me to be more open, accepting, and tolerant of other people.
- Learning about other cultures is very important because it facilitates communication between people.

Following the above question, the researcher asked the students to justify their answers for better precision and understanding. We divided it into two essential themes.

First, discovering other cultures allow them to be more open-minded, tolerant, and flexible in an intercultural situation. Furthermore, through communication with people from different backgrounds, they can see acceptable and unacceptable things, appropriate or inappropriate. To sum up, discovering others' cultures for them prevents problems, misunderstanding, and misinterpretation.

Second, Opening up to other cultures positively raises their cultural awareness, builds a strong personality, and changes wrong beliefs about a particular culture. In addition, one of the main goals of discovering other cultures is also for employment opportunities and future travel. The researcher deduces that the purpose of learning others'

cultures is not limited to a specific goal; everyone has a point of view that distinguishes him from the other.

Item2. Have you ever contacted someone from a different culture?

Table 3. 2.

Students' Responses about Contacting People From Different Backgrounds

Option	Frequency	Percentage
Yes	22	88%
No	3	12%
Total	25	100%

In this dichotomous question, the main objective was to find out if they had ever communicated with people, and did they used to communicate with foreigners who were culturally different from them. As shown in the above table, (22) students with a percentage of 88% had intercultural communication experiences. Nevertheless, 12% indicated that three people have never experienced intercultural communication

If yes, how?

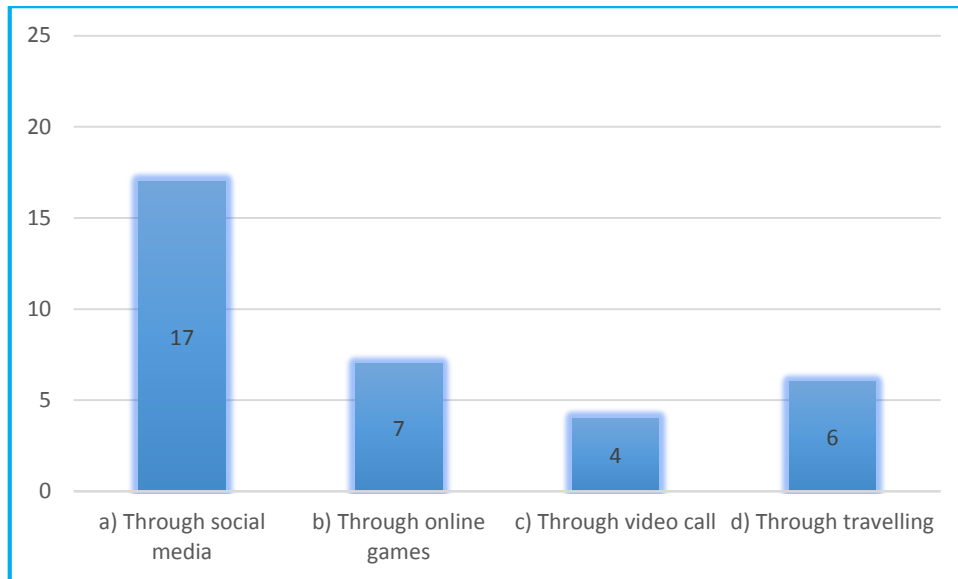


Figure 3. 2. Methods Used in Contacting People from Different Cultural Backgrounds

The main objective of this question is to determine the student's familiarity with the strategies mentioned above and tools. From the above figure, we can observe that most students (17 out of 25) prefer social media as an effective tool to contact people from various cultural backgrounds. However, (7) students indicate that online games are the appropriate way to contact foreigners. Meanwhile, (6) students are interested in traveling as an actual situation for intercultural communication. While only (4) students use video calls. To sum up, through the above rates, we can say that the appropriate tool for the majority is social media.

Item3. How knowledgeable are you about your culture and foreign cultures?

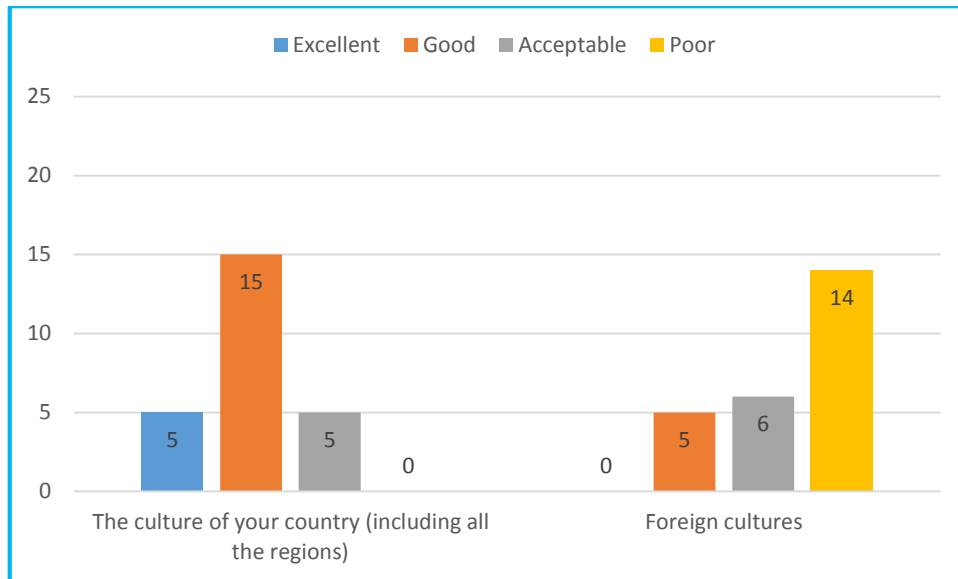


Figure 3. 3. The students' knowledge of their own culture and foreign cultures

This question aims to identify the learners' proficiency and knowledge of local and foreign cultures. Four levels were suggested for both cultures. On the one hand, the majority of the students (15) are good in their own culture while a few students (5) are both excellent and acceptable. On the other hand, (14) students, as a higher number in this criteria, are not intercultural aware and have poor competence. However, (5 and 6 students out of 25) in intercultural knowledge are good and acceptable. Consequently, we deduced that students' proficiency in the local culture is generally good. By contrast, students' knowledge of foreign cultures is below the average.

Item4. Do you agree with the following statement?

"It is necessary to know about others' cultures."

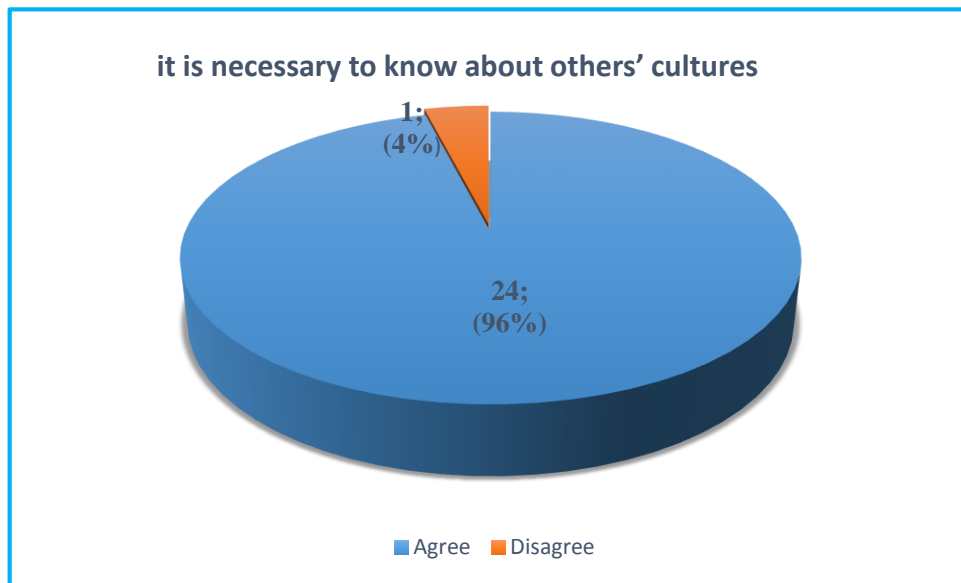


Figure 3. 4. The Necessity of Discovering Others' Cultures

This question captures the student's opinion about the necessity of discovering others' cultures in addition to see if they are curious to know different perspectives as well as ways of thinking which are entirely different from their culture. The figure reveals that (24) students with a percentage of 96%, agree about the importance of learning and discovering others' cultures. Nevertheless, only one student disagrees with a rate of 4%. We can say that it is essential to develop our intercultural competence and be culturally aware. We need to be curious to learn about different cultures to avoid misunderstandings in intercultural situations.

Item5. Which of the following foreign cultural aspects do you like to learn about?

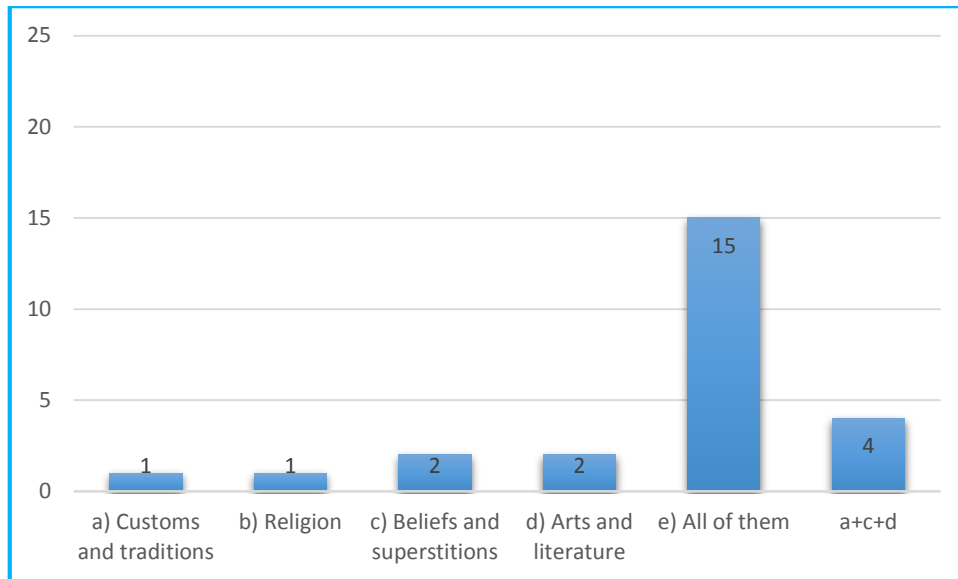


Figure 3. 5.Learning Various Foreign Cultural Aspects

Figure3.5. presents various foreign cultural aspects for the sake of knowing what type of cultural aspects students like to learn. Mostly, (15) students preferred learning and discovering all of them. Whereas few students precise their interests in learning about arts, superstition, and traditions. There is also less, almost non-existent, interest in religion. To summarize, the students showed great interest in all aspects of culture at a very high rate.

Item6. Which of the following strategies can be effective to develop secondary school learners' awareness of others' culture(s)?

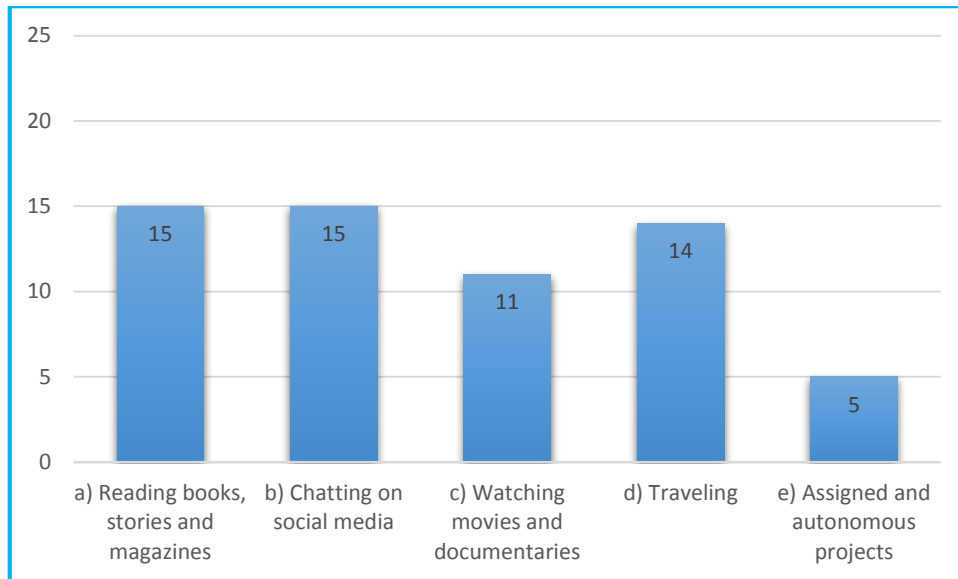


Figure 3. 6. Effective Strategies to Develop Secondary School Learners' Cultural Awareness

Learners use various strategies to develop their cultural awareness. This question is intended to know the effectiveness of those methods in enhancing cultural awareness. Based on the results illustrated in the figure above, most students (15 out of 25) see that the most effective tools for developing their intercultural awareness are reading books and magazines and chatting on social media. However, (14) participants appreciate learning through travelling and experiencing new cultures. On the other hand, the minority of students (5) prefer autonomous projects. In brief, students did not show willingness in the assigned and autonomous projects, whereas they chose the actual experiences.

Section Three: Project Based-Learning

Item1. How often does your English language teacher use projects as a teaching strategy?

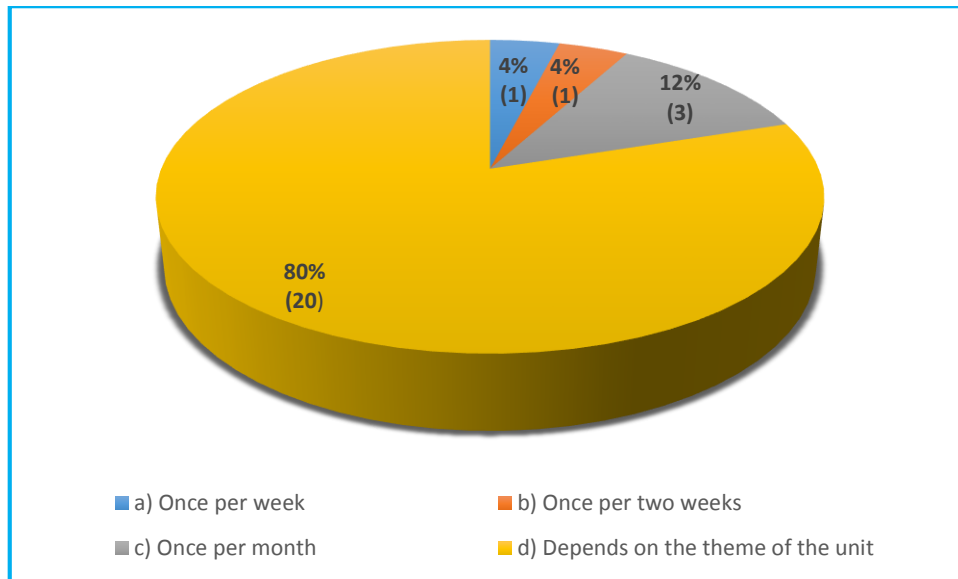


Figure 3. 7. The Frequency of Using the Project as a Teaching Strategy

This question aims to identify the frequency of using the project as a teaching strategy. Based on the question, the researcher can see if the students have sufficient knowledge about the project and know the English teachers' interests in doing the project with their students. Eventually, the rates illustrated in the graph above, most of the students 80% (20) affirmed that doing the project is based on the unit's theme. There is a statistical balance between doing the project once per week and once per two weeks.

Item2. How do you find learning through projects?

Table 3. 3.

The Learner's Attitude Toward Learning Through the Project

Option	Frequency	Percentage
Effective	25	100%
Not effective	0	0%
Total	25	100%

The main objective of this question is to see the effectiveness of doing projects. As indicated in table 3.3, all students find that learning through projects is effective, with a high percentage of 100%. However, none of them chose not an effective option. The rates of doing projects can develop students' levels. This opens the door for teachers to intensify their reliance on the projects for better results.

If effective, is that because this allows you to:

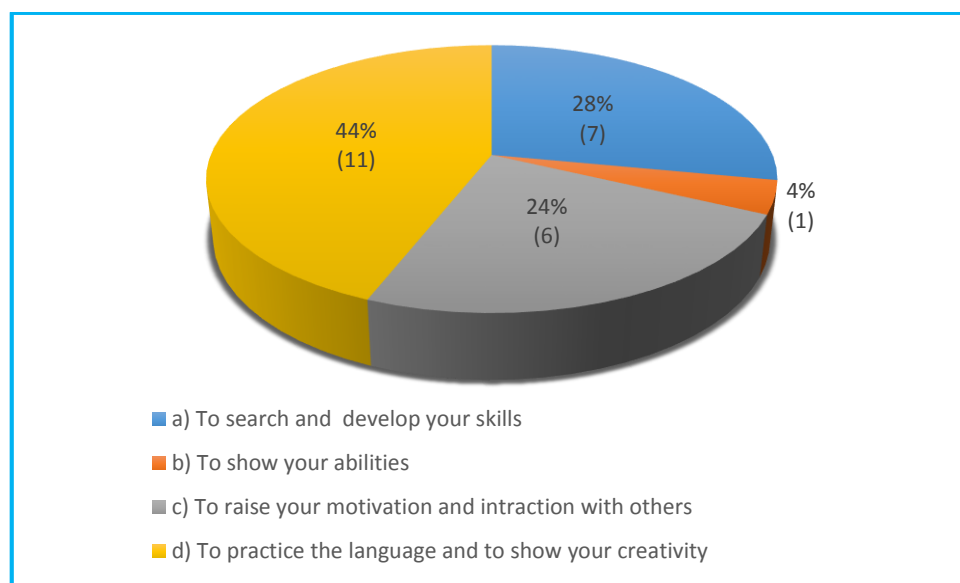


Figure 3. 8. The Benefits of Teaching Projects From Students' Perspectives

The main objective of this question was to know the benefits students get from applying projects in their education. Figure 3.8 indicate that the dominant number of student is (11) with a percentage of 44%, doing a project allows them to practice the language and show their creativity. However, results are converged regarding rising motivation, interaction and searching, and developing skills. On the other hand, 4% represents only one student interested in demonstrating his or her abilities.

Item3. When your teacher asks you to do a project, what kind of problems do you usually face? Briefly mention some of them.

- Not enough information, the lack of time, and sometimes the lack of organization
- Sometimes problems with pronunciation and sometimes issues with the presentation because most of the members of the group are not active
- Issues with group members: some of them control all the work and some are lazy. the subject problems when it is not precise or complicated,
- inconsistency of ideas
- Lack of information and language difficulties
- I struggle to find suitable terms and misspellings
- Order of information Depending on the project, if it is on paper or in a program such as power Point
- Some Pronunciation Problems and lack of resources
- In my opinion, when working as a group, sometimes it is difficult to divide tasks because they must be divided fairly, and this is what makes it more difficult
 - We encountered problems with the Internet
 - The group I work with They leave all the work to me and does nothing
 - The teacher chooses challenging topics that we cannot find on the Internet
- Stress, fear that it will not be enough. The procession of other sciences
- Obtaining the information needed for the project Presenting the Project, especially when my mates have wrong English pronunciation
- Lack of sources and time for gathering the required information
- Lack of knowledge, finding some difficulties when I want to explain my opinion.
- Grammar mistake
- Poor academic achievement, lack of books and aids in school.
- bad connection, short time, lack of sources

- where to find the necessary information and how to organize them
- lack of sources

Based on the students' answers regarding the problems and obstacles they face in undertaking projects, the researcher divided them into three categories—issues related to group work, sources, and problems related to presentation, performance.

Some students control of the overall project and did not allow their classmates to participate; however, some were lazy and left all the work to their classmates. On the other hand, those unable to participate felt disappointed and unable to work and show their creativity due to the teacher's role in dividing the work fairly.

Sometimes some topics are somewhat demanding and require different tools when the subject is unavailable on the Internet, so students have to search for books to complete their projects. Hence, the availability of references and books should be considered to facilitate the project process.

Among the other problems the student suffers from is the performance or presentation of the project. Some students have excessive timidity or tension, so their performance is affected somewhat. In addition to those who have weaknesses in the correct pronunciation of language or the formulation of verbs, their performance is affected even if their projects are good.

Section Four: Cultura Project (The Online Exchange)

Item1.How often do you interact with people from other cultural backgrounds online?

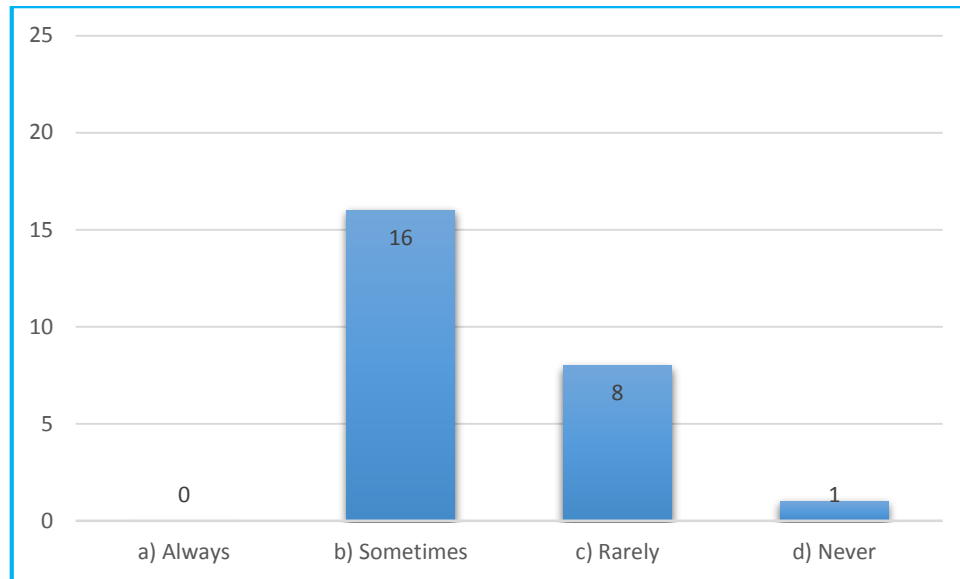


Figure 3. 9. The Learners' Experience in Intercultural Online Interaction

This question aims to gain insight into learners' experience in intercultural online interaction. Considering this question, mainly four options were suggested to see how often they used to participate or contact foreigners. The above bar graphs reveal that most students (16 out of 25) mentioned the choice (b). However, (8) participants chose option (c), which indicated that they rarely encountered this cultural experience. In addition, only one student has never experienced intercultural interaction.

Item2. After participating in an online cultural exchange ('Cultura project), how do you find this experience?

Table 3. 4

The Students' Perception of Using the Cultura Project

Option	Frequency	Percentage
a) It was interesting and informative	23	92%
b) It was somehow interesting and somehow informative	2	8%
c) It was neither interesting nor informative	0	0%
Total	25	100%

This question aims to gather students' perceptions of using the cultura project. The table3.4 illustrate that most of the students show positive responses with a higher percentage of 92%, which indicates that the experience of the cultura project was interesting and informative. By contrast, none shows dissatisfaction with this new type of project.

Item3. In your opinion, integrating 'Cultura Project 'into your curriculum:

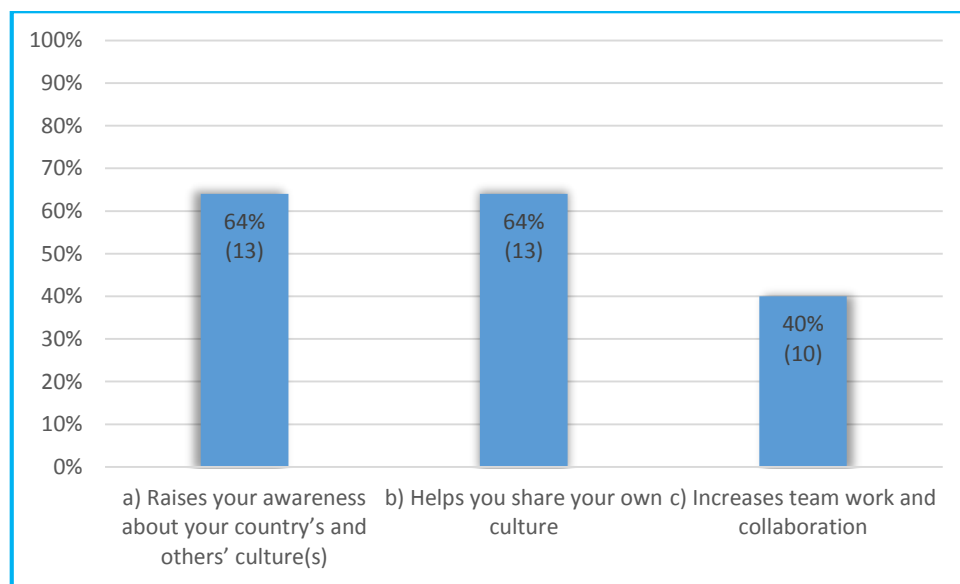


Figure3.10. Integrating Cultura Project Into the Curriculum

The figure3.10.shows that integrating cultura projects into the curriculum will enhance different skills. A large percentage of students 64%believe that including cultura in the educational curriculum will raise their cultural and intercultural awareness; similarly, it helps them share and exchange their own culture. In contrast, 40% see that their collaboration in teamwork will be developed through engaging in cultura projects.

Item4.What kind of difficulties or challenges did you face when doing the cultura project? Briefly mention some of them.

Student's comments:

- lack of time

- Connection problems due to a slow wife
- In general, there are no problems except for a small problem
- Time because we were in the test period and issues with how we use PowerPoint, sources we found only in Arabic, so we translated all the information; it was a new kind of project but very beneficial for us
- Usually, references are not enough
- a challenge in collecting data about the project
- In the beginning, it was the use of PowerPoint; otherwise, there was no problem
- Lack of information on the topic
- Poor Internet in school and fear of trying because it's the first time
- Among the difficulties is that we do not know our culture well, so it is difficult for us to explain it to people who have a different culture
- Some information was missing, but after a lot of searches, we passed the information problem
- problem with the Internet •Lack of time and busy with studies •There are no sources on the Internet to collect information
- Obtaining the information needed because our knowledge about our wilaya was poor and limited
- Maybe when we do not have enough information about specific cultures and languages.
- Poor academic achievement, lack of books and aids in school, poor Internet.
- a bad connection is the biggest problem that we faced when we were doing the cultura project

- To bring examples of other cultures is not easy and needs to search a lot on the Internet and the other sources
- lack tools(connection, data show so all of us can see clearly)

This open-ended question was designed to identify the students' challenges in doing a cultura project. After reading and coding the students' answers regarding the obstacles they faced before and during the cultural exchange project, the researcher summarized a set of problems.

To begin with, the quality of the Internet was considered the biggest obstacle that the students faced since the project is based mainly on an online exchange, so the researcher and the students were apprehensive about this problem.

Moreover, among the recurrent problems in students' answers is how to use PowerPoint because they are not accustomed to this type of research or project, as they rarely deal with this program. Therefore, the teachers in each of the two groups contributed to explaining, facilitating, and clarifying the process of this program as much as possible. On the other hand, among the problems that they faced was time management since they were in the test period. In addition, to the issues that they experienced at the beginning of the project was the lack of references related to the local traditions and customs of the region, especially since the minority of information they found was in Arabic, so it was translated into English with the help of their teachers. However, despite all these challenges, the student's performance was good.

3.5 Discussion of the Findings

Two data gathering tools were used to explore the role of the cultura project in developing second-year secondary school learners' cultural awareness. The classroom observation was the first step that provided the researcher with meaningful data regarding the student's performance in terms of interaction and engagement. Furthermore, the semi-structured

questionnaire highlighted the students' perceptions and impressions after experiencing the cultura project. Additionally, the Findings obtained from both tools have contributed to answering the main research questions.

Question one: Can Cultura Project be an effective way to develop secondary school learners' cultural awareness?

The results obtained from the classroom observation revealed that learners in both groups were highly engaged, and motivated despite some problems related to references and Internet. Most participants felt interested, confident, and involved; they paid attention to their language and behaviour. They start their performance by presenting and discussing respectfully. Their interaction and engagement were well observed when they successfully explained and conveyed the message by answering the questions that revealed their cultural understanding. Furthermore, teachers' role was observed in motivating and supporting their students.

Accepting the opinions, culture, and perspectives of others contributes in a positive way to building a personality. Additionally, students were even willing to do the same experience again, which indicated their enjoyment of this experience. Hence, it allowed them to learn about a completely different culture, even though it belongs to the same country.

Consequently, based on the positive findings of the observation, we can say that the researcher's objectives are reached. Similarly, based on the researcher's observation, the cultura project can reinforce learners' skills, improve their foreign language learning, and gain new culture. Eventually, the researcher deduced that cultura effectively enhances second-year secondary school pupils' cultural awareness.

Question two: How do second-year secondary school learners perceive the use of the Cultura Project in English language classes?

The second step was the students' questionnaire aimed to reveal the impressions and perceptions of the learners who participated in that experience. The first part of this semi-structured questionnaire mainly focused on cultural awareness by determining learners' desire and interest to discover others' cultures. The results showed that a high percentage of students want to learn about other cultures and develop their cultural knowledge. Based on their justification, we can deduce that the primary purpose of discovering different cultures allows them to be more open-minded, tolerant, and flexible in an intercultural situation and avoid feelings of misunderstanding. The second part is an attempt to select learners' awareness of their own culture and the target culture; the responses provided by students show that they have good cultural awareness, whereas they have poor knowledge of foreign cultures. After asking this question, the researcher determined their proficiency in local and foreign cultures based on their responses. The third part is about project-based learning; the researcher has asked some questions related to their opinion and way of thinking about the effectiveness of the project in general. Most of the findings demonstrated a positive attitude that reflects their interest.

Moreover, this can be an opportunity for teachers to intensify the project's reliance on enhancing students' levels. Among the benefits that students get through the project teaching process is that their creativity would be shown through these tasks simply because the project-based approach includes interactive creativity, shifting from the teacher-centered approach to a student-centered one. In the cultura project section, the focus was on the students' intercultural experiences and their feedback and perception after the cultural

exchange, indicating satisfaction and willingness and interest to integrate it into their curricula as a new engagement strategy.

Finally, we conclude that delving into the experience of cultural exchange contributed positively to presenting discovering, and developing knowledge of other cultures. Additionally, we can say that this new strategy is effective and can change many traditional concepts and enhance many skills, not only in the field of culture. Therefore, this experience allowed students to show their hidden abilities in research, creativity and performance.

Conclusion

The present chapter presented and analysed the results of the two data gathering tools: the non-participant classroom observation and the students' questionnaire. The findings of the study revealed that the cultura project is an effective strategy in developing students' cultural awareness. Besides, exposing students to real-life situations through cultura projects is one of the most important strategies in the 21st in developing their linguistic and cultural levels. Through the interpretation of the study data, we can say that the integration of this type of strategy into the educational curricula results in a positive impact on the students' level.

General Conclusion

General Conclusion and Recommendations

It is quite important that learners need to develop their cultural level through interactive communication in various cultural situations using various strategies. The present study was an attempt to raise second-year secondary school learners' cultural awareness by suggesting the cultura project as an online intercultural method that combined students from diverse cultural backgrounds. The study's aim was to explore students' perceptions on the effectiveness of that strategy after experiencing it in their English courses for the sake of determining its impact on their cultural level.

This study consisted of three chapters: The first two chapters tackled the theoretical background of the research. Besides, the third one was devoted to the fieldwork including data analysis and interpretations of the results. The first chapter aimed to provide various elements related to the concept of culture such as definitions, components, and strategies as well as the importance of being culturally aware. The second chapter is divided into two parts. The first part accentuated a general overview of project-based learning (PBL) as a method in the teaching and learning process, its definitions and characteristics. The second is about the Cultura Project, as the core of the research, encompassed its definitions, importance, description, and foundation.

The third chapter, dealt with data description, analysis, and interpretation from two data collection tools classroom observation and a semi-structured questionnaire. The results obtained from the two data gathering tools revealed that students were engaged and involved; through interactive communication with the other group with enjoyment, satisfaction and approbation of that task. Furthermore, they perceived that the cultura project is very interesting and informative that can foster their creativity and way of thinking in understanding others' cultures.

In addition, they showed interest in integrating this project into their curriculum to upgrade their own culture as well as foreign cultures. Finally, we can say that this strategy is effective through the results we obtained, which reflect the real level of the students when they were given the opportunity to show their creative abilities. As a result, it has influenced the students' level in a positive way in both discovering, gaining a new culture and developing linguistic skills. Thus, the cultura project as a new method effectively raised second-year-secondary school learners' cultural awareness.

Limitations of the Study

The researcher has experienced some challenges and obstacles in conducting this research process. First, the nature of this project required a partner outside Algeria to do the intercultural exchange. Unfortunately, this project was completed in an intra-cultural situation due to the time and the administrative procedures outside Algeria. Second, the cultura project is based on online interaction; the quality of the Internet was deficient in both high schools. Moreover, the lack of sources was an obstacle to the researcher; even though cultura is not newly discovered, its reliance is not widespread. Some recommendations are derived from the findings of this study and could be future solutions to the problem under investigation.

Recommendations

These suggestions are for teachers and students to increase and improve their cultural awareness.

Recommendations for the teachers

-The teachers need to be aware of the importance of integrating the cultura project into teaching and learning.

- Intensifying the use of projects and giving opportunities for students to demonstrate their abilities as student-centered in the classroom.
- Raise the students' awareness of the importance of culture.
- Use different teaching methods. Teachers need to be creative when it comes to projects
- Teachers should motivate students to do projects in innovative ways.
- Teachers are expected to choose specific teaching methods and approaches that best meet the needs of their students.

Recommendations for learners

- Students need to develop their cultural awareness not only for educational purposes but also for future purposes
- Learners should consider the benefits of the cultura project regarding their culture and linguistic skills.
- Students do not have to rely only on the teacher but must strive and work on their abilities and improve their cultural and cognitive levels.
- Students should communicate with foreigners on the one hand to improve their language and, on the other one, discover and learn new cultures and avoid falling into cultural shocks.

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Appendices

Appendix A: Students' Questionnaire

**A Questionnaire for Second-Year Secondary School Learners about:
The Role of Cultura Project in Developing Second-Year Secondary
School Learner's Cultural Awareness**

Dear pupil,

You are kindly requested to fill in this questionnaire which is an attempt to gathering information needed for the accomplishment of a Master dissertation. This questionnaire aims to explore the role of cultura project in developing second-year secondary school learner's cultural awareness. We would be so grateful if you could answer the following questions. Tick (√) your answer(s) in the corresponding box(es), and make a full statement whenever necessary. Be sure that the answers you provide will certainly remain confidential and will only be used for research purposes.

Thank you for your time and your collaboration

Dounia LOUAIFI

Supervised by:

Pr. Saliha CHELLI

Section One: Personal Information

Q1. Do you learn English?

- a) To Develop your level
- b) To use it for online purposes
- c) To use it for traveling purposes
- d) Because it is the first language in the world and
The language of technology.
- e) To gain knowledge about its speakers and their culture

Section Two: Cultural Awareness

Q1. Are you interested in learning and discovering others' cultures?

- a) Yes
- b) No

If yes, please justify

.....

.....

.....

Q2. Have you ever contacted someone from a different culture?

- a) Yes
- b) No

If yes, how?

- a) Through social media
- b) Through online games
- c) Through video call
- d) Through travelling

Q3 : How knowledgeable are you about your culture and foreign cultures ?

	Excellent	Good	Acceptable	Poor
The culture of your country (including all the regions)				
Foreign cultures				

Q4. Do you think it is necessary to know about others' cultures?

- a) Agree
- b) Disagree

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Q5. Which of the following foreign cultural aspects do you like to learn about?

- a) Customs and traditions
- b) Religion
- c) Beliefs and superstitions
- d) Arts and literature
- e) All of them

If others, please specify

.....
.....

Q6. Which of the following strategies can be effective to develop secondary school learners' awareness about others' culture(s)?

- a) Reading books, stories and magazines
- b) Chatting on social media
- c) Watching movies and documentaries
- d) Traveling
- e) Assigned and autonomous projects

If others, please, specify

.....
.....

Section Three: Project Based-Learning

Q1. How often does your English language teacher use projects as a teaching strategy?

- a) Once per week
- b) Once per two weeks
- c) Once per month
- d) Depends on the theme of the unit

Q2. How do you find learning through projects?

- a) Effective
- b) Not effective

If effective, is that because this allows you:

- a) To search and develop your skills

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- b) To show your abilities
- c) To raise your motivation and interaction with others
- d) To practice the language and to show your creativity

Q3. When your teacher asks you to do a project, what kind of problems do you usually face? Briefly mention some of them.

.....

.....

.....

Section Four : Cultura Project (The Online Exchange)

Q1. How often do you interact with people from other cultural backgrounds online?

- a) Always
- b) Sometimes
- c) Rarely
- d) Never

Q2. After participating in an online cultural exchange ('Cultura project), how do you find this experience?

- a) It was interesting and informative
- b) It was somehow interesting and somehow informative
- c) It was neither interesting nor informative

Q3. In your opinion, integrating 'Cultura Project' in your curriculum:

- a) Raises your awareness about your country's and others' culture(s)
- b) Helps you share your own culture
- c) Increases team work and collaboration

If others, please specify

.....

.....

Q3. What kind of difficulties or challenges did you face when doing the project? briefly mention some of them.

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.....

.....

.....

.....

Your collaboration is highly appreciated

Appendix B: Classroom observation checklist

A Classroom Observation Checklist

Teacher: Group n°:

Observer: Date:Level:

Time:

Speciality:

Session:

Rating Scales:

Obs: Observed **N.Obs:** Not Observed

Quality	Indicators	Obs	N.Obs
Classroom Environment	<ul style="list-style-type: none"> • lighting, • seating arrangement • Technical problems such as quality of internet availability of computers. 		
	<ul style="list-style-type: none"> • The classroom is overcrowded. 		
	Classroom environment encourages the implementation of different learning task		

Comments:

.....

The Role of the teacher during the online exchange	<ul style="list-style-type: none"> • Motivator 		
	<ul style="list-style-type: none"> • Controller 		
	<ul style="list-style-type: none"> • Correct their mistakes if necessary 		
	<ul style="list-style-type: none"> • 		
	<ul style="list-style-type: none"> • Organize the class very well and maintains a good attitude to avoid debates and misunderstanding • Active participant • Passive participant 		

Comments:

.....

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<p>.....</p> <p>.....</p>			
•			
•			
•			
•			
•			
•			
<p>Comments:.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>			
Learners' concentration	<ul style="list-style-type: none"> • Students come before the session to revise their presentations 		
	<ul style="list-style-type: none"> • Students demonstrate a willingness and they were excited to participate in intercultural online experience 		
	<ul style="list-style-type: none"> • Students do not show much concentration. 		
	<ul style="list-style-type: none"> • Students show much concentration 		
	<ul style="list-style-type: none"> • Students seem bored during the exchange 		
	<ul style="list-style-type: none"> • Students are interested in this kind of task 		
<p>Comments:</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>			
	<ul style="list-style-type: none"> • Students are enjoying the activity. 		
	<ul style="list-style-type: none"> • Students show a negative attitude in doing the exchange. 		
	<ul style="list-style-type: none"> • Students show a positive attitude in doing the exchange 		

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Learners' engagement during the exchange	<ul style="list-style-type: none"> • Students ask and answer questions about each other's culturAmazigh and saharian), ask for clarification. 		
	<ul style="list-style-type: none"> • Students participate in form of groups discuss and interact 		
	<ul style="list-style-type: none"> • Students comment and give their opinions without any sign of fear or hesitation. • Students are centered in this project • 		
	<ul style="list-style-type: none"> • Students show high self-confidence. 		
	<ul style="list-style-type: none"> • Learners feel shy and anxious. • They were comfortable • They were respectful with the other group, • they avoid heated debates 		
<p>Comments:</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>			
<p>Comments:.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>			

Three items in the observation checklist retrieved from Hadi (2019)

Appendix C: Presentation of Tamazigh Culture



CELEBRATIONS IN KABYLE REGIONS

PRODUCED BY
MAHEDI MAROUA
BELILI SIRINE



MEANING OF « BERBER »

- Self name Amazigh, plural imazighen, any of the descendants of the pre-arab inhabitants of North Africa. The berbers live in scattered communities across morocco, Algeria, Tunisia, Libya, Egypt, mali, Niger and Mauritania they speak various Amazigh languages belonging to the afro-asiatic family related to ancient Egyptian.



• LOCATION OF KABYLE REGIONS

- Kabylia or Kabylie (Kabylie: Thamorth n. Kabylia) is a natural-cultural area in northeastern Algeria, covering several states: eastern Boumerdes, Tizi Ouzou, Bejaia, northern Bouira, Medea, northern Bordj, Bou Arreridj, northern Setif, Jijel, north of Mila, west of Skikda.



Béjaïa



Takerboust
Bouira

AMAZIGH NEW YEAR OR YEN NAYER

- Starting on Tuesday 12 January, Amazigh people in Algeria, Tunisia, Morocco, Libya, and parts of Egypt, as well as the diaspora, will celebrate Yennayer, the Amazigh new year.
- The year 2022 in the Gregorian calendar marks the year 2972 for the Amazigh, who are also known as the Imazighen.



MEANING OF « YANNAYER »

- Etymologically, the word « Yennayer » is believed to be a combination of the Amazigh words « Yenn » (One) and « Ayur » (month). An alternative explanation is that the word is a borrowing from the Latin « Ianuarius », from which the word January in English and « Yanayir » in Arabic are ultimately derived.



WHAT IS YEN NAYER?



- Dating back to antiquity, the celebration is rooted in North African folktales and legend, and represents the bond between the Imazighen and the land they live upon, as well as the earth's wealth and generosity. Yennayer is therefore a festival of nature, agrarian life, rebirth and abundance.
- In recent times, the celebration of Yennayer has taken on an added significance as a way of keeping the Amazigh cultural identity alive.
- The term « Yennayer » is also the name given to the first month of the Amazigh calendar.

WHEN IS YENNAYER?

- The evening preceding Yennayer is an occasion known as « Thabbourth Aseggas » (the door of the year) by the Kabyles of Algeria or « Id Suggas » by Amazigh groups. This event falls on 12 January and marks the start of the celebrations in Algeria. The official state holiday of Yennayer in Algeria also coincides with Thabbourth Aseggas on 12 January.



WHEN WAS YENNAYER FIRST CELEBRATED?

- Yennayer celebrations date back to antiquity but an exact date is impossible to determine. Contrary to common belief, Yennayer festivities have nothing to do with the Pharaoh Shoshenq I, and the tradition is believed by the Imazighen to have preceded the monarch.
- Several myths and legends have formed to explain the origin of the occasion and one commonly shared folktale involves a stubborn old lady.



WHO CELEBRATES YENNAYER?

- Yennayer is celebrated by both the Amazigh, whose culture has its roots in pre-Arab North Africa, and Arab communities in the Maghreb region, and some parts of Egypt.
- Some Arabs in Morocco and Algeria refer to it as “aam filahi” [agrarian year]. Yennayer festivities are becoming more widely acknowledged as more North Africans take an interest in Amazigh culture and its origins.



HOW DO YOU PREPARE FOR YENNAYER?



- Yennayer celebrations centre on family gatherings and enjoying joyful music. Most families get ready for the day by preparing a feast of traditional foods with family matriarchs leading the arrangements for the meal.
- It has also become customary to wear traditional Amazigh outfits and jewellery especially for the occasion.
- In line with the theme of rejuvenation, wealth and life, Yennayer has become an occasion for important life events such as weddings, circumcisions, and a child's first haircut.

WHAT IS « TWIZA »?

- « twiza » is a professional and artistic gathering, in which group of people participate in a voluntary way for the benefit of one of the elements of the group.« Twiza » is formed according to the system of the rural Bedouin life cycle, so it is present in all major seasons such as plowing harvesting, preparing wool, and picking olives... And is commonly known as « Twiza » in societies with tribal origins ,where a number of customs, traditions and customs are passed on in a traditional oral way from one generation to another.



« TWIZA » IN KABYLE REGIONS

The name « Twiza » Varies from one side to another and from one activity to another and Some narrators traces the origin of the term « twiza » to the berber population, especially since this phenomenon is widespread in theAlgerian countries as well as in the rest of the countries of Maghreb .The term twiza refers to the berber silver « waze » , which means aid assistance while, The letter 'T' is the defining tool for the berbers .Of people to do a rang of practical activities on different occasions



THE SPRING CELEBRATION IN THE KABYLE REGIONS



- Spring is undoubtedly the best and the beautiful of all seasons, it is the period in which nature comes out the rigors of winter to open life on a new cycle of rebirth of another floral carpet the usual spring is on march 21st but the berber's spring starts on February 28th, which corresponds to the 15th of the month of (furar) according to the Amazigh traditional agrarian calendar. It is known in tamazight language as « **amager n tefsuth** » (the beginning of spring). The spring festival or célebration is a part of amazigh identity and heritage that they hold for centuries and that they hope to become an official holiday in Algeria

PREPARATION OF SPRING BEGINNING

- Tafsuth in the kabyle regions gives rise to various festivities that can be celebrated eventually on any day of march throughout all the regions, such as walking in the mountains to pick up the spring plants, decoration of the houses, singing preparing couscous with aderyis (thapsia), roll in the grass to take the colors, the scents and the smells of the earth and the vegetal carpet.



AL _ WAZI'A



- "Al-Wazi'a" or "Themishrat" (according to tamazigh language), is a social tradition that is famous for the Greater and Lesser Kabylie region, which includes the governorates east of the capital Algiers, including "Tizi Ouzou", "Bejaia", "Sétif", "Bourj Bou Arreridj", the Aures region in the east country, and "Beni Mzab" in the south.
- The "Wazi'ah" is organized on religious holidays such as "Eid al-Fitr", "Ashura" (the tenth of Muharram), "the Prophet's birthday", "the month of Ramadan" and sometimes on the Amazigh New Year, which falls on January 12 of the year, and other Religious and national events "zi'a" or "Themishrat" (according to the Berber language), is a social tradition that is famous for the Greater and Lesser Kabylie region, which includes the governorates east of the capital Algiers, including "Tizi Ouzou", "Bejaia", "Sétif", "Bourj Bou Arreridj", the Aures region in the east country, and « Bani Mneizab » in the south.
- The "Wazi'ah" is organized on religious holidays such as "Eid al-Fitr", "Ashura" (the tenth of Muharram), "the Prophet's birthday (mouloud)" "the month of Ramadan" and sometimes on the Amazigh New Year, which falls on January 12 of the year, and other Religious and national events.

WAZI'A IN KABYLE REGIONS



- With the advent of the month of Ramadan this year, the « Wazi'a » returned to the fore in several regions, and local media reported daily, in order to help the poor and low-income to bear the expenses of this month.
- The custom, during which the notables and elders of the region collect a sum of money, with the participation of everyone through a pre-determined contribution for each family, to buy a cow, bull or more (the average price of one thousand dollars), slaughter it and distribute its meat to all families equally, with allocating quotas Additional for poor families who were unable to contribute

'MARRIAGE'



- Marriage in Algeria is a social practice and is typically traditional. It is first of all an act of alliance that is accompanied by a series of transactions. Traditionally, marriage has a purely family character. The girl in Kabylia marries preferably with a cousin, a relative or someone from the village. This is a way of safeguarding the name of the family, as well as the assets they may have in common.

THE MARRIAGE TRADITIONS IN THE KABYLE REGIONS



- During the stage of the initial agreement between the fathers of the two spouses that generally took place in a public place, the family of the groom goes to the bride's family and asks for her hand. If everyone agrees; they pronounce El- Fatiha (first Qur'anic verse), in the presence of two witnesses and the Imam. The day on which the families must formalize the engagement, in front of the witnesses, the father of the young man proposes a sum of money generally high to prove his financial position and especially to show the value that the girl has in the eyes of his family. The father of the bride only takes only a small sum.

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PREPARATION OF WEDDING IN THE KABYLE REGIONS (1)



- First of all, women roll couscous and prepare delicious food and cookies by singing and reciting poems. After that, both groom and bride families invite individuals and families to the ceremony. The wedding celebration takes place over a period of three days, during which alternate rites that are essentially carried out by the groom's family. In the family of the bride there are few songs and dances, the feast taking place on the groom's side much more. In the afternoon of the wedding day, the groom's family visits the bride family bringing gifts with them like semolina, meat, olive oil, vegetables, adornments and dress for the bride. Then, start the henna party accompanied with songs and dances and especially trills (lawawen) .



PREPARATION OF WEDDING IN THE KABYLE REGIONS (2)



- In the evening, they come back to the groom's house to serve dinner for the guests and held Urar at night ;the women perform dances and ancestral songs accompanied with trills of course until a late hour. During this animation, the ceremony of the henna (thokna n-el-hanni) of the groom takes place .The groom's family members and friends form a circle around him .His mother put on table a plate and a pitcher of water for the preparation of henna, and another plate containing durum wheat, fresh eggs, a silver jewel tafezzimt elfetta. This plate also is used in order to put money to the groom by the guests. Also, she lighted three or seven candles placed next to the plate of wheat and eggs (that symbolize the groom's coming children). In the coming day, the lunch is served to the guests who must bring gifts to the groom.

WHAT DO THEY WEAR IN WEDDING DAY?



- The bride is bathed and dressed in a traditional kabyle dress and adorned with jewels, anklets, wide bracelets, earrings, tiara and a necklace of clove and amber.





KABYLE TRADITIONS



- Shortly before leaving the family home, the veil is laid. On a horse, the groom put his own wife in addition to her trousseau and other provisions: candies and donuts of cakes, etc. The procession moves away under singing and clapping hands. Just at the entrance to her new home, the bride must put in her mouth a piece of sugar which she must keep until she crosses the threshold of her new home. The mother-in-law approached the bride, handed her a pot of milk or water to drink and a sieve full of candies to throw it behind her, or the bride is asked to break an egg on the threshold of the door; this it depends on the region. After the installation of the bride and accompanying persons, the men of the family are allowed to visit the bride to give her money.

'AFTER THE MARRIAGE'



- It is on the seventh day that the parents of the bride, especially her mother, come to visit her. But in some Kabyle villages, the opposite happens. In other words, on the seventh day, it is the bride accompanied by her husband who will go to visit her parents. The seventh day is the bride's first outing. She goes to the fountain accompanied by a group of relatives and friends and she fills a pitcher. The journey takes place in an atmosphere marked by traditional songs, trills and dances. It is with the seventh day that the festivities that surround the traditional Kabyle marriage ends. Some of traditions mentioned above are still preserved till nowadays.

Kabyle cuisine

Produced by
Khaoui Baya

Kabyle cuisine

1. Berber cuisine or Amazigh cuisine belonging to the north_africans. The small changes that occurred over time had led it to differ from region to another , depending on local agricultural resources and each region adds it's own flavour in it



Breads and pancakes

- **Aghroum** : a bread that occupies a privileged place in berebere culinary culture ,it is Prepared in different ways,made from flour ,wheat ,corn but also traditional yeast for a fermented dough.this bread requires long cooking over low heat .



Bouchiar



- **Bouchiar**: Fine pancake , without yeast soaked with butter and honey



Aghroum akouran

- A traditional Algerian wick can be cooked on a clay or cast iron tajin a little hard and crispy , it is prepared without resting time with semolina , salt , water and large quantity of olive oil .



Other dishes

1. **Abbadaz** : fish couscous with fresh or canned vegetables served with cornmeal a speciality Of Constantine and it's a region (it's also prepared with barley)



Aghi n'ddoun

- 2_ **aghi n'ddoun**: berber term for the middle atlas representing a drink of choice obtained by churning fresh milk. We then obtain «Iben »and butter , it's a traditional technique Performed with tanned goatskin used as a tool, suspended and moved manvally and horizontally



Amekfoul

3_Kabyle couscous with steamed vegetables



Baghir « thighrifin »

4_north African term designating light and spongy pancakes made from flour, yeast, salt, served hot and soaked in butter and tament (honey).
Named in the Kabyle language « thighrifin »



« Tikourbaine »



- Made with a sauce composed of onions, paprika or tomato paste, pepper, salt, oil and meat and flour balls mixed with onions, pepper, chilli, salt, parsley, all mixed with water and added to the previous sauce



« Mechoui »

- A whole sheep roasted in an artisanal oven specially designed for this purpose , the mutton is coated with butter this dish is reserved for festivities



« Bradj or mteqba »

- Bradj or mbardja (also called mella in Kabylie or mteqba in Algiers) is an Algerian diamond-shaped pastry made up of two layers of kesra (semolina pancake) separated by a layer of gher (date paste). It can be flavored with cinnamon and sometimes with cloves.



« Athemine »

- Athemine is a traditional Algerian dish originating from Kabylie.
- It is a simple dish made from semolina, olive oil and eggs that is eaten with sugar and/or honey
- Tradition has it athemine is prepared during the cultivation of the beans. Athemine is often used as an offering in mosques in Kabylia where it is distributed in the form of balls.




Appendix D: Presentation of Saharien culture

written by :
Mabrouki Chaima
Meitah Rahma

Prepared by the students of:
Mohamed Laarbi Baarir High School

**General introduction about
Biskra Location**

Biskra is located in northeastern Algeria, about 248 miles (400 km) from Algiers. It is nicknamed "The Queen of the Zibans" and "The Door of the Desert".



The map shows the geographical context of Biskra. It is located in northeastern Algeria, near the border with Tunisia. Major cities like Algiers, Tunis, and Casablanca are marked. A red pin and a white arrow point to Biskra. The map also shows parts of Spain and Morocco.

TRADITIONAL DISHES IN BISKRA :

« Just a short report on some of the most famous Biskra dishes, in order to let you know it, and show you the diversity of heritage in our country. »

TRADITIONAL DISHES IN ALGERIA :

- Generally, Algeria is famous for its traditional dishes, which contributed to the richness of its cultural heritage, and it differs from north to south & east to West.
- Now we are going to speak about traditional foods, exactly in biskra.

TRADITIONAL DISHES IN BISKRA :

- Biskra is one of the Algerian states which is located in the desert of Algeria, it also called « Desert Gate », and it is very known for its foods and dishes, sweets...
- Let's start with dishes:

CHAKHCHOUKHA :

- Maybe CHKHCHOUKHA is the most known dishes in Biskra and the delicious one also, it is made of *soup (mergha) which cooks with meat, onions, some spices and (kesra).*



HASWA :

- I really cant tell you how much biskra residents love this dish, and i'm one of them, It has two type :
 - 1- with flour
 - 2- with sifted flour
- And when serving, it decorate with olives and lemon, as looks in the picture :



DOUBARA :

Of course, i can't forget the most important dish that characterizes the city of Biskra, it is made of chickpeas and broad bean, pepper of course, the residents of biskra consider it one of the most important traditions.



We also have another dishes which
are :

(TCHiCHA MERMAZ, TCHiCHA
FERIK, AISH, BOUMFAWAR,
BATOUT...)

Now move to what the residents of biskra make
with dates :

- GHARES MEHSHI :
- It is just a dates which called « ghares », they clean it well then stuff it into special buckets
- DATE MOLASSES (el-rob) :
- It's just dates jam, we get it by boiling dates and water then filtering it well.



HONEY OF DATES :

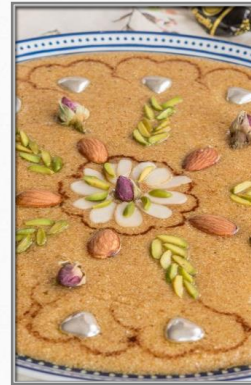
- One of the healthiest honey , it's known that it is made from fresh dates, in a way that the owners of this profession know.



let's end the traditional dishes part with something sweet, by talking a little about some biskra sweets :

ZERIR :

It is a mixture between wheat and chickpeas, which are ground well, then honey and butter added to them, and it is ready. it's usually prepared in the puerperium.



REFIS :

- They cooked « kesra » in a « tadjine », then grated in a medium hard sieve, then it is steamed in « keskas », finally served in a serving dish after adding butter, sugar and raisins .



- « Tadjine is an Algerian kitchen utensil used to cook bread and « kesra »... ».



CELEBRATIONS IN THE WILAYA OF BISKRA

Wilaya of **Biskra** celebrates feasts and official celebrations that express the ancient cultural and historical heritage of the region. Among the most important of these celebrations, we mention the following:

Dates Festival

- This celebration takes place in the month of November and lasts from three to four days, as it works to promote high quality products, as well as to attract tourists to introduce the region



Sidi Khaled Season:

it is religious, cultural, and touristic event. dates back to the past time when pilgrims used to celebrate in sidi khaled mosque , praying and reading Qouran before they travel to makkah al-mukarramah



Shayab Ashura:

- it is one of the most important religious celebrations, it differs from region to another. in this day A caravan collects aid ,money and food to the poor people



We have come to the end of our report on the most famous dishes and celebrations in our state, we hope that we have taught you even a little about some of our traditions.



Greeting from the two students « CHAIMA and RAHMA ».

Appendix E: Turkish Students' Presentation

Celebrations in Turkey



NATIONAL AND RELIGIOUS FESTIVALS IN TURKEY

- REPUBLIC DAY
- CHILDREN'S DAY
- YOUTH AND SPORTS FESTIVAL
- VICTORY DAY
- RAMADAN FEAST
- SACRIFICE FEAST

23 April National Sovereignty and Children's Day in Turkey

- Solemn ceremonies and children's festivals take place throughout Turkey on National Sovereignty and Children's Day, held on April 23 each year. Children take seats in the Turkish Parliament and symbolically govern the country for one day.



What do people do on April 23RD

Because Atatürk dedicated the Turkish Republic to children, Turkish schoolchildren take seats in the Parliament for the day and symbolically govern the country. They elect a president who then addresses the country on national television. Children's festivals take place throughout the country.

The state-run Turkish Radio and Television Corporation (TRT) brings children, aged eight to 14, from different countries around the world to Turkey. These children stay with Turkish families for a week and participate in children's festivals, which culminate in a gala-performance on April 23.



The Commemoration of Atatürk, Youth and Sports Day

The founder of the Turkish Republic, Mustafa Kemal Atatürk, arrived in Samsun on May 19, 1919, to start a popular uprising against the decision of the World War I allies to divide many territories of the defeated Ottoman Empire. Turkey presently accepts the date of Atatürk's arrival in Samsun as the starting date of the Turkish War of Independence.



What do people do on May 19TH

Various sports events take place on May 19 throughout Turkey. Many people celebrate this day by watching athletes perform at their local stadiums or by participating in sports events that are open to the public, such as half-marathons. University students usually prepare special programs for their teachers and parents on this day.

Many Turks also observe May 19 as Atatürk's birthday. Although the exact date of his birth is not known, Atatürk used to say he was born on May 19 (referring to his political career). Many people lay wreaths to Atatürk's monuments and hang Turkish flags outside their windows.



Ramadan Feast

Ramadan Feast is a religious feast celebrated after 30 days of fasting according to the Muslim calendar.

It is 3 days and people visit relatives and friend, treat kinds of food to their visitors.



Sacrifice Feast

Sacrifice Feast is an other religious feast celebrated according to the Muslim calendar.

It is 4 days. People sacrifice animals. Then, they divide the meat into 3 parts, one to give to the poor people, second to treat to visitors and the third for the family members.



They also visit relatives and friend, treat kinds of food to their visitors, just like Ramadan Feast.

FOOD

People prepare various traditonal food for the feasts, both to treat their guest and to eat themselves.



Republic Day

The Turkish Republic's founder Mustafa Kemal Atatürk proclaimed Republic Day as Turkey's most important holiday.



Many people go to local stadiums on October 29 to watch performances dedicated to Republic Day in Turkey. Such performances usually consist of theater sketches, poetry readings and traditional Turkish dances. Many school children participate in school performances for parents and teachers. Parades take place in cities.



In the evening, many cities have traditional processions with flags and musical bands to commemorate Republic Day. The processions usually end with fireworks show.

Victory Day

On this day, the Commander-in-Chief Mustafa Kemal Atatürk launched a major counter-offensive to defeat the occupying enemy forces. As called Battle of Dumlupınar, as a result the Greek Armies were pushed as far back as İzmir, which was finally liberated on September 9, 1922. It is celebrated like Republic Day, so there are performances, parades, processions.

There are also ceremonies and activities in Dumlupınar, where the attack was started.



THANK YOU
FOR LISTENING

Presentation number 2

A Virtual Field Trip to Turkey



The Location



Population: 84 milion
Capital: Ankara (5.445 million inhabitants)

Official name: Republic of Turkey
Location: Turkey is located in Southeastern Europe and Southwestern Asia. European (or Balkan) Turkey is relatively small compared to the Asian part, the Anatolian Plateau, which is a large peninsula.



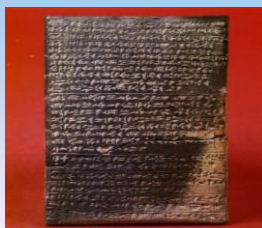
PLACES TO SEE IN TURKEY

Museum of Anatolian Civilizations

Ankara is the home of the Museum of Anatolian Civilizations, a world-famous museum. Turkey has a very long and rich history. The Hittite people, the Phrygian, Lydian, and many prehistoric cultures were all centered in Turkey.

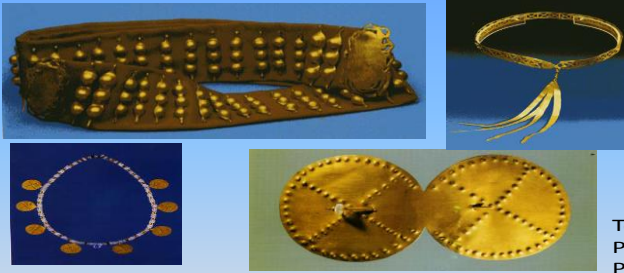


This Bronze statue was discovered at an excavation site from the 2000's B.C.

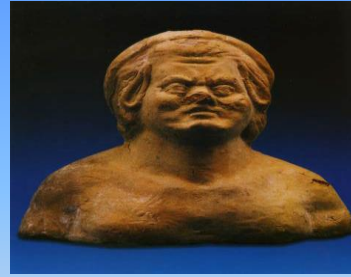


A clay tablet containing the writing of a friendly letter from the 1200's B.C.

Museum of Anatolian Civilizations



A collection of women's jewelry from the 2000's B.C.



Terracotta statuette of King Midas, a Phrygian king who ruled the Phrygian Empire, which existed between the years 1200 and 700 B.C.

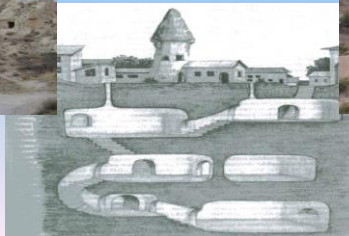
Ataturk's Mausoleum -Ankara

Mustafa Kemal Ataturk is buried in Ankara at this mausoleum. Ataturk was the founder of the modern Republic of Turkey and is considered to be the "First Turk." Ataturk helped make the transition for Turkey from the Ottoman Empire, which existed from the late 1200's to 1920, to modern Turkey.



Cappadocia

Cappadocia is home to underground cities, monasteries, and dwellings carved out of the soft tufastone.



Cappadocia

Rock formations called “fairy chimneys” cover the land in this area.



Greek and Roman Ruins in Turkey

Most of the Greek and Roman ruins in Turkey are on the country's western coast. Turkey was inhabited by Greeks, Romans, and Byzantines, all of whom left their monuments and their marks on the country.



Ephesus: The Greek and Roman Capital of Asia Minor

250,000 people lived in Ephesus at its high point. The city's foundation was built between the 11th and the 7th centuries BC (1000-600 BC). View of the city of Ephesus



The theatre at Ephesus



Ephesus' famous library

The City of Troy

The ruins at Troy are made up of nine different cities that date back to as early as 3000 BC.



A reconstruction of Troy

The City of Troy

Homer, in The Illiad, writes of the Trojan war, which took place near these ruins in the 13th century BC (1200's BC).



The Greeks were able to enter the city by hiding in a large wooden horse, which they presented to the Trojans as a gift.

Pamukkale, Hierapolis

Near Hierapolis, there is a giant calcium waterfall in which pools of mineral water collect. It was this water that people believed could cure them.



Gallipoli

Turkey sided with Germany during World War 1, and so was attacked by the Allied Forces at the Gallipoli peninsula.

The Allies wanted to gain control of the Dardanelles, the strait that separates the European and Asian parts of Turkey.



Gallipoli was attacked by British, Australian, New Zealand, and Indian troops for about nine months. The Allies lost over 80,000 troops in the attacks and the Turkish (Ottoman) Army lost over 55,000.

The city of Istanbul



Istanbul is the only city in the world that straddles two continents, Asia and Europe. Istanbul was the capital of Turkey until 1923.

The population is about 16 million. It is both cultural, historical, industrial and international centre of Turkey.



The city of Istanbul



First settlements were in 600 BC. It had 3 important periods; Byzantine, Roman and Ottoman periods. Thus, it is full of history and culture.



The Role of CP in Developing Learners' CA

The city of Istanbul



Sultan Ahmet Mosque is also called the Blue Mosque, this mosque was built between 1606 and 1616.



Galata Tower was built around 528 during Byzantine period.



Ayasofya Mosque was built as a church during Roman times, between the years 527-565 AD. The church was turned into a mosque in 1453, when Istanbul was conquered and became the center of the Ottoman Empire.



Romans built this huge water storage system underneath the city in 532. The cistern is supported by 336 columns and held enough water for the whole city to survive a long siege.

THANKS FOR LISTENING
TEŞEKKÜRLER



Appendix F: Permission to Administrate the Classroom Observation

ملجو

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي

Université Mohamed Khider
-Biskra -
Faculté des lettres et Langues
Département des langues étrangères
Filière d'anglais



جامعة محمد خيضر - بسكرة -
كلية الآداب واللغات
قسم الآداب واللغات الأجنبية
شعبة الإنجليزية
رقم : 2022/01/13 ش.ا.م...

إلى السيد: مدير ثانوية محمد العربي بعيرير
طولقة

الموضوع : طلب تصريح لإجراء تريبص

يشرفني أن أتمس من سيادتكم تمكين الطالب (ة): لوابفي دنيا صاحبة رقم التسجيل:

16/1635047711 من إجراء تريبص مع الطالبة و الأساتذة في مؤسستكم.

أحيطكم علما سيدي أن هذه الطالبة تدرس لغة إنجليزية في السنة الثانية ماستر بجامعة

محمد خيضر ببسكرة وهي بحاجة إلى هذا التريبص من أجل بحثها.

وفي إنتظار قبول هذا الطلب ، تقبلو منا سيدي فائق الاحترام وخالص الشكر و الإمتنان.

بسكرة في : 2022/01/13

نائب العميد المكلف بما بعد التدرج والبحث العلمي
والعلاقات الخارجية

نائب العميد المكلف بما بعد التدرج
والبحوث والعلاقات
الخارجية
2 / تمسك بوجيتيم

مسؤول الشعبة
رئيس قسم اللغة و الآداب الإنجليزي
أ. العنيد بوجيتيم

Appendix G: the Administration' Approval

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التربية الوطنية

بسكرة في:

مدير التربية

إلى

السيد(ة):

المعروف(ة) بـ:

مديرية التربية لولاية بسكرة

مصلحة التكوين والتفتيش

/الأمانة/

الرقم:م.ت.ت/2022

الموضوع: الموافقة على إجراء "تربص ميداني"

المرجع: مراسلة جامعة محمد خيضر-بسكرة تحت رقم: 07/ن.ع.د.م.ط/2022 المؤرخة في: 2022/01/09

بناء على المرجع المشار أعلاه. وفي إطار دعم وتعزيز المعرفة النظرية ومن أجل استكمال متطلبات التكوين للدفعة قيد التخرج في مستوى السنة الثالثة ليسانس وطلبة السنة الثانية ماستر كلية اداب ولغات، يشرفني أن أعلمكم بموافقتي على إجراء التربص الميداني.

للطالب(ة):

تخصص: لغة انجليزية

السنة: ثانية ماستر

وهذا ابتداء من: إلى غاية:

على مستوى مؤسستكم. مع تقديم كل المساعدات في حدود الإمكانيات المتوفرة لديكم. مع وجوب مراعاة البروتوكول الصحي وإجراءات التباعد الجسدي.

مدير التربية

عن مدير التربية والتكوين
رئيس مصلحة التكوين والتفتيش
توقيعات جمال



Appendix H: Consent Form Turkey' Cultural Exchange

**CONSENT FORM
(11 January 2022)**

Participant ID

Title of Project: Exploring the role of cultura projects in developing secondary school learners' cultural awareness

Name of researcher(s): Louaifi Dounia

Supervisors: Chelli Saliha

University: Mohamed Khider Biskra

Please initial box

1. I confirm that I have read and understood the information sheet (*insert date*) provided for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without my *medical, social care, education, or legal rights* being affected.
3. I consent to (explain what your participants are going to do. e.g., Take part in interviews, online participation, etc)
6. I agree to take part in the above study.

Name of Participant	Date
BOZKURT Yusuf	January 11 th , 2021
Fatma Emin Kutvar Anadolu Lisesi, BALIKESIR, TURKEY	
Name of Researcher	Date
LOUAIFI Dounia	January 11 th , 2021
Mohamed Laarbi Baarir, Tolga	

Signature



Signature



ملخص الدراسة

كان الغرض الأساسي من هذه الدراسة هو اكتشاف دور كالترا كاستراتيجية تفاعل ثقافي عبر الإنترنت تجمع بين اشخاص من خلفيات ثقافية مختلفة لغرض التبادل الثقافي المعرفي عبر العالم. تم طرح هذه الاستراتيجية لهدف معالجة تحديات وصعوبات التي تواجه طلاب سنة ثانية ثانوي في فهم جوانب ثقافية مختلفة نظرا لان منهج اللغة الإنجليزية لسنة الثانية ثانوي يحتوي على وحدة تعليمية مخصصة لثقافات لذا فهم بحاجة إلى رفع مستوى وعيهم الثقافي. لهذا الغرض، تم اعتماد نهج الأساليب المختلطة الكمية والنوعية لجمع بيانات موثوقة ودقيقة لتقييم فعاليتها والاطلاع على تصورات و آراء الطلاب بعد تجربتها عبر الإنترنت. علاوة على ذلك، للإجابة على أسئلة البحث، استخدمنا أداتين لجمع البيانات، وهما قائمة الملاحظات الصفية واستبيان شبه منظم تم إجراؤه على 25 طالبًا في كل من ثانوية محمد العربي بعرير وثانوية صلاح الوناشي لكل من الثقافة الامازيغية والثقافة الصحراوية و عليه فقد أظهرت البيانات التي تم الحصول عليها أن تنفيذ مشروع كالترا كاستراتيجية تركز بشكل أساسي على دور الطالب ان لها تأثير إيجابي على أداء المتعلمين في اكتشاف ثقافات الآخرين وتعلم وتقبل وجهات نظر مختلفة كل الاختلاف عن ثقافتهم ، كما أنهم ابدوا اهتمام والاستعداد. ورضا للخوض في نفس التجربة مرة أخرى لذا فهذا يعكس ان هذا التبادل الثقافي كان مفيد وفعال ليس فقط في مجال الثقافة بل في تحسيت اللغة وتعلم مفردات جديدة والعمل على اثبات قدرات ابداعية.