

Instructions:

All text should be thoroughly read taking into consideration the cultures described.

- **“Through Brown Eyes”**, focus on the differences between the British and the Indian culture.
- **Things Fall Apart**, pay attention to the description of the African culture and how it is based on a well-organized system.
- **“The Cannibals”**, you will focus here on how Montaigne shows that those people who were called savages are in fact true civilized humans living in a well –organized system. Moreover, the contrast he draws between those Brazilians and the Europeans (Portuguese) is very interesting and should then be taken into consideration.

As for the introductory texts dealing with the definition of culture, cultural diversity etc... These should be carefully read and the definitions understood and memorized.

Topics to be looked at in the internet:

1. Immigration and culture shock.
2. Racism.
3. Stereotypes and the problems they engender.

(Look for definitions, examples, and read about these topics to be able to discuss them)



I. What is culture?

Integrated pattern of human knowledge, belief, and behaviour that is both a result of and integral to the human capacity for learning and transmitting knowledge to succeeding generations.

Culture thus consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, and works of art, rituals, ceremonies, and symbols.

Every human society has its own particular culture, or sociocultural system. Variation among cultures is attributable to such factors as differing physical habitats and resources; the range of possibilities inherent in areas such as language, ritual, and social organization; and historical phenomena such as the development of links with other cultures. An individual's attitudes, values, ideals, and beliefs are greatly influenced by the culture (or cultures) in which he or she lives. Culture change takes place as a result of ecological, socioeconomic, political, religious, or other fundamental factors affecting a society.

II. What is cultural diversity?

Diversity is defined as the condition of being different. In other words, it means dissimilarity and variance between things.

Cultural diversity is then the variety of human societies or cultures in the world. Cultural diversity includes (but is not restricted to) language, race, ethnic background, country or region of origin, dress, values, religion and associated practices, social and community responsibilities, sexuality, disability, family and political views.

Since we speak about Cultural diversity, this means that we have a wide range of distinct cultures, which can be readily distinguished on the basis of ethnographic observation. Awareness of this diversity has today become much more widespread, being facilitated by globalize communications and increased cultural contacts. Cultural diversity has become a

major social concern, linked to the growing diversity of social codes within and between societies. Confronted by this diversity of practices and outlooks, countries sometimes find themselves at a loss to know how to respond, or how to take account of cultural diversity in the common interest. Many societies have recourse to, particularly, ethnic or linguistic characterizations, to take account of their cultural heterogeneity. The first challenge will therefore be to examine the different policies pursued without losing sight of our topic, which is cultural diversity. This has the merit of neither adopting an excessively restrictive definition of culture nor focusing on a particular aspect (e.g. Religion) in order to define culture.

III. Cultural diversity & globalization

In the context of globalization and increasing migration and urbanization, the interrelated challenges of preserving cultural identity and promoting intercultural dialogue assume a new prominence and urgency.

Globalization of international exchanges is leading to the integration of a diversity of multicultural exchanges in almost all national contexts. One of the main effects of globalization is to attenuate the link between a cultural phenomenon and its geographic location by transporting distant events, influences and experiences into our immediate environment. In some cases, such attenuation is experienced as a source of opportunity; in others, as a loss of identity. A parallel phenomenon is the growth in international migration, which is leading in some cases to cultural expressions, showing that diversity is forever changing. The growth in the number of international tourists is another phenomenon with potentially significant impacts on cultural diversity. While such tourism is to some extent self-contained and its consequences ambiguous for local populations, its outcome in terms of greater knowledge and understanding of differing cultural environments and practices would seem self-evidently positive. Our increasing intercultural contacts are also giving rise to new forms of cultural diversity and linguistic practices, particularly due to advances in technology. Every living tradition is subject to continual self-reinvention. Cultural diversity, like cultural identity, is about innovation, creativity and receptiveness to new influences. In a multicultural context, some people will choose to adopt a particular form of identity, others to live in a dual mode (as in Morocco), and still others to create for themselves hybrid identities. Thus, Cultures are not self-enclosed or static entities, they are rather dynamic since they are subject to change or develop. . Cultures, like individuals, exist in relationship to one another. The intermingling of cultures throughout history has found expression in a variety of cultural forms and practices, from cultural borrowings and exchanges (the Silk Roads) to cultural impositions through conquest and colonialism.

Benefits of Cultural diversity

The concept of cultural diversity has a very wide scope and is being practiced by people and organizations all over the world. Broadly this idea includes hiring people of diverse races, different religions and promoting the entry of working staff from different countries. Although the practice of this concept has gained momentum in the past few years, but its existence is quite old and cultural diversity continues to live all around us. It exists in different communities and households, from small suburbs to big cities and that too all through the world. Diversity is an element of the society and has now become an important part of businesses as well. The many benefits of cultural diversity include:

1. Promotes humanistic values.

When an organization has a group of employees belonging to diverse cultures, it demonstrates that the organization recognizes and celebrates and commemorates the diversity that exists in people of different backgrounds. It makes the people of the organization think that their value and worthy contributions are being realized by the organization and the management.

2. Improves productivity and profitability.

Apart from these humanistic values, cultural diversity also brings some tangible benefits to the businesses all over the world. Active persuasion of diversity at the workplace directly impacts productivity and profitability of the organization as well as the employees. There is an enhancement of productivity of the workers and profitability for the organization.

3. Helps to create a pool of talent.

When any organization invests in diversity, it results in the creation of a bigger pool of talent. This is a win-win situation for both the employees and the organization. The employees exchange and learn

each other's positives and competencies. Such a pool of talent provides the organization with a competitive edge, which help it to progress in a huge and competitive environment.

4. Exchange of innovative ideas.

When an organization comprises of people with diverse backgrounds, cultures and experiences, new creative and innovative ideas prop up in the minds of different people. It is natural that people with varying experiences and perspectives in life would be able to generate unique ideas and solutions to problems. This is of immense value to both the organization and employees. Such dynamic exchanges that take place between people having different perceptions yield creative results. Such a situation is never created in groups of people who think similarly and belong to similar cultures.

5. Other benefits of diversity.

Many studies related to organizational behaviour conclude that promoting cultural diversity reduces absenteeism rates, lower employee turnover, reduce the costs associated with hiring new employees and reduce legal responsibility in discrimination lawsuits.

In this world of competition, where cultural diversity has so many benefits, it deserves a place in all organizations. This will not only bring profits for the organization but will lead to the development of competencies among all employees.

Through Brown eyes

When I returned to my room I sat by the window, thinking. Although I had stayed in England for over a year, it was difficult for me to understand the British mind. Travelling to the office every day by train I watched people hiding their faces behind newspapers. They rarely talked to each other, occasionally lifting their eyebrows to look at their fellow passengers. But when I started a conversation under the pretext of the weather, I found many had a natural gift for gossip. They would go on telling me all about themselves and their families. Sometimes I was even given their telephone numbers and asked to look them up. At first I took their invitations at face value, but when I rang and heard the surprised tone: "who?" I felt embarrassed and pretended I had got the wrong number.

I had to learn to say "please", "sorry", "thank you", whether I felt it or not. Once while buying a ticket at Waterloo, I forgot to say "please". The man at the counter was offended and would not give me the ticket until I had said "please". When he handed me the ticket he said: "say thank you". As I was getting into the train, an English woman pushed me with her shoulder, said "sorry", and hurried inside to take the only empty seat.

On the way to the office one morning a man collapsed in my compartment. At Waterloo everybody left, but I stayed with him until the ambulance arrived and was an hour late getting to the office. I was told it was not my job to look after strangers.

I found that many did not even look after their own parents who were old and helpless. In India, it is the duty of the children to look after their parents and old relatives. While serving a meal, my mother always gave food to the old relatives and children first and ate whatever left over. The old never felt isolated. They lived with their families and contributed to the happiness of the house.

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S₂ Readings in Culture
Mrs. F. BADDOURI

Extract from Chinua ACHEBE'S THINGS FALL APART

The Feast of the New Yam was approaching and Umuofia was in a festival mood. It was an occasion for giving thanks to Ani, the earth goddess and the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communion with the departed fathers of the clan whose bodies had been committed to earth. The Feast of the New Yam was held every year before the harvest began, to honour the earth goddess and the ancestral spirits of the clan. New yams could not be eaten until some had first been offered to these powers. Men and women, young and old, looked forward to the New Yam Festival because it began the season of plenty—the new year. On the last night before the festival, yams of the old year were all disposed of by those who still had them. The new year must begin with tasty, fresh yams and not the shrivelled and fibrous crop of the previous year. All cooking pots, calabashes and wooden bowls were thoroughly washed, especially the wooden mortar in which yam was pounded. Yam foo-foo and vegetable soup was the chief food in the celebration. So much of it was cooked that, no matter how many friends and relatives they invited from neighbouring villages, there was always a large quantity of food left over at the end of the day. The story was always told of a wealthy man who set before his guests a mound of foo-foo so high that those who sat on one side could not see what was happening on the other, and it was not until late in the evening that one of them saw for the first time his in-law who had arrived during the course of the meal and had fallen to on the opposite side. It was only then that they exchanged greetings and shook hands over what was left of the food. The New Yam Festival was thus an occasion for joy throughout Umuofia. And every man,

whose arm was strong, as the Ibo people say, was expected to invite large numbers of guests from far and wide. Okonkwo always asked his wives' relations, and since he now had three wives his guests would make a fairly big crowd. But somehow Okonkwo could never become as enthusiastic over feasts as most people. He was a good eater and he could drink one or two fairly big gourds of palm-wine. But he was always uncomfortable sitting around for days waiting for a feast or getting over it. He would be very much happier working on his farm. The festival was now only three days away. Okonkwo's wives had scrubbed the walls and the huts with red earth until they reflected light. They had then drawn patterns on them in white, yellow and dark green. They then set about painting themselves with cam wood and drawing beautiful black patterns on their stomachs and on their backs. The children were also decorated, especially their hair, which was shaved in beautiful patterns. The three women talked excitedly about the relations who had been invited, and the children revealed in the thought of being spoiled by these visitors from the motherland. Ikemefuna was equally excited. The New Yam Festival seemed to him to be a much bigger event here than in his own village, a place which was already becoming remote and vague in his imagination.

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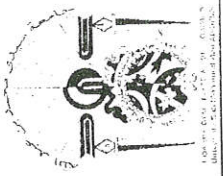
Montaigne's "the cannibals".

Now, to return to my subject, I find that there is nothing barbarous and savage in this nation, by anything that I can gather, excepting, that everyone gives the title of barbarism to everything that is not in use in his own country. As, indeed, we have no other level of truth and reason, than the example and idea of the opinions and customs of the place wherein we live: there is always the perfect religion, there the perfect government, there the most exact and accomplished usage of all things. They are savages at the same rate that we say fruit are wild, which nature produces of herself and by her own ordinary progress; whereas in truth, we ought rather to call those wild, whose natures we have changed by our artifice, and diverted from the common order. In those, the genuine, most useful and natural virtues and properties are vigorous and sprightly, which we have helped to degenerate in these, by accommodating them to the pleasure of our own corrupted palate. And yet for all this our taste confesses a flavour and delicacy, excellent even to emulation of the best of ours, in several fruits wherein those countries abound without art or culture. We have so surcharged her with the additional ornaments and graces we have added to the beauty and riches of her own works by our inventions, that we have almost smothered her; yet in other places, where she shines in her own purity and proper lustre, she marvellously baffles and disgraces all our vain and frivolous attempt.

These nations then seem to me to be so far barbarous, as having received but very little form and fashion from art and human invention, and consequently to be not much remote from their original simplicity. The laws of nature, however, govern them still, not as yet much vitiated with any mixture of ours: but 'tis in such purity, that I am sometimes troubled we were not sooner acquainted with these people, and that they were not discovered in those better times, when there were men much more able to judge of them than we are. I should tell Plato, that it is a nation wherein there is no manner of traffic, no knowledge of letters, no science of numbers, no name of magistrate or political superiority; no use of service, riches or poverty, no contracts, no successions, no dividends, no properties, no employments, but those of leisure, no respect of kindred, but common, no clothing, no agriculture, no metal, no use of corn or wine; the very words that signify lying, treachery, dissimulation, avarice, envy, detraction, pardon, never heard of.

They have great store of fish and flesh that have no resemblance to those of ours: which they eat without any other cookery, than plain boiling, roasting and broiling. Their buildings are very long, and of capacity to hold two or three hundred people, made of the barks of tall trees, reared with one end upon the ground, and leaning to and supporting one another, at the top, like some of our barns, of which the coverings hang down to the very ground, and serves for the side walls. They have wood so hard, that they cut with it, and make their swords of it, and their grills of it to broil their meat. Their beds are of cotton, hung swinging from the roof, every man his own, for the wives lie apart from their husbands. They rise with the sun, and so soon as they are up, eat for all day, for they have no more meals but that: they do not then drink that never drank at their meals; but drink very often. Their drink is made of a certain root... Their young men go a-hunting after wild beasts with bows and arrows; one part of their women are employed in preparing their drink the while, which is their chief employment... They shave all over, and much more neatly than we, without other razor than one of wood or stone. They believe in the immortality of the soul, and that those who have merited well of the gods, are lodged in that part of heaven where the sun rises, and the accursed in the west.

They have continual war with the nations that live further within the mainland, beyond their mountains, to which they go naked, and without other arms than their bows and wooden swords, fashioned at one end like the heads of our javelins. The obstinacy of their battles is wonderful, and they never end without great effusion of blood: for as to running away, they know not what it is. Every one for a trophy brings home the head of an enemy he has killed, which he fixes over the door of his house. After having a long time treated their prisoners very well, and given them all the regales they can think of, he to whom the prisoner belongs, invites a great assembly of his friends. They being come, he ties a rope to one of the arms of the prisoner, of which, at a distance, out of his reach, he holds the one end himself, and gives to the friend he loves best the other arm to hold after the same manner; which being done, they two, in the presence of all the assembly, despatch him with their swords. After that they roast him, eat him among them, and send some chops to their absent friends. They do not do this, as some think, for nourishment, as the Scythians anciently did, but as a representation of an extreme revenge; as will appear by this: that having observed the Portuguese, who were in league with their enemies, to inflict another sort of death upon any of them they took prisoners, which was to set them up to the girdle in the earth, to shoot at the remaining part till it was stuck full of arrows, and then to hang them, they thought those people of the other world (as being men who had sown the knowledge of a great many vices among their neighbors, and who were much greater masters in all sorts of mischief than they) did not exercise this sort of revenge without a meaning, and that it must needs be more painful than theirs, they began to leave their old way, and to follow this. I am not sorry that we should here take notice of the barbarous horror of so cruel an action, but that, seeing so clearly into their faults, we should be so blind to our own. I conceive there is more barbarity in eating a man alive, than when he is dead; in tearing a body limb from limb by racks and torments, that is yet in perfect sense; in roasting it by degrees; in causing it to be bitten and worried by dogs and swine (as we have not only read, but lately seen, not among inveterate and mortal enemies, but among neighbours and fellow-citizens, and, which is worse, under colour of piety and religion), than to roast and eat him after he is dead.



Examen de la session du printemps 2018 – 2019
(Session rattrapage)

Cycle : Fundamental BA

Filière :	English Studies	Module :	Readings in Culture
Semester:	Two	Prof. :	F. BADDOURI
Full Name :		C.N.E. :	
Exam Number :			

❖ **Instructions:** Make sure you have two printed pages. The answers to all the questions must be written on this sheet.

I. Answer briefly the following questions:

A. What is acculturation? Give an example.

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B. How does Montaigne define barbarism in his essay, "The Cannibals"?

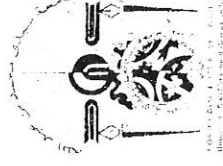
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Examen de la session du printemps 2018 – 2019 (Session rattrapage)

Cycle : Fundamental BA

Filière :	English Studies	Module :	Readings in Culture
Semester:	Two	Prof. :	F. BADDOURI
Full Name :		C.N.E. :	
Exam Number :			

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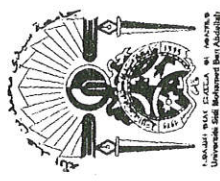
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Examen de la session du printemps 2018 – 2019 (Session normale)

Cycle : Fundamental BA

Filière :	English Studies	Module :	Readings in Culture
Semester:	Two	Prof. :	F. BADDOURI
Full Name :	C.N.E. :		
Exam Number :			

❖ **Instructions:** *Make sure you have two printed pages. The answers to all the questions must be written on this sheet.*

I. Answer briefly the following questions:

A. What was the title given to Queen Victoria over India? And why?

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B. Explain the title of Achebe's novel, *Things Fall Apart*.

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c. Are cultures self- enclosed, or not? Explain and give precise examples.

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II. Provide a long and well-supported answer to the following question:

Globalization of international exchanges is leading to the integration of a diversity of multicultural exchanges in almost all national contexts. Can these exchanges lead to the loss of identity? Why?

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