



Interculturality VS Foreign Languages Learning In A Sudanese Context

Dr. Ahmed EISA ADAM

Department Head of French– Faculty of education –
University of Khartoum.

Dr. Ahmed HAMID MOHAMED

Department Head of French – College of Languages –
Sudan University of Science and Technology.

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التداخلات الثقافية ودورها في سياق تدريس اللغات الأجنبية في السودان

د. أحمد عيسى آدم
أستاذ مساعد - قسم اللغة الفرنسية
كلية التربية - جامعة الخرطوم

د. أحمد حامد محمد
رئيس قسم اللغة الفرنسية - كلية اللغات
جامعة السودان للعلوم والتكنولوجيا

المستخلص

شهد السودان في الآونة الأخيرة تغيرات عديدة أثرت على مختلف أوجه الحياة في المجتمع. بعض هذه التغيرات أفرزت رغبة متزايدة في تعلم اللغات الأجنبية وتعليمها، ونجم عن ذلك ضرورة الاهتمام والبحث عن مناهج ووسائل جديدة تُلائم وتُلبي هذا الطلب المُتزايد يوماً بعد يوم، خاصة بالجامعات السودانية التي تُقدم برامج في تدريس هذه اللغات الأجنبية. وفي هذا الإطار تأتي هذه الدراسة والتي تؤكد ضرورة الأخذ بالاعتبار خصوصية سياق تدريس هذه اللغات بالسودان لاختيار أو إعداد بعض المناهج المتعلقة بتعلم اللغات الأجنبية وتعليمها. وترتكز هذه الدراسة أساساً على الأطر النظرية لمنهجية "التداخلات الثقافية" ودورها في تحديث وتطوير عمليات تدريس اللغات الأجنبية بالسودان، مع إلقاء الضوء على بعض المصطلحات الأساسية. وكذلك عرض بعض الملامح الرئيسة لبعض التجارب والتطبيقات العملية في هذا الإطار.

Interculturality vs. foreign languages learning in a Sudanese context¹

Dr. Ahmed EISA ADAM

Department Head of French- Faculty of education
University of Khartoum.

Dr. Ahmed HAMID MOHAMED

Department Head of French – College of Languages
Sudan University of Science and Technology

Abstract:

This article deals with a theoretical perspective which promotes taking into account the specific Sudanese context in experimenting particular methodology of teaching/learning languages. It takes the notion of intercultural as a general framework to propose debates and action leading to some methodological renewal which can possibly go with society needs and motivations and foreign language teaching/learning practice. Hence, we built up our work basically on a literature review lying on the concepts of methods, methodology, culture and intercultural, besides a brief review of Sudanese context and foreign languages. The practical part of this study set out some guidelines that might serve as an experimental work in order to test and emphasize the theoretical points of view we discussed.

¹ This article is part of a series of articles focusing on the cultural diversity in Sudan and foreign languages learning and teaching.

Interculturality Vs Foreign Languages Learning In A Sudanese Context

Introduction:

The Sudan has witnessed, these recent years, many changes that have influenced all aspects of society's life. Thus, as the social and the geopolitical spheres are the most exposed to these changes, more and more growing interest for foreign languages learning is observed all throughout all the country. Therefore, new methods and means should be thought of such as to meet the new society requirements. Many Sudanese universities have foreign languages departments and naturally they look forward towards making their performance perfect in all aspects of languages learning and teaching. This is the perspective on which relies this present study and which emphasizes the importance of taking into account the specific Sudanese context in choosing or realizing some specific methods of teaching/learning languages. Having the interculturality as a framework, our study is to be considered as a contribution in any debate or action leading to methodology renewal that can harmonize with the society needs and motivations regarding foreign language teaching/learning materials. Our methodology, in this article, is mainly based on a literature review concerning keywords as methods, methodology, culture and interculturality. We also propose some guidelines for any practical experimentation or field experience.

1. About the concepts of method and methodology in foreign languages didactics

Many changes have marked the history of foreign languages methodologies. These changes are motivated by different reasons explaining why the way to a highly complex situation should be taken. In consequence, this complexity should naturally necessitate the revision and the renewal of foreign languages methodology and methods, besides the implication of all the history of their evolution in the future step to be taken.

From a historical point of view, we can't talk about foreign languages methodologies without mentioning the famous traditional methodologies, developed initially to teach ancient languages, such as Latin and Greek, and which gave rise mainly to the grammar-translation method or reading-translation. The traditional methodologies have witnessed various versions more or less distinct, as they have a very long historical period covering more than three centuries. The direct method has emerged

during the twentieth century². They were mainly justified as a reaction to the traditional method which granted a major status with respect to translation. The changes experienced by the world and the emergence of new needs have necessarily led to distinguishing between modern languages teaching methods and the dead languages. The originality of the direct method is that it advises, and emphasizes the use of the foreign language, from the very beginning of learning it, and strictly prohibits of the use of the learner's mother tongue. Indeed, this method is based on a sort of an interaction between teacher and learner, often in the form of question-answer and dialogue³.

During the period from 1940 to 1970, the audio-oral method is considerably implied, especially in the USA. This method concertizes the results of two research currents: the structuralism in the language field, and behaviorism in the psychological field. Priority is given to oral expression, hence one focuses on pronunciation, repetition exercises and additive discrimination.

The period 1960-1980 has seen the emergence and development of the audiovisual structural-global methodology (AVSG)⁴. As a theory of reference, this methodology is mainly based on the work of F. de Saussure and Ch. Bally, where one emphasis on language in situation: that is to say that the structure of the statement is linked to a particular situation of usage. It is clear that the oral aspect of language is given priority and that the writing learning starts only very late, so as to avoid incorrect pronunciation.

From the beginning of the year 1980, the communicative approach⁵ has manifested itself as a result of a combination of political factors and new theories of reference, particularly in the field of the linguistic of enunciation, discourse analysis and the pragmatic. This approach is designed around four key components, highlighting the pragmatics use of language. Thus, one learns to communicate, i.e. to adapt the linguistic contents to the communicative situation; that is why the concept of needs⁶ and the preference of what we call authentic documents are re-evaluated. Thus, the theories of communication govern learning from the beginning

Chritian PURENT, *History of Methodologies of Froeign Languages Teaching (Histoire des 2 méthodologies de l'enseignement des langues étrangères)*, Nathan-Clé International, 1988.

Ibid.³

Untill the beginning of the years 1990, the method *De Vives Voix* (Didier/Hatier International, 1972) ⁴ has been used in in French departments in Sudan; this method is a practical concretization of AVSG methodology.

Eveline BERARD, *The Communicative Approach, Theory and Practice (L'Approche communicative, 5 Théorie et pratiques)*, Clé International, 1991.

J.-L. Chancerel, R. Richterich, *The Identification of Adult Needs Learning a Foreign Language 6 (L'Identification des besoins des adultes apprenant une langue étrangère)*, Council of Europe, 1977.

and, indeed, the communicative approach has radically changed the conception of learning a foreign language. Certainly, this approach is largely based on the theories of cognitive psychology, which emphasizes maximum participation and involvement of the learner in his own learning process.

According to this brief review, we note that each of the methodologies mentioned above, is distinguished by a steadiness of objectives and instructive guiding principles, which give good reason for even the progressive organization and evolution.

To illustrate the above mentioned historical background, we can limit our interest, concerning the methodology of foreign languages to the particular context of learning French. Thus, regarding the different periods of languages learning in Sudan, we can say that all the methodologies we presented above had their chance and actually constituted the theoretical background on which the teaching / learning of French depended. But the audiovisual structural-global methodology seems to be the most outstanding one in Sudan. Indeed, it is only from the year 1970 that French language began to settle well in Sudanese universities, period during which the (AVSG) methodology has been in vogue. Since 1990 and up to now, all methods used by the French departments in Sudan are based on the communicative approach.

In recent years, leaders of various institutions responsible for teaching/ learning French in Sudan, inspire a lively debate on the need for a methodological renewal, motivated not by a simple desire to be "fashionable" but by a serious turning point in the field of teaching / learning French language. It should be noted that the evolution of Sudanese society in recent years and the many changes in social and geopolitical spheres led to the proliferation of French departments⁷, translating the outburst of needs steadily increasingly. It is in this context that we question, in this article, the necessity and importance to explore the path to a renewal of methodology renewal in foreign languages teaching/learning in Sudan, as we intend to place our study in an approach that would entail a greater association with language-culture.

2. Conceptual background of culture and interculturalism

We generally notice an association of the two terms culture and language; A link that can be justified in many respects as linguistic elements would have no meaning without the reference frame known as "culture". In this

⁷ The number of French departments in Sudan increased, between 1990 and 2008, from 5 to 16 departments, covering more than half big universities, without mentioning private instituts and centers in Sudanese big cities.

sense, the researchers J.-P. Cuq and I. Gruca⁸ state that "*language embodies the values and artifacts of a culture because it refers to reality.*" Unlike the term "language", "culture" cannot be formed within an independent discipline of any other disciplinary origin. This means that culture cannot represent a unified science. In this respect, we can only define the term "culture" by referring to the discipline that deals with and within its theoretical framework and conceptual tools. Disciplines like anthropology, literature, sociology, etc. deal differently with the concept of culture according to their objectives and orientation. As M. Byram⁹ confirms that, the term culture is comprehensive, and could be a label that another culture equally valid would describe the phenomenon or global system of meanings within which the subsystems such as : social structure, technology, art and others still exist in interconnections¹⁰. The definition of culture is usually dependent on the point of view through which it is examined. Thus, Claude Clane¹¹ gives two types of definition: on the one hand, definitions which refer to the current traditional sense where the word "culture" reflects the knowledge acquired and transmitted by societal institutions, especially by the school. On the other hand, the definitions refer to very general sense given by some anthropologists, who appoint a "culture" as a distinctive "nature" of humans: "*The culture is the environment produced by the Man*"¹². That is why Claude Clane¹¹ believes that there are two concepts of "culture": one restrictive, and means knowledge transmitted by institutions and valued by a particular group; the other is extensive, and means the whole production, specifically of humans. The two conceptions join the definition of Byram¹³, who defines "culture" as a shared knowledge negotiated by individuals, who don't belong to any of them, that is to say culture can be regarded as the set of structural elements of a group of individuals but at the same time the entire production of any kind within this group. One interesting definition of the term "culture" is the one given by Pierre Bourdieu¹⁴, where he identifies culture as "*the ability to differentiate.*"

Cuq J.-P. et Gruca I., *Course of didactics of French as Foreign and Second Language* (*Cours de 8 didactique du français langue étrangère et seconde*), Presses universitaires de Grenoble, 2003.

Byram M., *Culture and education in foreign language*, Hatier/Didier, 1992.⁹

Ibidem.¹⁰

Clane C. *The Intercultural, Introduction to Intercultural Approaches* (*L'Interculturel, Introduction 11 aux approches interculturelles en éducation et sciences humaines*), Presses Universitaire du Mirail, 1993.

Clane C., op.cit., p.14.¹²

Byram., op.cit. p. 113.¹³

Bourdieu P., *The distinction: Social Critic of judgement* (*La distinction: critique sociale du 14 jugement*), Minuit, 1979.

From this definition it is accepted that "the more one is able to produce differences to distinguish the more one is cultivated in a field." ¹⁵

Regarding the above mentioned definitions, we can say that it is highly difficult to reach a consensus or to design a unified discipline that can cover the word culture. Therefore, culture is difficult and largely delicate to be dealt with or treated in the domain of language teaching. In spite of the fact that we have underlined the worthlessness or even the meaninglessness, to dissociate language and culture. This one can only remain indistinguishable and is not subject to a structured discipline. Also the complexity of its "didacticism" contrary to the language where, for example, grammar issued from disciplines like linguistics and applied linguistics, have no equivalents in the field of culture. Teaching has greatly been enriched by the contributions of other specialists who have studied the subject "culture", with a view to anthropology including social psychology, sociology and semiology. But "culture" is far from being usefully "*didactic*", that is to say culture a subject of study must be "reworked" according to the purposes and objectives that the teaching of languages aims to, and according to the means it has.

A new turning point in the field of foreign language teaching has sparked out during the period between 1980 and 1990. As the Communicative Approach was widely spreading at that time, the conception of learning a foreign language consisted of making the learner develop a "real" competence of communication. Indeed, one focuses on the need to let learner discover the socio-cultural reality underlying all linguistic elements. In France, specialists began to face a quite problematic, situation concerning the education of children of immigrants. Indeed, in a "French" situation of teaching / learning children, who were of (socio-cultural) origin other than French, were divided between two distinct cultures. From these facts, we began to talk in terms of "intercultural" and "interculturality," considered as a possible way to overcome the dilemma of the co-presence of two cultures for some children. In Europe, generally, reconciliations between European countries, increasingly tight, and new visions of future Europe, led to consider the issues of education and training, on a European scale, in form of interculturalism. It is from the year 1986 that the Council of Europe¹⁶ was in need of giving a concrete shape to researches in the field of interculturality.

Taking the prefix "inter" in its own meaning, we can say that the term "intercultural" unavoidably incorporates interaction and exchange but

Les Cahiers de l'ASDIFLE : « Interculturel, pluridisciplinarité et didactique des langues », Actes des 15
37^e et 38^e rencontres du 20^e anniversaire de l'ASDIFLE, 2006.

Council of Europe, *The Intercultural : From Idea to Didactic Practice (L'Interculturalisme : de l'idée à la pratique didactique et de la pratique à la théorie)*, Strasbourg, 1986.

also removing barriers, reciprocity and solidarity¹⁷. As for the term "culture", taken in its broadest sense it implies the recognition of values, lifestyles and symbolic representations which human beings, both individuals and societies, refer to, in relations with others and in the conception of the world¹⁸. It is clear that the term "intercultural" introduces the concepts of reciprocity in interaction and complexity in relations between cultures. The contacts of cultures, as Claude Clane¹⁹ noted, are made of interpenetration, interference, interactions, but also of questions, interruptions, interpretations... *"dynamic paradoxes that at least, in certain circumstances, can mean the term intercultural"*.²⁰ The intercultural is hence seen as a particular form of interaction and interrogations resulting from contact with different cultures and giving rise to changes and transformations.

Taking into account the combination of culture and language is unavoidable in teaching foreign languages. This means that foreign language, while being learnt, there should be a full reference to the foreign culture from which it emanates, and which it expresses. But a person, who is in a situation of learning a foreign language, also has his own culture and has already forged a cultural identity, which finds its expression and its authenticity in the mother tongue of that individual. This situation illustrates necessarily a "sphere" of contact between two cultures, moments of confrontation or "friction" that should not be ignored. It is confirmed that both L1 and L2 are inter-influenced as Leon A. and Jakobovits²¹ remark that not only does L1 competence influence L2 learning, but also that L2 learning in turn has an important role in raising learner's consciousness of their mother tongue and culture through the process of proceeding from the known to the unknown. In addition to this, foreign language learning, considered in an intercultural point of view, can also be a motivating and an enthusiastic factor as learners do not feel bored or constrained while learning.

3. Sudanese context and foreign languages teaching/learning

Our study is based upon a particular context within which foreign languages are taught and learnt. This particular context shed unavoidably the light on the link between language and culture. If we recall a brief overview, we can say that the recent history of foreign languages learning in Sudan has started almost more than a century ago, in particular the

Ibidem.¹⁷

Ibidem.¹⁸

Clane C., op.cit., p.21.¹⁹

Ibidem.²⁰

Leon A. and Jakobovits, *Foreign language learning: A psycholinguistic analysis of the issues*, 21
Newbury House Publishers, Rowley Massachusetts, 1971.

English language. This means that the Sudan has a long experience in this domain but, as we can see later, this experience is often stained with a number of various problems. One of the very obvious evidences can easily be read through the general results of English language examinations in the Sudan School Certificate (S.S.C)²², where generally the failure recorded percentage is more than a half of total candidates.

In Sudan, foreign languages learning starts generally very late in Sudan, particularly after the fifth year of primary level, which is now called “Basic Education”. This moment represents the starting point for the Sudanese pupils, having almost twelve years, to undertake their first contacts in learning a foreign language, usually English language. This language is benefiting because of historical reasons and favorite status, a long and structured teaching process considerably more than other foreign languages.

The matter is different regarding French language as it is to be taught only at the beginning of the secondary stage, first as a compulsory subject in the first and the second years, and as an optional subject in the third year²³. It is worth mentioning that the French language learning/teaching is always marked by a number of the institutional constraints (teaching contact hours, conditions and learning environment, supports and technical equipments, teachers training, etc.) In addition to these two foreign languages (English and French), other foreign languages are also present on the theatre of teaching/learning foreign languages in Sudan. However, in this context, the Faculty of Arts of the University of Khartoum offers possibilities of learning three other languages: Russian, German and Chinese languages. Where as in Sudan University, English, French, German and Chinese²⁴ languages are also taught. These are two examples, and definitely other universities would have adopted the same options, and this shows that the interest in foreign languages learning is steadily growing in Sudan. However, it is important to notice that most of the foreign languages learned in Sudan are only accessible through formal or institutional acquisition, i.e. it is *an explicit knowledge about language* as argued Stephen Krashen²⁵.

A general examination held at a national level of the country through which the successful candidates ²² have access to the higher education (the university level). The S.S.C. is a very competitive test always described by the specialist as “a bottle neck”, including a number of obligatory subjects constituting the “boxing” among which the English language figures as a basic one.

However, this situation is theoretical, as many schools are not able to teach French language due to ²³ lack of teachers and material.

Chinese language, due to several recent considerations, is nowadays regarded as a very important ²⁴ language in Sudan; this point is discussed in Ahmed Eisa Adam and Ahmed Hamid Mohamed, “Foreign languages teaching/learning and development in Sudan”, ADAB Journal.

Krashen S., *Second language acquisition and second language learning*, Pergamon Presse Ltd., ²⁵ Oxford, 1981.

4. The Sudanese socio-cultural background

As a matter of fact, the Sudan is the biggest country in Africa and in the Arab world. It is as well seen as the abridged cultural model not only of the African continent but also the Arab world. Due to many elements as topography, people, nature and climate, Sudan has always been a land of mixture of peoples and cultures. From the time of the ancient world, this great country, due to its location at the crossroads of the Arab-Muslim world and the heart of Africa, is the meeting point of travelers, ideas, languages and cultures. This meeting stands out again today by the presence of over a hundred tribes and ethnic groups with rich and various cultural traditions, but often have enormous similarities and common traits characterizing the Sudan.

The linguistic and cultural capital of the country is largely explained by the diversity of populations. Therefore, concerning languages in Sudan, it is generally stated that there are more than a hundred languages. If Arabic is the most spoken language in all its territories, there are also about more than 125 other local languages, unevenly distributed and spoken in function of their speakers and their areas of prevalence. The Sudan can offer, for many linguists, an excellent model for studying languages or languages typologies. This can be justified, according to them, by the presence of almost all families and groups of African languages, with the only exception of one group, the so-called Xhisan languages of Southern Africa.²⁶

The complexity of linguistic situation of the Sudan is then obvious and can be explained if we take in consideration the linguistic scenery with its multitude of languages and local dialects. We think that this linguistic landscape of the Sudan and the diversity of its population reflect the cultural wealth of the country. In this point of view, we see in this linguistic diversity of the country a bridge to bring together the Sudan on a common culture or, at least, shared by all or almost all. This does not need to be justified because it is through languages that the double Sudanese identity is founded, as noted Catherine Miller (1998: 88)²⁷: *"From the African World Sudan has inherited linguistic diversity and multilingualism, with the Arab world, he shared the diglossia Arabic literary / Arabic dialect"*.

In addition to this, Sudan is a country that is rich in many aspects; a thing that makes from the linguistic and cultural diversity an additional basis of

cf. Abumanga, E. and Elkhailifa, Y., *Languages situation in the Sudan (Awda'a al-lugha fi al-26 Soudan)*, Khartoum University Press, Khartoum, 2007.

Catherine Miller in Eisa Adam A., *The French in the West border of the Sudan : status, usage 27 and analysis of teaching/ learning situation*, PhD., University of Khartoum, Khartoum, 2003.

richness. We cannot go through this richness without confirming the fact that one of the founders of this diversity is the Arabic language, which also can be characterized by a combination of terms: national language, official language, maternal language, most spoken language or vernacular, and thus capable to serve intercommunication for the various Sudanese populations all over the territories of the country. It is therefore an important factor, which pays the encounter in a very rich culture and common to all, considerably characterized by this aspect of multiculturalism, and provides a cultural context, very special if not unique.

We underlined above the particular situation of the Sudan from a socio-linguistic-cultural point of view. The aspects we talked about led to a fairly justifiable question which also joined our way of thinking spoken at the beginning of this study. This means that cultural diversity in Sudan might help considerably in foreign languages teaching and learning.

5. Essay of a practical point of view in the Sudanese context

This article takes account of a set of ideas looking forward exploring a diagnosis of the methodology of teaching / learning foreign languages, taken in an intercultural point of view. We did underline mainly on the perspectives of exploiting the rich cultural and sociolinguistic context of the Sudan. We should insist on the fact that this context might unavoidably influence the processes of teaching / learning of foreign languages in general. Without being particularly interested in the resulting impacts, we bring to mind that the stakes of education and teaching are reported frequently²⁸. We are mainly concerned, and we would like to confirm the general trend of this impact, with a humble contribution that aims at suggesting guidelines to the exploitation for the development of cultural and intercultural skills in the process of teaching/ learning languages in the Sudan.

5.1. Our experience in the field

We propose here an application foreseeing inspired by our practical experience in the domain of teaching foreign languages at Sudanese university, spanning over these last fourteen years, from 1997 to 2010. The viewpoints of exploiting an intercultural approach we are aiming at in this article, are mainly experimented in teaching French in our classes. At the moment, we believe that interculturality is, more or less, one of motivating and helpful pedagogical approaches in a class of French language in particular, and foreign languages in general, especially in our Sudanese context. We would like to illustrate our ideas here with some examples, basically depending upon the written texts. We think that the

(In this respect, cf. the researches of Olivier Bertrand: 2005, and Monique Honor: 1996).²⁸

activities that can be inspired from this written support provide good examples and rich resources for the adaptation of interculturality in a class of foreign language. Nevertheless, we do think that such examples are quite appropriate for application in other relevant contexts.

5.2. Written texts as a model in a class Learning French

The First start-up point: the discovery of the text

Depending on a theoretical intercultural background, the first starting point could come before reading the text itself. Based on the different criteria to classify texts, one can generally underline that main points through observation of the cultural-frame-reference and through a comparison, pointing out similarities and differences between the texts in both languages, first and foreign languages. The types of texts, based on cognitive structures, functions of the language or the "sequentiality", as understood J.-M. ADAM (1992)²⁹ promotes prior understanding to the learners. This means that, based on knowledge already mastered in the mother language-culture, a comparative method could lead to a better approaching of texts in a foreign language with a reference model in mother tongue, used to identify similarities and divergences. This step would help to improve understanding the implication of the language in a sphere of usage. In other words, it is to compare conditions, including pragmatic, legitimate and justify the preference of individual choice of language elements.

Phase two: the text presentation

When the text comes to be familiar for learners from a typological point of view, while going through the first phase, one could think in details approaching the internal structure of the written text, mainly focusing on:

- The presentation of the same type of texts (in Arabic and French) from different visual cues such as photos, images, tables, presentation typo.
- The organization and structure of the text of the same type in both languages. The objective here is to refine the categorization of texts: personal letter, journalistic text, literary text, argumentative text, and so on.

Phase three: two cultures confrontation

The two previous phases can possibly allow going through different cultural aspects of the foreign language culture, i.e. the target language, at the same time with that of learners' maternal language-culture, i.e. Arabic

Adam J.-M., *Textes : types et prototypes*, Nathan, Paris, 1992.²⁹

language in our context. This phase is unavoidable to introduce learners to discover the sphere-culture of text in a foreign language.

Phase four: comparing process

The previous phase of discovering the foreign language-culture endorses consequently the critical and objective understanding of the learners' own maternal culture. Thus, the intercultural dimension is generally exploited to know better each other and get to know oneself, by establishing a relationship of reciprocity in a cultural approach. (R. GALISSON (1995: 89)³⁰.

Phase five: making use of differences

Textual schemes can characterize any language-culture that can be or not be different from one language to another. Maternal language-culture can be consciously used by learners as a frame for text patterns analysis and understating in order to enhance the treatment of equivalent patterns in foreign language-culture.

Phase six: helping others learning

The skills already mastered by learners in their own language-culture should be taken into consideration while approaching a foreign language-culture, especially texts patterns and characteristics. It sounds important then that the learners develop authentic strategies, but appropriate for the approach of the texts in the target language culture. In other words, it is in some sort of awakening in him autonomy, which is regarded as the best way of learning.

Phase seven: thinking of a model of communication

It is recommended that a model of communication should be created, resecting somehow, a considerable degree of authenticity. Such a model could be of great use and quite helping when exploited as a base for different types of activities depending on the main language skills: listening, speaking, reading and writing. Of course, these activities, even if linguistic dimension matters, should be built upon an intercultural frame-reference, as learners pre-acquisitions, especially in mother-tongue and culture, can usefully be integrated.

However, what we have underlined as phases above should not be understood as a list of procedures that mechanically applied. We do insist on the importance and the opportunity of carrying out a real intercultural approach in foreign language teaching/learning without neglecting the linguistic dimension. Experience has shown that often one concentrates only on grammatical and lexical elements, whereas language's prior objective is communication, which cannot be realized without taking into account the "culture" in both endogenous and exogenous context.

(cf. R. GALISSON (1995: 89),³⁰

6. Brief points outline:

As we tried to enlighten our ideas above, an intercultural approach is our main source of inspiration. We thus would like to underline some points that seem important:

- Sudanese cultural context, like any other, is specific and, consequently the learners profile,
- First language teaching methodology has direct impact and should be taken into account while thinking about foreign language-culture methodology,
- Particular education questions and pedagogical traditions should be looked at as the main characteristics of Sudanese context of learning foreign languages,
- Skills and other cultural aspects already assimilated by learners should have a role to play while establishing an intercultural approach for foreign language learning.
- As learners have developed a linguistic and cultural conscious during their long history of learning, their own language-culture, this experience should represent a base upon which depends foreign language learning and, in this respect, should not represent an obstacles for learners new learning,
- A common context can be implemented by the fusion of the two cultures by the means of interculturality. It is only in that way we can develop autonomous learning and personal strategies.
- Developing one's own linguistic security and learning motivation should be thought of as an intercultural point of view because getting started with familiar context will facilitate the integration of the newly learnt language-culture.

Transitional Conclusion

We would like to conclude that the questions we raised above cannot be treated in one or few studies. However, we content ourselves that we have underlined the idea and proposed main guideline principles towards intercultural approach exploitation in foreign language-culture learning. The general idea on which we would like to insist is that it is regrettable that mother language-culture is not satisfactorily exploited in the class of foreign language-culture. By way of thinking, we tried to illustrate the above which cannot be realized if one does not consider the teaching/learning of foreign languages in Sudan in terms of an intercultural approach. This approach is therefore proposing an appeal for renewal of methodology in teaching/learning foreign languages in the context of Sudan as well as its applicable sphere in different other

contexts, especially in some Arabic countries as they share a number of similar cultural and social features. This humble contribution is just intended to shed the light on some intercultural approach perspectives, focusing on their practical dimensions in teaching foreign languages and taking into account the specificity of the indigenous contexts. We do expect that other relative studies will soon be carried out.

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