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ABSTRACT

An abstract of the thesis of Séverine Grimaud for the Master of Arts in TESOL
presented _____.

Title: Cultural Learning Using Advertising. A Study of Two French as a Foreign
Language Classes in the United States.

Because a connection was established between language and culture, and research has been proven that language learners cannot become successful speakers of the target language if they have not acquired a certain amount of cultural knowledge, it is important to teach foreign and second language students the cultural skills they need to succeed in the target culture in order to behave culturally appropriately. Providing learners with appropriate cultural learning will enhance their cultural knowledge of the target culture and their intercultural awareness.

big claim

The purpose of this study is to investigate the influence of the use of a specific type of authentic cultural material in two second-year French classes on the learners' French and global cultural awareness. More specifically printed advertisements and TV commercials were used to create activities and integrated into the curriculum as a cultural learning tool.

A study of two second-year university French classes was conducted in the summer 2003 where the data was collected. The data collection consisted of the administration of Bennett's Intercultural Development Inventory (1993) and the

French Culture Test designed for this study, the collection of the participants' feedback concerning their cultural experience in French class, and the administration of a questionnaire about their level of confidence while answering the French Culture Test.

Then, the data was analyzed to determine the influence of the use of advertisements in the French classroom on the learners' French and global cultural awareness. For this purpose, the learners' cultural awareness was estimated through the collection of pre- and post-tests along with their level of confidence and the question difficulty of the French test was calculated.

The results indicated that the learners' level of global and French cultural awareness was similar in both groups at the beginning and at the end of the study. However, the learners who were part of the group using advertisements in class became more confident than the participants from the other group in their French cultural knowledge over time. The results also showed a greater satisfaction of the participants' needs of cultural learning in the group using advertisements than in the control group, where the learners expressed a lack of French culture learning.

This study proposes a way to introduce cultural learning into the language classroom through the use of advertisements and suggests that integrating cultural activities and using authentic cultural materials enhances the learners' interest in the culture and language and their confidence.

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CULTURAL LEARNING USING ADVERTISING
A STUDY OF TWO FRENCH AS A FOREIGN LANGUAGE CLASSES IN THE
UNITED STATES

by
SEVERINE GRIMAUD

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ACKNOWLEDGMENT

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CHAPTER 1: INTRODUCTION

The purpose of this study is to investigate how the use of authentic cultural materials, more specifically printed French advertisements and TV commercials, may influence the students' level of global and French cultural awareness in a second-year French class in a university in the United States. Printed advertisements and TV commercials from France were used in class and at home in one second-year French class, while another second-year French class was taught in a more traditional way using the text and its workbook only. Among the exercises administered to the Experimental Group was a term project that consisted of comparing an American ad and a French ad that dealt with similar products; this project was presented during oral presentations and was described in a composition. Along with the analysis of the students' assignments and oral presentations, the study used the Intercultural Development Inventory (Bennett, Bennett & Allen, 1999; Hammer, 1999) to measure the students' level of global cultural awareness, and a French Culture Test designed by the researcher was used to gauge their level of French cultural awareness. The results of the study are qualitatively and quantitatively analyzed and further discussed in the following chapters. This chapter first gives an overall description of culture teaching and presents the researcher's interest in the area. Second, it states the problem that will be discussed throughout this thesis.

*Thanks for the
human touch*

Background

Teaching Culture

Although the teaching of culture has supposedly become part of most foreign language curricula, and textbook authors often claim their priority in teaching the target culture in the preface of their publications, we know that teaching culture is complex. It is no established science that can be described and explained as grammar for example, and the textbook's promise may not be carried out for many reasons. Over the past decades, we have seen a certain shift in the emphases of language courses. At the beginning, teaching a foreign language mainly focused on teaching grammar. Little by little, the teaching techniques and focus shifted toward a more communicative based language teaching with a more important emphasis on culture. Although teaching culture on a daily basis may become extremely complex, some researchers and teachers recognize that teaching culture in foreign language classes is an important task and that it should therefore become part of each language curriculum.

The Researcher's Experience

The researcher is a native speaker of French who was born in France and first moved to the United States at age 17 for a yearlong exchange program in high school. Her interest in teaching a foreign language has always existed, but became stronger when she realized after moving to the United States that most of what she

had learned in language classes in the previous ten years had been of very little use in her situation at the time.

As she became a Teaching Assistant in the French department of an American university five years later, she wanted to concentrate her teaching on communicative competence and the students' ability to respond appropriately to various daily life and cultural situations in the target language. Along came the need of teaching French culture. In fact, in order for her students to be able to behave properly in the target culture, teaching culture became a priority. She started using authentic materials in her classes to pass on some cultural messages by bringing some culture to her students and giving them the opportunity to manipulate cultural artifacts. Living in the United States made the search for authentic materials a little challenging at first. In fact, it would have been easier to gather them in France for obvious reasons; however, it was not feasible at the time.

The idea of using various forms of advertising in class arose after starting researching on the use of authentic materials in language classes. Advertisements, if not global advertisements, appear to be full of cultural content in the sense that they are primarily aimed at people from the target culture and therefore take into consideration their habits and values. In addition, they often picture bits of the target people's lives. Accordingly, French advertisements can transmit implicitly parts of the French culture, first, by the way the advertiser tries to reach his potential customers – slogan, message, or picture for example, and second, by the way the people participating in the commercial interact.

great justification

This study explores the influence of the use of French advertisements in language class on the students' cultural sensitivity by comparing the students' level of cultural learning in two French classes in the United States.

Statement of the Problem

How important is cultural learning in the language classroom? What kind of culture are we teaching our students? How is it taught? Why should we teach culture? Do textbooks incorporate cultural elements? If so, what type? Are these elements appropriate to the students and teachers? Are curricula taking culture into consideration? These are among the many questions that researchers and teachers have tried to answer over the past thirty years, during which the teaching of culture has been through a remarkable evolution. Where thirty years ago, culture was hardly considered in curricula, today it has become an important part of it.

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There do not seem to be right or wrong answers to the above questions, but rather a wide range of answers depending on many factors. In fact, we need to consider such elements as the teaching context, the situation, the teacher's knowledge of a culture and willingness to share it with his students, the class and student population, to mention only a few. The questions would have to be answered one by one depending on each situation. Factors such as the students and teacher's native language, backgrounds, social status, religions, ethnicities, nationalities, teaching goals, and the students' motivation to learn a foreign language, will determine or influence the choice of cultural teaching in a language classroom.

The major question that teachers have to consider is “Why do I teach culture?” Every language instructor who decides to teach culture in class needs to know the exact reasons for teaching it. Indeed, culture can be used for many purposes. For instance, it could be used to expose students to a different way of life, to increase their motivation in learning a foreign language, to augment the students’ use of the target language, to involve students in one common task, to emphasize and teach critical thinking, to encourage communication, or to fight against stereotypes toward the target culture.

or to bludgeon them w/ the target culture & lang

This study focuses on a specific classroom and concentrates on one aspect of cultural learning, namely, the consequences of introducing advertising on the students’ cultural awareness in a French as a Foreign Language second-year class in a university setting in the United States. It considers the possibility of using printed advertisements and TV commercials in class and at the student’s homes to increase the students’ level of global and French cultural awareness. It is hoped that using such authentic cultural materials in class will expose the students to the target culture through a type of medium that is not commonly used in language classes. This study intends to develop the students’ interest and curiosity about the French culture but also to understand that a globally used media such as advertising is not always international but can rather be culture specific. It is expected that, in some cases, the students will have to put themselves in the shoes of a French person to understand the situation and the reasons why things might be the way they are in French advertisements. Students will have to consider French culture along with the

people's habits and values to fully understand commercials and advertisements and the message that is given in them. Through this process, the researcher expects her students to gain French cultural knowledge, but also to increase their global cultural awareness by being exposed and considering cultural differences.

CHAPTER II: LITERATURE REVIEW

The following chapter reviews the existing literature by first discussing the notion of culture and presenting several definitions written by anthropologists and linguists over the past decades. It also explores the evolution of these definitions. Then, it considers the teaching culture as a means to increase global or intercultural awareness. It also looks more specifically at teaching culture and some related aspects to teaching culture, such as the reasons why it should be taught, and gives concrete classroom examples. The next parts consider the use of advertising in the language classroom, what learning a target culture means to the learners, the differences that exist between French and American cultures, and the testing of global and specific cultural knowledge. Finally, it presents the research design that was used for this study.

The Notion of Culture

“The American common use of the world *culture* includes traditions, beliefs, institutions, shared by a social group or a whole society” (Kramsch, 1991: 218-9). Among the commonly heard words or expressions used to define and describe culture, we may hear such terms as belief or behavior, to be born and to grow up, learn or acquire. Anthropologists and linguists have worked on defining *culture* for decades now. Although the notion of culture was first defined almost a century ago,

it was not until the late 1950s and the 1960s that anthropologists like Hall (1959) tried to clarify the definition of culture. In 1959, Hall designed “a map of culture” (p.222-3) integrating ten universal primary message systems (interactional, organizational, economic, sexual, territorial, temporal, instructional, recreational, protective, and exploitational); in his mind, all cultures use these systems but differently, according to him this is the reason why we are faced with thousands of different cultures. In the 1970s, Lafayette (1975) and other linguists started to consider culture as one integral part of language teaching along with the other language teaching skills (listening and speaking, reading, writing and grammar). Now, culture started being considered at a different level by linguists and language teachers. First, the definition of “culture,” as it will be used in this study will be explained.

Definitions of Culture

There is no sole definition of culture in the literature but many of them. In fact, Hall (1959) said, “Culture is a word that has so many meanings already that one more can do it no harm” (p.43) as he tried to redefine the notion of culture. For Seelye (1984), “Culture is not primarily a laundry list of factors, [...] it is not solely concerned with art, literature, music, history, and geography” (p.8), it is a broad concept and incorporates everything that deals with human life. In other words, all that surrounds a person and all this person is involved in is part of his culture. In this case, the notion of culture is defined through the perspective of each individual.

Brown refers to culture as the bond that keeps a group of people together by describing it as “A way of life. It is the context, within which we exist, think, feel, and relate to others. It is the ‘glue’ that binds a group of people together” (Brown, 2000: 176). He also explained, “Culture might also be defined as the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time” (p.177). His definitions differ from Seelye’s in a sense that he does not look at culture from the individual point of view but rather from the perspective of an entire group of people and considers what keeps them together. According to Hall, n For him, culture can also be defined as the list of common and collective assumptions, values and beliefs used by groups of people to manage their lives (Hall, 1976). Hall’s core definition of culture is somewhat similar to Brown’s since it also considers culture from the perspective of a group. However, Brown’s definition is a little vaguer than Hall’s. On the other hand, by giving a rather vague definition of culture, Brown may have included more elements in his definition than Hall had considered.

The above definitions show us that researchers do not agree on only one definition of culture. They write their own definition including their personal perspective on the concept.

Evolution of the Definitions

As we have seen in the above paragraphs, the various definitions of culture depend on the researchers’ perspectives. Similarly, the notion of culture has evolved

over time. In 1968, Brooks looked at culture from a different perspective. He divided the concept of culture into two major categories: “big-C” culture and “little-c” culture. “Big-C” culture, or Culture, is a combination of things that are usually considered to be limited to the elite; it includes music, literature, and art. On the other hand, “little-c” culture includes all in human life such as beliefs, behaviors, and values. Considering this, we could easily compare cultures to icebergs, as many linguists have done in the past, where the smallest and most visible part would be “big-C” culture and the largest but invisible part would be “little-c” culture. If we consider the iceberg model by taking the example of French culture, we would find such things as Chopin, *les Misérables*, *le château de Versailles*, or Monet’s Waterlilies in the upper part of the iceberg. In the hidden part located below the surface of the water, we would find such statements as: French people usually eat dinner after 7 pm; their family bonds are usually very tight; they are not necessarily open and friendly to strangers; there is a certain hierarchy in the French society that is shown by the use of two pronouns that mean “you” the formal and more polite “vous” and the more casual “tu.”

Taking this new view of culture into consideration, Brooks clarifies some of the other definitions by being more explicit and giving concrete examples of what culture is. After Brooks (1968) made a distinction between these two aspects of a culture, language educators, and other linguists started to reconsider the notion of culture. From then, different aspects of the target culture started to emerge in the language classrooms. In fact, cultural materials such as pieces of well-known art,

literature and music, used to be the only aspects of culture taught in language classes. One of the reasons why “little-c” culture had not been considered previously may be the fact that it is harder to see and recognize what is part of “little-c” culture, especially for teachers who are not comfortable with the language or have not spent time in the culture. Art, music and literature, the three “big-C” elements of a culture previously defined, are in fact the most noticeable elements of one’s culture and are usually acknowledged by the population and very well preserved. For many countries, they have become symbols and representations of the cultures for centuries. It took a considerable amount of time to regard “little-c” culture as part of the bigger picture of a culture. After Brooks (1968), “little-c” culture elements such as customs, habits, gestures, attitudes, friendship, marriage, time, space, aesthetic values, or education in culture, became potential cultural teaching elements.

The notion of culture that will be referred to in this paper is Brook’s “little-c” culture, unless otherwise stated.

Teaching Culture and Acquiring Global and Intercultural Awareness

It was in the 1950s that people started taking intercultural communication into account. In fact, teaching culture in the foreign and second language classroom is believed to enhance the students’ global and intercultural awareness. This section looks at the concept of acquiring cultural competence and specific examples of activities or programs that aim to increasing the learners’ cultural awareness.

In 1959, E. Hall first introduced the notion of communication as an element of culture in The Silent Language. He said “In essence, any culture is primarily a system for creating, sending, storing, and processing information. Communication underlies everything” (Hall, 1991: 53). In other words, culture is shared by a group of people through communication. In addition, he argued that cultural communication was complex. One needs to understand the system by which the culture goes. This is why “The essence of cross-cultural communication has more to do with releasing responses than with sending messages. And it is more important to release the right response than to send the ‘right message’” (Hall, 1991: 54). People with different cultural backgrounds are able to communicate efficiently if they understand and use appropriately each other’s communication code.

After Hall, other researchers started to consider cross-cultural communication and the relationship between culture and language. According to Barnlund (1989), “What seems most critical is to find ways of gaining entrance into the assumptive world of another culture, to identify the norms that govern face-to-face relations, and to equip people to function within a social system that is foreign but no longer incomprehensible” (Barnlund, 1989: 36). In other words, people coming from different cultures need not only to speak the same language but also to understand each other’s social system. If people do not comprehend each other’s system, Barnlund argues that there is a risk for them to remain outsiders in a culture.

Hoopes (1979) also considered the relationship between culture and language. He said that “language...is a reflection of culture and one of the principle

vehicles by which culture is transmitted to and reinforced in members of the group” (p.16). He believes that intercultural learning takes place over time and goes from the stage of ethnocentrism to the stage of integration.

Singer (1998) proposed a perceptual model of culture. He argued that intercultural learning happens along a continuum that starts from birth. In contrast with the color of one’s skin acquired at birth that never changes, culture is acquired throughout one’s lifetime and is not necessarily the same as the parents’ culture. For him, communicating with others is also using intercultural competence. “An individual is in fact functioning somewhat ‘intercultural’ whenever he or she communicates with another individual. The fewer group identities one share with the individuals with whom one must communicate, the more ‘intercultural’ is the communication (p.103).” Finally, he suggested that the culture in which we have spent most of our lives is the culture that will always influence us the most.

In summary, it is important to become familiar with the target culture if one wants to communicate appropriately with people from a different culture. As Janet and Milton Bennett (1999) explained, “the person who learns language without learning culture risks becoming a fluent fool” (Bennett et al., 1999: 13). Bennett et al. developed a model theoretical model called the Developmental Model for Intercultural Sensitivity (DMIS), which is a model that is used for “sequencing intercultural competence that parallels levels of language and competence” (Bennett, et al., 1999: 13). The DMIS is divided into two stages: the ethnocentric stage and the ethnorelative stage. The ethnocentric stage includes three scales that range from

denial to minimization. The ethnorelative stage also includes three scales that range from acceptance to integration. People move up the spectrum starting in the denial scale as they become more interculturally competent. The DMIS considers the relationship between language and cultural competence and gauges one's ability to behave culturally appropriately in a foreign environment.

Having drawn the relationship between language and culture, the end of this section will take a look at concrete language classroom examples to see the connection between learning a target culture and enhancing one's intercultural competence and awareness.

The international partnership project (Morgan, 2001) is a project that was developed to put in contact French and English fourteen-year olds on one hand and English and Austrian seventeen-year olds on the other hand in order for them to share materials prepared by the students about a specific topic "law and order." At the end of this project, the discussions concerning the preparation of the materials for this project showed an increased intercultural awareness among the students, as well as a greater awareness of their cultural world.

Burwitz-Melzer (2001) shared a literature project taking place in a secondary school in which the learners experience unfamiliar situations. Throughout this project, the learners were asked to discuss their opinions and reflect on and evaluate their intercultural learning.

In summary, there is a clear connection between language and culture. As language cannot be learned without learning its culture and developing some

intercultural competence skills, language learners when taught cultural learning in class will acquire intercultural competence and their cultural awareness will be enhanced.

Teaching Culture in Class

Today, the amount and the quality of culture teaching and learning in class very often depend on various factors, such as the instructor's knowledge, the available resources, the student's motivation and interest, and their willingness to learn about the target culture, to mention only a few of them. However, we have seen a change in the teaching of culture in language classrooms over time.

The Evolution of Language Teaching Methods and the Place of Culture

With changes in the needs of foreign language learners, the teaching of culture in the foreign language classroom has also evolved. The following part will review the language teaching methods used over the past two centuries.

During the nineteenth century and even before, one mostly learned a foreign language to become competent enough to read pieces of classical literature, e.g. Latin. Studying a foreign language was a way to gain access to more literature. Students acquired some reading skills through translation. At that time, this classical way to learn a language was known as the Grammar Translation Method. This method focused on acquiring the grammar of a target language and learning vocabulary in the form of lists in classes that were taught in the native language.

Thus, there was a focus on teaching Culture through the use and study of famous pieces of literature or art. There was an emphasis on reading complex pieces of classical literature that started early in the learning process. However, the focus of the classes was on grammar rather than the content of the tests. It provided the students with limited access to the target culture itself, although students were not entirely isolated from the target culture.

During the nineteenth century, a new method called the Direct Method started to be well known. This method consisted of the teaching of a target language with the exclusive use of the target language in class, because its basic principle said that a second language should be learned the same way one learned a first language. The Direct Method focused on the teaching of vocabulary and communication skills in contrary to the Grammar Translation Method that mainly focused on grammar. Although the teaching was usually done by native speakers, especially in Europe, no particular attention was paid to culture learning.

The Audio-lingual Method followed in the first part of the twentieth century in the United States where the Direct Method was not as popular as in Europe at the time. In periods of wars, there was a need to acquire oral skills in foreign languages fast. The focus of such a method was on the memorization of drills and dialogs with a particular attention on pronunciation and correctness. There is no grammar explanation. No attention is paid to culture learning besides the fact that vocabulary is learned in context.

In the 1970s a few new methods appeared. Suggestopedia is one of these methods that originated in Bulgaria where the psychologist Dr. Lozanov found out that human could process more information than they thought. This method particularly ^{lay} laid in the use of classical music and the fact that activities were carried out in a relax ^{ed} atmosphere to help learners process the information learned.

The Silent Way encourages learners to create language rather than learn it. The use of physical objects facilitates the learning of the language.

Total Physical Response like the Direct Method considers that the acquisition of a second language is similar to the acquisition of a first language. It encourages language learners to follow their instinct and start producing language when they are ready to do so.

Stephen Krashen's Natural Approach (1983) similarly to TPR (Total Physical Response) considers a delayed period of language production. First, listening comprehension skills are developed. Then, language learners try to produce language without focusing on their errors. As the learners become more comfortable, they start producing more language in the form of dialogs or discussions for example.

Each of the previously mentioned methods uses the target and native languages differently. They also consider the use of culture in different ways. When the Audio-lingual Method became popular, linguists like Brooks thought of culture learning as an important medium that could be used not only to study literature but also to learn language itself (Brooks, 1968). In fact, he considers that "Language is

the most typical, the most representative, and the most central element in any culture. Language and culture are not separable” (Brooks, 1960: 82). With the evolution of teaching, foreign language instruction began leaning toward the use of Brook’s “little-c” culture, especially after linguists like Brown realized that “a language is part of a culture and a culture is part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (Brown, 1994: 25).

What became important to Brooks was teaching students how to act appropriately in everyday life situations, such as going to the doctor or ordering food in a restaurant. The teaching of such things as greetings and politeness patterns became very important. Brooks expected language learners to be able to behave appropriately in the context of the target culture using native-like behaviors and language. In this sense, Brooks differed from Byram (1994), for whom the teaching of culture relied on the teaching of “big-C” Culture, also known as *civilisation* in French or *Landeskunde* in German (Byram, 1994). Nostrand went even further in his definition of cultural learning in his Emergent Model scheme, by including six different categories: culture, society, category of conflict, ecology and technology, individuals and cross-cultural environment (Nostrand, 1974). It was in the 1970s that culture started becoming an important part of language teaching.

It was only in the 1980’s that cultural learning started its real ascension. In fact, in 1983, culture was incorporated to the ACTFL proficiency guidelines as the fifth skill of language learning. ACTFL (1986) considered six stages through which

the learners could be placed in terms of cultural competence (novice, intermediate, advanced superior, near-native competence and native competence), giving a precise description of what learners in each category were able to do. Culture was then considered as part of the learner's achievement to successful language learning. Unfortunately, it was eliminated from the proficiency guidelines a few years later. Later on, Kramsch (1993) acknowledged the fact that every human can communicate only if such elements as "age, race, gender, social class, generation, family history, regional origin, nationality, education, life experience, linguistic idiosyncrasies, and conversational styles of human intentionalities" are taken into account (p.1). For her, language learners become acquainted with the target language by experiencing some of the culture. She does not consider culture as a fifth skill in language learning, but rather something that is constantly in the background of the four other skills. After reconsidering the evolution of the place of culture in the foreign language classroom, Knox writes "We can celebrate the emergence of civilization in our curricula, followed by 'little-c' culture" (Knox, 1999: 670).

In sum, culture learning and teaching have gone through different phases over the past decades. At the beginning, culture learning and teaching were not directly taken into consideration in the language teaching, but they have taken a more important place in language teaching to the point that they have become, for some researchers and teachers like Knox, the only way to teach a language.

Why Should We Teach Culture?

We start understanding the importance of second culture acquisition by looking outside the classroom. Seelye and Seelye-James (1995) discussed this topic by sharing several real life examples of miscommunication between managers of various companies around the world interacting with one another. In order to communicate appropriately with the speakers of a target language, it is important for the target language learner to possess some cultural knowledge of the target culture. A learner's ability to understand a target language speaker will closely be related to how much knowledge of the target culture the learner has, in addition to his language skills. In other words, as Robinson (1978) explains, students need to study culture in order to be understood ^{by} from native speakers and to speak the target language appropriately. In her mind, language learning does not lead to cross-cultural understanding. One needs to learn the culture of the language to understand how to use the language. The ACTFL guidelines also look at what is happening in the United States, a multilingual and multicultural environment, in terms of languages and cultures. As reported by Savignon (2002), the ACTFL guiding philosophy states, "The United States must educate students who are linguistically and culturally equipped to communicate successfully in a pluralistic American society and abroad" (ACTFL, 1999: 7). In sum, for people to be able to communicate appropriately in today's world, which has become so international over the past decades, it is important to learn about cultures and cultural differences. Learning about a culture

can start in language class.

Examples of Cultural Learning in Various Classes

Opinions vary concerning the methods of teaching culture in the language classroom. Rowan (2001) decided to teach Mexican culture in her Spanish class by introducing her students to Mexican customs and traditions and getting them acquainted with the important Mexican population who lives in their neighborhood. Therefore, Rowan decided to teach culture in her class to open her students to Mexican culture surrounding them.

Other teachers like Somova (1998) strongly believe that the teaching of culture is inseparable from language learning because one's culture is reflected in one's language. If one does not learn culture, one will never be able to communicate perfectly with native people. She takes the example of beginner English learners from Russia whose speech reflects Russian culture. According to Somova (1998), people have to understand that a same word in two different languages, which are never perfect translations of one another, can carry cultural connotations that may prevent two persons from two different cultures from understanding one another. Therefore, cultural awareness allows people to communicate more effectively and avoid misunderstandings.

Others see cultural teaching as a means to develop critical thinking. For instance, Fiorito (2000) considers teaching culture as a way to help the students' immersion in the target culture by training them to think more critically.

Posthofen (1994), afraid of the future of the German language in American schools, sees teaching culture as “an innovative way to promote communicative competence” (p.4). In other words, for Posthofen, promoting the German language and its culture in the long term will lead to saving German studies in the United States.

In addition to developing critical thinking, communicative competence, or promoting understanding among neighbors, there is a need from the teacher’s viewpoint to replace an immersion experience in the target country that is not always feasible, by helping their students build cultural awareness, adopt appropriate behaviors, and avoid stereotyping. At the same time, teachers have to choose very carefully the message they wish to transmit to their students. In fact, language teachers might be the students’ only source of information concerning the target culture, and beginning students, for instance, might be vulnerable, and tend to accept the teacher’s way as the only way.

How do Teachers Teach Culture?

There are numerous ways to incorporate culture into the language classroom. Teachers may decide to use authentic materials in their classrooms, such as videos, newspapers, or other documents. They may host guest speakers from the native culture in their classrooms, or use the Internet to allow their students to communicate with people from the target culture. Following are some examples of what teachers have done in the past.

Using Cultural Activities in Class

Many strategies have been used to incorporate culture into the curricula. Omaggio (1986) reviews the various strategies for teaching culture including lectures, the participation of native informants, the use of audio-taped interviews, videotaped interviews and observational dialogues. She also talks about culture capsules, assimilators and clusters, audiomotor units, hypothesis refinement, culture mini-drama, artifact study, activities for review and discussions. She also mentions identifying culturally conditioned behavior activities, deriving cultural connotations activities, decreasing stereotypic perceptions, and building empathy for a culture.

On the other hand, Seelye (1984) goes more in depth in describing the use of culture assimilators, which is an activity involving students choosing the best response among four to a cultural situation. He also discusses culture capsules, during which students have to prepare activities at home and give a short presentation to the class, or culture clusters, which are a combination of three capsules in addition to an in-class simulation.

Other researchers have suggested the use of realia or authentic materials, such as movies, foods, or catalogues. However, the choice of how to introduce culture in the language classroom strongly depends on the teacher's knowledge, interests, and level of comfort.

Some teachers like Rowan (2001) decide to teach TC (target culture) customs and traditions in their classrooms so ^{then} her students are able to experience them directly.

Fiorito (2000), a German teacher, divides culture into four main categories: the physical environment, the social environment, the genetic heritage, and the notion of time. Using these four elements, she changes her classroom into a little sample of Germany. She assigns her students cities for which they become the representatives, and they learn about these cities during the course of the class.

Many techniques and strategies have been proposed to incorporate culture learning into foreign language curricula.] cut

Four Ways to Teach the Same Materials

Kramersch (1992) looked at the way four teachers of German dealt with the same text concerning the problems met by the young generation of Germany. One of the teachers extracted vocabulary from the text to aid discussions chosen by his students. Another teacher gave the students a perspective of the target culture on the topic. The third one used this topic as a debate subject. Finally, the fourth teacher's ambition was to have the students use the target language and culture as much as possible. Each teacher had his own way to teach the exact same material.

Her study showed how strongly culture teaching depends on the teacher's ability to teach culture and his teaching style.

Using Authentic Cultural Materials in Class

Some linguists and language teachers have considered the use of authentic materials in the language classroom to reinforce cultural learning, some examples are cooking materials, the Internet, advertisements, or videos. For instance, Posthofen (1994) thinks that all teachers of German should teach culture by introducing authentic materials to their students in addition to what they learn from their textbooks.

Similarly, videos in the form of movies, news broadcasts, documentaries, or reports, have been widely used in language classes to improve the students' cultural awareness. In fact, Herron, Dubreuil, Corrie and Cole (2002) have studied the effects of video on culture learning on a population of intermediate French learners. Boiron (2002) looks at the way a French TV channel broadcasted worldwide has created a video-based language-learning program. Gerling (1994) is also interested in using videos in the Spanish classroom and examines how to use two specific commercial ads in a Spanish classroom. Finally, Lawrence (1987) considers French TV commercials as pedagogical tools to be used in the language classrooms.

In summary, there are many ways to integrate culture into the language classroom. We have seen that one class could be taught four different ways if taught by four different teachers. Teachers have access to a wide range of possibilities to choose from when it comes to teaching culture. Using authentic materials, discussions, debates, or other cultural activities all have pros and cons, but they all introduce culture in the language classroom. Teachers have different approaches to

the teaching of culture depending on the goal of the class, but also on what they believe is necessary to teach their students.

How Can We Incorporate Culture into the Classroom?

Before considering the use of cultural materials or cultural activities in the language classroom, Lafayette (1988) suggests thinking about the teachers' goals of cultural teaching. He established a list of thirteen goals among which we will find four "big-C" cultural goals, four "little-c" cultural goals and cultural awareness goals. Once the goals have been defined, there are many ways, at various levels, to incorporate culture in the classroom curriculum.

Nostrand (1974) offers an inventory that could be adapted to any foreign language classes. His inventory contains six parts: Culture, Society, Conflict, Ecology and Economy, Individual and the Cross-Cultural Environment. This inventory covers many possible topics to be used in the classroom.

Arries (1994) tries to solve the problems faced by language teachers who are trying to use culture in the classroom by offering three activities that can be used as "tools to plan and evaluate a cultural study unit at the novice level" (p.150). He offers an inventory of culture interest, interviews with cultural informants and audio-motor units that will permit to organize and evaluate cultural learning. These activities are intended to promote culture learning and raise the students' cultural awareness.

In the United Kingdom, Dlaska (2000), who believes that language modules should all include culture learning for non-specialists on a national level, and proposes culture-integrated language learning, in which students will explicitly be taught to behave in a different culture.

Language educators should have a pedagogical plan prior to considering the teaching of culture. They need to think about which part of culture they would like to teach, how they would like to introduce it to their students and why they want to teach it. In fact, choices need to be made.

Concerns about Teaching Culture

The teaching of culture in the language classroom has been argued over the past decades. Where some curricula save the teaching of culture for upper-division classes, Seelye (1984) is convinced that it should be done in the first two years of foreign language studies. The questions of class time involved in culture teaching, knowledge one should have to teach culture or techniques that should be used in class, have all been argued. Some teachers choose not to teach culture in class. Seelye (1984) sees the importance of culture teaching and considers the implications of not teaching culture. He gives the example of American learners of a foreign language, mentioning, "Many of the awkward mistakes of Americans abroad could be avoided if their classes had included the cultural connotations of linguistic units as part of the course content" (p.6). However, teaching culture can become a real issue depending on the cultural topics and the student populations. In fact, we cannot

directly separate the topic of cultural teaching from the content of language teaching. In other words, which culture is a language teacher supposed to teach? Should he teach the target culture and open the students to a new horizon? In the case of a language like Spanish, which is spoken in various countries, which target culture is the teacher supposed to teach? Alternatively, should the teacher use the native culture as a tool to have the students produce more language and become more competent in the target language? Each of these approaches has its pros and cons.

The teacher's task of finding the right cultural materials may also become an issue depending on which culture the teacher has decided to teach in class. In fact, in some cases it may be extremely complex to find the needed cultural materials. When a teacher intends to teach about the target culture, his access to cultural materials may be restricted at the time when it is needed for the various cultural activities. However, with the use of the Internet, access to worldwide information has become easier.

Choosing the right message is an important task. Robinson (1997) advises teachers to choose carefully the right message in leading a class discussion. Students need to be considered as individuals to best suit their needs. They may be more or less ready to learn about the target culture. Some activities or discussions may become real debates in which students feel personally involved and do not understand the target culture because it is too different from what they are used to in their own culture. Students and teachers have to work together toward learning about the target culture.

We must also consider the fact that a single classroom may already be multicultural. In this case, teaching another culture than the students' might become more difficult or easier depending on the student population. In fact, multicultural classrooms gather many students from various backgrounds who probably already live in a culture that is different from theirs. In this sense, it might become easier to teach about cultural differences, since most students are already familiar with the issue. However, the lesson may become more complex when specific issues originate lively discussions and debates, which could create conflicts among students from different cultures.

In conclusion, prior to creating lesson plans or designing a curriculum that implies the teaching of culture and cultural differences, it is important to become acquainted with our student population and understand their needs. It is also essential to consider the availability of the materials that will be needed to ensure the teaching.

Using Advertising in the Language Classroom

Advertising is a form of authentic materials that can be used in language classrooms. However, advertising comprises many different types of materials. While talking about advertising, we could refer to TV commercials, radio ads, billposters, flyers, door-to-door advertising, Internet ads, or even trying samples in department or grocery store. Following are some reasons for using advertising as realia in language classrooms.

What is Advertising?

By considering the business term of IMC (Integrated Marketing Communications), which incorporates all different stages of marketing, we will understand the reasons why culture is revealed through advertising, and why to a certain extent advertising is culture.

IMC is a communication process that entails the planning, creation, integration, and implementation of diverse forms of marketing communications (advertisements, sales promotions, publicity releases, events, etc.) that are delivered over time to a brand's targeted customers and prospects. The goal of IMC is ultimately to influence or directly affect the behavior of the targeted audience. [...] The IMC process further necessitates that the customer/prospect is the starting point for determining the types of messages and channels (media) that will serve best to inform, persuade, and induce action (Shimp, 2003: 8).

In other words, to market a product appropriately, it is necessary for the marketer to start the process by considering his potential customers and then determine the best message and the best media to use in order to reach them. This is a bottom-up process, in which we first consider the outcome of the advertisement, thereby the customers (their tastes, family status, ways of life, cultures, etc.), to write a message or slogan that would most likely attract the potential customers' attention, and to design and create a picture that would match the customers' tastes. The goal is to try to convince them to buy the product in question. In fact, marketers need to find ways of selling the companies' products so that the companies can make the largest possible margin. Therefore, the message is a very important factor. It can tell us a lot about the culture, in which it is embedded.

One company

However, it is also very important to consider the form of advertising. Whereas some people are more likely to come across TV commercials, others do not watch TV and would not be influenced by a TV commercial. Marketers have created a considerable amount of forms of advertising. Shimp (2003) mentions the use of a Jell-O pudding sticker on bananas, and the logo of the Tide soap company on paper napkins in pizza shops. The list of forms of marketing is endless. Advertising is customer-oriented. One needs to find the best way to attract customers by pleasing them, catching their attention and in the end by making them buy the product. In this sense, we can already see how culturally oriented advertising must be. Therefore, it could very well be used as authentic cultural materials to teach the target culture in a language classroom.

International Advertising

Even though advertising has the same purpose all around the world - that is to say to convince people to buy products - advertising varies in terms of techniques, strategies, or messages from country to country.

The globalization of the markets over the past decades has given companies the opportunity to expand their markets and find new customers overseas. This change in the world economy is very appealing to many firms whose markets were previously limited to the American territory where they faced high competition. By opening their horizon to the international crowd, they were able to make more profits. However, before considering making more profits, they had to adapt their

advertising strategies to the international markets. In order to do so, the companies had to consider the target country's culture along with its economic, demographic, and political/legal environments.

To reach the people of a target country, it is very important for the marketers to understand not only its language but also its culture. "Cultural variables marketers must consider including are language, customs, tastes, attitudes, lifestyles, values, and ethical/moral standards" (Belch, 2001: 678). If we consider the language itself, marketers must understand the nuances, the idioms, and the subtleties of the language. Non-verbal communication also has to be taken into account, such as symbols, signs, or attitudes. In fact, a saying in a language might not be translatable in another language, as well as body language.

Marketers need to be aware of the cultural values and beliefs of the target culture. These comprise tastes, traditions, customs, and religion. By knowing these aspects of a culture, advertisers will be more likely to understand and reach the people of the targeted market.

In the past, companies have faced some problems with international advertising. In fact, these companies were not aware of some cultural and linguistic differences and used to translate their advertisements word ^{for} by word. The consequence was a failure to sell the product in the foreign country. Among these companies, we find Listerine, which inappropriately used male/female affection in its ad in Thailand, where it is inappropriate to touch people from the other sex. We also find a Pepsi ad promoted in Germany that had translated its slogan "Come alive,

you're in the Pepsi generation" into its German literal translation "Come out of the grave" (Ducan, 2000: 703). Such ads were not successful at all in the markets in question.

Another point to consider before advertising a product in a foreign country is the form of advertising that will be used. In fact, some forms of advertising are more or less used in various countries. "For example, in Germany, TV advertising is limited to 20 minutes a day on each of the government-owned channels" (Belch 2001: 701), while in France we are able to view 36 commercials per hour. The use of specific media differs from country to country. For instance, if we look at the use of coupons in various countries in 1998 (Belch, 2001), the United States is the biggest user of coupons worldwide with 4.8 billion coupons redeemed in 1998, followed by the United Kingdom far behind with only 310 million.

In other words, an international marketer needs to think about not only the culture in terms of message or translation, but also about such things as body language, cultural values and beliefs, and forms of advertising, such as TV commercials, coupons or printed advertisements in magazines.

Advertising and Learning Culture

Advertising was chosen in this research partly because of the definition of culture teaching goals involved in this study. In fact, in the course of the trimester of French instruction using advertising, students will be expected to demonstrate three of Seelye (1984)'s seven goals of instruction. The first goal is to demonstrate that

they understand the reasons why people act the way they do and recognize that people have various options allowed by their society in order to satisfy their basic physical and psychological needs. The second goal is to show that they are able to estimate the truth of a generality about the target culture. Finally, in the third goal, learners are to demonstrate that they have acquired the skills they need to research information concerning the target culture in various places.

Reaching these goals can be done using advertising. In fact, advertisements touch the needs of the consumers of the country. This way, students learned to understand the target people's needs and reach the first goal. By studying advertisements, students learned to reconsider the stereotypes they initially had about the target culture, which is the second goal. The third goal was achieved through the completion of a term project, in which the students researched French culture through the study of an advertisement.

In conclusion, advertising in the language classroom, if used properly, could lead students to learn about the culture of a country, thanks to the information found in an authentic advertisement. The teaching of culture using advertisements could also lead to reaching some very specific pedagogical goals.

Learning Culture

People acquire their native culture over a certain period at a very young age starting from birth. Therefore, no one is consciously involved in the process of acquiring his native culture. It is a natural phenomenon true to everyone. While

many people are brought up in one single culture, bicultural children naturally deal with more than one culture on a daily basis. Mono-cultural people are often kept from questioning or considering other cultures, because they assume that people live the same way everywhere. For them, it is not always easy to understand that other cultures exist and that people around the world have different values and beliefs. It can take them ^{not work} a considerable amount of time for them to reconsider their native culture. This section considers the process of learning a target culture after childhood.

What Does It Mean to Learn a New Culture?

Hall (1959) wrote, "Culture is communication and communication is culture" (p.169). In other words, people from different cultures have different ways to communicate. This suggests that they are able to communicate with their people but not with the people of other cultures. Target language learners would therefore need to learn a new way to communicate. According to Jacobson (1996), learning a new culture is redefining some of one's basic principles acquired from birth. It means giving up one's beliefs, previously thought as unique, to ^{own} reconsider one's existing knowledge and ^{universal / universally valid} look at the world from a different perspective or to be aware that other people have different perspectives. In fact, since most people were brought up in a single culture, it is hard for most to recognize at first that there is not just one way to look at the world. Culture is acquired. One needs to make new meanings in the target culture to be able to communicate with its people (Jacobson, 1996). As

noted by Somova (1998), learning a new culture means becoming competent enough in one language to be able to communicate properly with native speakers of the target culture and in their native language. For O'Connor Di Vito (1992), acquiring a target culture happens in three steps that the language learner should follow: acquiring knowledge, context and shared values.

To sum up, linguists have different points of view on what it means to learn a new culture. However, all recognize that there is a relationship between the native language and culture and the target ones.

Stages of Cultural Awareness

Becoming culturally aware is a long process during which language learners evolve. Some linguists have tried to classify the stages of a second language learner in terms of cultural awareness levels in different categories.

For example, Brown (1994) defines the term of acculturation as being “the process of becoming adapted to a new culture” (p.25). A person goes through acculturation as he understands more and more about cultural differences and becomes more aware of the differences.

Acton and Walker de Felix (1979) found four stages in the process of acculturation: the “tourist” stage, the “survivor” stage, the “immigrant” stage and finally the “citizen” stage. Each stage represents a certain category of language learners with their specific characteristics. In the “tourist” stage, one reacts and acts as a tourist. Everything around is new and exciting. It is different but it does not

really bother the person yet. In the “survivor” stage, one tries to find his mark, the person is lost and needs to learn everything from scratch. His old beliefs and values are reconsidered. In the “immigrant” stage, one has become acquainted with the new way of life, the person is not quite part of the target culture, but understand most of it. Finally, in the “citizen” stage, one understands all about the target culture and feels totally comfortable living in the target culture. In other words, before being able to communicate with a speaker of a target culture, a learner will need to reach a certain level of cultural awareness to avoid a cultural breakdown.

Similarly, Milton-Bennett (1993) created a six-level scale that comprises three Ethnocentric Stages (Denial, Defense, and Minimization), and three Ethnorelative Stages (Acceptance, Adaptation, and Encapsulated Marginality). In the Denial stage, one ignores the existence of other cultures; his native culture is the only best. In the Defense stage, one starts recognizing other cultures but still considers his native culture as being better. In the Minimization stage, one thinks that all cultures are the same. In the Acceptance stage, one knows that cultures are different but there is no better or worst culture. In the Adaptation stage, one is more culturally flexible and knows how to behave properly in more than one culture. Finally, in the Encapsulated Marginality stage, one is equally comfortable in more than one culture; the boundaries of his original native culture have disappeared. This person does not belong to just one culture but more. A cultural test, called the Intercultural Development Inventory (IDI), was created in 1999 after the design of this framework. It permits researchers to measure and evaluate people’s level of

cultural awareness in terms of Ethnocentric and Ethnorelative stages. A more detailed explanation of the framework and the IDI is given in Chapter III.

In sum, people in mono cultural societies are not naturally familiar with cultural differences. To become more comfortable around others and their cultures, people need to go through a learning process. Some linguists such as Acton and Walker de Felix (1979) and Milton-Bennett (1993) have studied this process. Their research and the development of their frameworks help explain where people stand in terms of cultural awareness.

Differences between French and American Cultures

As language teachers, one of our goals in culture teaching should be to open our students' minds to new cultures, namely those of the target language. In order to do so, one should be aware of the main cultural differences that exist between the students' culture and the target culture. Since this study involves American students and their perspective of the French culture, the following discussion reflects on the differences between the French and the American cultures and discusses the main problems that students are most likely to encounter during their experience. The focus in this section is on four concepts: time, the relationship among people, work, and similarities between the two cultures. It focuses on these four concepts for two reasons. First, these main cultural differences between Americans and the French were discussed and analyzed by two well-known authors, Carroll (1987) and Platt (1998). Second, these concepts are easily reflected in advertisements.

Things Look the Same but Are They Really?

It is very common to hear people define one part of the world as the “Western World” thereby including North America and Western Europe. Some Western European countries such as Germany, France, or England are often assimilated to two North American countries, the United States and Canada, in terms of civilization, culture, or way of life. However, can we really talk about a “Western World?” This term was created to compare countries from an economic standpoint. However, people commonly seem to misunderstand this term assuming that the many cultures in Western European and North American countries are similar or the same. Let us consider the reasons why people might expect to find a similar culture in a different country, ^{and} therefore not expect to face any problems of integration.

If we look at the American and the French populations, we can see that both are in majority composed of white people looking similar in appearance. Likewise, their housing, jobs, or ways of life may not appear to be too different. Because of these apparent similarities, people might not understand why their first stay abroad does not go as well as they had expected. In *Au Contraire*, Asselin (2001) reported the words of Rosemblum saying:

“Outsiders go wrong by looking at France through their own optics. It is always a jolt for veteran travelers to find that culture shock in France is more severe than in Saudi Arabia or Bolivia. Elsewhere, things look and sound different, so you expect them to be different. France looks like home, or at least like familiar old postcards and paintings. Surprise (Rosenblum, 1988: 5).”

In other words, the cultural differences between France and the United States lie deeper down than the surface, but they exist. In fact, Hall (1966) started to look at cultural differences that exist between the French and Americans half a century ago. He studied home and family settings, the use of open spaces and city layouts. American or French travelers might be very confused while visiting one another's country for the first time because they are not prepared to face such differences. Following is a discussion on some cultural differences between the French and Americans.

Time

missing words?

American and French people seem to have a different conception of time. Due to their history, the French tend to relate a lot to the past, while Americans would rather look at the present time or the future always looking forward (Asselin 2001: 23). In this way, French conversations may emphasize the consequences of what has been done in the past, while Americans may direct their conversations toward what is to do next, forgetting about the past. For instance, at a business meeting between Americans and French people, during which people are trying to find a solution to a problem, the French businessmen may try to understand what the mistake was and how it was fixed in the past, while Americans would try to see what should be done next by looking at the future goals of the company.

In addition, French people tend to be polychronic, while Americans are monochronic (Platt 1998: 51). A polychronic person is a person who can manage

dealing with more than one thing at a time; a monochronic person deals with only one. When time is very important to Americans, it is not a priority for the French. Americans will rarely be late for an appointment no matter the kind of appointment. The French could be late or not depending on the situations, each individual judges the importance of the appointment himself and accordingly decides on what time to arrive. A French person could decide to be late on purpose at a party among friends for example. *Common in US too*

We can already see how Americans and French people could misunderstand each other's words or actions at a business meeting or party for example.

Relations between People

The notion of family differs in the two countries. In France, a family is a close group of people who are rarely separated from one another. Therefore, it is very common to find generations of the same family living in the same area of the country. *except for the south* This is rarely true in the United States, where opportunities, especially job opportunities, can be sought outside of people's hometowns. *except in the south* Therefore, people tend to move more easily. In the United State, the emphasis is put on independence rather than dependence on ones' parents. When asked how big one's family is, a French person could start talking about his extended family, while an American person might restrict his speech to his close family (parents and children for example).

There also are important differences in the way children are brought up in the two cultures. "Americans and the French seem to be in complete agreement on only

one point: they do not understand (which means they do not approve of) the ways in which the “other” children are raised” (Caroll 1987: 41). French parents tend to be stricter in the way they raise their children, telling them what to do and when to do it until they finally acquire the proper behavior to adopt in various circumstances. The French believe that the way their children behave will reflect the qualities of their parents. On the other hand, American parents stress the fact that children are individuals with their own opinions. American children are often asked to make choices and express their opinion. These explanations have various consequences in the child’s life, as described by Caroll (1987). Children, American and French, go through similar stages of evolution but at different points in time during their childhood.

Similarly, the notion of friendship is different in the two countries. Asselin and Mastron (2001) illustrate the two concepts of friendship by comparing them to different kinds of fruit. Americans are like peaches, they are soft on the outside; therefore, American people are nice to strangers, but are hard on the inside, hard to get to know very well. The French would be comparable to coconuts, which are very hard on the outside; therefore, they are not very friendly to outsiders, but softer inside. Asselin and Mastron (2001) also represented the two kinds of friendship in two charts (p.84): “French, hard to get in, core can be reached... eventually” and “American, easy to get in, hard to reach the core.”

The differences in the understanding of the concepts of both family and friends can explain the reasons why Americans and French might have problems interpreting each other's behaviors.

Work

Work takes a considerable percentage of people's lifetime. However, around the world, people have different conceptions of work. People do not have the same reasons for working and usually have different expectations from their work. Because families are so important to the French, people will most certainly consider seriously the pros and cons of accepting a new job that would separate them from their family, while Americans might consider the pros and cons of their new job opportunities in terms of salary, status, or advantages. In fact, Francis Hsu, as reported by Seelye (1984), considers self-interest as the first postulate of basic American values. For him, in American culture, the self comes before group interest. In other words, Americans tend to first care for themselves and put their personal interests before the ones of the group. Similarly, Asselin and Mastron (2001) also compare the importance of the self in the two cultures. In fact, in the French vocabulary, one cannot find a perfect translation for the American words starting with "self." The understanding of these terms in French is different from the American's, which would suggest that this particular concept would be particular to the Americans.

amour propre is used even in English!

In accordance with what was said earlier on the concept of time, time has a great importance in people's working life. Working in a foreign context may be very stressful in such a sense that the foreign person might not be used to such concepts. In addition to the concept of time that is quite important in the working arena, we need to consider Hall's concepts of "Low Context" versus "High Context" (Platt 1998: 202). Americans tend to be "low context" people. In fact, their culture is explicit. For instance, people talk rather directly to each other, and there is a low tolerance for ambiguity. French people, on the other hand, are "high context" people. Their culture is more implicit, which means that people may seem very indirect to "low context" people, and may use a code unfamiliar to "low context" people.

Other concepts such as people's styles of thinking or solving problems, concept of management can also come into account.

To sum up, Americans may look similar to the French in appearance; however, they seem to be different on many levels. Platt (1998) gathered some data in the two countries, and collected a considerable amount of stories of misunderstandings in both cultures. For this reason, it seems very important for language teachers to emphasize cultural learning in the language classroom. Teaching culture in class explicitly or implicitly could help our students understand the fact that there are some important differences between the two cultures. It will prepare them for their first encounter with the target culture and people.

Testing Cultural Knowledge

Because of the fact that culture has not been so precisely defined that there is only one definition of culture, and that foreign language curricula are vague concerning their culture-teaching component, the testing of culture represents some obvious challenges. What cultural knowledge do we need to test? How can we test this kind of knowledge?

Different Ways to Test Specific Cultural Knowledge

If culture becomes part of the language classroom and is considered as one language skill, teachers also need to consider a way to test the students' cultural knowledge and learning. Chastain, as cited in Lafayette's article (1975), comments that students do not take culture learning seriously, if the skill is not tested. It is true that, depending on the students' interest in the subject; they tend to pay more attention to what will be tested than the rest. Consequently, over the past decades, teachers and researchers have tried to design various tests to assess students' cultural knowledge in a specific culture or their global cultural knowledge.

Similarly, Rebecca M. Valette (1986) proposes some ideas of cultural tests to assess the students' general knowledge in a foreign culture. To test the Culture (literature, history or geography), she suggests using multiple-choice question exams. To test the students' ability to cope with cultural situations, what she calls "the command of etiquette," she proposes written tests and role-plays in which

students would be able to demonstrate their abilities to apply the culture knowledge they have acquired.

Lafayette and Schulz (1975) recognize three goals to be tested in culture learning: knowledge, understanding, and behavior. To test the students' knowledge, they offer multiple-choice questionnaires, and to test their behavior they offer situations. *what about understanding?*

Concerns about Cultural Testing

Moore (1994) admits that very few articles have been published in the area of cultural testing and that the profession has not yet been able to create a standardized measuring process to assess cultural learning. One issue to take into account with the cultural tests, Moore says, is the concern about perpetuating stereotypes. She realizes, however, that most cultural tests tend to be multiple-choice or true-false questionnaires and perpetuate stereotypes on some level. To remedy this problem, she suggests using a portfolio assessment, where students will be asked to do some research on a specific topic and create a file with the documentations they find concerning a specific topic. This assessment will allow the teachers to evaluate their students on all language skills, including culture.

Testing General Cultural Knowledge

It is now possible to find in the literature specific tests to assess various aspects of people's global cultural knowledge. For example, the IDI (Intercultural

Development Inventory) is a sixty-item paper instrument that is used to measure people's intercultural competence based on Milton Bennett's six stages of intercultural sensitivity – three Ethnocentric scales (Denial, Defense, and Minimization) and three Ethnorelative Scales (Acceptance, Adaptation and Encapsulated Marginality). The CCAI (Cross-Culture Adaptability Inventory) is another instrument that was developed by C. Kelley and J. Meyers in 1992. It is used to assess individual's or group's strengths and weaknesses in cross-cultural communication. It is a 15-30 minute paper and pencil self-scored test. It is used with organizations, such as multi-national corporations, study-abroad programs, or diversity programs. Finally, the GAP (Global Awareness Proficiency test) is another cultural awareness test developed by N. Corbitt in 1998. It measures people's knowledge in thematic cultural issues. Like the CCAI, it is a self-scoring inventory of 120 questions based on common knowledge in six geographic regions. It gives participants a graphic representation of their global awareness. These three cultural awareness tests focus on general knowledge of culture.

comma necessary

another test developed (Corbitt developed this test; other people developed the others) another test developed (Corbitt developed both this test and the others)

In conclusion, because the notion of culture is not a clear concept to all language teachers and curriculum designers, and because it still needs to be defined more precisely into curricula, the testing of cultural knowledge seems to remain experimental for some teachers or foreign for others. Culture testing mainly depends on the instructor's desire to assess his students.

The review of literature concerning culture in the language classroom shows different perspectives on the teaching and learning of culture and the place culture occupies in the language classroom. Opinions vary on whether, how and why culture should be taught in the language classroom, or what the consequences of teaching culture are. Culture has been acquiring a more and more important place in the teaching of foreign languages, but there is still an important gap in the testing of cultural knowledge. Additionally, at a time when technology evolves at great speed, it is important to consider new ways to bring culture to the classroom and to evaluate the effectiveness of these techniques. Up to this time, very little research has been done on the use of very specific authentic materials, such as advertisements, as cultural learning components to improve student's cultural awareness. Few cultural tests are available in the literature. In fact, no cultural test specific to the French culture was found in the literature. As many questions remain unanswered, further research is needed cultural learning using authentic materials and testing specific cultural knowledge. Due to this lack, this study will consider the use of one specific authentic cultural material (advertisements) in a French as a Foreign Language classroom in the United States and analyze the consequences it may have on the students' level of cultural awareness.

Research Design

This study is designed to investigate culture learning in the foreign language classroom. The researcher will attempt to answer one main research question, "Will

the use of advertisements in a Second-Year French as a Foreign Language class increase the students' level of cultural awareness?" This question can be divided into two sub-questions:

Research Question #1:

Does the teaching of culture using advertisements increase the students' global awareness as measured by the Intercultural Development Inventory (IDI)?

Research Question #2:

Does the teaching of culture increase the students' awareness of French culture as measured by the French Culture Test designed by the researcher?

For the purpose of this study, a quasi-experimental design type study was conducted. The relationship between culture learning through advertising and the foreign language learners' level of cultural awareness was assessed. The cultural teaching with the introduction of different types of advertisements represented the independent variable of this study, and the dependent variable was the students' cultural awareness level.

This research was conducted in a university setting over one summer academic term with two classes of second-year level French as a Foreign Language. To limit the possible differences in characteristics among the students, the researcher chose two summer classes that were taught at the same time on the same days of the

week for the same period. The control class had fourteen students while the experimental group had seventeen. Students had been randomly chosen, since they had no choice of time or instructor.

In order to pursue this research, various instruments and materials were used. First, it is necessary to mention that both classes used the same textbook, activity book, and audiotape, and followed the same syllabus for three weeks (one summer term). The same three chapters in the textbook were covered.

Ten students from the control class and sixteen from the experimental class participated in the study. At the beginning of the term, the students from each class were given a personal information sheet to fill out, in which they were asked about their background information in language learning. On the first and last day of class, the Intercultural Development Inventory, an instrument designed by M. Hammer and M. Bennett (2003) was administered. This was used to measure the students' stage of intercultural sensitivity and changes in global cultural awareness over three weeks. In addition, on those same days, a French culture test designed by the researcher was administered to measure students' sensitivity to French culture.

A series of advertisements was selected according to six main themes covered in the textbook in the three chapters in question. Students' language levels were also taken into consideration when selecting the advertisements. Cultural activities were created after the advertisement selection had been done. These new materials were administered in the experimental class over a period of three weeks in the summer 2003, while the control group did not use any new cultural materials. The students

from both classes were asked to write mini-essays about French culture, and the experimental class students were asked to work on a term project on advertising that resulted in a composition and oral presentation.

At the end of the term, students from both classes were given a short questionnaire to check if their expectations concerning the teaching of the class had been met. At the same time, the experimental group was given a feedback form on their cultural learning.

The following chapter (Chapter III) presents the research methods in more details, including a presentation of the language program, the participants, the textbook and other materials used during the study and the data analysis procedure. Then, in Chapter IV, the results of the study were analyzed, and further discussed in Chapter V.

CHAPTER III: RESEARCH METHODS

The aim of this study was to investigate the influence of the use of specific cultural and authentic materials, that is to say printed advertisements and TV commercials from France, on the students' level of global cultural awareness and French specific cultural awareness in two first-term second-year summer French (FR201) classes in the United States. Ads and commercials were gathered six months prior to the beginning of class and new cultural materials were created to fit in the original syllabus and match with the themes covered in the textbook. The new materials were administered solely in the Experimental Group over a period of three weeks of intensive French classes. The Control Group was taught in a more traditional way. The Control Group class was not culture free but it relied on the materials present in the textbook to teach culture. In fact, it did not promote culture learning and did not involve any activities or discussions involving authentic cultural materials, artifacts or realia. To measure the students' level of global cultural awareness, the Intercultural Development Inventory (IDI) was used as a pre- and post-test. To measure the students' level of French specific cultural awareness, a French Culture Test was created and used as a pre- and post-test as well. Furthermore, the students' understanding of French culture and French advertising was investigated more in-depth by the students' oral interviews in the experimental group only and mini-essays in both groups. At the end of the three-week session, the

students from the Experimental Group were asked to give written feedback about the use of advertisements and commercials in class by filling out a survey.

This chapter describes the selected language program, the textbook and associated materials used in the two classes, the process of creating new classroom materials using French magazine ads and TV commercials, the participants of the study, the research procedure, the instruments used, and the data analysis.

Summer Intensive French Program at Portland State University

The study was carried in a summer French program at Portland State University. This section describes the program at the university in question.

Portland State University in Portland, Oregon offers majors and minors in French. However, all students attempting a BA need to fulfill a two-year language requirement, which brings the number of students attending second-year French during the course of the year to an average number of 120. Five classes are offered during the year. Three Monday-Wednesday-Friday classes and two Tuesday-Thursday classes including one night class are taught weekly for ten weeks. The summer program is a little different. It is an intensive language program, which consists of three sessions of three weeks each. The students could take the intensive courses of first, second or third-year French in the summer. Each class meets five times a week for two hours and twenty minutes with a ten-minute break at mid-class session. A three-week session is the equivalent of a term-long French class offered

during the year. Accordingly, in one summer, one could take an entire typical one-year-long French course.

Two second-year French classes are offered every summer term. Students are expected to be in class Monday through Friday for two hours and twenty minutes. However, as already mentioned, the same amount of material is taught during the year and during the summer. Three chapters of the textbook, *Personnages* (1999), are taught in second-year French per summer session. Moreover, a different instructor teaches each session.

The two French 201 classes used for this study met the first three weeks of the summer term, that is to say June 23, 2003 until July 12, 2003. The classes met every day from 1.00 pm until 3.20 pm in the same building on the PSU campus. Therefore, they were taught by two different instructors. Both instructors were French native speakers. The Control Group instructor had been in the United States for 2 years prior to this study. The Experimental Group instructor, the researcher herself, had been living in Portland for three years. Both had a bachelor's degree in English from France. Consequently, one could assume that their level of knowledge of the English language and American culture was very similar. The fact that the two classes were taught by two different instructors could have been an issue. However, according to their respective backgrounds and experience, it was not expected to present any major problems in this research.

The goal of the summer program and the French program as a whole was, for the students, with the help of their instructor and textbook, to review their first-year

French knowledge of the grammar and vocabulary, but also to use this existing knowledge to develop a stronger grasp of the French language and culture. The students practiced and improved their reading, writing, listening and speaking skills throughout the session.

This program was chosen for this study for the following reasons. First, the researcher had the opportunity to teach this class in the summer. Therefore, she was able to administer the newly created materials to her own students. Second, she had already taught the class once and was already familiar with second-year French students' level of linguistic and cultural knowledge, but also with the program itself and the textbook used for this class. Finally, the summer program presented the advantage of meeting the students every day; this was an advantage in the sense that the students had to think about French at least two hours a day, which allowed them to practice more on a regular basis, but also gave them less time to forget the material studied at the beginning of the term, which was only a couple weeks earlier, compared to a three-month long program.

Second-Year Textbook

For the purpose of this study, the original French textbook, the one used at Portland State University, was used. The following section describes the textbook more in details.

The Foreign Language and Literature Department at Portland State University (PSU) used *Personnages* by Oates and Dubois (1999) in second-year

French classes. *Personnages* (1999) had been used at PSU for five years prior to this study. It is a comprehensive intermediate textbook, which is used for a two-semester or three-term long program in a university setting. Along with its accompanying workbook and lab manual and its cassette tape, it combines reading, writing, listening and speaking activities aimed at improving the students' understanding and use of linguistic functions and structures of the French language. It also introduces the students to various cultural aspects of the Francophone world.

It is divided in ten chapters in addition to a preliminary chapter reviewing the basis of the language such as the alphabet, French phonetics, greetings, and numbers. In each chapter, the introduction of one Francophone region leads to the practice of related vocabulary, and oral and written activities, and the use of several specific grammatical points. Each chapter starts with a cultural quiz about the Francophone region in question. It, then, follows with a two-page historical, geographical, and economical introduction of the region written by the authors of the textbook. Students can practice the newly introduced vocabulary with the three following activities: match the synonyms, fill in the blanks and paraphrase. This is followed by two listening comprehension activities called "*A l'écoute*" when students listen to a dialog between two people from the Francophone region, fill in the blanks in the exercises found in their workbook and answer questions to check their understanding. Next, we can find "*Tête à tête*," a speaking activity aimed at practicing new French expressions and sayings. Two reading exercises called "*Echange*" follow "*Tête à tête*," in which students are expected to find and

understand the main ideas of the texts. Each chapter ends with grammar explanations and exercises, and two pieces of French or Francophone literature whose theme may be related to the Francophone area or that uses the grammatical structures introduced in the chapter.

Personnages (1999) is the Houghton Mifflin Co.'s second best selling intermediate French textbook according to Kent Watson, College Sales Representative at Houghton Mifflin Co. (personal communication). Like most intermediate textbooks, it allows students of French to review, reinforce, and develop their knowledge of essential grammatical structures of French, but also to develop their ability to communicate orally and learn about the Francophone world.

Creating New Cultural Material

This study involved the use of French advertisements and commercials to create new materials to be used in the classroom in the summer 2003. For the purpose of this study, French printed advertisements (from magazines and newspapers) and French TV commercials were chosen for several reasons. The first reason for the choice of using advertising in general as authentic materials to teach culture was the lack of research in the field. In fact, the use of videos (such as movies, or documentaries) was quite popular but not many researchers have concentrated on TV commercials and ads. The second reason for the choice was the access the researcher had to types of advertising. This section describes the reasons

for the choice of this type of authentic materials and the process of creating new materials and activities.

Choosing a Form of Advertising to Use in the Classroom

Among the criteria used to select a form of advertising to use in the classroom, the popularity of the advertising type was relevant. As we saw earlier, TV commercials reached a considerable amount of people. If someone watched TV for an hour, he viewed an average of 36 commercials. Therefore, TV was one of the most popular advertising forms in France.

Another criterion to take into consideration was the researcher's availability of the material. The researcher had access to an approximately fifty TV commercials and around two hundred magazine advertisements. TV commercials and magazine advertisements were the most easily accessible French authentic materials while living in the United States.

Finally, the last criterion taken into account to select the kind of advertising that was used was related to the students' needs. In fact, TV commercials and magazine ads were chosen because of the way they could reach Second-year French students in a short period. TV commercials were short; most were easily understandable thanks to the pictures and the repetition of the message. Magazine ads also had pictures and a short message. On the other hand, they shared an important amount of cultural content (the pictures, the language used, the people's attitudes for instance).

Finding Printed Advertisements and TV Commercials

The researcher started looking for advertisements and commercials 6 months prior to the beginning of the actual study.

The printed advertisements were found in women's French magazines such as *Avantages*, but also TV magazines such as *TV mag* or *Télé Loisirs*, and a magazine whose equivalent in the United States would be *The National Geographic*, entitled *Geo* in French, and French newspapers such as *Le Figaro*. The researcher had a selection of approximately twenty-five magazines and newspapers. Because French magazines carry fewer ads than American magazines and the selection of French magazines found in the United States is limited, it took an approximate time of three months to gather one hundred and fifty printed advertisements of all kind. Some magazines were brought directly from France, others were found in local bookstores in the United States.

Looking for printed advertisements was an easier task to achieve than searching for French TV commercials, considering the fact that the researcher had no direct access to French TV channels. To gather TV commercials, she relied on two sources of information. First, she found a videotape of French TV commercials produced and distributed by the Houghton Mifflin Co., which also published French college textbooks. This tape included about thirty TV commercials that dated from the 1990's. Second, some more current TV commercials were collected. Two tapes of French commercials were recorded directly in France. One of them was recorded

over the summer 2002 by the researcher herself, the other one was recorded by some of her relations in France in March 2003. The two tapes included three hours of commercials.

After the materials were gathered, it was organized. The magazine ads were first organized in categories according to the products that they intended to sell. Such categories as cars, house products, services, technology, were created. This choice of categories was made because ads that promoted similar types of products showed some other similarities as well, such as the pictures or kinds of words used. However, later in the study, these categories did not seem effective because ads promoting different types of products also showed similarities. Therefore, new categories were created by considering their cultural content. These new categories were dictated by the selection of the six cultural themes presented in the class with the help of the pilot group. Because of the technical challenge involved in editing foreign videotapes, the TV commercials were not organized until later in the study after the piloting of the activities in the spring term and after the cultural themes were selected. Then, they were recorded on a new videotape and rearranged according to their cultural content in the same manner the magazine ads were organized. In the end, the researcher had five folders of printed advertising and a videotape.

Piloting Advertising Activities

Printed ads were first introduced to the two French 202 classes taught by the researcher in March 2003. It was the end of the winter term. An activity was created specifically for the two classes. The activity was planned for a week, in other words three sessions of 65 minutes each. It started with the introduction of advertising. Such questions as “What is advertising?” “What do we use advertising for?” or “What do you find in an advertisement?” were asked in French and started a discussion in class. Later, the students and instructor created a list of items on the chalkboard that were very often included or implied in an ad. The list mentioned a picture, a product or service, a brand name, a slogan, a message or description of the product, and the kind of consumers the ad intends to reach. The students analyzed one advertisement. They were asked to describe it in terms of the categories discussed in class. Then, they had to present their advertisement to three of their classmates and start discussing the differences they had noticed between the French advertisements they had just studied and American advertisements for the same products. A discussion on the differences followed the activity. The researcher’s intention wanted to find out whether or not second-year French students could see some cultural differences by using advertising just after having used French advertising for one week.

At the end of the Winter term, the students from both classes and all other second- year French classes in the Foreign Language Department were asked if they were interested in participating in a free non-credit French advertising class that was

going to be offered at two different times once a week in the Spring term. The majority of the students were interested at the time of the survey; however, in the spring term, things were different, some reasons made the number of interested students change. Among these reasons was the fact that some students' schedules were conflicting with the time the French ad class was offered, others had lost interest in the class, or in taking a non-credit class. In the end, each of the two advertising classes was composed of five students. The two classes met after the second week of class every week for an hour. One of them met on Monday afternoons, the other one on Wednesday afternoons. These schedules were chosen so that no regular French classes were meeting at the same time to give the students some options. The first class of the term consisted in the introduction of French advertising and advertising in general. This discussion was very similar to the activity proposed in class at the end of the two winter classes. Then, each session was designed around a main theme. Followed are some examples of the themes covered in the class: the differences between the two forms of you in French "*tu*" and "*vous*", the relationship between people, the use of children in advertisement, the use of women and men, and nudity in advertising. Concerning the chosen themes, a list of them was suggested at the beginning of the term, but the students were also welcome to suggest other ones. The choice of themes was flexible, since the class had never been taught before, and the instructor was not yet aware of her students' needs.

One of the main goals of the researcher offering this class was to find out what American students could find surprising or different about French advertisements and why, in order to select some themes and create a number of activities that could be used in the study taking place over the summer term. The goal of the non-credit advertising class for the students was to improve their oral skills in small groups and discuss cultural themes to learn more about the French culture. The class was a conversation class in which a discussion among the students and led by the instructor followed the introduction of the theme and the presentation of some related ads. During the discussions, the researcher tried to lead the conversations and serve as a facilitator while taking notes of what was being said by the students. The class met nine weeks until the end of the spring term.

Pilot Group Feedback

At the end of the term, the students were asked to fill out a feedback sheet, in which they were asked for suggestions about things that could be improved and other things they would have liked to learn or study in class.

At the same time, the researcher started working on a French Culture Test that would be used to evaluate the students' evolution in French cultural learning at the beginning and the end of the experiment. Since no such test was found in the literature, the researcher used a series of levels of cultural knowledge of France and the French created by Koop (1996) and a summary of the French specific cultural traits found in *French or Foe* (Platt, 1998) and *Cultural Misunderstanding* (Caroll,

1987). The test was piloted in the advertising classes at the end of the spring term. The students of the two classes also gave the researcher some feedback on the content of the elements found in the test such as the need of clarifications of some statements and the instructions of the test.

By piloting some advertisements and commercials and getting feedback on the class and on the culture test, the researcher intended to find out what the needs and interests of the students were.

Selecting Materials

Once the advertisements and commercials that seemed most culturally valuable to the researcher had been piloted, the advertisements had to be organized in different themes. A list of potential themes was created. The list of cultural themes was reduced to the ones that seemed the easiest to reach with ads, the selection of ads available, and the ads that could be linked to the themes from the textbook or that could have similar themes. A final list of six was determined: the differences and ambiguity between the use of “*tu*” and “*vous*,” transportation in France, the role of men in the French society, the role of children and education, going on vacations, and nudity. The researcher seemed to have gathered enough materials that could be used to teach these themes. The themes were also chosen because of the students’ attention they seem to have caught.

What had to be taken into consideration during this process was the cultural content of each ad that was selected for an in-class activity and how much the

students were going to learn and understand about it. Not all was predictable. However, some advertisements were rejected for a lack of clarity in the advertiser's intention. Others were rejected because of ^{their} its similarity to American advertisements, because they were considered too imitative and therefore not genuine reflection of French culture. It is important to say that many ads and commercials are global, in other words they are designed to suit all markets and are just translated into various languages. It was very common to find French advertisements that used English. In fact, let us recall that the object of this study was to see how much French culture students could learn from working with ads in class. Choosing advertisements that looked the same, and due to the influence of America in Europe many of them do because of the style, the choice of words or just the product, would have made students believe that the two cultures are the same. However, finding advertisements that were extremely different was a challenge at times. The advertisements were carefully chosen but not all possible aspects could have been taken into account before the beginning of the study.

Developing a Mini-Curriculum Dictated by the Existing Curriculum

As already mentioned, the ads were selected according to their cultural content but also to the way they could be inserted in the existing curriculum and syllabus so that the main cultural points taught in the two groups (Experimental and Control Groups) were similar.

The book being divided in francophone regions, the three chapters covered over the three weeks included chapters on Paris, Quebec and Tahiti. The first chapter on Paris covered the use of “*tu*” and “*vous*” and talked about the subway system in Paris. The second one covered the differences between French and Canadian French and the school system. It also mentioned the family. The third one introduced *La Francophonie* (this is a term that includes the Francophone world and the various aspects of using the French language all around the world) by talking about a French island and its traditions. It is important to mention that the culture taught in advertising is French not Francophone. Even if the textbook covers some aspects of the Francophone cultures and the Francophone world, the researcher being French herself, it seemed more appropriate for her to teach French culture, the one she was the most familiar with.

An average of two cultural themes per chapter was introduced using ads and commercial. In the first chapter, we elaborated on the use of “*tu*” and “*vous*” by using some examples with advertisements, the two forms of saying “you” in French, and we talked about the transportation system in France. The second week, we focused on family, covering the role of men in the family, children and education. The third week, we talked about vacation places, considering the fact that French islands are very popular vacation places among the French, and nudity. Most themes were directly linked to the themes in the book. The last theme dealing with nudity could seem in fact a little out of place. However, nudity was a topic that the students from the two pilot groups had asked to discuss. It intrigued them and they wanted to

learn more about it, so the theme was introduced to the Experimental Group at the end of the term where the program could be a little more flexible.

These six themes contributed to the selection of the paper advertisements and TV commercials that would be needed for class. The magazine and newspaper advertisements were reorganized into six different categories. This time, the type of product no longer mattered. What was considered was the cultural content shown in the picture or the slogans. The TV commercials were organized the same way. The three original videotapes were viewed and a selection was made. Then, the selected commercials were converted into the American video system for the ones that had been taped in Europe and recorded again on a blank tape according to the themes.

Once all the needed materials were gathered and ready to be used, some in-class activities and homework were created.

Participants of the Study

This coming section describes how the participants of this study were chosen, who they were (sex, age), why they were enrolled in FR201, and what their experience with French culture was.

Selecting the Participants

To become part of this study, the potential participants had to be enrolled in the summer FR201 class of year 2003, attend the class regularly, and be willing to participate in the study. Therefore, on the first day of class, in the middle of the

class, the students from both classes (control and experimental groups) were told about the research project: what it consisted of and what would be asked from them. They had a chance to personally meet the researcher and ask her questions if they had concerns. Then, they were given the consent form to sign prior to taking any tests along with a personal information sheet.

Before the beginning of the term, the potential numbers of participants in the control and experimental groups were respectively 17 and 25. 17 and 25 were the numbers of students that had signed up for the class. Because of the dropouts and the new students signing up late, these numbers shifted a little after the first day. In the end the number of students that had signed up for the class and were willing to participate in the study reached 10 in the Control Group and 16 in the Experimental Group. Four students from the Control Group chose not to participate in the study. One student from the Experimental Group had signed up for the class a week after the beginning of the term and was therefore eliminated for having missed a third of the entire class. In the end, the number of participants was a little smaller than the researcher had expected it to be.

Participants' Characteristics

The 26 participants were in fact a convenience sample. A more detailed description of the participants in each group follows. This information was gathered at the beginning of the first French Culture Test given on the first day of class in both

groups (see Appendix A). It is important to mention that the Experimental Group is also referred as Group A, and the Control Group as Group B.

Sex

The table below considers the gender of the participants in the study.

Participants' Sex	Male	Female	Total
A	7	9	16
B	3	7	10

Table 1: Participants' Sex

The Control Group was composed of 30 percent males, whereas the Experimental Group was composed of approximately 44 percent males. However, as *13 to be ed* expect from a French language class in the United States, the number of males was lower than the number of females in both classes. It is in fact more common to see more females than males enrolled in French classes.

Age

The following table considers the participants' ages.

Participants' Age	-17	18-20	21-25	26-30	30+
A	0	4	6	1	5
B	2	3	2	3	0

Table 2: Participants' Age

The participants' ages varied between under age 17 and over age 30, as it is the case in many classes on the PSU campus, a city university that hosts many returning students, but also has outreach programs for high school students. The

average age of the Control Group seems to be a little lower than the average age of the Experimental Group. In fact, if we consider the table above, we can find two participants under the age of 17 and none above the age of 30 in the Control Group, when in the Experimental Group, we could find none were under the age of 17 and 5 above the age of 30. This could always be a factor to consider during data analysis. It could influence the results of the research.

Exposure to French prior to the Study

This section is going to consider the participants’ exposure to the French language in a classroom setting. Table 3 shows the results found in the Experimental Group.

Exposure to French (years)	Middle school	High school	College	Graduate school	Other	Total number of years
1A	¼		1			1 ¼
2A			1 ½			1 ½
3A		3				3
4A		3	1			4
5A		2	1			3
6A		2	2			4
7A		4	1			5
8A	1	3	1		1	6
9A	N/A	N/A	N/A	N/A	N/A	
10A		1	1			2
11A	1	2	1			4
12A	1		2			3
13A			1			1
14A		2	1			3
15A	¼	3	1			4 ¼
16A	1 ½	3	1			5 ½

Table 3: Experimental Group Participants’ Exposure to French Culture

Table 3 shows that the studied population from the Experimental Group had various duration of exposure to the French language. It ranged from 1 year to 6 years. It is important to mention that it was not expected that all students had the same level of cultural awareness. However, Table 3 illustrates that only three out of seventeen participants had more than one year of college French before the study. It was expected that the cultural exposure in high school and middle school French classes was limited. Therefore, their knowledge of French culture was similar. For the purpose of this study, the students' physical cultural experience in France was not taken into account. Only the students' exposure in the classroom was taken into consideration. Table 4 lays the exposure to French from the Control Group.

Exposure to French (years)	Middle school	High school	College	Graduate school	Other	Total number of years
1B	2	2				4
2B			2			2
3B			2			2
4B				1		1
5B		2	1			3
6B			1			1
7B			1			1
8B	1	2				3
9B		2	1			3
10B			3			3

Table 4: Control Group Participants' Exposure to French Culture

Contrary to the Experimental Group, the Control Group participants were exposed to the French language and culture in class for 1 to 4 years. In fact, fewer students had more than 3 years of French in their school life. In addition, most students, exactly 6 out of 10, had had no French prior to college. However, the Control Group is smaller than the Experimental Group, which may impact the sample of this study.

Reasons for Taking FR 201

The following section considers the reasons why the participants decided to take FR 201. In the next table, Table 5 displays the results of the Experimental Group.

Reasons Group A	Requirement	Work	Vacation	Family heritage	Fun	Other
1A	✓					
2A	✓				✓	
3A	✓					
4A	✓					
5A	✓				✓	
6A		✓				
7A					✓	
8A					✓	
9A	✓					
10A	✓				✓	
11A	✓		✓		✓	
12A			✓		✓	
13A			✓			
14A	✓					
15A					✓	
16A					✓	
Total	9	1	3	0	9	0

Table 5: Experimental Group Participants' Reasons for Taking FR 201

As seen in the above table, the participants' reasons for taking FR 201 was for the majority split between two big categories: requirement and pleasure. In fact, nine students were partly taking the course for a major or minor requirement and twelve for pleasure (fun or vacation plans). Among the sixteen participants, four were only taking the class for fun.

Reasons Group B	Requirement	Work	Vacation	Family heritage	Fun	Other
1B	✓					
2B	✓					
3B	✓					
4B	✓				✓	
5B	✓				✓	
6B		✓	✓		✓	
7B	✓		✓			
8B	✓					
9B	✓					
10B	✓				✓	
Total	9	1	2	0	4	0

Table 6: Control Group Participants' Reasons for Taking FR 201

Table 6 displays the Control Group's participants' exposure to French. Things were very similar in the Control Group. The participants took the course for two main reasons: a university requirement and/or pleasure. However, there was a little difference in the reasons why the Control Group participants decided to take FR 201 compared to the Experimental Group. Nine out of ten participants took FR 201 as a university requirement, which represented a higher percentage than the one found in the Experimental Group.

Needs

The following two tables consider the students' perception of their needs for this particular class at the beginning of the term.

Skills to improve Group A	Reading	Writing	Listening	Speaking	Culture	Grammar
1A	✓	✓	✓	✓	NO	✓
2A	✓	✓	✓	✓	✓	✓
3A	✓	✓	✓	✓	✓	✓
4A	✓	✓	✓	✓	✓	✓
5A	✓	✓	✓	✓	✓	✓
6A	✓	✓	✓	✓	✓	✓
7A	✓	✓	✓	✓	✓	✓
8A	✓	✓	✓	✓	✓	✓
9A	✓	✓	✓	✓	✓	✓
10A	✓	✓	✓	✓	✓	✓
11A	✓	✓	✓	✓	✓	✓
12A	✓	✓	✓	✓	✓	✓
13A	✓	✓	✓	✓	✓	✓
14A	✓	✓	NO	NO	✓	NO
15A	✓	✓	✓	✓	✓	✓
16A	NO	NO	NO	✓	✓	✓

Table 7: Experimental Group Participants' Needs

Table 7 shows that the Experimental Group wanted to improve all their language skills: reading, writing, listening, speaking, culture and grammar. Three of the students had lower expectations or more focused needs. In fact, one of them did not expect to improve her cultural knowledge, another one wanted to focus on reading, writing, and culture, while the third one expected to practice speaking, the culture, and grammar.

Skills to improve Group B	Reading	Writing	Listening	Speaking	Culture	Grammar
1B	✓	✓	✓	✓	NO	✓
2B	✓	✓	✓	✓	✓	✓
3B	✓	✓	✓	✓	✓	✓
4B	✓	✓	✓	✓	NO	NO
5B	✓	✓	✓	✓	✓	✓
6B	✓	✓	✓	✓	✓	✓
7B	✓	✓	✓	✓	✓	✓
8B	✓	✓	✓	✓	✓	✓
9B	✓	✓	✓	✓	✓	✓
10B	✓	✓	✓	✓	✓	✓

Table 8: Control Group Participants' Needs

A similar situation was found in the Control Group, where most students expected to improve their reading, writing, listening, speaking, culture, and grammar knowledge of French. Among the two participants that did not check all choices, one did not intend to learn about the culture, and the second one had no expectations to improve his culture and grammar knowledge.

The groups' language learning needs seemed quite similar.

This section showed that the two groups that participated in this study had many similarities. First, in both classes, the number of males was lower than the number of females. Second, the age ranges in both groups were wide. Third, participants in this study had some commonalities: their exposure to the French language and culture in a classroom setting varied in the two groups from 1 to 6 years; their reasons for taking French were mostly because of a requirement or pleasure; and most of the participants agreed that they needed to improve all their language skills apart from a few exceptions.

Research Procedure

After the students from both classes agreed to participate in the study, on the first day of class, they were asked to fill out a personal information sheet (See Appendix A), which consisted of seven pieces of information: their name, age, the different places where they studied French before, and for how long each time, the reasons why they were studying French now, the language skills they expected to

improve during the class and what their future plans were. This was the first part of the French Culture Test 1 that was administered as a pre-test on the first day of class. The French Culture Test is a test that was created by the researcher herself to measure the participants' levels of French cultural awareness. It is composed of two parts. The first part of the test was a questionnaire containing 24 items rated on a six-point Likert scale. The second part of the test intended to measure the participants' level of confidence in answering each question. It took 10 to 15 minutes to complete. A second culture ^{test} was administered on the same day. The Intercultural Development Inventory (IDI) created by Hammer & Bennett (2003) was administered as a pre-test to measure the participants' level of global cultural awareness. The IDI is a sixty-item questionnaire rated on a seven-point Likert scale and takes 25 minutes to be completed.

During the course of the term, all participants were given a "*Carnet de Correspondances*" composed of mini-essays in French and English (See Appendix L). In them, the participants were given situations to reflect on, once in French and a second time in English. The six situations were given as homework twice a week.

The students from the Experimental Group participated in daily activities using TV and magazine advertisements during which they were expected to participate mainly orally. They were also given a term project that consisted of looking for a French ad and an American advertisement for the same product or a similar one and reflecting on the cultural differences shown in the two ads after having described them. This term project was a written and oral project (See

Appendix M). The students had to write a two-hundred-word composition and give a ten-minute presentation with two of their classmates. Both of them were due at the end of the three weeks.

Finally, on the day before the last day of class, the participants were asked to take the two culture tests again. Instead of including a personal information sheet, the French Culture Test 2 (Appendix B) included a feedback sheet, in which they were asked whether or not they felt as though they improved in the various language skills, whether they thought they were expecting to do better answering the test a second time, why or why not.

Instruments Used

Two different instruments were used to measure the students' level of cultural awareness. Hammer & Bennett's (2003) Intercultural Development Inventory (IDI) based on Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) was used to measure the students' level of global cultural awareness. The researcher created an instrument to measure their level of French culture awareness based on Koop's (1996) findings on the acquisition of French culture.

Global Awareness Test

The instrument that was used to measure the participants' global awareness is described in the following section, which first introduces the model by which the

instrument was developed, and then defines the instrument's six developmental stages, the reliability, and validity of the instrument.

Developmental Model of Intercultural Sensitivity (DMIS)

Basing his work on systematic observation and testing of people's behavior when faced to cultural difference, Bennett (1993) defined six stages of intercultural sensitivity that one goes through while experiencing and processing cultural differences. The six stages were organized into a framework called the DMIS (1993).

The DMIS assumes that people develop their cultural awareness and move through the stages of this framework after experiencing cultural differences. This model was originally based on constructivism and cognitive psychology. Therefore, Bennett associated certain types of behaviors and attitudes with specific cognitive structures. The more complex the cognitive structure is, the more culturally competent one becomes.

This framework is composed of six developmental scales that are organized into two categories. The first three scales of the DMIS are defined as the Ethnocentric stages. The last three are the Ethnorelative stages. In this first category, one considers his own culture as the central element of the world, whereas in the second one, one looks for cultural differences to enrich his own experience and considers that there is more than one way to do everything.

Denial

The first stage of the Ethnocentric category is the Denial stage. In this stage, one considers his native culture the best culture. Other cultures are seen as less respectable. The people from other cultures are perceived to be less human. One rejects other cultures by keeping away from them.

Defense

The stage of Defense is the second Ethnocentric stage. In this stage, one starts acknowledging the existence of other cultures and perceiving some cultural differences. However, one's own culture remains in the center of the world. Other cultures are seen as threatening and one's culture is thought as superior.

Minimization

The last Ethnocentric stage is Minimization. In this stage, one does no longer perceive other cultures as a threat, but rather focuses on the similarities between different cultures. All cultures appear to be the same to them according to their own way of evaluating cultures and criteria that are often based on their own cultural values.

Acceptance

Acceptance is the first Ethnorelative stage. At this stage, people recognize the existence of other systems and cultures. Their own culture and others may be different but they have similar levels of complexity. For instance, they understand that people from two different cultures may adopt different behaviors in a similar

situation. They are aware of different verbal and nonverbal communication styles, and start recognizing different value systems.

Adaptation

The second Ethnorelative stage is the Adaptation stage. In this stage, people have learned to become culturally flexible, in other words, they are able to appreciate different cultural context and willingly shift their behavior to adjust to the cultural context. They are able to use another set of behaviors and attitudes according to the context.

Integration

Integration is the last stage of the DMIS framework. It is composed of two sub-stages: Encapsulated Marginality and Constructive Marginality. They are the last Ethnorelative stage, in which people have become very comfortable shifting from one cultural system to another. They are able to enter and leave one cultural system naturally. This is one reason why their cultural identity becomes blurry. They are part of more than one culture and do no longer know where they really belong.

In conclusion, in theory, one could go from the Denial stage to the Encapsulated Marginality scale over time depending on their exposure to cultural differences.

Intercultural Development Inventory (IDI)

Bennett and Hammer (1998) designed a self-assessment inventory called the IDI after Bennett's DMIS. The purpose of this inventory is to evaluate people's level of cultural awareness. This level of cultural awareness is based on their worldview according to the way they deal with cultural differences.

The IDI is a sixty-item questionnaire rated on a seven-point Likert scale from 1 or "Strongly Disagree" to 7 or "Strongly Agree." The sixty items of the questionnaire are, in fact, statements about cultural differences. For instance, the example given in the instructions is "I like people from different cultures." The second part of the IDI is a demographic survey asking the respondents about their personal background information such as age, gender, nationality, education, and experience living abroad.

IDI Reliability

To measure the reliability of the IDI, four raters analyzed twenty-five out of the forty transcripts from the interviews that were carried on for the purpose of that study with forty participants from various ages and cultures in total. They rated the overall stage of each participant. The twenty-five transcripts were rated across all DMIS stages. Spearman's Rho calculation was used to measure the inter-rater reliability. The IDI's inter-rater reliability was .85-95 on Spearman's Rho calculation. After this process, some items were deleted, others added, and then tested for question clarity to constitute a 60-item instrument at the end.

IDI Validity

To establish the content validity of the instrument, the test designers used statements from interviews they had carried on. Then, the raters and panel of experts categorized these statements.

To establish construct validity of the instrument, the IDI was correlated to an Intercultural Anxiety scale and the World mindedness scale originally created by Sampson & Smith in 1957.

In addition, there appeared to be no discriminating factors such as age, gender, education, or social status. “Overall, the development and testing of the IDI for reliability and validity reveal the instrument to be a robust measure of the cognitive states described by the DMIS, these identified worldviews are associated with stable orientations toward cultural differences, and the instrument is generalizable across cultures” (Hammer and Bennett, 1998: 12). In other words, the IDI is a valid and reliable instrument that measures the DMIS cognitive states, which define cultural worldviews.

French Culture Test

Because no French culture tests were available in the literature, the researcher designed a test to assess the participants’ knowledge of French culture at the

beginning and end of the study. This test is further described in the following section.

Levels of French Culture Acquisition

After knowing that the French culture proficiency guidelines would not become part of the ACTFL (1986) proficiency guidelines as had been expected earlier, Nostrand (1996) along with a group of ten researchers among whom we can find Koop (1996) decided to design a new framework using the original guidelines and adding on to them. The stages of cross-cultural competence were finalized and published in 1996.

This framework counts four stages, Stage 1 being the first one and Stage 4 being the last stage. Each stage is divided into seven culture categories, among which we can find three little-c culture categories and three Big-c Culture categories.

The little-c culture categories are Communication in Cultural Context, The Value System, and Social Patterns and Conventions. The Big-c Culture categories are Social Institutions, Geography, and the Environment, history and Literature and the Arts. Each category gives an elaborate list of teaching goals.

As this study only considers the teaching of little-c culture in the French classroom, only the goals from the first three categories were used to create the French Culture Test.

Where are the answers?

Characteristics of French Culture

Caroll (1986) and Platt (1998)'s researches on the characteristics of French culture were used as guidelines to better understand the differences between American and French cultures. Being a French native speaker and having lived in the United States for four years prior to the beginning of the study did not seem sufficient to establish a list of cultural differences between the Americans and French people. It was difficult for the researcher to distinguish clearly American from French culture. Caroll and Platt's studies made it easier to identify the characteristics of French culture.

Using Koop (1996) indicators of competence for the French speaking societies helped determined a list of statements that characterized the French population. Considering the second-year students' levels and the four stages of cultural competence, the participants in the study were believed to belong for the majority to the first two stages from Koop's framework. A list of twenty-four statements was decided upon according to the three little-c culture lists between the two first stages from the framework.

Creating the French Culture Test

As already mentioned above, both Platt (1998) and Caroll's (1987) research on French culture and Koop's (1996) framework were used to create the French Culture Test. Platt (1998) and Caroll (1987) both interviewed French and American people who experienced the two cultures. Platt (1998) and Caroll (1978) both

consider cultural topics such as the family, work, space, or time, to mention a few examples, through the eyes of bicultural families or people who have encountered difficulties living in either culture. Koop (1996) did not look at the French culture per se. Her work is a framework composed of cultural indicators of competence destined to describe the various stages language learners of French move through along their language learning experience.

The French Culture Test was designed by considering the work of these three authors. Platt (1998) and Carroll's (1987) works were used to distinguish the differences between French and American culture, while Koop's (1996) framework was used as a guideline to creating the statements used in the French Culture Test. A list of twenty-four cultural statements was designed by combining the main cultural differences between French and Americans and the goals found in the two first stages of Koop's (1996) framework.

Originally, the test only included twenty statements. This form of the test was piloted among a group of students that took part in an advertising experimental class. The pilot group took the test twice at the beginning and at the end of the term. Both times, they gave their feedback on the clarity and content of the test items. After getting this first round of feedback, the researcher created a second version of the test, in which some items had been deleted, others clarified or reformulated. This second version was given to a group of co-workers and the students from a second-year French class, who gave their feedback on this newer version of the test.

The final version included twenty-four cultural statements about French communication, value system and social patterns and conventions, randomly ordered. It is a six-scale instrument that enables the participants to rate how often each statement would occur in a French setting. The six answer choices are “Never,” “Rarely,” “Sometimes,” “Often,” “Always” or “I Don’t Know.” In addition, the final version of the test also includes a survey based on the participants’ level of confidence (See Appendices A and B). In other words, for each statement, the participants will also judge how confident he or she is in answering each question by scoring their confidence level on a scale from one to four.

French Culture Test Reliability

To establish the reliability of the test, the researcher piloted the test in three different settings. The test was piloted a first time among students from an experimental non-credit advertising class. The class had twelve students. It was then revised and piloted again. The second time it was piloted in a second-year French class. This class had twenty-six students who had approximately the same level of French as the students that participated in the study. Finally, the third time it was piloted was among five French instructors from the university, whose answers can be found in Appendix C. The answers collected from the three pilot groups were consistent enough to make the researcher feel that the French Culture Test was reliable.

French Culture Test Validity

The validity of the test was established by defining and stating real life situations by combining the work of two anthropologists Platt (1998) and Carroll (1987), and cultural teaching goals designed by professionals, among whom we can find Koop (1996). The French Culture Test shows content validity because it is an instrument that tests French culture as intended by using cultural statements created using the works from three recognized authors. The French Culture Test also shows face validity because it seems to be a reasonable way to collect the information from the participants that the researcher is looking to gather. The French Culture Test demonstrates construct validity by measuring what is intended to be measured, in other words, the learners' cultural knowledge of France only.

This test was designed at a Master's level. It was piloted three times and used twice as a pre- and post-test for this study only. Other individuals could use it to reinforce its content validity.

Data Analysis

The data collected at the beginning (IDI 1 and French Culture Test 1), the end (IDI 2, French Culture Test 2, and feedback), and throughout the course of the summer term (Essays, oral presentations and other homework), were qualitatively and quantitatively analyzed as defined in the section below.

IDI Worldview Profiles

The participants' worldview profiles were analyzed quantitatively. Each IDI is quantitatively analyzed by software. This analysis enables researchers to view the data in charts and tables. The researcher looked at the participants' pre- and post-IDI test profiles according to the group to which they belonged (Control Group or Experimental Group), in order to find patterns in the score changes that occurred over time.

French Culture Test Data Analysis

To analyze the French Culture Test, statistical analysis was done. The participants' scores were entered in tables and quantitatively analyzed. The researcher looked for patterns in the changes that may have occurred over time. In addition, she discussed the question difficulty. She looked at the question difficulty to find out whether some questions were more difficult to answer for one group than they were for the other one. To do so, the answers were recorded in four different tables according to the group and to the time, the test was taken. A correct answer was scored with a 1, while an incorrect answer was scored with a 0. An answer was considered correct when at least one native speaker had responded to the cultural situation and given an answer between "Never" and "Always." All other answers were considered incorrect. At the end, the more questions the participants answered correctly, the easier the question was considered to be. The lower the number of correct answers by the participants, the more difficult the answer was. The

researcher also analyzed the participants' level of confidence. The data was quantitatively analyzed to evaluate the participants' level of confidence according to their group. The data was reported in tables that considered each participant's level of confidence per question. One point for the answer 1, two points for 2 and so on. Knowing that there are 24 questions, the participants could score a maximum of 96 points. The higher the participants' score, the more confident they were. The lower the score, the less confident they were. Finally, the researcher looked at the numbers of "I Don't Know" answers to quantify the participants' uncertainty in answering questions.

***Individual IDI Profiles according to the Number of Mistakes Students Made on
their French Culture Test***

After having analyzed the number of mistakes made by the participants on the French Culture Test, the researcher looked at the relationship between the number of mistakes made in their French Culture Test and the participants' individual IDI profiles.

Feedback

The participants' feedback on the amount and quality of the culture teaching collected in both groups were organized into various categories before being qualitatively analyzed.

To sum up, Chapter III presented the setting where the study took place, a university in the United States. It introduced the textbook and other materials that were used during the course of the study, *Personnages* by Oates and Dubois (1999) and its workbook and cassettes, in addition to cultural materials specifically designed for the Experimental Group. Then, it described the participants' characteristics in detail, gender, age range, exposure to French and motivations. This was followed by a description of the research procedure. Moreover, the instruments that were used in the study were presented, namely Bennett (1993)'s Intercultural Development Inventory and the French Culture Test. Finally, it explained the data analysis. The specific results of this research are presented in Chapter IV.

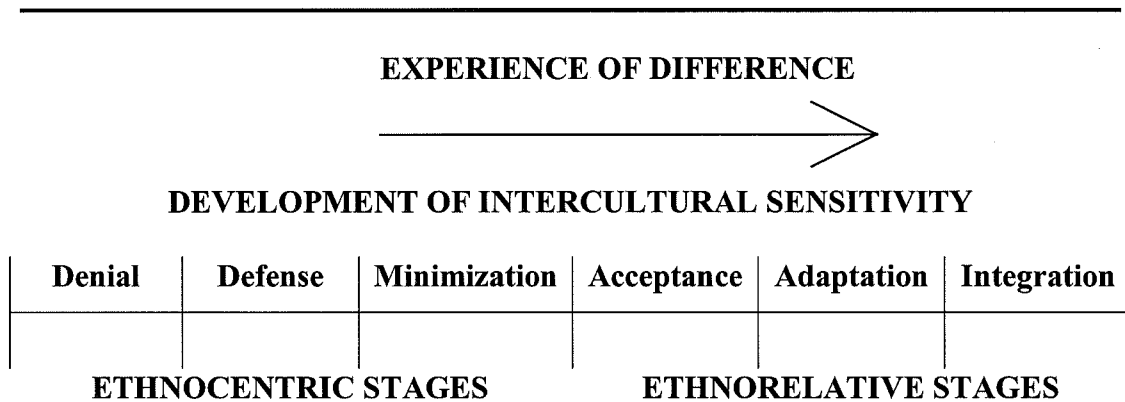
CHAPTER IV: RESULTS

The participants of this study were given the IDI (Intercultural Development Inventory) and a French Culture Test at the beginning and at the end of the first summer session of the second year French course. These pre- and post-tests were aimed at finding patterns, similarities and differences between the two groups (Control Group and Experimental Group) and between the participants of the same group in terms of global cultural learning and French cultural learning. The results found on the IDI tests and the French culture tests are exposed in this chapter along with the students' feedback on their cultural learning and their general thoughts about the French class dealing with authentic advertising. This chapter first analyzes the IDI group profiles and looks at both groups in specific. Then, it shows the participants' IDI individual profiles dividing each group into three subcategories according to the participants' results, whether their scores had remained the same, had increased, or decreased. It is important to mention at this point that it was decided prior to the data analysis that no statistical result would be run due to the low number of participants. Statistical results would not have been significant. An analysis of the French Culture Test follows in the next part. This analysis looks more specifically at the results found in each group, the question difficulty, participants' level of confidence, and the number of "don't know" answers. The chapter then looks at the Experimental Group's IDI results based on their scores on their French Culture Test. For this analysis, the Experimental Group was divided into two new groups: one group was comprised of the participants whose French

Test scores increased at the end of the term and the other group was comprised of the ones whose scores decreased. This section looks at the IDI scores differences between the two groups. Finally, it considers the students' feedback concerning the class and materials.

IDI Group Profiles

The IDI is a measure that considers people's fundamental worldview orientations to cultural differences. The figure below shows the Development of Intercultural Sensitivity.



M.J. Bennett, 1986

Figure 1: The DMIS (source: Bennett, 1993. The Intercultural Communication Institute)

The IDIs are scored by the Intercultural Communication Institute, Portland, Oregon. After having scored the IDIs, the results can be found in two forms. First, the results are presented in a group profile composed of graphs placing the individual or group's average scores on charts. The first available chart of the profile is entitled

“Intercultural Sensitivity.” It shows the group or individual overall score, which can range from 55 (Denial Scale) to over 145 (Encapsulated Marginality Scale). More details can be found in the table below.

Score	Scale	Abbreviation
55-70	Denial	DD
70-85	Defense	
85-100	Minimization	M
100-115		
115-130	Acceptance	AA
130-145	Adaptation	
145+	Encapsulated Marginality	EM

Table 9: IDI Scales

The second part of the profile is entitled “Worldview Profile.” In the “Worldview Profile,” one finds five charts representing five different IDI scales: DD (Denial/Defense), R (Reverse), M (Minimization), AA (Acceptance/Adaptation), EM (Encapsulated Marginality). The DD scale identifies people whose worldviews tend to be simplified by looking at foreign cultures from their own perspectives considering their culture best and the others not as good. In the R scale, we can find people whose worldview is reversed from the DD scale; they look at the world from the foreign culture perspective considering it as better than his own. In the M scale, people see similarities and commonalities between cultures. In the AA scale, people understand cultural differences and can adapt to these differences. Finally, in the EM scale, people are confused; their cultural identity is not very well defined. These scales range from 1.0 to 5.0. The higher one scores on a specific scale, the more resolved the developmental issue (described in Table 10) that deals with this particular area is. In other words, if one scores toward the right or obtains a 5.0, it indicates that the developmental issues in the area in question are “resolved.” If one

scores in the middle, he is “in transition.” Participants in the transition stage are currently dealing with the issues involved in the scale. Finally, if one scores toward the left, the issues are “unresolved.” That is to say that the developmental issues in question are significant concern to the participants that score in the left third of the scale.

The third and final part of the profile is entitled “Developmental Issues.” This is a series of graphs that divides each scale into different categories. The scores also range from 1.0 to 5.0. The table below shows how the Intercultural Communication Institute divides the scales into categories.

Scale	Developmental Issues
DD Scale	DENIAL CLUSTER Disinterest in cultural difference Avoidance of interaction with cultural difference DEFENSE CLUSTER
R Scale	No subcategories
M Scale	SIMILARITY CLUSTER UNIVERSALISM CLUSTER
AA Scale	ACCEPTANCE CLUSTER ADAPTATION CLUSTER Cognitive frame-shifting Behavioral code-shifting
EM Scale	No subcategories

Table 10: IDI Scales Developmental Issues

These profile charts can be used to interpret individual and group Intercultural Development Inventory Profiles. However, the group IDI results are also organized in a Group Statistics Profile.

The first part of this profile is a demographic summary of the population studied according to the questions answered by the participants on the last page of their IDI.

Each scale's (D/D, R, M, A/A and M) developmental issues found in Table 10 are thoroughly analyzed taking into account each IDI question that deals with the related issue and placing the participants' answers on one common scale (disagree to agree), which is exactly the same scale the participants used while filling out the instrument. In other words, all sixty items from the instrument are reorganized in five scales. The participants' answers are entered in the same table. The standard deviation, median, and mean are calculated for each item. Finally, a summary of each scale and subcategory of the scale can be found at the end of each table.

The following paragraphs discuss the overall results and profiles of the Control Group and Experimental Group. However, no descriptive statistics have been run. In fact, if descriptive statistics had been run, these would have been unlikely to be statistically significant due to the low number of participants in each group.

Control and Experimental Group Intercultural Sensitivity

At the beginning of the study, the Control and Experimental Groups were both found at the end of the first half of the Minimization Scale. In fact, they scored respectively 96.12 and 95.18. At the end of the study, both groups were still in Minimization and scored respectively 96.03 and 97.91 (Table 11). The Control

Group's score had decreased by .09, while the Experimental Group's score had increased by 2.73.

	IDI 1	IDI 2	Difference	IDI 1	IDI 2
Control Group	96.12	96.03	-0.09	Minimization	Minimization
Experimental Group	95.18	97.91	2.73	Minimization	Minimization

Table 11: Control and Experimental Group Intercultural Sensitivity at the Beginning and End of the Study

Control Group Worldview Profile

Discussing the Control Group Worldview Profile will help understand the Intercultural Sensitivity results ^{of} this group.

Control Group IDI 1 Pre-test

The Control Group scored 4.57 on the IDI 1 DD Scale. This places the group at the end of the last third of the scale on the right, therefore indicating that the developmental issues dealing with Denial and Defense of this group are “resolved.” It scored 3.73 on the R Scale, which places the group on the far end of the second third of the scale, indicating that the developmental issues relating to the Reverse stage are also “resolved.” The group scored 2.43 on the M scale, which positions the group at the beginning of the second third of the scale, signifying that the developmental issues concerning Minimization are “in transition.” It scored 3.34 on the AA scale. This ranks the group at the end of the second third of the scale, also indicating a period of “transition.” Finally, the group scored 3.73 on the EM scale

also placing the group in a period of “transition” concerning the developmental issues involving integration.

Control Group IDI 2 Post-test

The Control Group scored 4.73 on the IDI 2 DD Scale. This places the group at the end of the last third of the scale on the right, therefore indicating that the developmental issues dealing with Denial and Defense of this group are “resolved.” It scored 3.75 on the R Scale, which positions the group on the far end of the second third of the scale, indicating that the developmental issues relating to the Reverse stage are also “resolved.” The group scored 2.41 on the M scale, which ranks the group at the beginning of the second third of the scale, signifying that the developmental issues concerning Minimization are “in transition.” It scored 3.16 on the AA scale. This places the group at the end of the second third of the scale, also indicating a period of “transition.” Finally, the group scored 3.42 on the EM scale also placing the group in a period of “transition” concerning the developmental issues involving integration.

Comparing Control Group’s IDI 1 and 2

The Control Group’s scores on the DD Scale went from 4.57 on the pre-test to 4.73 on the post-test. It, therefore, increased by .16. The scores on the R Scale went from 3.73 on the pre-test to 3.75 on the post-test, thus slightly decreasing by

.02. The scores on the M Scale went from 2.43 on the pre-test to 2.41 on the post-test. These scores also slightly decreased by .02. The AA scores went from 3.34 on the pre-test to 3.16 on the post-test, decreasing by .18. Finally, the EM scores went from 3.73 to 3.42, decreasing by .31. In other words, most scores decreased, besides for the first two that increased a little. These scores can be found in Table 12 below.

Control Group	IDI 1	IDI 2	Difference	IDI 1	IDI 2
DD Scale	4.57	4.73	0.16	Resolved	Resolved
R Scale	3.73	3.75	0.02	Resolved	Resolved
M Scale	2.43	2.41	-0.02	In transition	In transition
AA Scale	3.34	3.16	-0.18	In transition	In transition
EM Scale	3.73	3.42	-0.31	Resolved	In transition

Table 12: Control Group Worldview

Experimental Group Worldview Profile

The following section presents the Experimental Group Worldview Profile the same way the Control Group results were presented.

Experimental Group IDI 1 Pre-test

The Experimental Group scored 4.50 on the IDI 1 DD Scale. This places the group at the end of the last third of the scale on the right, therefore indicating that the developmental issues dealing with Denial and Defense of this group are “resolved.” It scored 3.49 on the R Scale, which positions the group on the far end of the second third of the scale, indicating that the developmental issues relating to the Reverse stage are “in transition.” The group scored 2.73 on the M scale, which ranks the group at the beginning of the second third of the scale, signifying that the developmental issues concerning Minimization are also “in transition.” It scored

3.51 on the AA scale. This places the group at the extreme end of the second third of the scale, also indicating a period of “transition.” Finally, the group scored 4.24 on the EM scale. This positions the group in the last third of the scale, meaning that the developmental issues involving integration are “resolved.”

Experimental Group IDI 2 Post-test

The Experimental Group scored 4.52 on the IDI 2 DD Scale. This places the group at the end of the last third of the scale on the right, therefore indicating that the developmental issues dealing with Denial and Defense of this group are “resolved.” It scored 3.59 on the R Scale, which ranks the group on the very far end of the second third of the scale, indicating that the developmental issues relating to the Reverse stage are “in transition.” The group scored 2.81 on the M scale, which positions the group at the beginning of the second third of the scale, signifying that the developmental issues concerning Minimization are also “in transition.” It scored 3.40 on the AA scale. This places the group at the end of the second third of the scale, also indicating a period of “transition.” Finally, the group scored 4.10 on the EM scale. This positions the group at the beginning of the last third of the scale, meaning that the developmental issues involving integration are “resolved.”

Comparing Experimental Group's IDI 1 and 2

The Experimental Group's scores on the DD Scale went from 4.50 on the pre-test to 4.52 on the post-test. It slightly increased by .02. The scores on the R Scale went from 3.49 on the pre-test to 3.59 on the post-test, thus increasing by .10. The scores on the M Scale went from 2.73 on the pre-test to 2.81 on the post-test. These scores increased by .08. The AA scores went from 3.51 on the pre-test to 3.40 on the post-test, decreasing by .11. Finally, the EM scores went from 4.24 to 4.10, decreasing by .14. In other words, the scores of the first three scales increased, while the scores of the last two decreased. These scores can be found in Table 13.

Experimental Group	IDI 1	IDI 2	Difference	IDI 1	IDI 2
DD Scale	4.50	4.52	0.02	Resolved	Resolved
R Scale	3.49	3.59	0.10	In transition	In transition
M Scale	2.73	2.81	0.08	In transition	In transition
AA Scale	3.51	3.40	-0.11	In transition	In transition
EM Scale	4.24	4.10	-0.14	Resolved	Resolved

Table 13: Experimental Group Worldviews

IDI Individual Profiles

As already mentioned at the beginning of this chapter, when scoring the IDI for a particular group, we can obtain a group profile but also individual profiles. Each individual profile is composed of graphs representing the participant's Intercultural Inventory comparable to the first part of the group profile. In the following section, the participants' individual scores and scales will be considered and analyzed to enable us to compare the two groups and analyze them more in depth.

Control Group Individual Profiles

The Control Group was composed of ten participants (four males and seven females) ranging from seventeen years old to thirty. All came from North America, among whom five had never lived abroad. Three of them had spent between three and six months abroad, and three others had spent between one and five years in a foreign country. Eight of them were high school graduates; the two others were college and MA graduates. The ten participants scored on average 97.56 on IDI 1 placing them in the first half of the Minimization scale. They scored 98.35 on IDI 2 keeping them in the first half of the Minimization scale. The overall group IDI score increased by .78. (See Table 17)

No Change in IDI Scores

Four of the participants' scores also slightly changed, keeping them in the same IDI scale. These participants are participants 1B, 2B, 6B, and 9B. See table below.

Control Group No Change	IDI 1	IDI 2	Difference	IDI 1	IDI 2
1B	104.42	107.96	3.54	Min. 2	Min. 2
2B	70.91	71.52	0.61	Def.	Def.
6B	90.18	88.63	-1.55	Min. 1	Min. 1
9B	101.53	102.31	0.78	Min. 2	Min. 2
Average	91.76	92.60	0.84	Min. 1	Min. 1

Table 14: Control Group Participants whose Scale did not Change

These participants scored on average 91.76 on IDI 1 and 92.60 on IDI 2. Among these four participants, one was found in the Defense Scale, while the three other ones were in the Minimization Scale. Their scores increased on average by .84.

Increased IDI Scores

Three of the Control Group participants scored high enough on IDI 2 compared to their IDI 1 to move at least one scale up the framework. These participants are 4B, 5B, and 8B. Their scores are displayed in the table below.

Control Group Increased Score	IDI 1	IDI 2	Difference	IDI 1	IDI 2
4B	93.42	104.27	10.85	Min. 1	Min. 2
5B	105.02	118.23	13.21	Min. 1	Accept.
8B	74.92	93.17	18.25	Def.	Min. 1
Average	91.12	105.22	14.1	Min. 1	Min. 2

Table 15: Control Group Participants whose IDI Scores Increased

Two of these participants started in the Minimization Scale, while the other one started in the Defense Scale. One of the participants who started in the Minimization Scale moved up to the Acceptance Scale. The other one moved up to the second half of the Minimization Scale. The third one who started in Defense moved to the first half of Minimization. Overall, they scored on average 91.12 on IDI 1 and 105.22 on IDI 2 with an increase of 14.10.

Decreased IDI Scores

Finally, the three last participants from the Control Group scored less on IDI 2 than on IDI 1 so that they moved from one scale down to a lower one. These participants are 3B, 7B and 10B. Their scores are displayed in the table below.

Control Group Decreased Score	IDI 1	IDI 2	Difference	IDI 1	IDI 2
3B	105.5	91.41	-14.09	Min. 2	Min. 1
7B	136.8	121.16	-15.64	Adapt.	Accept.
10B	92.95	84.83	-8.12	Min. 1	Def.
Average	111.75	99.13	-12.62	Min. 2	Min. 1

Table 16: Control Group Participants whose IDI Scores Decreased

All participants started in different scales; one started in Adaptation, while the two others started in the first and second half of the Minimization Scale. Each of them went down on scale on the IDI framework. Overall, they scored 111.75 on average on IDI 1 and 99.13 on IDI 2 with a decrease of 12.62.

Participants' IDI Scores

The table below displays all the Control Group participants' IDI 1 and IDI 2 scores. The light gray shaded areas represent the participants whose scores increased so that it enables them to move up the scale. The dark gray shaded areas represent the participants whose scores decrease to an extent that they moved down one scale on the framework. Finally, the unshaded areas are the participants that did not move either up or down the framework but remained in the same scale.

As a whole, we can see in the following table, that the Control Group participants scored 97.56 on average on IDI 1 and 98.35 on average on IDI 2. This represents an increase of .78. Overall, they remained in the first half of the Minimization Scale.

Control Group	IDI 1	IDI 2	Difference	IDI 1	IDI 2
1B	104.42	107.96	3.54	Min. 2	Min. 2
2B	70.91	71.52	0.61	Def.	Def.
3B	105.5	91.41	-14.09	Min. 2	Min. 1
4B	93.42	104.27	10.85	Min. 1	Min. 2
5B	105.02	118.23	13.21	Min. 1	Accept.
6B	90.18	88.63	-1.55	Min. 1	Min. 1
7B	136.8	121.16	-15.64	Adapt.	Accept.
8B	74.92	93.17	18.25	Def.	Min. 1
9B	101.53	102.31	0.78	Min. 2	Min. 2
10B	92.95	84.83	-8.12	Min. 1	Def.
Group Average	97.56	98.35	0.78	Min. 1	Min. 1

Table 17: Control Group IDI Scores

Experimental Group Individual Profiles

The Experimental Group was composed of sixteen participants (seven males and nine females) ranging from eighteen years old to sixty. All participants came from North America, except one who came from Asia Pacific. Among them all, ten had never lived abroad or spent less than three months in a foreign country. Five of them had spent between three and eleven months abroad. Another participant had spent between three and five years in a foreign country. Fourteen of them were high school graduates, the two others were college, and MA graduates.

The seventeen participants scored on average 96.24 on IDI 1 placing them in the first half of the Minimization scale. They scored 97.20 on IDI 2 keeping them in the first half of the Minimization scale. The overall group IDI score increased by .96.

No Change in IDI Scores

Ten of the Experimental Group participants' scores also slightly changed, keeping them in the same IDI scale. These participants are participants 1A, 3A, 4A, 5A, 7A, 8A, 10A, 12A, 13A, and 16A. See table below.

Experimental Group	IDI 1	IDI 2	Difference	Scale 1	Scale 2
1A	98.66	93.2	-5.46	Min. 1	Min. 1
3A	86.86	87.53	0.67	Min. 1	Min. 1
4A	130.27	133.47	3.2	Adapt.	Adapt.
5A	97.96	91.02	-6.94	Min. 1	Min. 1
7A	91.11	85.91	-5.2	Min. 1	Min. 1
8A	96.34	91.17	-5.17	Min. 1	Min. 1
10A	96.97	92.91	-4.06	Min. 1	Min. 1
12A	86.19	86.43	0.24	Min. 1	Min. 1
13A	95.45	90.69	-4.76	Min. 1	Min. 1
16A	77.38	77.44	0.06	Def.	Def.
Average	95.72	92.98	-2.74	Min. 1	Min. 1

Table 18: Experimental Group Participants whose Scale did not Change

These participants scored on average 95.72 on IDI 1 and 92.98 on IDI 2. Among these ten participants, the majority (eight) was in the first half of the Minimization Scale, one was in Defense and the last one in Adaptation. Their scores decreased on average by 2.74.

Increased IDI Scores

Five of the Experimental Group participants scored high enough on IDI 2 compared to their IDI 1 scores to move at least one scale up the IDI framework. These participants are 6A, 9A, 11A, 14A, and 15A. Their scores are displayed in the table below.

Experimental Group	IDI 1	IDI 2	Difference	Scale 1	Scale 2
6A	74.67	95.1	20.43	Def.	Min. 1
9A	96.97	92.91	-4.06	Min. 2	Accept.
11A	74.67	95.1	20.43	Min. 1	Min. 2
14A	81.8	86.17	4.37	Def.	Min. 1
15A	111.76	128.97	17.21	Min. 2	Accept.
Average	87.97	99.65	11.68	Min. 1	Min. 2

Table 19: Experimental Group Participants whose IDI Scores Increased

Two of these participants started in the Defense Scale, while the three other ones started in the first and second half of the Minimization Scale. The two participants who started in Defense moved up to the first half of the Minimization Scale. The participant who started in the first half of the Minimization Scale moved up to the second half. The two other participants who started in the second half of Minimization moved up to Acceptance. Overall, they scored on average 87.97 on IDI 1 and 99.65 on IDI 2 with an increase of 11.68.

Decreased IDI Scores

Finally, one student only from the Experimental Group scored less on IDI 2 than on IDI 1 so that he moved from one scale to a lower one. This participant is 2A. His scores are displayed in the table below.

Experimental Group	IDI 1	IDI2	Difference	Scale 1	Scale 2
2A	109.69	81.28	-28.41	Min. 2	Def.

Table 20: Experimental Group Participants whose IDI Scores Decreased

This participant started in the second half of Minimization and moved down to Defense. The participant scored 109.69 IDI 1 and 88.28 on IDI 2 with a decrease of 28.41.

Participants' IDI Scores

The table below displays all the Experimental Group participants' IDI 1 and IDI 2 scores. Similarly to Table 11, the light gray shaded areas represent the participants whose scores increased so that it enabled them to move up the scale. The dark gray shaded areas represent the participants whose scores decrease to an extent that they moved down one scale on the framework. Finally, the unshaded areas are the participants who did not move either up or down the framework but remained in the same scale.

As a whole, we can see that the Experimental Group participants scored 96.24 on average on IDI 1 and 97.20 on average on IDI 2. This represents an increase of .96. Overall, they remained in the first half of the Minimization Scale.

Experimental Group	IDI 1	IDI2	Difference	Scale 1	Scale 2
1A	98.66	93.2	-5.46	Min. 1	Min. 1
2A	109.69	81.28	-28.41	Min. 2	Def.
3A	86.86	87.53	0.67	Min. 1	Min. 1
4A	130.27	133.47	3.2	Adapt.	Adapt.
5A	97.96	91.02	-6.94	Min.1	Min. 1
6A	111.69	120.03	8.34	Def.	Min. 1
7A	91.11	85.91	-5.2	Min. 1	Min. 1
8A	96.34	91.17	-5.17	Min. 1	Min. 1
9A	96.97	92.91	-4.06	Min. 2	Accept.
10A	92.99	113.84	20.85	Min. 1	Min. 1
11A	74.67	95.1	20.43	Min. 1	Min. 2
12A	86.19	86.43	0.24	Min. 1	Min. 1
13A	95.45	90.69	-4.76	Min. 1	Min. 1
14A	81.8	86.17	4.37	Def.	Min. 1
15A	111.76	128.97	17.21	Min. 2	Accept.
16A	77.38	77.44	0.06	Def.	Def.
Group Average	96.24	97.2	0.96	Min. 1	Min. 1

Table 21: Experimental Group IDI Scores

French Culture Test

A French Culture Test was designed by following the indicators of competence developed by Marie Christine Koop and Tom Carr in 1996 found in *Acquiring Cross-Cultural Competence Four Stages for Students of French* (Nostrand, 1996). These Culture Guidelines were developed to complement the ACTFL Guidelines, which did not include culture. Although the Provisional ACTFL Guidelines did include culture, the final document did not. This framework counts four stages of cross-cultural competence numbered from 1 to 4: Stage 1 being the lowest level and Stage 4 the highest one. These stages consider six aspects of culture acquisition among which we can find three C-culture areas (arts, politics and history) and three c-culture areas (formality, values and beliefs). This framework offers a list of goals for each culture area that learners from each stage should be able to reach. The researcher used the three little-c areas of stages 1 and 2 of the framework to develop the French Culture Test. These two stages were chosen knowing that the participants of this study were intermediate French speakers.

Designing the French Culture Test

The French Culture Test developed for this study was originally composed of 20 statements. The participants had to consider each statement from a French perspective and judge how probable it would be for the situations to occur in a French setting by checking “Never,” “Sometimes,” “Often,” “Always,” or “No

Opinion” on the proposed scale. These statements were inspired from the c-culture goals from Koop’s framework. For instance, the first goal of the framework deals with the ability to recognize the difference between the formal “*vous*” and informal “*tu*.” From this goal, one cultural statement was developed: “Students say ‘*tu*’ to their math teacher after having had him as a teacher for the past three years.” All statements deal with various aspects of French everyday life.

This first draft of the French Culture Test was administered to a pilot group composed of second-year-French students who had been willing to participate in an advertising class taught a term before the data was collected. The class was a weekly conversation class that focused on French advertising from magazines and TV. The French Culture Test was given to the students at the beginning of the term as a pre-test and at the end of the term as a post-test. Feedback on the clarity of the statements was collected from the pilot group also from French instructors.

After the feedback was collected, some changes were made in the test. Some of the changes concerned the clarity of the statements. Some statements required more details, so new information was added, others were not clear, so these were reformulated, and four new statements were added to the list. A new choice in the answers was inserted to the five previous available choices, namely “Rarely,” and the answer “No Opinion” was changed to “I Don’t Know.” Finally, a confidence scale was inserted to the test. In this confidence scale, the participants had to answer the question “How certain is your answer?” and rate their answer on a scale from 1 to 4 (1 = “Not at all,” 2 = “A little,” 3 = “Almost,” and 4 = “Certain”).

At last, a set of twenty-four statements about the French culture were written according to the little-c criteria found in the framework. The final French Culture Test is one table composed of two parts available on one single spreadsheet. In the first part, the participants were asked to answer how often each statement might occur in a French setting on a scale from 1 to 6 (1 = "Never," 2 = "Rarely," 3 = "Sometimes," 4 = "Often," 5 = "Always," and 6 = "I don't know"). In the second part of the test, the participants were asked to judge the certainty or confidence of their answers by answering the question "How certain are you of your answer?" on a scale from 1 to 4 (1 = "Not," 2 = "A little," 3 = "Almost," and 4 = "Certain").

After the test was improved using the various feedback, the French Culture Test was used as a pre- and post-test during the data collection. The two groups participating in this study took it at the beginning of their French summer session and at the end.

Results

The researcher's goal in administering this test was to assess the students' knowledge of French Culture prior to and after the use of French authentic advertising in class and to look for changes in the participants' beliefs and knowledge concerning French culture.

The participants' answers were considered correct or incorrect depending on what the pilot group of French native speakers had answered. All answers from the French native speakers were considered correct although they might not all fall in the

same category of answer. In other words, more than one answer might be correct for several statements.

The participants' results on their French Culture Test were organized in tables and classified according to the group to which they belonged (Experimental or Control Groups). The results were then compared and analyzed.

In the following section, we will discuss the results of each group and compare them to one another and to the results of the French interviewees.

Control Group Participants' French Culture Test Scores

This section looks at the Control Group participants' scores on their first and second French Culture Test.

French Culture Test 1

The ten participants from the Control Group answered on average almost fifteen questions correctly (the exact average number is 14.8) on their French Culture Test 1. See Table 22.

The participant who answered the fewest questions correctly is Participant 1B who scored 11 out of 24, which represents an average score of 46 percent. The participant who answered the most questions correctly is Participant 6B, who scored 19 out of 24 therefore obtaining an average score of 79 percent.

Overall, only one participant scored below 50 percent, five participants scored between 50 and 60 percent, two scored between 60 and 70 percent and two scored between 70 and 80 percent. In other words, a little more than half of the

participants scored below 60 percent, while the other half scored between 60 and 80 percent. Most participants scored between 50 and 60 percent.

Culture Test 1 - Control Group		
Participants	Answers	
	Number of Correct Answers	Average Score
1B	11	0.46
2B	14	0.58
3B	16	0.67
4B	14	0.58
5B	13	0.54
6B	19	0.79
7B	17	0.71
8B	14	0.58
9B	14	0.58
10B	16	0.67
Total	148	
Average	14.8	

Table 22: Control Group French Culture Test 1 Scores

French Culture Test 2

The participants from the Control Group answered on average fifteen questions correctly on their French Culture Test 2. See Table 23.

The participant who answered the fewest questions correctly is Participant 3B, who scored 11 out of 24, which represents an average score of 46 percent. The participant who answered the most questions correctly is Participant 6B, who scored 19 out of 24, therefore obtaining an average score of 79 percent. Participant 6B obtained the same score on his French Culture Tests 1 and 2.

Culture Test 2 - Control Group		
Participants	Answers	
	Number of Correct Answers	Average Score
1B	12	0.50
2B	14	0.58
3B	11	0.46
4B	18	0.75
5B	13	0.54
6B	19	0.79
7B	16	0.67
8B	17	0.71
9B	15	0.63
10B	18	0.75
Total	153	
Average	15	

Table 23: Control Group French Culture Test 2 Scores

Overall, only one participant scored below 50 percent, three participants scored between 50 and 60 percent, two scored between 60 and 70 percent and three scored between 70 and 80 percent. In other words, a little more than half of the participants scored above 60 percent. An equal number of participants scored between 50 and 60 percent, and 70 and 80 percent.

Control Group's Scores

In their French Culture Test 1, the participants from the Control Group answered 148 answers correctly. In their FT2, they answered 153 answers correctly. That is to say, there was an overall increase of 3 percent between their first scores and their second scores. See the table below.

Participants	FT1 Correct Answers	FT2 Correct Answers	Difference
1B	11	12	+1
2B	14	14	0
3B	16	11	-5
4B	14	18	+4
5B	13	13	0
6B	19	19	0
7B	17	16	-1
8B	14	17	+3
9B	14	15	+1
10B	16	18	+2
Total	148	153	+5
Average	14.8	15	+2

Table 24: Control Group French Culture Test 1 and 2 Scores

Six participants out of ten answered at least one more question correctly the second time they took the test. Three of the participants' scores did not change at all. Finally, two participants made at least one more mistake the second time they took the test.

If we take a closer look at the above table, we can see that two of the participants' scores noticeably increased, with a difference of +3 and +4 between their scores in FT1 and FT2. These participants are 4B and 8B. On the other hand, Participant 3B is the only participant who made a considerably larger number of mistakes on second test 5 additional mistakes. However, we can also see that the scores of six participants, in other words more than half of the participants, did not vary greatly. These participants are 1B, 2B, 5B, 6B, 7B, 9B, and 10 B. Their number of mistakes remained the same, increased by one or two or decreased by one.

Experimental Group Participants' French Culture Test Scores

French Culture Test 1

The sixteen participants from the Experimental Group answered on average fifteen questions correctly (the exact average number is 14.63) on their French Culture Test 1. See the table below.

Culture Test 1 - Experimental Group		
Participants	Answers	
	Number of Correct Answers	Average Scores
1A	18	0.75
2A	18	0.75
3A	14	0.58
4A	14	0.58
5A	16	0.67
6A	9	0.38
7A	17	0.71
8A	11	0.46
9A	16	0.67
10A	11	0.46
11A	18	0.75
12A	17	0.71
13A	12	0.50
14A	16	0.67
15A	17	0.71
16A	10	0.42
Total	234	
Average	14.63	

Table 25: Experimental Group French Culture Test 1 Scores

The participant who answered the fewest questions correctly is Participant 6A, who scored 9 out of 24, which represents an average score of 38 percent. The

participants who answered the most questions correctly are Participants 1A, 2A, and 11A, who scored 18 out of 24, therefore obtaining an average score of 75 percent.

Overall, four participants scored below 50 percent, three participants scored between 50 and 60 percent, three scored between 60 and 70 percent and six between 70 and 80 percent. In other words, a little less than half of the participants scored below 60 percent, while the other half scored between 60 and 80 percent.

French Culture Test 2

The participants from the Experimental Group answered on average a little more than 14 questions correctly (the exact average number is 14.50) on their French Culture Test 2. See Table 26.

The participant who answered the fewest questions correctly is Participant 10A, who scored 8 out of 24, which represents an average score of 33 percent. The participant who answered the most questions correctly is Participants 12A, who scored 20 out of 24, therefore obtaining an average score of 83 percent.

Overall, only one participant scored below 50 percent, eight participants scored between 50 and 60 percent, three scored between 60 and 70 percent, three scored between 70 and 80 percent and one scored above 80 percent. In other words, a little more than half of the participants scored below 60 percent, while the other half scored between 60 and 85 percent.

Culture Test 1 - Experimental Group		
	Answers	
Participants	Number of Correct Answers	Average Score
1A	13	0.54
2A	16	0.67
3A	17	0.71
4A	14	0.58
5A	13	0.54
6A	13	0.54
7A	17	0.71
8A	14	0.58
9A	13	0.54
10A	8	0.33
11A	17	0.71
12A	20	0.83
13A	15	0.63
14A	12	0.50
15A	16	0.67
16A	14	0.58
Total	232	
Average	14.50	

Table 26: Experimental Group French Culture Test 2 Scores

Experimental Group's Scores

In their French Culture Test 1, the participants from the Experimental Group answered 234 answers correctly. In their FT2, they answered 232 answers correctly. That is to say, there was a slight decrease of 1 percent between their first scores and their second scores. See the table below.

Participants	FT1 Correct Answers	FT2 Correct Answers	Difference
1A	18	13	-6
2A	18	16	-2
3A	14	17	+3
4A	14	14	0
5A	16	13	-3
6A	9	13	+4
7A	17	17	0
8A	11	14	+3
9A	16	13	-3
10A	11	8	-3
11A	18	17	-1
12A	17	20	+3
13A	12	15	+3
14A	16	12	-4
15A	17	16	-1
16A	10	14	+4
Total	234	232	-2
Average	14.63	14.50	-.13

Table 27: Experimental Group French Culture Test 1 and 2 Scores

Six participants out of sixteen answered at least one more question correctly the second time they took the test. Two of the participants' scores did not change at all. Finally, nine participants made at least one more mistake the second time they took the test.

If we take a closer look at the above table, we can see that two of the participants' scores did not change at all. These are participants 7A and 4A. Three of the participants made one or two more mistakes, namely Participants 2A, 11A, and 15A. In other words, there has not been a great change between the first and the second scores for five of the participants.

Five participants (1A, 5A, 9A, 10A and 14A) made a considerably larger number of mistakes the second time they took the French Culture Test. These participants made between 2 and 6 more mistakes in FT2 than FT1.

On the other hand, for six of the participants (3A, 6A, 8A, 12A, 13A and 16A), their scores increased by 3 or 4 the second time they took the test.

To summarize, the scores of five of the participants did not vary much, but for eleven of them, their scores changed (increased or decreased) by 3 points or more.

Question Difficulty

Answering questions might be more or less difficult depending on the participants' knowledge of the culture and their understanding of the questions. Detailed tables recording the question difficulty for each group are available in Appendices D through G. This section will look at the question difficulty per group. In table 28, we can see the number of correct answers per question and per student. If we look at the columns, we focus on the number of correct answers. At the bottom of each column, the average of correct answers was calculated. The average represents a number between 0 and 1. The higher the number, the easier the question was. The lower the number, the more difficult the question was for the participants to answer. For the purpose of this analysis, we will consider an easy question, a question whose average is between 0.7 and 1; a moderately difficult question is a question whose

average is between 0.4 and 0.7; and a difficult question is a question whose average is below 0.4. Now, we will look at each group individually.

Control Group Level of Difficulty

During FT1, questions 1, 3, 9, 10, 13, 14, 16, 17, 21 and 24 were the easiest questions for the participants from the Control Group, since their averages were between 0.7 and 1. In other words, most participants answered these questions correctly. Questions 2, 4, 6, 8, 11, 12, 15, 19, 20, and 23 were moderately difficult for the Control Group, since their averages ranged between 0.4 and 0.7, and about half of the participants answered them correctly and half of them answered them incorrectly. Finally, questions 5, 7, 18, and 22 were difficult questions; in fact, most participants did not answer these questions correctly. In other words, when the Control Group participants took the French Culture Test, ten questions were easy, ten were moderately difficult, and four were difficult.

During FT2, 1, 2, 3, 8, 9, 10, 11, 13, 16, 17, 19, 21, and 24, were easy questions. Questions 4, 8, 14, 15, 20 and 23 were moderately difficult. Questions 5, 6, 7, 18 and 22, were difficult questions. That is to say, thirteen questions were considered to be easy the second time the Control Group participants took the French Culture Test, six questions were moderately difficult, and five were difficult.

Over time, for the Control Group, some questions became more difficult or easier. This is the case for questions 2 and 11, which became easier, and 6 and 12, which became more difficult. Four of the questions changed category. In the end,

the number of easy questions increased by three, the number of moderately difficult questions decreased by five, while the number of difficult questions increased by one.

Experimental Group Level of Difficulty

During FT1, questions 1, 2, 3, 9, 10, 15, 17, 20, and 21 were the easiest questions for the participants from the Experimental Group, since their averages were between 0.7 and 1. In other words, most participants answered these questions correctly. Questions 4, 6, 8, 11, 12, 13, 14, 16, 19 and 24 were moderately difficult for the Control Group, since their averages ranged between 0.4 and 0.7, and about half of the participants answered them correctly and half of them answered them incorrectly. Finally, questions 5, 7, 18, 22 and 23 were difficult questions; in fact, most participants did not answer these questions correctly. In other words, nine questions were easy, ten were moderately difficult, and five were difficult the first time the Experimental Group participants took the French Culture Test.

During FT2, 1, 3, 4, 8, 9, 10, 11, 13, 16, and 21, were easy questions. Questions 2, 8, 12, 14, 15, 17, 19, 20, 23 and 24, were moderately difficult. Questions 5, 6, 7, 18 and 22, were difficult questions. That is to say that eleven questions were considered to be easy the second time the Experimental Group participants took the French Culture Test, nine questions were moderately difficult and five were difficult.

Over time, for the Experimental Group, some questions became more difficult or easier. This is the case for questions 2, 6, 15, 17, and 20, which became more difficult, and questions 4, 13, 16, and 23, which became easier. Nine questions changed category. In the end, the number of easy questions increased by two, the number of moderately difficult questions decreased by one, while the number of difficult questions remained the same.

The table below summarizes the level of difficulty of the questions according to each group of participants. While the control group seemed to have found more questions easier the second time they took the test, they also found one question more difficult, the experimental group's opinion did not seem to have changed.

Question type	Control Group FT1	Control Group FT2	Experimental Group FT1	Experimental Group FT2
Easy	10	13	9	10
Moderately Difficult	10	6	10	9
Difficult	4	5	5	5

Table 28: French Culture Test 1 and 2 Level of Difficulty

However, we have seen earlier that the number of changes that have occurred among the categories in the Experimental Group were more important than the changes that occurred in the Control Group. A greater number of questions became easier, more difficult, or easier for the Experimental Group than for the Control Group.

Participants' Level of Confidence

As already mentioned in this chapter, the second part of the French Culture Test consisted of a survey aimed at measuring the participants' level of confidence

when answering each question. For each cultural question answered, the participants were expected to answer the question “How certain is your answer?” by rating their level of certainty or confidence on a scale from 1 to 4 (1 = Not at All, 2 = A Little, 3 = Almost and 4 = Certain). The data was reported in tables that considered the participant’s level of confidence for each question. To analyze the data, the researcher allocated one point for answer 1, two points for 2 and so on. Knowing that there are 24 questions, the participants could score a maximum of 96 points. The higher the participants’ score, the more confident they were in answering the cultural questions. The lower the score, the less confident they were. However, it is important to note that they are self-perceived scores. In other words, the participants can be very confident but their answers on the test can also be inaccurate and vice versa.

In the following part of the chapter, we will look at the participants’ levels of confidence according to their original group.

Control Group Level of Confidence

Level of confidence on French Culture Test 1

After having taken the French Culture Test for the first time, the Control Group participants scored on average 61 points. See Table 29.

The lowest score a participant from the Control Group obtained on the first French Culture Test was 42, with a level of confidence of 44 percent. This was

Participant 3B. The highest score a participant obtained was Participant 2B, with an 84 and a level of confidence of 88 percent.

Culture Test 1 - Control Group		
	Level of Certainty	
Participants	Total Points	Percentage
1B	51	0.53
2B	84	0.88
3B	42	0.44
4B	53	0.55
5B	66	0.69
6B	71	0.74
7B	73	0.76
8B	70	0.73
9B	53	0.55
10B	45	0.47
Total	608	
Average	60.8	

Table 29: Control Group French Culture Test 1 Level of Confidence

Overall, two participants' level of confidence was below 50 percent, namely 3B and 10B. Three were between 50 and 60 percent, (Participants 1B, 4B, and 9B). One was between 60 and 70 percent, Participant 5B. Three were between 70 and 80 percent, (Participants 6B, 7B, and 8B). Moreover, one participant obtained more than 80 percent, (Participant 2B). In other words, half of the participants' levels of confidence were below 60 percent.

Level of confidence on French Culture Test 2

After having taken the French Culture Test for the second time, the Control Group participants scored on average 58 points. See the table below.

Culture Test 2 - Control Group		
	Level of Certainty	
Participants	Total Points	Percentage
1B	50	0.52
2B	80	0.83
3B	39	0.41
4B	70	0.73
5B	60	0.63
6B	77	0.80
7B	48	0.50
8B	69	0.72
9B	51	0.53
10B	61	0.64
Total	605	
Average	60.50	

Table 30: Control Group French Culture Test 2 Level of Confidence

The lowest score a participant from the Control Group obtained on the first French Culture Test was 39, with a level of confidence of 41 percent. This was Participant 3B. The highest score a participant obtained was Participant 2B, with an 80 and a level of confidence of 83 percent.

Overall, one participant's level of confidence was below 50 percent, namely Participant 3B. Three were between 50 and 60 percent, (Participants 1B, 7B, and 9B). Two were between 60 and 70 percent, (Participants 5B and 10B). Two were between 70 and 80 percent, (Participants 4B and 8B). Moreover, two participants obtained more than 80 percent, (Participants 2B and 6B). In other words, less than half of the participants' levels of confidence were below 60 percent.

Changes in the Control Group's levels of confidence

In their French Culture Tests 1 and 2, the participants received an average score of 63 percent on their level of confidence. In fact, the average score did not change at all. See the table below.

Participants	FT1 Correct Answers	FT2 Correct Answers	Difference
1B	0.53	0.52	-.01
2B	0.88	0.83	-.05
3B	0.44	0.41	-.03
4B	0.55	0.73	+.18
5B	0.69	0.63	-.06
6B	0.74	0.80	+.06
7B	0.76	0.50	-.24
8B	0.73	0.72	-.01
9B	0.55	0.53	-.02
10B	0.47	0.64	+.35
Total	0.53	0.52	-.01
Average	0.63	0.63	

Table 31: Changes in Control Group Levels of Confidence

For seven of the participants, the change in their level of confidence was less than six percent. Their level of confidence either increased or decreased by 6 percent or less. This is the case for participants 1B, 2B, 3B, 5B, 6B, 8B, and 9B. For two of the three other participants (4B and 7B), the level of confidence increased by respectively 18 and 35 percent. Finally, the level of confidence of the last participant (7B) decreased by 24 percent. However, for most of the participants, their level of confidence did not change.

Experimental Group Level of Confidence

Level of confidence on French Culture Test 1

After having taken the French Culture Test for the first time, the Experimental Group participants scored on average 52 points, which represents a level of confidence of 55 percent. See the following table.

Culture Test 1 - Experimental Group		
	Level of Certainty	
Participants	Total Points	Percentage
1A	26	0.27
2A	79	0.82
3A	59	0.61
4A	55	0.57
5A	52	0.54
6A	48	0.50
7A	53	0.55
8A	53	0.55
9A	50	0.52
10A	47	0.49
11A	50	0.52
12A	50	0.52
13A	51	0.53
14A	58	0.60
15A	59	0.61
16A	48	0.50
Total	838	
Average	52	

Table 32: Experimental Group French Culture Test 1 Level of Confidence

The lowest score a participant from the Experimental Group obtained on the first French Culture Test was 26, with a level of confidence of 27 percent. This was Participant 1A. The highest score a participant obtained was Participant 2A, with a 79 and a level of confidence of 82 percent.

Overall, two participants' level of confidence was below 50 percent, namely 1A and 10A. Ten were between 50 and 60 percent, 4A, 5A, 6A, 7A, 8A, 9A, 11A, 12A, 13A, and 16A. Three were between 60 and 70 percent, 3A, 14A, and 15A. Moreover, one participant obtained more than 80 percent, Participant 2A. More than half of the participants' levels of confidence were between 50 and 60 percent.

Level of confidence on French Culture Test 2

After having taken the French Culture Test for the second time, the Experimental Group participants scored on average 60 points, which is a level of confidence of 63 percent. See the table above.

The lowest score a participant from the Experimental Group obtained on the first French Culture Test was 24, with a level of confidence of 25 percent. This was Participant 1A. The highest score a participant obtained was 77 points, Participants 2A and 11A received a level of confidence of 80 percent.

Overall, two participant's levels of confidence were below 50 percent, namely Participants 1A and 14A. Five were between 50 and 60 percent, (Participants 6A, 9A, 10A, 12A, and 13A). Three were between 60 and 70 percent, (Participants 5A, 7A, and 8A). Four were between 70 and 80 percent, (Participants 3A, 4A, 15A, and 16A). Moreover, two participants obtained more than 80 percent, (Participants 2A and 11A). In other words, less than half of the participants' levels of confidence were below 60 percent.

Culture Test 2 - Experimental Group		
	Level of Certainty	
Participants	Total Points	Percentage
1A	24	0.25
2A	77	0.80
3A	69	0.72
4A	72	0.75
5A	61	0.64
6A	56	0.58
7A	59	0.61
8A	65	0.68
9A	57	0.59
10A	49	0.51
11A	77	0.80
12A	56	0.58
13A	57	0.59
14A	41	0.43
15A	76	0.79
16A	68	0.71
Total	964	
Average	60.25	

Table 33: Experimental Group French Culture Test 2 Level of Confidence

Changes in the Experimental Group's levels of confidence

In their French Culture Tests, the participants obtained an average score of 55 percent on their level of confidence the first time and 63 percent the second time.

The average score improved by 8 percent. See the table below.

Participants	FT1 Correct Answers	FT2 Correct Answers	Difference
1A	0.27	0.25	-.02
2A	0.82	0.80	-.02
3A	0.61	0.72	+11
4A	0.57	0.75	+18
5A	0.54	0.64	+10
6A	0.50	0.58	+08
7A	0.55	0.61	+06
8A	0.55	0.68	+13
9A	0.52	0.59	+07
10A	0.49	0.51	+02
11A	0.52	0.80	+28
12A	0.52	0.58	+06
13A	0.53	0.59	+06
14A	0.60	0.43	-.17
15A	0.61	0.79	+18
16A	0.50	0.71	+21
Average	0.55	0.63	

Table 34: Changes in Experimental Group Levels of Confidence

For three of the participants, their level of confidence decreased. Participants 1A, 2A, and 14A's level of confidence respectively decreased by 2 for the first two and 17 percent. The other participants' level of confidence increased up to 28 percent. For the majority of the group, to be precise thirteen of the participants, the changes between their first and second French Culture Tests were greater than 6 percent.

Number of "I Don't Know" Answers

Among the possible answers, a participant could give when answering the questions of the French Culture Test was "I Don't Know." Answering "I Don't Know" shows that the participant does not have enough cultural knowledge to

answer the question asked. The table below shows how many times “I Don’t Know” was answered by the participants of each group.

	Control Group FT1	Control Group FT2	Experimental Group FT1	Experimental Group FT2
Don’t Know Answers	19	22	59	52
Per Participant	1.9	2.2	3.7	3.25

Table 35: Number of “Don’t Know” Answers on French Culture Test 1 and 2

The Control Group participants answered “I Don’t Know” nineteen times the first time they took the French Culture Test, which represents an average of 1.9 “I Don’t Know” answers per student. For their second test, participants answered “I Don’t Know” twenty-two times, an average of 2.2 answers per student.

The Experimental Group participants answered “I Don’t Know,” fifty-nine times the first time, or 3.7 answers per student. The second time, they answered “I Don’t Know” fifty-two times, or 3.25 “I Don’t Know” answers per student.

We can see that the number of “I Don’t Know” answers is more important in the Experimental Group than it is in the Control Group. We can also see that the number of “I Don’t Know” questions decreased in the Experimental Group, while it increased in the Control Group.

Experimental Groups Results on their Individual IDI based on their Results on their French Culture Test

The following part looks at the Experimental Group participants’ IDI scores in each stage, and compares those with the results they obtained on their French culture tests. The results from the Experimental Group participants only are

considered in this section. In fact, there are many variables that are unaccounted for in the Control Group. Analyzing the Experimental Group participants' IDI scores based on their French Culture Test scores attempts to find a link between the participants' changes in their French culture awareness and their global culture awareness at the end of the term.

In order to look at the IDI results this way, the Experimental Group was divided into two new groups: the participants that had made more mistakes the second time they took the French Culture Test, and the participants that had made the same number of mistakes or fewer mistakes. Among the participants, Participants 1A, 2A, 5A, 9A, 10A, 11A, 14A, and 15A, had made a greater number of mistakes the second time they took the French Culture Test. Participants 4A and 7A had made the same number of mistakes. In addition, Participants 3A, 6A, 8A, 12A, 13A, and 16A had made fewer mistakes the second time.

The two new subcategories are called Group (+) and Group (-). Group (+) counts all participants who made more mistakes the second time and Group (-) counts all other participants, including the participants who made fewer mistakes and the same number of mistakes. The following section presents their score for each IDI scale. This section describes all IDI scales results. However, it focuses on the scales, in which some differences occurred between the two subgroups from the Experimental Groups. Tables summarizing the other scales can be found in appendices.

Denial / Defense Scale

The table in Appendix N shows the participants' scores in the DD scale. The participants who made more mistakes seemed to have scored a little higher on their DD scale than the participants who made fewer mistakes. Although it could be expected that the group who made fewer mistakes on the French Culture Test to have scored higher on the DD scale than the other group, both groups' scores are very close to one another. Both scores are found at the end of the last third of the scale.

Reverse Scale

The table below shows the participants' scores in the R scale (Reverse). On average, the participants scored 3.17 on IDI 1 on the Reverse scale; they scored 3.28 on IDI 2. Both scores can be found in the second third of the scale. The participants are "in transition". The reverse scale deals with the issue of looking at the world in terms of two different worlds, namely "us" and "them," in which "their world" has become superior to "our world."

This Reverse average score increased a little over time. The participants may have changed their worldview perspectives a little. They may look at the world a little differently and start considering "us" and "them" more equally.

The scores of the group of participants that made fewer mistakes on the FT ranged from 2.44 to 5.00 on IDI 1, and from 2.11 to 3.78 on IDI 2. Their scores are spread out through the scale. Some scores can be found in the "unresolved issues" third, others in the "transition" third and a few other ones in the "resolved issues"

third. Their average score on IDI 1 was 3.39 and 3.12 on IDI 2. The average score decreased. Moreover, we could see that fewer participants' scores were in the "resolved" area of the scale after IDI 2.

Group (-) Reverse	IDI 1	IDI 2	Difference
3A	2.56	2.67	0.11
4A	5.00	3.14	-1.86
6A	3.22	3.78	0.56
7A	2.44	2.11	-0.33
8A	3.89	3.11	-0.78
12A	3.89	3.78	-0.11
13A	3.00	3.00	0.00
16A	3.11	3.33	0.22
Average	3.39	3.12	-0.27
Group (+) Reverse	IDI 1	IDI 2	Difference
1A	3.22	3.00	-0.22
2A	4.44	3.00	-1.44
5A	3.67	3.33	-0.34
9A	3.89	4.78	0.89
10A	4.44	3.89	-0.55
11A	3.33	5.00	1.67
14A	2.11	2.67	0.56
15A	3.56	5.00	1.44
Average	3.58	3.83	0.25
Overall Average	3.17	3.28	0.11

Table 36: Experimental Group Reverse Scale Scores on IDI 1 and 2

The scores of the group of participants that made more mistakes on the FT ranged from 2.11 to 4.44 on IDI 1, and from 2.67 to 5.00 on IDI 2 with one score of 5.00. Their average score on IDI 1 was 3.58 and 3.83 on IDI 2. Their average score increased by .25. The participants' scores on the Reverse scale have increased over time. In fact, fewer participants can be located in the "unresolved issues" area of the scale.

In other words, the participants who made fewer mistakes on the FT seemed to have scored higher on their Reverse scale than the participants who made more mistakes. Both scores are found in the “transition” part of the scale. In other words, most participants are dealing with the developmental issue, in which they look at the world considering “their” world superior than “our” world.

Minimization Scale

The table below shows the participants’ scores in the M scale (Minimization).

Group (-) Minimization	IDI 1	IDI 2	Difference
3A	2.89	3.33	0.44
4A	4.11	4.33	0.22
6A	1.22	1.56	0.34
7A	3.22	3.00	-0.22
8A	2.56	3.11	0.55
12A	2.00	2.00	0.00
13A	3.44	2.89	-0.55
16A	2.22	2.22	0.00
Average	2.71	2.81	0.10
Group (+) Minimization	IDI 1	IDI 2	Difference
1A	3.67	2.78	-0.89
2A	2.00	2.22	0.22
5A	3.11	3.11	0.00
9A	3.56	3.22	-0.34
10A	2.44	2.11	-0.33
11A	2.11	2.22	0.11
14A	2.33	2.44	0.11
15A	4.00	4.33	0.33
Average	2.90	2.80	-0.10

Table 37: Experimental Group Minimization Scale Scores on IDI 1 and 2

On average, the participants scored 2.81 on IDI 1 in Minimization; they scored 2.80 on IDI 2. Both scores can be found in the second third of the scale. Most participants are “in transition,” therefore currently dealing with this issue. The

Minimization Scale considers the individual's worldview on how similar or different people around the world are. This scale is divided into two clusters: the Similarity cluster and the Universalism cluster. In the first cluster, one considers everybody the same, whereas in the second one, one believes that their own cultural values could apply to anyone from all cultural backgrounds. We can see that the participants from the Experimental group are dealing with this issue.

The Minimization average score did not change a lot. In fact, it insignificantly decreased by 0.01 between IDI 1 and IDI 2. On average, the participants' worldview does not seem to have changed over time.

The scores of the group of participants who made fewer mistakes on the FT ranged from 1.22 to 4.11 on IDI 1, and from 1.56 to 4.33 on IDI 2. Their average score on IDI 1 was 2.71 and 2.81 on IDI 2. There was a noticeable increase of .10 between IDI 1 and IDI 2.

The scores of the group of participants who made more mistakes on the FT ranged from 2.00 to 4.00 on IDI 1, and from 2.11 to 4.33 on IDI 2. Their average score on IDI 1 was 2.90 and 2.80 on IDI 2. Their average score decreased by .10.

In sum, the participants that had made fewer mistakes on their FT seemed to have scored higher on their Minimization Scale than the participants that had made more mistakes on their FT. Both scores can be found in the second third of the IDI scale.

Similarity Cluster in Minimization Scale

The table for the similarity cluster in the minimization scale in Appendix O shows the participants' scores in the Similarity Cluster of the Minimization Scale.

On average, the participants scored 2.48 on IDI 1 in the Similarity cluster from the Minimization Scale; they scored 2.51 on IDI 2. Both scores can be found in the second third of the scale. The Similarity cluster looks at people's tendency to see the entire world similar to their own. Most participants are "in transition," therefore currently dealing with this issue. The average score on their Similarity cluster did not considerably change. In fact, it increased by 0.03 between IDI 1 and IDI 2. Both subgroups obtained similar results. Overall, the participants' worldview did not seem to have changed over time.

Universalism Cluster in Minimization Scale

The table below shows the participants' scores in Universalism Cluster in the Minimization Scale.

On average, the participants scored 3.22 on IDI 1 in the Universalism Cluster from the Minimization Scale; they scored 3.16 on IDI 2. Both scores can be found in the second third of the scale. Most participants are "in transition," therefore currently dealing with this issue. The Universalism Cluster looks at people's tendency to apply their values to other cultures.

The average score on their Universalism Cluster changed a little. In fact, it decreased by .06 between IDI 1 and IDI 2. On average, the participants' worldview does not seem to have changed a lot.

Group (-) Universalism - Minimization	IDI 1	IDI 2	Difference
3A	2.75	3.00	0.25
4A	3.00	4.00	1.00
6A	1.50	2.00	0.50
7A	3.75	3.75	0.00
8A	3.75	4.50	0.75
12A	2.25	2.00	-0.25
13A	3.50	2.50	-1.00
16A	2.75	2.75	0.00
Average	2.91	3.06	0.15
Group (+) Universalism - Minimization	IDI 1	IDI 2	Difference
1A	3.50	2.75	-0.75
2A	2.50	2.33	-0.17
5A	3.50	3.25	-0.25
9A	4.50	4.25	-0.25
10A	2.75	2.00	-0.75
11A	3.50	3.75	0.25
14A	3.25	3.25	0.00
15A	4.75	4.50	-0.25
Average	3.53	3.26	-0.27
Overall Average	3.22	3.16	-0.06

Table 38: Experimental Group Similarity Cluster in Minimization Scale Scores on IDI 1 and 2

The scores of the group of participants who made fewer mistakes on the FT ranged from 1.50 to 3.75 on IDI 1, and from 2.00 to 4.50 on IDI 2. All participants' scores except two remained the same or improved. Their average score on IDI 1 was 2.91 and 3.06 on IDI 2. There was an increase of .15 between IDI 1 and IDI 2.

The scores of the group of participants who made more mistakes on the FT ranged from 2.50 to 4.75 on IDI 1, and from 2.00 to 4.50 on IDI 2. All participants'

scores but two decreased over time. Their average score on IDI 1 was 3.53 and 3.26 on IDI 2. Their average score considerably decreased by .27.

In sum, the participants who made fewer mistakes on their FT seemed to have scored lower on their Universalism Cluster in the Minimization Scale than the participants who made more mistakes on their FT. While the first group's average score increased, the other's decreased. Both scores can be found in the second third of the IDI scale.

Acceptance Scale

The table below shows the participants' scores in the A scale (Acceptance).

Group (-) Acceptance	IDI 1	IDI 2	Difference
3A	4.00	3.60	-0.40
4A	3.20	2.80	-0.40
6A	3.80	3.80	0.00
7A	4.40	4.40	0.00
8A	3.80	4.00	0.20
12A	4.20	4.00	-0.20
13A	5.00	5.00	0.00
16A	2.60	3.20	0.60
Average	3.88	3.85	-0.02
Group (+) Acceptance	IDI 1	IDI 2	Difference
1A	3.60	3.40	-0.20
2A	4.00	2.60	-1.40
5A	4.40	4.20	-0.20
9A	4.60	4.20	-0.40
10A	3.60	4.00	0.40
11A	3.20	2.80	-0.40
14A	4.20	2.60	-1.60
15A	4.80	3.40	-1.40
Average	4.05	3.40	-0.65
Overall Average	3.96	3.63	-0.34

Table 39: Experimental Group Acceptance Scale Scores on IDI 1 and 2

On average, the participants scored 3.96 on IDI 1 on the Acceptance cluster of the Acceptance / Adaptation scale; they scored 3.63 on IDI 2. The first score is located on the last third of the scale, whereas the second score can be found in the second third of the scale. The participants are “in transition” for the great majority. The Acceptance Cluster deals with the issue of recognizing patterns of cultural differences in different cultures.

This Acceptance cluster average score decreased over time. The participants may have changed their worldview perspectives a little. They may have started recognizing more patterns between cultures.

The scores of the group of participants who made fewer mistakes on the FT ranged from 2.60 to 5.00 on IDI 1, and from 2.80 to 5.00 on IDI 2. Their scores are spread out through the scale ranging from the beginning of the “transition” third to the far end of the “resolved issues” area. One participant only scored 5.00. Their average score on IDI 1 was 3.88 and 3.85 on IDI 2. The average score slightly decreased.

The scores of the group of participants who made more mistakes on the FT ranged from 3.20 to 4.80 on IDI 1, and from 2.60 to 4.20 on IDI 2. Their average score on IDI 1 was 4.05 and 3.40 on IDI 2. Their average score considerably decreased. The lowest score on IDI 2 is lower than the lowest one on IDI 1.

In conclusion, the participants who made fewer mistakes on the French Culture Test scored higher on the first IDI but lower on the second one. Whereas the group who made more mistakes did not seem to have changed their tendency to

distinguish patterns between cultures, the worldview of the group who made fewer mistakes did shift. Their IDI scores have decreased. The average score of the group who made more mistakes is in the “resolved issues” area, while the other group’s score is in the “transition” area of the scale. The participants who made more mistakes on the FT did not seem to recognize more cultural patterns, and something may have happened among the participants of the group who made fewer mistakes on the French culture test. This will be explored in more details in Chapter 5.

Acceptance / Adaptation Scale

The table below shows the participants’ scores in the AA Scale (Acceptance / Adaptation).

Group (-) Acceptance / Adaptation	IDI 1	IDI 2	Difference
3A	3.64	3.50	-0.14
4A	3.07	5.00	1.93
6A	3.29	3.64	0.35
7A	4.07	4.07	0.00
8A	3.21	3.00	-0.21
12A	3.57	3.50	-0.07
13A	4.36	4.36	0.00
16A	2.71	3.21	0.50
Average	3.49	3.79	0.30
Group (+) Acceptance / Adaptation	IDI 1	IDI 2	Difference
1A	3.07	2.86	-0.21
2A	3.93	2.57	-1.36
5A	4.07	4.14	0.07
9A	3.64	3.36	-0.28
10A	3.07	3.07	0.00
11A	3.14	2.79	-0.35
14A	4.21	4.50	0.29
15A	4.00	2.79	-1.21
Average	3.64	3.26	-0.38
Overall Average	3.40	3.32	-0.07

Table 40: Experimental Group Acceptance / Adaptation Scale Scores on IDI 1 and 2

On average, the participants scored 3.40 on IDI 1 on the Acceptance / Adaptation scale; they scored 3.32 on IDI 2. Both scores are located in the “transition” area. The AA scale deals with the issue of understanding complex cultural differences.

This Acceptance / Adaptation average score decreased by .07 over time. It decreased by .07. The participants may have changed their worldview perspectives a little.

The scores of the group of participants who made fewer mistakes on the FT ranged from 2.71 to 4.36 on IDI 1, and from 3.00 to 5.00 on IDI 2. Only one participant scored 5.00. Their average score on IDI 1 was 3.49 and 3.79 on IDI 2. The average score increased.

The scores of the group of participants who made more mistakes on the FT ranged from 3.07 to 4.21 on IDI 1, and from 2.57 to 4.50 on IDI 2. Their average score on IDI 1 was 3.64 and 3.26 on IDI 2. Their average score decreased. The lowest score on IDI 2 is lower than the lowest one on IDI 1.

To sum up, the participants who made fewer mistakes scored higher on both IDIs than the group that made more mistakes on the French culture test. While the IDI score of the group that made more mistakes increased, the score of the other group decreased. Something happened in both groups within the experimental section.

The average score of the group that made more mistakes is in the “resolved issues” area, while the other group’s score is in the “transition” area of the scale.

Encapsulated Marginality Scale

The Encapsulated Marginality Scale considers multicultural identities with confused cultural perspectives. The table in Appendix P shows the participants' scores on the EM Scale. On average, the participants scored 4.06 on IDI 1 on the EM Scale; they scored 3.93 on IDI 2. Both scores are located in the "resolved issues" area. However, it is not believed that this cultural issue was resolved for the participants. In fact, it is unlikely to find second-year foreign language learners in the Encapsulated Marginality scale because of their low exposure to the language and culture. It is possible that the issue is too foreign to them, which may have resulted in a score in the "resolved issue" area. However, this section will not focus on this result.

Overall IDI results

The participants' IDI scores are displayed in the following table. The participants were divided into two subgroups according to the results they obtained on their French Culture Test. It shows the average scores of both subgroups and of the Experimental Group.

Overall, we can see that the participants' scores in Denial, Defense, Reverse and Minimization increased or remained the same, while their scores in Acceptance, Adaptation and Encapsulated Marginality, decreased over time.

Scale	Group (-)	Group (+)	Average Scores of Groups (-) and (+)	Interpretation
Denial	0.05	0	0.02	Resolved
Defense	0.06	0.13	0.08	Resolved
Reverse	- 0.27	0.25	0.11	In Transition
Minimization	0.10	-0.10	0	In Transition
Similarity	0.05	0.03	0.03	In Transition
Universalism	0.15	-0.27	-0.06	In Transition
Acceptance	-0.02	-0.65	-0.34	In Transition
Adaptation / Acceptance	0.30	-0.38	-0.07	In Transition
Encapsulated Marginality	-0.20	-0.08	-0.14	Resolved to In Transition

Table 41: Differences between IDI 1 and 2 Scores according to the 2 Experimental Group Subcategories

Let us take a closer look at the two new subcategories (Group (-) is composed of the participants who made fewer mistakes or the same number of mistakes and Group (+) is composed of the participants who made more mistakes). If we look at the Denial and Defense Scales, we can see that the difference between Group (-) and Group (+)'s results is not very important. However, we can see that the opposite happened in the Reverse Scale, in which Group (-)'s score decreased by .27, while Group (+)'s score increased by .25. This phenomenon occurred in the Minimization Scale as well, where Group (-)'s score increased by .10, while Group (+)'s score decreased by .10. In the Acceptance Scale, Group (-)'s average score almost remained the same while Group (+)'s score decreased by .65. In the Acceptance / Adaptation Scale, Group (-)'s score increased by .30 while Group (+)'s score decreased by .38. Finally, in the Encapsulated Marginality Scale, Group (-)'s score decreased by .20, while Group (+)'s decreased by only .08. In other words, we can see some differences between what happened in Group (-) and Group (+) in the

Reverse, Minimization, Acceptance, Adaptation and Encapsulated Marginality Scales.

Participants Feedback

The participants' feedback was gathered at the end of the summer session. Both Control and Experimental Groups were consulted. Both groups participated in the survey incorporated into the second French Culture Test (Appendix B), whereas only the Experimental Group was requested to fill in a separate feedback sheet at the very end of the summer session (Appendix I).

Indeed, the first part of the French Culture Test given at the end of the summer session consisted of a survey aimed at gathering the participants' general impressions of their class. It was composed of two main questions: "Did French 201 meet your expectations concerning the improvement of your skills in reading, culture, writing, grammar, listening and speaking, why or why not?" and "Do you think you will do better answering the French Culture Test for the second time, why or why not?" Both questions were open-ended questions. The researcher's goal in asking these particular questions was to gather general comments about the class and the participants' impressions of their improvements in various areas in both control and experimental classes.

The second set of feedback was gathered among the participants from the Experimental Group for the simple reason that it focused on in-class activities using advertising activities only used in the experimental class. The survey was divided

into three main areas, namely the participants' learning skills, their learning about French culture, and the oral exam and class project based on ads. The first part of the survey intended to look at the place of culture in the participants' language learning world, compared to the other language skills. The second part of the survey was designed to collect precise information about the participants' thoughts on using advertising as a cultural learning tool. Finally, the third part was planned to obtain the participants' impressions about using advertising to work on a French term project, their final paper and oral exam.

The following part of the chapter will look at the participants' general and culture-specific reactions and feedback. We will start by looking at the Experimental Group, then the Control Group.

Experimental Group Feedback

As expected, the participants had different opinions on the use of advertising in the French classroom and the learning of culture in French class. Their feedback can be found in Appendices J and K. While some admitted to have gained new cultural knowledge, others were more skeptical and a little defensive on the usefulness of ads as culture learning tools.

Positive Feedback

Learning about French culture

Some feedback included general statements concerning the learning of French culture. These statements showed an acknowledgement from the participants that the use of advertising in French class was a useful learning tool that enabled them to acquire general French cultural knowledge.

Among these general statements concerning the use of advertising, we can find such statements as “The TV and ads showed the culture,” “The advertisement theme helped define French culture a bit more clearly,” “The advertising units helped me in gaining a broader understanding of French culture,” “I’m developing a more solid understanding of French culture through class work and especially the use of advertisements as a learning device!!” In other words, these statements show how some participants viewed ads as a way to gain general cultural knowledge.

Other statements, although general, demonstrate how the participants gained knowledge of French culture by comparing it to American culture. The following statements were among these examples: “Watching TV ads and looking at magazine ads allowed us to get a general idea and feeling for French culture. Comparing French and American ads helped us focus on specifics,” “We were able to see French culture in comparison to American culture through the ads,” and “I think they [the ads] were an easier way to identify the differences and similarities of the French and the Americans. You could literally see the differences.” “They are a good contrast to the American culture. It allows me to see new things while I can still relate to

things I know.” These participants were able to notice differences between the two cultures by analyzing ads and comparing them to one another.

In addition, other participants saw the use of advertisements in class as a way to learn about French culture because of the principle of advertising per se. “Ads reflect a part of the culture because they are trying to make money by appealing to what the average individual wants.” This particular participant looked at ads from a business perspective by understanding that ads are created to sell products or services and therefore should satisfy the customer’s needs and desires. By viewing ads, one can learn about these needs and thereby learn about the customers’ culture, which is related to their needs.

In sum, some participants from the Experimental Group acknowledged that advertisements and commercials can be useful learning tools. Most realized that ads contain cultural information. Some understood the reasons why ads could be cultural material by considering the reasons why they were originally created.

Acquiring culture specific knowledge

In addition to the general feedback mentioned above, we can find some feedback that is more precise and contains more details about what the participants learned specifically about French culture. In fact, some participants gave concrete examples of what they learned over the summer session.

By looking at advertisements, “[you] not only learn some of the language, you learn about behaviors that are common and acceptable in the culture.” In fact,

students can learn about the behaviors of the people from the culture in question, by observing the way they act and looking at the things they do in TV commercials for instance. Some of the participants also recognized that ads could “help to understand better how the French view things and what they consider normal.” In other words, from working with ads, one can also learn about the beliefs of the people. They can gain concrete knowledge of some aspects of the culture by analyzing what people think of various issues. “The advertisements used the French language as well as body language that is unique to the culture. Each ad represented a different aspect of the French culture.” As interaction between actors is one of the main components of TV commercials, students can also gain knowledge about the way one interacts in the target culture. As mentioned by one participant, body language is one aspect of the culture that can be discovered in TV commercials.

Along with the learning of behaviors, beliefs and attitudes, one can learn about other aspects of a culture by looking at its advertising techniques. As a student noticed, “They provided insight about societal attitudes concerning sports, family, values and structure, sexuality and attitudes about individual expression.” “The ads gave insight into French culture that is difficult to be told: this is how it is.” By looking at current ads and TV commercials, one can discover what the population of a country enjoys doing during their free time for example, or what worries them, or how they care for each other.

These were a few examples that show what some of the participants from the experimental group felt about the use of advertisements as culture learning tools. To

sum up, they considered the learning of behaviors, beliefs, values, and attitudes common to the target culture.

A Unique learning device

Apart from using advertisements as cultural learning tools, overall students seemed to have enjoyed the uniqueness of using advertisements to learn the target language.

“We learned cultural things every day in exciting ways.” Students seemed to have enjoyed themselves in class since working with ads “added ‘real life’ to the lesson.” Other students “appreciated the personal experiences and ads vs. dry text material on culture.” “Actual examples that one can see, touch, and read for themselves are much better.” Although they seemed to have liked the authenticity of the materials, they also took advantage of the opportunity of viewing ads to improve some other language skills. “The examination of advertisements helped improve reading, writing, culture, and listening.” “It forced us to think about what was being said in the messages and why.” “I did enjoy hearing and seeing the language and people in a natural setting.” In fact, students were able to watch pictures and people interacting, but also listen to the spoken language, read slogans and write about what they had seen. Finally, some students took advantage of this learning experience to consider the French culture in the United States. “I learned the most when I tried to find French ads that were really different than American ones. It made me imagine what kinds of ads and magazines exist but aren’t here in Portland.”

Briefly, students from the Experimental Group enjoyed the use of ads for various reasons. First, using ads may have broadened their knowledge of French culture in general by looking at the big picture of what French culture is. Second, it may also have enlarged their knowledge of specific French culture by looking more in depth at people's behaviors, beliefs, values, and attitudes. Finally, they may have learned more about other aspects of language learning and developed some other language skills, such as listening and speaking.

Negative Feedback

As already mentioned above, the participants have different points of view. While some participants were enthusiastic and thought that they had acquired knowledge about the culture and the language, others were more skeptical about how one could learn culture in a classroom setting and did not think they had learned much from it.

Time restrictions and focus of the class

Some participants did not think that using only ads would be sufficient materials to learn about a foreign culture. In addition, the time frame seemed to have been an issue for some. "As long as one understands there is a difference between all cultures, you've already understood a lot. Yes, I would stick out a bit as an American in France, but not a stupid American. I've been to Europe twice and it is a "culture shock" but it is not too hard to accept. In the culture test questions, I think I

would have to spend a significant time in France to know if they are true or not. How can I learn the culture by staying in Portland for three weeks?" Others had had different expectations about the course and would have liked to use a variety of materials aside from ads. They did not always see how ads could demonstrate a culture. For these participants, their learning objectives seemed to have not matched the course objectives. "I had hoped to learn more beyond advertisements, but I think that other videos for example travel videos would have given a more accurate depiction and more useful info."

Previous exposure to French culture

Other participants thought that their knowledge of French culture had not significantly improved due to their prior knowledge, experience, or background in French culture. Some participants had traveled to France before. Others had taken other French classes. "If it [knowledge of French culture] changed, it was a little. I've had exposure to the language and culture previous to this class." "I took French in high school and my French teacher showed us a lot of ads and commercials. It wasn't completely new to me." Others had had some personal interest in French culture. "I've been looking at French influenced ads and fashion for years and I have been to France so my perspectives probably won't change until I get deeper into the language." Others just expressed their previous knowledge. "I had a good grasp before on the culture. But I still believe it to help." However, some participants recognized that using ads helped them increase their knowledge a little bit, although

they did not think that their culture knowledge drastically changed. “[my cultural knowledge did not change] not significantly, because I have always had a high impression of the French and I feel as though this class only strengthened it not changed it.” “I’ve had previous exposure to French culture, so it really just reinforced my existing perceptions and allowed me to gain further understanding about them.”

Restriction in the availability of the material

Finally, other participants were not satisfied with the amount of materials available outside of class they had to use for their term project. “I think it’s hard to get a clear picture of the differences with the relatively few French magazines available in the US.”

To sum up, some students were not totally satisfied with the course. Some did not see a direct relationship between ads and culture. Others had expected to learn more and use other types of authentic materials. Others did not think they had enough time to use the materials. Others wished they had been able to use more ads outside of class. Most of the participants who were not totally satisfied with the course, admitted to have gained some cultural knowledge.

Control Group Feedback

As already mentioned earlier, the amount of feedback gathered among the participants from the Control Group was lesser than the one from the Experimental Group. In fact, the Control Group only answered one set of questions, namely the first part of the second French Culture Test. Their feedback is found in Appendix H.

Lack of Cultural Content in FR 201

Most participants depicted a lack of cultural content from the FR201 course in general, from the textbook and supplement materials used in class. “I don’t think I learned anything new.” “The text had very little on culture and not much in class either.” “Again, culture isn’t really addressed thoroughly in the text / lessons... I had to go to past textbooks / Internet.” “ We didn’t really focus on French culture.”

Little Improvement in Culture Learning

Other participants considered a little improvement in their cultural knowledge. Talking about the second French Culture Test, one participant expressed “I may do a little better, but not a huge difference.” Another one noted “I’ve learned a little more.”

Learning Culture from Other Factors in the Class

Some participants have acquired some knowledge on French culture because of other factors than the teaching, textbook or lesson. In fact, some enjoyed the class size of a summer session that allowed more conversations. "I think my better understanding of French and the little, more personal conversation we had in class will help." Others liked having a French native instructor. "It is hard to tell how much I have improved in the area of culture but having a teacher actually from France was nice." Finally, others liked the frequency of the classes that took place every day. "By studying the language every day, you're bound to pick up some culture."

Learning Culture from the Textbook

It is important to note that the textbook used in class, *Personnages*, was a textbook based on the Francophone world, therefore introducing a new Francophone area in each chapter. Some participants liked the structure of the book. "I improved my cultural knowledge because of cultural texts and explanatory notes about idiomatic usage." "I improved my cultural skills because the *Notes Culturelles* help quite a bit." Others learned about the topics introduced in the book. "Before I didn't really know much about the 3 countries that we learned about."

In conclusion, the Control Group participants mostly felt a lack of cultural content in the course. They enjoyed some aspects of having a summer session class,

such as the size of the class, or having a native speaker instructor. They learned about culture from the textbook mostly.

The feedback gathered among the participants from both Control and Experimental Groups differed in content and depth. The Control Group's feedback was general and rather short, while the participants in the Experimental Group wrote more in their feedback, and the feedback was more detailed than the Control Group participants' feedback.

To summarize the data analysis, this chapter looked at IDI Group Profiles and IDI Individual Group Profiles from each group, in order to compare the results of both groups. Then, it analyzed the French Culture Test according to each group's results. In addition to the French Culture Test Scores, it considered a few other aspects of the test, namely the question difficulty, the participants' level of confidence, and the number of "I Don't Know" answers. Afterward, it considered the Experimental Group Results according to two new subcategories created after the number of mistakes participants had made on their French Culture Test. Finally, the participants' feedback from both groups was analyzed. In the last chapter of this thesis, Chapter V, we will discuss the results obtained from the data analysis in Chapter IV. Then, we will conclude, consider the limitations of this study, and make suggestions about future research.

CHAPTER V: DISCUSSION AND CONCLUSION

The goal of this research was to consider the influence of teaching culture in foreign language classes using TV commercials and magazine advertisements, on the evolution of the students' global and French cultural awareness over time. For this purpose, new cultural materials and activities were designed and introduced in a second-year French class while another French class of the same level and a similar class population was taught in a more traditional way not using any additional authentic materials. To measure the evolution of their cultural awareness, two instruments were used. First, the Intercultural Development Inventory, a standardized instrument created by Hammer and Bennett (1999), was used to measure the students' global cultural awareness. Second, the French Culture Test, designed by the researcher especially for this study, was used to measure the students' French cultural awareness. The data was gathered over a period of three weeks in two intensive French classes involving a total of 26 students, namely 16 students in the Experimental Group and 10 students in the Control Group. The classes were taught daily for two and a half hours each. The two instruments were implemented at the beginning and at the end of the summer session on the same day and at the same time in both classes. The data was then analyzed quantitatively and qualitatively in Chapter IV.

This chapter discusses the outcomes of the research, defines and elaborates some possible reasons for these results. The data that was analyzed and described in the previous chapter is further examined in this chapter, in order to investigate how

the cultural awareness of the participants from the Control and Experimental Groups evolved over time. The chapter will also discuss how the changes in the participants' cultural awareness may be linked to the use of advertising in the classroom.

The first section of this chapter specifically looks in details at the IDI and French Culture Test results from both groups. The end of this section attempts to answer the two following research questions:

Research Question #1: Does the teaching of culture using advertisements increase the students' global awareness as measured by the Intercultural Development Inventory (IDI)?

Research Question #2: Does the teaching of culture increase the students' awareness of French culture as measured by the French Culture Test designed by the researcher?

The chapter continues with the conclusions of the study, it discusses the limitations of the study and gives suggestions for further research in the field.

Discussion of the Results

IDI Group Profiles

The IDI Group Profiles show that the Experimental Group's IDI average score slightly increased over time. Table 11 shows that, the Experimental Group scored 95.18 on IDI 1 and 97.91 on IDI 2. There was a 2.73 difference between the means of the Experimental Group's IDI 1 and IDI 2. On the other hand, the Control Group's IDI average score remained quite similar over time. In fact, it was 96.12 on

IDI 1 and 96.03 on IDI 2, therefore decreasing by .09. In other words, although the difference between the Experimental Group's IDI results would not have been statistically significant if we had run the data, it is the case that the Experimental Group IDI mean scores improved positively, while the results obtained by the Control Group barely changed.

However, we cannot see any significant difference between the Experimental and the Control Groups' IDI scores. Indeed, both groups' average scores started in the same range. Both groups' scores can be found in the IDI Minimization Scale both during the pre- and post-test of the study.

If we take a closer look at each IDI scale that can be found in Tables 12 and 13, we can see some differences between the Control and the Experimental Groups. While the results obtained on most scales are similar for both groups, both groups are in different stages in the Reverse Scale. The Control Group is in the last third of the scale, which is the resolved stage of the scale, meaning that the participants do not deal with the issue of culture reversal, whereas the Experimental Group is in the transition stage or second third of the scale. In other words, the Experimental Group participants are currently dealing with the particular issue of looking at the target culture as better than their own culture. The Experimental Group participants have passed the stage of seeing their culture as the best culture. They are now looking at the target culture as better than their own. This trend is not seen in the Control Group participants, who do not seem to have considered this issue, although it is

important to note that the Experimental Group participants started in the transition stage prior to the study; therefore we cannot assume that there is any link between the fact that they are in transition in the Reverse Scale and the use of advertising in the classroom.

Another difference is found in the Encapsulated Marginality Scale, where there is a difference in the groups' results. The Experimental Group scored higher both in the pre- and post-test than the Control Group. Both times, the Experimental Group is in the resolved third of the EM Scale, while the Control Group moved from the resolved third of the scale toward the transition part of the scale. Though it is unlikely that foreign language learners at this level consciously deal with Encapsulated Marginality issues, there seems to be a little difference between the Control and Experimental Groups.

We need to mention that scoring in the resolved stage of the scale does not necessarily mean that the issue is resolved for most participants; it may be an issue that is too foreign to them for even considering it. Not dealing with the issue at all may put them in the resolved stage of a scale. Because it is not probable that the majority of the participants in both groups dealt with issues in Encapsulated Marginality, we will not consider or try to interpret the little difference that exists between the Control and Experimental Groups. However, there is a high chance that the participants did not deal with the issue at all.

In conclusion, as seen in their group profiles, both groups' scores were practically the same in all areas. We noticed some particular differences in two

scales of the instrument: one in the Reverse Scale and another one in the Encapsulated Marginality Scale. Since foreign language learners of this level are more susceptible to deal with issues from the beginning scales, it is more important to note the difference in the Reverse Scale than in the Encapsulated Marginality Scale. The participants of the Experimental Group seem to be considering the target culture differently from the Control Group participants with respect to the target culture's values and the differences between native and foreign cultures. Let us also note that the Experimental Group profile scores increased over time while the Control Group's scores slightly decreased. Although the differences in the changes that happened in both groups may have been minor, more changes have occurred in the Experimental Group than in the Control Group's IDI scores, resulting in an overall increasing IDI score for the Experimental Group within the Minimization subscale.

IDI Individual Profiles

If we take a closer look at each group's individual profiles whose results are displayed in Tables 17 and 21, we will notice more differences between the Control and Experimental Groups.

In the Control Group, four of the participants did not move either up or down the scale, while three participants moved up one or two scales, and three of them moved down one full scale. In the Experimental Group, ten of the participants did not change scale, while five moved up one scale and one moved down one scale.

In other words, proportionally more participants from the Control Group moved down, than participants from the Experimental Group. In fact, almost thirty percent of the Control Group participants' scores decreased so much that they moved down one scale. This trend did not occur in the Experimental Group, where the great majority of participants' scores stayed in their initial scale or moved up one scale.

The Experimental Group participants seem to have strengthened their existing perceptions about the target culture. In fact, their scores show that most students remained in the same scale or moved up one scale. It shows that these students' answers on their IDI 2 were not drastically different from their answers on IDI 1. Their answers varied a little the second time, so that their scores improved over time. Something different seemed to have happened for the Control Group that counts more participants whose scores decreased placing them in a lower scale the second time they took the IDI. Some of the Control Group participants' answers on IDI 2 were completely different from their answers on IDI 1. For the majority of the Control Group participants, the difference between their scores on IDI 1 and 2 was so important that they moved up or down the scale. Few of them remained in the same scale. On the other hand, we have seen that the responses from the Experimental Group did not vary by more than one or two points. Their answers were more consistent than the ones of the Control Group participants whose responses on IDI 1 and IDI 2 may have been shifted more importantly.

In conclusion, although there were more extreme differences in the Control Group's responses between the administrations of the two IDIs, these changes may

have been positive or negative changes and did not always have good consequences on the participants' results. A reversed phenomenon took place in the Experimental Group where fewer changes occurred overtime. These changes were neutral or positive for the majority of the participants. As a result from these fewer but meaningful changes, the participants' scores evolved positively. Most Experimental Group participants remained in the same scale or moved up, while only one of them moved down one scale. Accordingly, the Experimental Group's results show that the participants refined their opinions on cultural awareness rather than changed their mind. On the other hand, the results from the Control Group, which showed a greater difference between their responses on IDI 1 and 2, revealed that the participants seemed more uncertain and undecided concerning their worldview.

French Culture Test

Let us now consider the results obtained on the French Culture Test displayed in Tables 24 and 27. It is important to mention one more time that the new course using advertising was not designed toward the French Culture Test (FT).

If we look at the overall results obtained in the French Culture Test, we can see that both groups' results were similar. The Control Group average number of correct answers was 14.8 out of 24 on FT1 and 15 on FT2. Their score slightly increased over time. Overall, they answered more questions correctly the second time they took the French Culture Test. The opposite happened in the Experimental Group, whose average score went from 14.63 to 14.50 slightly decreasing over time.

Although, there would not be a statistically significant difference between the Control and Experimental Groups' results on the French Culture Test, we can see a greater difference in the way participants' answered the test the second time. While the Control Group individual participants' numbers of correct answers did not considerably vary overtime, we can see an inverted tendency happening in the Experimental Group. Indeed, most Experimental Group participants' number of correct answers considerably varied from FT1 to FT2. The participants may have answered more or less correct answers the second time; however, these numbers of correct answers varied more than in the Control Group in which the participants' answers increased or decreased by one or two.

In summary, the Experimental Group participants may have reconsidered some aspects of French culture by rethinking some of the French Culture Test statements more carefully. They have changed their minds more considerably, maybe rethinking their initial thoughts on French culture, while the participants from the Control Group did not seem to have reconsidered their original opinions on French culture as much.

French Culture Test Question Difficulty

The French Culture Test question difficulty (Table 28) was calculated in both groups in order to look for differences and similarities between the two groups and understand why the participants answered the questions differently. The question

difficulty was determined using the number of correct answers obtained per question. The higher the number of correct answers, the easier the question.

For the Control Group, ten questions were considered easy the first time (FT1), ten were moderately difficult and four were difficult. The second time, thirteen questions were easy, six were moderately difficult and five were difficult. For the Experimental Group, nine questions were easy, ten were moderately difficult, and four were difficult the first time the participants took the test. The second time, eleven were easy, nine moderately difficult and five were difficult. We can see that in both groups the number of easy questions increased, the number of moderately difficult questions decreased, and the number of difficult questions increased. There does not seem to be an important difference between the two groups.

However, if we look at the type and number of questions that changed category, we can see a difference. For the Control Group, four of the questions changed category, two questions became easier Questions 2 and 11, and two became more difficult Questions 6 and 12. For the Experimental Group, Questions 2, 6, 15, 17, and 20 became more difficult, and Questions 4, 13, 16, and 23 became easier. In other words, five questions became more difficult and four easier. The total number of changes was nine.

In conclusion, the total number of changes in the Control Group's answer was more than half less important than the Experimental Group's. On average, the Experimental Group has changed their opinion on the level of difficulty regarding

several questions, while such a change in the Control Group did not seem to have occurred.

French Culture Test Level of Confidence

The second part of the French Culture Test measured the participants' level of confidence for each question also seen in Tables 31 and 34.

The Control Group's level of confidence recorded in FT1 was .63, while their level of confidence recorded in FT2 was also .63. Their level of confidence remained exactly the same. The Experimental Group's level of confidence recorded in FT1 was .55, while their level of confidence recorded in FT2 was .63. There was an eight percent increase in their level of confidence.

To sum up, we could say that on average the Experimental Group seems more confident in answering French culture questions after having taken FT2, while the Control Group's confidence level has not changed. The Experimental Group appears to have acquired some confidence in their cultural knowledge due to their exposure to French advertising. Table 46 displays the participants' level of confidence per group.

	FT1	FT2	Difference
Control	0.63	0.63	0.00
Experimental	0.55	0.63	+.08

Table 42: Overall Level of Confidence

Students' Feedback on Cultural Learning

At the end of the term, all participants were asked for feedback on their perception of cultural learning in their second-year French class.

Although not all feedback was positive among the participants of the Experimental Group, the majority of them considered the usefulness of advertising in culture learning in a language class. They regarded TV commercials and magazine advertisements as important learning devices that could successfully be used in a language class to acquire some specific knowledge on French culture. Among the negative feedback gathered, some participants were not content with the amount of time spent on culture learning in class or the restrictions in the availability of advertising material outside of class. In addition, the class objectives did not meet all students' goals in terms of culture learning. On the other hand, the feedback gathered from the Control Group was not as rich and meaningful. In fact, most students in the control class recognized a lack of cultural content in the curriculum in French 201, but none of them were specific about the kind of cultural content they expected. The students were not satisfied with the amount of culture introduced in the book, handouts, activities, or directly by their instructor, and admitted having done only little improvement in culture learning over the term.

In brief, the Experimental Group students seemed more aware of their needs in cultural learning. Most of them were satisfied with the amount of culture learned in such a restrained amount of time. They enjoyed using authentic materials in class and recognized how useful they could be in improving their knowledge of culture.

The Control Group students were not as aware of their needs or their goals and objectives in terms of cultural learning. They only realized the existence of a lack of cultural content in their class, textbook and instructor's teaching.

Answer to Research Questions #1 and #2

Research Question #1:

Does the teaching of culture using advertisements increase the students' global awareness as measured by the IDI?

The participants of this study, who were part of the Experimental Group and took part of the entire research process, taking both pre- and post- IDI tests, showed some overall positive changes in their development of intercultural sensitivity in comparison to the participants from the Control Group, whose overall scores did not show any improvement at all. As shown in their IDI group profile, the scores of the 16 students from the Experimental Group demonstrated a slight positive improvement, although remaining in the same scale of the DMIS, namely Minimization. The IDI group profile scores of the 10 students participating in the study as members of the Control Group have demonstrated no changes in the participants' overall intercultural sensitivity. In fact, the Control Group participants exhibited an insignificant negative shift.

The Experimental Group participants' individual IDI profiles also demonstrate a slight improvement. In fact, as discussed earlier in this chapter, we have noticed that although the changes of IDI scales in the Control Group were more

important in number, the changes that occurred in the Experimental Group were more positive or neutral than in the Control Group.

As a conclusion, had comparative statistics had been run, they would have shown no statistically significant difference between the results obtained from the Control Group and the Experimental Group. However, we can say that the Experimental Group participants have demonstrated more positive changes in their intercultural sensitivity than the participants of the Control Group overall.

Research Question #2:

Does the teaching of culture increase the students' awareness of French culture as measured by the French Culture Tests designed by the researcher?

The participants from both groups demonstrated a similar level of knowledge of French culture on both pre- and post- French Culture Test making similar numbers of mistakes each time. Even if the Control Group participants made less mistakes on FT2, it is important to notice that the number of changes made by the Experimental Group the second time they took the French Culture Test was greater than among the participants of the Control Group.

Additionally, the analysis of the FT question difficulty shows that the number of questions that became more or less difficult for the participants of the Experimental Group was more important than the one for the participants of the Control Group.

In addition, the Experimental Group participants' level of confidence while answering the French Culture Test increased by eight percent, while the Control Group's overall level of confidence remained exactly the same.

Finally, more positive and meaningful feedback was gathered from the Experimental Group than from the Control Group.

It is not possible to say whether using advertising in class helps the acquisition of a target culture. Although no statistically significant difference can be seen between the FT results obtained by the Control Group and the Experimental Group, more changes have occurred in the Experimental Group than in the Control Group. In fact, the Experimental Group participants seem to have reconsidered and rethought some aspects of French culture. This process of rethinking the French values and beliefs is demonstrated by a greater number of changes in their answers on the FT, a more important number of variations in the question difficulty and a significant increase in their level of confidence, not seen in the Control Group.

Conclusion

The purpose of this study was to investigate whether or not the use of advertisements in a French language classroom in a definite timeframe could lead to a greater global and French cultural awareness among the students participating in the study.

The results of the pre- and post-IDI tests showed that, although the results could not demonstrate any statistically significant difference between the

Experimental Group and the Control Group, some positive changes occurred among the participants of the Experimental Group. The participants seemed to have become a little bit more culturally aware over the course of the instruction. This is shown by their increasing score on their IDIs.

The results of the pre- and post-FT tests did not show any positive significant difference in favor of the Experimental Group. However, a deeper analysis of the FT results with a study of the question difficulty and the participants' level of confidence as well as the participants' feedback confirm the fact some changes have occurred in the Experimental Group.

The newly created curriculum, incorporating the use of advertisements on a regular basis in class and at home, seemed to have been an opportunity for the participants in the study to open their minds and become more aware of cultural differences between two cultures that may appear to be similar in many ways. The participants from the Experimental Group had the chance to view, use and discuss advertisements and TV commercials in class. They were actively involved in discussions and activities, in which they had to manipulate and understand the materials. Along with some slight positive or negative changes in their test results, the participants' feedback showed that they enjoyed using advertisements to learn the target language and culture. They liked the diversity of the activities and topics discussed in class and more importantly, they recognized that they were useful learning tools and had the feeling to have learned a lot from them.

Teaching a language using authentic cultural materials does not only require a lot of preparation and work from the instructor's part. Students also need to be ready to acquire some culture. This complex process involves and implicates teacher and students. This study involved 16 students in the Experimental Group who were willing to participate in the study and try different techniques and strategies used by their instructor. Some were resistant to the new techniques, others were skeptical, others excited. They all made efforts and in the end, most students enjoyed themselves and recognized having learned something new. Although, using advertising in class would not suit every instructor or students, it is one possible way to introduce culture in the classroom.

Limitations

The first obvious limitation of this research is the small number of students that participated in the present study. Due to this small number of participants, the results of this research cannot lead to generalizations, nor were traditional descriptive statistics run.

The time constraint is another limitation. The data collection took place in an intensive summer class over a period of three weeks. Even though having class every day five days a week with the Experimental Group was an advantage for this study, three weeks was very little time for the students to assimilate and reflect on the new materials.

The third limitation deals with the fact that the researcher did not teach the Control Group. Therefore, she had little control over what was happening in the other class. Moreover, the researcher could not observe the other class since it was taking place at the same time.

For the researcher to teach the Experimental Group may have been a disadvantage as well. Although the students were aware from the very beginning that teaching and researching were completely separate, some students may have been pressured by the fact that their teacher was collecting data from them to do her research.

All of these limitations may have influenced the outcome of this research one way or another.

Suggestions for Further Research

This study was meant to investigate how such authentic materials as magazine advertisements and TV commercials representative of everyday life needs of the target population could be used in a classroom setting to broaden the students' global and culture-specific culture awareness. The goal of this study was to find a link between teaching with advertising and being more culturally aware.

More research is necessary to expand the present study and verify its findings. As seen in the previous section, some limitations may have influenced the findings (class size, timeframe). Studies with a larger group size and a longer timeframe could provide more statistically significant results. Other studies could

also use different sources of evidence such as participant interviews or essays on related topics, or different authentic materials and pieces of realia.

Personal Note

With this study on cultural learning in the French as a foreign language classroom, I intended to examine an aspect of foreign language learning that often remains in the shadow of other language skills.

Culture is a language skill that is often used in foreign language classes as background support for other language skills. Culture is implied in the curriculum but not often taught as a skill of its own. For instance, *Personnages* shows maps and pictures that illustrate the topic of each chapter; it also counts pieces of French and Francophone literature that carry cultural meanings. These bits of culture can be used to teach reading skills or listening and speaking skills for example. However, French language textbooks, such as *Personnages*, do not propose any direct cultural teaching.

Because textbooks do not usually provide learners with enough materials and activities to learn culture, foreign language instructors cannot expect to use them as culture learning devices, when textbooks are their first source of materials. Teachers need to make a special effort in introducing and presenting culture in their classrooms, and do not necessarily know how to do it. This is why precise teaching goals should be defined prior to teaching culture.

Defining culture teaching goals is complex, when outside factors, such as teacher's interest, knowledge or materials, will strongly affect the decisions. Moreover, teaching culture is difficult to do, when many other skills have to be covered in the same class period. Many instructors fail to teach culture for various reasons. A barrier that often prevents them from succeeding in teaching culture is the lack of training and support, which could be remedied. In the past, provisional culture guidelines were defined by the ACTFL (1986). Although these guidelines were abandoned and did not appear in the final ACTFL document, afterward, linguists, such as Koop (1999), worked on defining other culture guiding principles for foreign language teaching. These guidelines could be used and incorporated in foreign language curricula. Culture-teaching goals could be defined using the guidelines and further developed to suit better the language program. Finally, culture-teaching goals could determine cultural learning expectations in lower level classes.

Language learners acquire the basics of a foreign language during the first years of their foreign language studies. Not only they acquire language skills – reading, writing, listening and speaking skills, but they also make their minds on the target culture over the first years or months they study a language, sometimes even before studying it. They will encounter their first cultural impressions at that time. First- and Second-year foreign language classes represent important stages in the learner's experience with the foreign language, and therefore should build strong foundations about the target culture. This way, when the learners reach upper

division language classes that mainly focus on literature, they will be ready to understand, discuss and study cultural and literary materials.

As a conclusion, this study reveals a need to enhance cultural learning in foreign language curricula to ensure our students' learning success in language acquisition and language studies. Defining cultural teaching goals in foreign language curricula using already-existing culture learning guidelines would provide teachers with a tool they could use to teach culture in their own classrooms.

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APPENDIX A: French Culture Test 1

Personal Information					
Last Name: _____					
First Name: _____					
Age:	-17	18-20	21-25	26-30	30+
Studying French					
Where did you study French?	1. Middle School	2. High School	3. College		
4. Graduate School	5. Other: _____				
For how long each time?	1. _____	2. _____			
3. _____	4. _____	5. _____			
Why do you study French?	Major requirement	Work	Vacation		
Family heritage	Fun Other: _____				
By attending French 200, you expect to improve your skills in:					
Reading	Writing	Listening	Speaking	Culture	Grammar
Future professional plans:					

FRENCH CULTURE TEST 1

Instructions

The following is a French culture awareness test. Read each of the 24 statements.

If you think:

1. It never occurs in a French context, check **N** for Never.
2. It might occur in a French context, check **R** for Rarely.
3. It may occur in some circumstances, check **S** for Sometimes.
4. It frequently occurs, check **O** for Often.
5. It occurs all the time, check **A** for Always.
6. If you do not have any opinions about a statement or if you don't know, check **DK**.

In the shaded part of the table, you will check how confident you are in answering the questions. If you:

1. are not certain at all of your answer (e.g.: I am not sure at all this can occur), check **1**.
2. have some doubts (e.g. It may occur, it may not, I am not sure!), check **2**.
3. are almost certain (e.g. I am pretty sure of my answer, but I cannot think of concrete examples to prove it), check **3**.
4. are definitely certain (e.g. I know this occurs, because I have seen it happening or we have talked about it in class), check **4**.

FRENCH CULTURE TEST 1	How often does it occur?						How certain is your answer?				
	Cultural Statements	N	R	S	O	A	D K	1	2	3	4
A French 20-year-old would say "Bonjour Madame" to greet his friend's mother.											
It is OK to disagree with one's boss.											
French females of any age kiss their female friends on the cheeks after leaving a party to say bye.											
French men play with their children.											
Students invite their teachers and classmates to a party at their house to celebrate the end of the school year.											
At a café, French people say "Garçon?" to get the waiter's attention.											
People write "Je t'aime" at the end of a letter they write their best friend.											
French people stop by their friends' place without calling in advance.											
People make conversation with the person sitting next to them on the bus to pass time.											
French children help their parents to set the table.											
Students talk to their teacher the same way they would talk to their classmates.											
French friends help themselves for drinks in their friend's fridge.											
People agree with their best friend.											
Male friends kiss on the cheeks to greet each other.											
After a party, people say "Bye everybody" wave their hand and leave.											
French men go grocery shopping for their family.											
People hang out with their friends at a café and order a beer in the middle of the afternoon.											
Female friends shake hands to say hi to one another.											
After they have moved out of their parents' house, people call their mother.											
In people's homes, the bedroom doors are closed.											
Children can eat dinner in front of the TV while their father works in the garage and their mother cleans.											
French parents go on vacation without their children.											
Students say "tu" to their Math teacher after having had him for the past three years.											
Children raise their hand to speak out in class.											

APPENDIX B: French Culture Test 2

Personal Information			
Last Name:	_____		
First Name:	_____		
Studying French 201			
Did French 201 meet your expectations of improving your skills in:			
Reading	Y	N	Why or why not?

Culture	Y	N	Why or why not?

Writing	Y	N	Why or why not?

Grammar	Y	N	Why or why not?

Listening	Y	N	Why or why not?

Speaking	Y	N	Why or why not?

Do you think you will do better answering the French culture test this time?			Y N
Why or why not?			

FRENCH CULTURE TEST 2

Instructions

The following is a French culture awareness test. Read each of the 24 statements.

If you think:

1. It never occurs in a French context, check **N** for Never.
2. It might occur in a French context, check **R** for Rarely.
3. It may occur in some circumstances, check **S** for Sometimes.
4. It frequently occurs, check **O** for Often.
5. It occurs all the time, check **A** for Always.
6. If you do not have any opinions about a statement or if you don't know, check **DK**.

In the shaded part of the table, you will check how confident you are in answering the questions. If you:

5. are not certain at all of your answer (e.g.: I am not sure at all this can occur), check **1**.
6. have some doubts (e.g. It may occur, it may not, I am not sure!), check **2**.
7. are almost certain (e.g. I am pretty sure of my answer, but I cannot think of concrete examples to prove it), check **3**.
8. are definitely certain (e.g. I know this occurs, because I have seen it happening or we have talked about it in class), check **4**.

FRENCH CULTURE TEST 2	How often does it occur?						How certain is your answer?				
	Cultural Statements	N	R	S	O	A	D K	1	2	3	4
A French 20-year-old would say "Bonjour Madame" to greet his friend's mother.											
It is OK to disagree with one's boss.											
French females of any age kiss their female friends on the cheeks after leaving a party to say bye.											
French men play with their children.											
Students invite their teachers and classmates to a party at their house to celebrate the end of the school year.											
At a café, French people say "Garçon?" to get the waiter's attention.											
People write "Je t'aime" at the end of a letter they write their best friend.											
French people stop by their friends' place without calling in advance.											
People make conversation with the person sitting next to them on the bus to pass time.											
French children help their parents to set the table.											
Students talk to their teacher the same way they would talk to their classmates.											
French friends help themselves for drinks in their friend's fridge.											
People agree with their best friend.											
Male friends kiss on the cheeks to greet each other.											
After a party, people say "Bye everybody" wave their hand and leave.											
French men go grocery shopping for their family.											
People hang out with their friends at a café and order a beer in the middle of the afternoon.											
Female friends shake hands to say hi to one another.											
After they have moved out of their parents' house, people call their mother.											
In people's homes, the bedroom doors are closed.											
Children can eat dinner in front of the TV while their father works in the garage and their mother cleans.											
French parents go on vacation without their children.											
Students say "tu" to their Math teacher after having had him for the past three years.											
Children raise their hand to speak out in class.											

APPENDIX C: Native Speakers' Responses to the French Culture

Test

Native Speaker's French Culture Test Responses						
	How often does it occur?					
Q/A	1	2	3	4	5	6
1	0	0	1	1	1	0
2	0	1	1	0	0	0
3	0	0	0	1	1	0
4	0	0	1	1	0	0
5	1	1	0	0	0	0
6	0	1	1	0	1	0
7	1	1	0	0	0	0
8	1	0	1	1	0	0
9	1	1	1	0	0	0
10	0	0	1	1	1	0
11	1	0	0	0	0	0
12	1	1	0	0	0	0
13	0	0	1	1	0	0
14	1	1	1	0	0	0
15	1	1	0	0	0	0
16	0	1	1	1	0	0
17	0	0	1	1	0	0
18	1	0	0	0	0	0
19	0	0	0	1	1	0
20	0	0	1	1	1	0
21	1	1	1	0	0	0
22	1	1	0	0	0	0
23	1	0	0	0	0	0
24	0	0	0	1	1	0

**APPENDIX D: French Culture Test 1 – Question Difficulty –
Experimental Group**

French Culture Test 1 - Question Difficulty - Experimental Group																		
Students																		
Question Number	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Σ	Mean
1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	1	15	0.94
2	1	1	0	1	1	0	1	0	1	1	1	1	1	1	1	0	12	0.75
3	0	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	14	0.88
4	1	1	1	1	1	0	1	0	0	0	1	1	1	1	1	0	11	0.69
5	1	0	0	0	0	0	0	0	0	1	0	1	0	0	1	0	4	0.25
6	1	0	1	0	1	0	1	0	0	1	0	1	1	1	0	0	8	0.50
7	0	0	1	0	0	0	1	1	0	0	1	1	0	0	1	0	6	0.38
8	1	1	1	1	1	0	0	0	1	0	1	1	0	1	0	0	9	0.56
9	1	1	1	0	1	0	1	0	1	0	1	1	1	1	1	1	12	0.75
10	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	1.00
11	1	1	0	1	1	1	1	1	1	1	0	0	0	0	0	1	10	0.63
12	1	1	0	0	1	1	1	0	0	0	1	1	0	0	1	1	9	0.56
13	1	1	1	1	0	0	1	1	1	0	1	0	0	1	1	0	10	0.63
14	1	0	1	1	1	0	1	0	1	0	1	0	1	0	1	0	9	0.56
15	0	1	0	1	1	1	1	1	1	1	1	1	0	1	0	1	12	0.75
16	1	1	1	1	1	0	1	0	0	0	1	1	0	1	1	0	10	0.63
17	1	1	0	1	1	0	1	1	1	1	1	1	0	1	1	1	13	0.81
18	0	0	0	0	0	0	0	1	1	0	1	0	0	0	0	0	3	0.19
19	1	1	0	0	0	1	0	0	0	0	1	1	1	1	1	0	8	0.50
20	1	1	1	1	1	0	0	0	1	0	1	1	1	1	1	1	12	0.75
21	1	1	1	1	0	1	1	1	1	0	1	1	1	1	1	1	14	0.88
22	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	2	0.13
23	0	1	0	0	0	1	1	1	0	1	0	0	0	0	1	0	6	0.38
24	0	1	1	0	1	0	1	0	1	1	0	1	1	1	0	0	9	0.56
Σ	18	18	14	14	16	9	17	11	16	11	18	17	12	16	17	10	234	14.62
Mean	0.75	0.75	0.58	0.58	0.67	0.38	0.71	0.46	0.67	0.46	0.75	0.71	0.50	0.67	0.71	0.42	9.75	0.94

**APPENDIX E: French Culture Test 2 – Question Difficulty –
Experimental Group**

French Culture Test 2- Question Difficulty - Experimental Group																		
Students																		
Question Number	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Σ	Mean
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	1
2	0	1	1	1	0	0	1	0	1	0	0	1	1	0	1	1	9	0.56
3	0	1	1	1	1	1	0	1	1	1	1	1	1	1	0	1	13	0.81
4	1	1	1	0	1	1	1	1	1	0	1	1	1	1	1	0	13	0.81
5	0	0	1	0	0	0	0	0	0	0	1	1	0	0	0	0	3	0.19
6	1	0	0	0	0	0	0	0	0	0	0	1	1	1	0	1	5	0.31
7	0	0	0	0	0	0	1	1	0	1	0	0	0	0	1	0	4	0.25
8	1	1	1	0	0	0	0	0	0	0	1	1	0	0	1	1	7	0.44
9	1	1	1	1	1	1	0	1	1	0	1	1	1	1	1	1	14	0.88
10	1	1	1	1	1	1	1	0	1	0	1	1	1	1	1	1	14	0.88
11	1	1	0	1	1	1	1	1	1	1	1	1	0	0	1	1	13	0.81
12	0	1	1	0	1	1	1	0	0	0	1	1	1	0	1	0	9	0.56
13	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	15	0.94
14	1	0	0	0	1	1	1	0	1	0	1	1	1	0	1	0	8	0.50
15	0	0	1	1	0	0	0	1	0	1	1	1	1	1	0	0	9	0.56
16	1	1	1	1	0	1	1	1	1	0	1	1	1	1	1	1	13	0.81
17	1	1	1	1	1	0	1	1	0	0	1	1	0	1	0	1	11	0.69
18	0	0	0	0	1	0	0	0	1	1	0	0	0	0	0	0	3	0.19
19	0	0	0	1	0	0	1	1	0	0	1	1	0	0	1	1	7	0.44
20	1	1	1	1	1	0	1	1	0	0	0	1	0	0	1	0	10	0.63
21	1	1	1	1	1	1	1	1	1	0	1	0	1	1	1	1	14	0.88
22	0	0	0	0	0	1	1	1	0	0	0	0	1	0	0	0	3	0.19
23	0	1	1	1	1	0	1	0	0	1	1	1	0	0	1	1	11	0.69
24	0	1	1	0	0	1	1	0	1	0	0	1	1	1	0	0	8	0.50
Σ	13	16	17	14	13	13	17	14	13	8	17	20	15	12	16	14	232	14.5
Mean	0.54	0.67	0.71	0.58	0.54	0.54	0.71	0.58	0.54	0.33	0.71	0.83	0.63	0.50	0.67	0.58	9.75	0.60

**APPENDIX F: French Culture Test 1 – Question Difficulty –
Control Group**

French Culture Test 1- Question Difficulty – Control Group												
Students												
Question Number	1	2	3	4	5	6	7	8	9	10	Σ	Mean
1	1	1	1	1	1	1	0	1	1	1	9	0.90
2	1	0	1	0	0	1	0	0	1	1	5	0.50
3	1	1	1	0	1	1	1	1	1	1	9	0.90
4	0	1	1	0	0	1	0	0	1	1	5	0.50
5	0	0	0	1	0	1	0	0	0	0	2	0.20
6	1	1	0	0	0	1	1	1	1	0	6	0.60
7	0	0	0	1	0	1	1	0	0	0	3	0.30
8	0	1	1	0	1	0	0	1	0	1	5	0.50
9	0	1	1	1	1	1	1	1	0	1	8	0.80
10	1	1	1	1	1	1	1	1	1	1	10	1
11	0	0	0	0	1	1	1	0	0	1	4	0.40
12	0	0	1	1	0	0	1	1	1	0	5	0.50
13	1	1	1	0	1	1	1	1	1	1	9	0.90
14	1	1	1	1	0	1	0	1	1	1	8	0.80
15	1	0	0	0	0	0	1	1	1	1	5	0.50
16	0	1	1	1	0	1	1	1	1	1	8	0.80
17	0	1	1	1	1	1	1	1	0	1	8	0.80
18	0	0	0	0	1	0	0	0	0	0	1	0.10
19	0	1	1	1	1	1	1	0	0	0	6	0.60
20	0	0	1	1	0	1	1	0	0	0	4	0.40
21	1	1	0	1	1	1	1	1	1	1	9	0.90
22	0	0	1	0	0	0	1	0	0	0	2	0.20
23	1	0	0	1	1	1	1	0	1	1	7	0.70
24	1	1	1	1	1	1	1	1	1	1	10	1
Σ	11	14	16	14	13	19	17	14	14	16	148	14.8
Mean	0.46	0.58	0.67	0.58	0.54	0.79	0.71	0.58	0.58	0.67	6.17	0.62

**APPENDIX G: French Culture Test 2 – Question Difficulty –
Control Group**

French Culture Test 2- Question Difficulty – Control Group												
Students												
Question Number	1	2	3	4	5	6	7	8	9	10	Σ	Mean
1	0	1	1	1	1	1	1	1	1	1	9	0.90
2	0	0	1	1	1	1	1	1	1	1	8	0.80
3	1	1	1	1	1	1	1	0	1	0	8	0.80
4	0	0	1	0	1	1	0	1	0	1	5	0.50
5	0	0	0	0	0	1	1	0	0	0	2	0.20
6	1	1	0	0	0	0	0	0	1	0	3	0.30
7	0	0	0	1	0	1	1	0	0	0	3	0.30
8	1	1	0	0	1	1	0	0	1	1	6	0.60
9	1	0	1	1	0	1	1	1	1	1	7	0.80
10	1	1	1	1	1	1	1	1	1	1	10	1
11	1	1	0	1	1	1	1	1	0	1	8	0.80
12	0	0	0	1	0	0	0	1	0	1	3	0.30
13	0	1	1	1	1	1	1	1	1	1	9	0.90
14	1	0	1	1	0	1	0	1	1	1	7	0.70
15	1	1	0	1	0	0	0	1	1	1	6	0.60
16	1	1	1	0	0	1	1	1	1	1	8	0.80
17	0	1	0	1	1	1	1	1	1	1	8	0.80
18	0	0	0	1	0	0	0	0	0	1	2	0.20
19	0	1	1	1	1	1	1	1	1	0	8	0.80
20	0	1	0	1	0	1	0	1	0	1	5	0.50
21	1	1	1	1	1	1	1	1	1	1	10	1
22	0	0	0	0	0	0	1	1	0	0	2	0.20
23	1	0	0	1	1	1	1	0	0	1	6	0.60
24	1	1	0	1	1	1	1	1	1	1	9	0.90
Σ	12	14	11	18	13	19	16	17	15	18	153	15.3
Mean	0.50	0.58	0.46	0.75	0.54	0.79	0.67	0.71	0.63	0.75	6.38	0.64

APPENDIX H: Control Group Feedback

Participant	FEEDBACK
1B	<p>“I don’t think I learned anything new.”</p> <p>“Before I didn’t really know much about the 3 countries that we learned about.”</p>
2B	<p>“It is hard to tell how much I improved in the area of culture but having a teacher actually from France was nice.”</p> <p>“I think my better understanding of French and the little, more personal conversation we had in class will help.”</p>
3B	<p>“The text had very little on culture, and not much in class either.”</p> <p>“again, culture isn’t really addressed thoroughly in the text / lessons... even for the correspondences. I had to go to past textbooks / Internet.”</p>
4B	<p>“I’ve learned a little more.”</p> <p>I improved my cultural knowledge because of “cultural texts and explanatory notes about idiomatic usage.”</p>
5B	<p>“We didn’t discuss much of these cultural matters in class.”</p>
6B	<p>“We didn’t really focus on the French culture.”</p> <p>“I may do a little better, but not a huge difference.”</p>
7B	<p>I improved my cultural skills because “the note culturals help quite a bit.”</p>
8B	<p>“By studying the language every day you’re bound to pick up some culture.”</p>
9B	<p>“I don’t think I’ve learned much about French culture.”</p> <p>“I didn’t really learn anything about the French culture when it came to how people interact with one another.”</p>
10B	<p>“Good intro in books.”</p> <p>“felt I solidified understanding of things.”</p>

APPENDIX I: Experimental Group Feedback Form

STUDENT FEEDBACK ON CLASSROOM ACTIVITIES USING ADVERTISING

Learning Skills

What do you think the ad activities helped you to achieve in French class this term? Please rank your answers from 1 to 6 (1 being your first choice)

They helped me to:

- learning grammar
- improving my listening skills
- improving my writing abilities
- practicing speaking
- learning about French culture
- practicing reading

Learning French Culture

1. Do you think ads were a useful tool to learn French culture?
Why, or why not?

2. Did you feel that your perspective on French culture has changed over the course of the term because of the use of ads in class? If yes, how?

3. List 3 cultural things you have learned during ad activities:
 - 1.
 - 2.
 - 3.

4. List 3 ads you remember the most, and explain why you do:
 - 1.
 - 2.
 - 3.

Oral Exam and Project

Did you enjoy working on your project? Why, or why not?

APPENDIX J: Experimental Group Positive Feedback

FEEDBACK	
1A	“Because you not only learn some of the language, you learn behaviors that are common and acceptable in the culture.”
2A	“The T.V. and ads showed the culture”
3A	“We talked about it [culture] a lot” “They are a good contrast to the American culture. It allows me to see new things while I can still relate to things I know.”
4A	“Hopefully [my culture knowledge improved] because of all the culture ads” “Helped to understand better how the French view things and what they consider normal.” “A little only because they seem even more relaxed and loose about things (ex. Nudity) than I thought”
5A	“The advertisement theme helped define French culture a bit more clearly” “The advertisements used the French language as well as body language that is unique to the culture. Each ad represented a different aspect of the French culture.”
6A	“French culture was an important aspect of the class.” “Watching TV ads and looking at magazine ads allowed us to get a general idea and feeling for French culture. Comparing French and American ads helped us focus on specifics.” “I think I know more about French culture so I am better able to understand the culture and the differences.”
7A	“I appreciate the personal experiences and ads vs. dry text material on culture.” “It adds “real life” to the lesson.” “Because it forced us to think about what was being said in the messages and why.”
8A	“We heavily studied certain cultural aspects of France.” “The ads gave insight into French culture that is difficult to just be told: this is how it is. Actual examples that one can see, touch, and read for themselves are much better.” “Yes, I can see a greater correlation between the language geography, and culture of the French people.” “Although our book was worthless, we did many activities such as the examination of advertisements which helped improve reading, writing, culture, and listening.”
9A	“Ads reflect a part of the culture because they are trying to make money by appealing to what the average individual wants.”
10A	“We were able to see the French culture in comparison to American culture through the ads.”
11A	“I understand the culture better now.” “We learned cultural things every day in exciting ways.”
12A	“I learned the most when I tried to find French ads that were really different than American ones. It made me imagine what kinds of ads and magazines exist but aren’t here in Portland.”
13A	
14A	“The advertising units helped me in gaining a broader understanding of French culture. The “ <i>correspondance</i> ” exercises were helpful.” “They provided insight about societal attitudes concerning sports, family, values and structure, sexuality and attitudes about individual expression.”
15A	“I think they were an easier way to identify the differences and similarities of the French and the Americans. You could literally see the differences.”
16A	“I’m developing a more solid understand of French culture through class work and especially the use of advertisements as a learning device!!”

APPENDIX K: Experimental Group Negative Feedback

FEEDBACK	
1A	“As long as one understands there is a difference between all cultures, you’ve already understood a lot. Yes, I would stick out a bit as an American in France, but not a stupid American. I’ve been to Europe twice, and it is a “culture shock” but it is not too hard to accept. In the culture test Qs I think I would have to spend significant time in France to know if they are true or not. How can I learn the culture by staying in Portland for 3 weeks?”
2A	“I had a good grasp before on the culture. But I still believe it to help.”
3A	
4A	
5A	“If it changed, it was little. I’ve had exposure to the language and culture previous to this class. I did enjoy hearing and seeing the language and people in a natural setting.”
6A	
7A	
8A	
9A	“I thing a little bit I took French in high school and my French teacher showed us a lot of ads and commercials. It wasn’t completely new to me.”
10A	
11A	
12A	<p>“I think that much of the test is measuring a more subtle level of cultural awareness than 201 covers. Or maybe it’s just me – from experience I know that it’s tricky to make general statements about any culture. Also, it’s the test – for example, #1 – this could be a question relating to the use of tu / vous. But, generational changes in tradition are quite possible. So I’m not certain of the answer – I don’t know how common it is for French young adults to break the rules of politeness, for example. Or #6, there are probably still older French people that say “<i>Garçon</i>” even though it’s considered rude nowadays, (I think...)”</p> <p>“I’ve been looking at French influenced ads and fashion for years and I have been to France so my perspectives probably won’t change until I get deeper into the language.”</p>
13A	<p>“I had hoped to learn more, beyond advertisements.”</p> <p>“But I think that other videos for example travel videos would have given a more accurate depiction and more useful info.”</p>
14A	<p>“No, because many of the questions are subjective to personal behavior, not cultural patterns.”</p> <p>“I’ve had previous exposure to French culture, so it really just reinforced my existing perceptions and allowed me to gain further understanding about them.”</p>
15A	“I think it’s hard to get a clear picture of the differences with the relatively few French magazines available in the US.”
16A	“No, not significantly, because I have always had a high impression of the French and I feel as though this class only strengthened it not changed it.”

APPENDIX L: Carnet de Correspondances

Instructions

You will write “*correspondances*” in this booklet in which you will simulate the **experience of an American exchange student** going to study in France for a year. The purpose of this exercise is to help you learn about and understand the French way of life.

Each exercise is composed of two sections (two paragraphs of **60 words** each, approximately 6 lines).

- ⇒ In part I, you will communicate **in French** with the people that you meet in France.
- ⇒ In part II, you will share your experience **in English** with your best friend who stayed in the States.

Correspondance 1 (24/06/03)

Préparation pour une année d'échange en France

Partie I : Vous vous préparez pour une année d'échange à Paris où vous allez étudier à la faculté de langues. Vous venez de recevoir les coordonnées de votre famille d'accueil (M. Giraud Christian & Mme Giraud Dominique, 156, rue Charles De Gaulle, 75000 Paris, 01.46.89.23.12, giraud@yahoo.fr). Envoyez un bref e-mail en français à votre future mère d'accueil pour vous présenter. N'oubliez pas d'être poli(e)! Utilisez le **présent**.

Partie II: You are talking with one of your American friend (Name: _____) about going to study abroad. Your friend doesn't know anything about France and has never studied a foreign language. Tell him about the various degrees of formality and the appropriate way to address French people politely depending on their status...

APPENDIX M: Oral Exam

<p style="text-align: center;">Examen Oral Etudier une publicité</p>
--

- Choisissez un thème parmi les 6 thèmes suivants :
 1. la famille,
 2. les enfants,
 3. l'éducation,
 4. les relations entre les hommes et les femmes,
 5. la nudité,
 6. la différence entre "tu" et "vous".
 - Sélectionnez une publicité que vous aimez et qui correspond au thème choisi.
- Où est-ce que vous pouvez trouver des pubs françaises?*
- ⇒ Vous pouvez aller à Powell's Bookstore: ils ont des magazines français comme *Géo, Le Nouvel Observateur, Paris Match, Marie Claire, Marie France, Maison Déco...*
 - ⇒ Vous pouvez visionner des pubs télévisées sur internet: <http://espacepubs.free.fr>
- Créez un poster pour présenter votre pub.
 - Trouvez une pub américaine pour le même produit.
 - Vous allez présenter votre publicité à deux partenaires (5 minutes par personne). Vous devez parler de 3 choses:
 - ⇒ La recherche de la pub:
 - Où avez trouvé la pub?
 - Est-ce que c'était facile / difficile de trouver une pub? ...
 - ⇒ Présentation de la pub:
 - Le thème
 - L'image
 - La marque
 - Le produit
 - Le slogan
 - Les consommateurs
 - ⇒ Aux Etats-Unis:
 - Comment est une publicité pour le même produit aux Etats-Unis ?
 - Quelles sont les différences ?

**APPENDIX N: Experimental Group Denial / Defense Scale Scores
on IDI 1 and 2**

Group (-) Denial / Defense	IDI 1	IDI 2	Difference
3A	4.62	4.31	-0.31
4A	4.92	5.00	0.08
6A	4.23	4.92	0.69
7A	4.69	4.77	0.08
8A	4.38	4.46	0.08
12A	3.85	4.00	0.15
13A	4.23	4.23	0.00
16A	4.08	3.69	-0.39
Average	4.38	4.42	0.05
Group (+) Denial Defense	IDI 1	IDI 2	Difference
1A	4.54	5.00	0.46
2A	5.00	4.54	-0.46
5A	4.08	3.85	-0.23
9A	4.77	4.85	0.08
10A	4.00	4.46	0.46
11A	5.00	5.00	0.00
14A	4.85	4.46	-0.39
15A	4.69	4.77	0.08
Average	4.62	4.62	0.00
Overall Average	4.19	4.21	0.02

**APPENDIX O: Experimental Group Similarity Cluster in
Minimization Scale Scores on IDI 1 and 2**

Group (-) Similarity - Minimization	IDI 1	IDI 2	Difference
3A	3.00	3.60	0.60
4A	5.00	4.60	-0.40
6A	1.00	1.20	0.20
7A	2.80	2.40	-0.40
8A	1.60	2.00	0.40
12A	1.80	2.00	0.20
13A	3.40	3.20	-0.20
16A	1.80	1.80	0.00
Average	2.55	2.60	0.05
Group (+) Similarity - Minimization	IDI 1	IDI 2	Difference
1A	3.80	2.80	-1.00
2A	1.60	2.00	0.40
5A	2.80	3.00	0.20
9A	2.80	2.40	-0.40
10A	2.20	2.20	0.00
11A	1.00	1.00	0.00
14A	1.60	1.80	0.20
15A	3.40	4.20	0.80
Average	2.40	2.43	0.03
Overall Average	2.48	2.51	0.03

APPENDIX P: Experimental Group Encapsulated Marginality

Scale Scores on IDI 1 – 2

Group (-) Encapsulated Marginality	IDI 1	IDI 2	Difference
3A	4.40	3.20	-1.20
4A	4.80	5.00	0.20
6A	4.40	4.40	0.00
7A	3.20	3.40	0.20
8A	3.20	3.20	0.00
12A	5.00	4.80	-0.20
13A	4.60	4.00	-0.60
16A	2.80	2.80	0.00
Average	4.05	3.85	-0.20
Group (+) Encapsulated Marginality	IDI 1	IDI 2	Difference
1A	4.00	5.00	1.00
2A	5.00	4.20	-0.80
5A	4.80	4.20	-0.60
9A	4.60	4.60	0.00
10A	4.60	4.20	-0.40
11A	3.60	4.40	0.80
14A	4.00	3.40	-0.60
15A	4.80	4.80	0.00
Average	4.43	4.35	-0.08
Overall Average	4.06	3.93	-0.14