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**The Relation between Culture Teaching and the Creation of
Dynamic, Cultural and Educational Behaviour**

The Case of Third Year Secondary School Learners. Constantine

**Dissertation Submitted to the Department of English in
Partial Fulfilment of the Requirement for the Magister Degree in
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Dedication

This work is dedicated:

To my dear parents

for their endless love and support.

To my friends

for their encouragement in moments of difficulty and stress.

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ABSTRACT

The present work aims at investigating the status of culture teaching in the Algerian program of teaching English in the secondary school and the teachers' conception and awareness regarding the significance of culture integration in the process of ELT. Accordingly, it examines the methods and educational sources that are used to teach the target culture. Second, it examines the learners' attitudes towards culture teaching, and thus the relation that may exist between culture teaching and the learners' dynamic educational behaviour. Hence, it is hypothesized in this study that if learners have a positive attitude towards the target language culture and towards culture teaching, they would be interested and dynamic in foreign language learning contexts. To achieve the research aims and to test the hypothesis, the study used two questionnaires, one for the teachers, one for the learners, a small cultural test to assess learners' background knowledge (as far as the British culture is concerned) and an evaluation of the cultural content of the English textbook used by third year secondary school learners. The findings of the study reveal that the Algerian curriculum does not give much importance to the teaching of culture. Both questionnaires prove that learners and teachers are aware of the interconnection of language and culture. However, teachers do not know what to teach and ignore the most important techniques for teaching culture. Learners' questionnaire reveals that learners are interested, and curious to learn about other people's cultures. Nevertheless, learners' test reveals a lack in their cultural knowledge in terms of the historical aspects of the target country. The cultural content of the textbook proves that Algerian course designers still give much more importance to developing learners' linguistic competence with its content focusing too much on grammar and vocabulary lessons.

List of Abbreviations

CAPES : Certificat d’Aptitude Professionnelle à l’Enseignement Secondaire.

DCT: Discourse Completion Task

EFL: English as a Foreign Language

ELT : English Language Teaching

FLT: Foreign Language Teaching

PES: Professeur d’Enseignement Secondaire

TC: Target Culture

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Introduction

1. Background of the study
2. Aims of the study
3. Statement of the Problem
4. Assumptions and hypothesis
5. Methodology and means of Research
6. Structure of the thesis

1. Background of the Study

As a part time teacher at the department of English (university of Constantine) we have witnessed that first year learners have very limited knowledge of the foreign language culture (English). Despite the fact that some learners have a very good linguistic competence i-e grammar rules, pronunciation and vocabulary, their knowledge of when, where, and to whom to use the language is much less satisfactory. Learners also seem to ignore many aspects of the target culture, such as the way of living and thinking of the native speakers. Many learners come to the university with an acceptable amount of knowledge in grammar and vocabulary, but with so little knowledge on how to use this knowledge appropriately. It is commonly agreed that language proficiency requires more than knowing what to use, but requires how to use language as well. Thus, knowing a language involves knowing the cultural allusions and conventions like the way of thinking, customs, idioms, norms of politeness, in addition to other non verbal communication clues like nods, smiles and so on.

Research has revealed the close relationship between language and culture. Language is used in context and cannot be understood or learnt out of this context. Accordingly, teaching should not care only for the linguistic aspects of the language, but for its socio-cultural aspects as well.

2. Aims of the Study

The present study deals with the importance of including culture in any course designed for teaching the English language. Culture integration is a prerequisite for the development of the learners' communicative competence, and even their intercultural communicative competence. The latter has proved to be extremely

significant in the globalized world, nowadays. Accordingly, this research aims first at investigating the situation of culture teaching and learning in English classrooms in the Algerian secondary schools. Second, it aims at demonstrating the great significance of culture teaching and the positive effect of teaching culture on learners' educational behaviour. In other words, it is to show that culture instruction would create a dynamic educational and cultural behaviour. Learners are supposed to have positive view towards any cultural content. Accordingly, teaching the cultural features of the target language would arouse the learners' curiosity and enhance their participation in English classes by increasing their interest and motivation to learn the target language and thus it will make the process of English learning more authentic and more enjoyable.

3. Statement of the Problem and Research Questions

Modern approaches and methods of FLT came to stress the fact that language proficiency requires more than the ability to manipulate the structural elements of language. Mastering the grammar, vocabulary and pronunciation of the language does not insure one's ability to use that language successfully in real life settings. It is usually the ignorance of the socio-cultural rules of the language that cause misunderstandings or breakdowns of communication. One must have some knowledge of when and with whom to use language; one also should have some insights on the way of living and thinking of the speakers of that language, i.e. their culture. Language is culture and culture is language; both concepts are closely connected and cannot be detached from each other.

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication

proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture, consequently is the foundation of communication. And when cultures vary, communication practices also vary. (Samovar, Porter& Jain 1981, p. 24)

Culture integration is obligatory in any FLT curriculum, “if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning...” (Poltzer, 1959, p .100-101). Culture should be incorporated in the process of FLT not only to contribute to the development of learners’ language proficiency, but also to develop in them a set of positive attitudes; a sense of tolerance towards others’ differences. Culture is implied in any act of language teaching; Brown holds that “Whenever you teach a language, you also teach a complex system of cultural customs, values and ways of thinking, feeling and acting”(Brown, 2000, p.64). Excluding cultural features may result in miscommunication, misinterpretation, and a major culture shock on the part of the students. (Krasner, 1999, p.87)

Accepting others’ cultural differences is extremely important in nowadays’ modern globalized world, in which there is a big probability to get in contact with people with different languages and cultures. Accordingly, this study aims at investigating the extent to which Algerian curricula for teaching the English language are taking the cultural component into account.

Thus, through our research, we will try to answer the following questions:

- 1- What is the role that culture teaching plays in the foreign language classroom?
- 2- Are Algerians teachers and learners aware of the relationship of language and culture?
- 3- What is the frequency of teaching cultural aspects in foreign language teaching sessions?
- 4- What are the sources and techniques that are used to teach the target culture?
- 5- What attitudes do Algerians secondary school learners have towards culture content and towards cultural differences?
- 6- Do learners enjoy learning about other cultures?

4. Assumptions and Hypothesis

It is assumed in this study that:

- 1) Learners like cultural based lessons and activities, and thus incorporating cultural content would create a dynamic educational and cultural behaviour.
- 2) The Algerian program for English teaching is still downplaying the role of the cultural component.

We hypothesize that: if learners possess positive attitudes towards cultural content, i.e., they like learning about the target language culture, they would be more interested and dynamic in foreign language learning context.

5. Methodology and Means of Research

It would be too shallow to assume that choosing a method is dependent on the researcher's views, likes, dislikes or preferences. However, the choice of the method is rather totally determined and dependent on the nature of the topic, nature of the data, and the aim of the research and the sample to be investigated. Concerning the

present study the most suitable method is the descriptive method, which will use the questionnaire description to provide data about the population and describe the cultural content of the textbook. Both teachers and learners will be given a questionnaire. The teachers' questionnaire would examine teachers' views concerning the role of culture in foreign language teaching contexts, the extent to which they are aware of the inseparability of language and culture and thus, the necessity of including cultural features, and the techniques they use in transmitting the cultural features of the TC to their learners and the learners' behaviour and reaction towards cultural content. As for the learners' questionnaire, it would help us know about their opinions on learning the TC. In addition to the questionnaires, a short test is given to the learners to assess their cultural competence. The textbook is a key means in the process of language teaching / learning; the cultural content of the school textbook of English is analysed in order to check if the cultural conventions and allusions of the British or American culture are taken into account by Algerian textbook designers. As for the sample population it is made up of 50 secondary school teachers of English and 100 third year secondary school learners from 14 different secondary schools in Constantine.

6. Structure of the Study

The present dissertation is divided into two major parts; a theoretical part which is made up of two chapters and an empirical part made up of two chapters as well. Chapter one attempts to define the concept of culture and to demonstrate the central role that culture plays in human life, particularly in communication. Accordingly, it will shed light on the close relationship that connects language and culture. Chapter two deals with the interconnection of language and culture from a pure pedagogical point of view, and hence it discusses the importance of culture in the

process of FLT, the history of culture teaching, and the aims of teaching culture. Chapter three is concerned with the research tools, data analysis of the questionnaires administered to teachers and learners, with an examination of the cultural content of the school textbook used by the sample population under study. Chapter four offers some suggestions for secondary school teachers regarding the best themes and techniques for teaching the cultural features of a target language.

Chapter one

Culture and Intercultural Communication

Introduction

1.1. Culture

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1.3.2.4. Culture and Metaphors

Conclusion

Introduction

Culture is a distinctive feature of human beings, and a crucial aspect of their lives. Every human social group whether small (a family), or a large one (a community or nation) is characterized by a system of laws, rules and norms of speaking, behaving, eating, clothing...etc. Such a system is usually built up on a shared set of beliefs and attitudes. This system is usually referred to as *culture*. However, culture is not that simple; culture is so inclusive and vague that it is extremely difficult to define precisely. Edgar H. Schein maintains that “Culture is pervasive and ultimately embraces everything that a group is concerned about and must deal with”. Schein adds that “Culture is a multidimensional, multifaceted phenomenon, not easily reduced to a few major dimensions”. (Schein 2004, p.85)

In view of that, the present chapter aims at clarifying the concept of culture, and tries to shed light on some of its key elements. Accordingly, it will try to review some of the outstanding definitions of culture, along with a focus on culture's influence on communication mainly when the latter takes place between people who are culturally dissimilar. Given that culture is involved in all kinds of communication, it would be inevitable to examine the close relationship between language and culture.

1.1. Culture

1.1.1. Definition of Culture

Culture is a vague concept which covers different aspects of human life; Kaplan & Manners (1972, p. 3) point out that: “Culture is admittedly an omnibus term” (cited in Byram, 1989, p. 80). Culture has been an area of interest and study for a wide range of disciplines such as: anthropology, ethnology and ethnography of communication. For instance ethnography is “a branch of anthropology concerned with the detailed descriptive study of living cultures. The related field of **ethnology** compares the cultures of different societies or ethnic groups” (Richards & Schmidt, 2002, p.187). In this regard, it can be said that culture is an interdisciplinary concept, that is conceived differently, used differently, and hence it is defined differently. Hinkel (1999, p. 01) indicates that “It may not be an exaggeration to say that there are nearly as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities.” In this context, Kroeber and Klukhohn gathered more than one hundred definitions of culture in their work *Culture: A Critical Review of Concepts and Definitions* (1952). A further examination of some definitions of culture may illustrate better this diversity.

The origin of the word culture is commonly assumed to be the Latin noun *cultura*, from the verb *colere*; which means to cultivate. Culture was used exclusively in agriculture to refer to the process of tending crops and animals. But, through time this meaning expanded, primarily in the early sixteenth century, when culture came to include the process of human intellectual and social development, a meaning which was not given much importance before the eighteenth century and its use was not

common before the nineteenth century (Williams, 1983). Later on, culture adopted new meanings; such as the general body of arts, and later on it was used to refer to “a whole way of life, material, intellectual and spiritual” (Williams, 1958, p. xvi). Accordingly, it would be logical to some extent to assume that the complex history of the word culture contributed in a way or another in the diversity and complexity of its meanings.

Generally speaking culture is usually divided into two major categories: culture with capital ‘C’; which includes literature and arts. And culture with small ‘c’ and this involves attitudes, values, beliefs, and everyday lifestyles. (Richards & Schmidt, 2002, p. 138)

From an anthropological point of view, Edward Tylor (1871) defines culture as:

“...that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1871, p. 01). According to Tylor’s definition, culture is the sum total of habits, qualities or abilities that a person learns from the group in which he lives and hence the group is the main source of any culture.

Goodenough (1957) views culture as socially acquired knowledge and beliefs that the members of any group must not only learn, but must submit to, in order to behave appropriately.

As I see it, a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members....culture, being what people have to learn and distinguish from their biological heritage, must consist of the end-product of learning: knowledge in a most general...sense of the term (cited in Hudson, 1996, p. 71).

According to Goodenough culture is basically knowledge, and the core of such socially acquired knowledge is the rules and normative standards of acceptable behaviour that any social group defines in order to prevent chaos and to set law and order in the midst of its members. Hence, the main function of any culture is to guide its members to the proper and valued kind of behaviour, and help them create a social harmony.

Kramsch perceives culture as “a common system of standards for perceiving, believing, evaluating and acting” (Kramsch, 1998, p. 10). These standards are shared by individuals who identify themselves as members of a given society, or social group (like the family) and who share a common social space, history, and common imaginings. Members of a given group learn these standards through their interactions with each other, and reinforce them through social institutions like the family, school, place of work...etc. These standards become so naturalized, that the person retains them even after leaving his own community.

Geertz’ conception of culture largely highlights the inseparability of language and culture, he defines culture as: “an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate, perpetuate and develop their knowledge about attitudes towards life” (Geertz, 1973, p.89).

Geertz’ definition stresses the historical inheritance and transmission of culture across the generations of a given society, and thus the relative stability of culture. Culture as a system of shared concepts and meanings, encoded in symbols or letters, and words; in other words these shared meanings are represented in the language that people use to communicate with each other. Accordingly, language is an important means of transmitting a group’s culture.

Nearly all the definitions cited above stress the hidden features of culture. However, culture does not only entail deep and hidden aspects such as the values and norms that a given group shares, but involves concrete and visible aspects as well, which are commonly known as cultural artifacts, such as music, literature, food, and architecture. Even behaviour which has a shared cultural interpretation – for instance a handshake as a way of greeting – is considered a cultural product, as it is based on the group's cultural system (Shaules, 2007). Kroeber and Kluckhohn's highly cited definition sheds light on these elements, and sets a dividing line between explicit and implicit patterns of culture.

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action (Kroeber & Kluckhohn, 1952,p.132).

Another comprehensive definition of culture is that of Samovar et al. (1981, p.24)

Formally defined, culture is the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a large group of people in the course of generation through individuals and group striving. Culture manifests itself in patterns of language and in forms of activity and behavior that act as models for both the common adaptive acts and the styles of communication that enable us to live in a society within a given geographic environment at a given state of technological development at a particular moment in time.

In sum, there are three basic definitions of the word culture (Raymond Williams, 1983). First; culture refers to a process of intellectual, spiritual and aesthetic development. Second, it indicates a particular way of life, whether of a people, a period, a group, or humanity in general. Third, it is used to describe the works and practices of intellectual and especially artistic activity, like music, literature, painting and sculpture, theatre and film.

1.1.2. The Key Elements of Culture

Most of the definitions cited above refer to culture as a unit that is made up of different components. Culture is seen as existing at different levels. At the surface, are explicit products and behaviour. Underneath, there are the values and norms that underlie those meanings given to those products and behaviours. Beneath that are deep assumptions which form the basis for what a cultural community accepts as true and reasonable.

1.1.2.1. Attitudes

Attitudes are emotional reactions to objects, ideas, and people. Many attitudes are learned through direct experience with the object, like the attitudes toward one's school, job, church ...etc, other attitudes are learned as a result of the process of socialization, and the interactions with members of one's family, social group, and friends (Rogers&Steinfatt, 1999). Attitudes are basically the opinions one forms about a given person, object or group; consequently they are important in the constitution of stereotypes. For instance many non-Muslims constituted negative attitudes towards Muslims, regarding Muslims' religious sacrifices as savage practices.

1.1.2.2. Assumptions

Deep assumptions form the hidden structure or foundation on which norms and values are based. Deep assumptions are often taken for granted and rarely

questioned. They include assumptions about hierarchy and equality, degree of gender separation, the importance of independence, and so on. For instance, the Japanese bow to the teacher when he enters; such a norm is built on the value of respect. Respect rests upon the assumption that hierarchical relationships are normal and should involve esteem and caretaking (Shaules, 2007, p. 242).

1.1.2.3. Values

Values are what members of a given community, or culture regard strongly as good or bad. Therefore, values are characterized by having an evaluative dimension. Cultural values entail judgments; they indicate what is good or bad behaviour, and are normative; they state what should be done and how it should be done. For example, personal freedom is a prominent value in most European cultures.

An important source of a community's set of beliefs and values is its religion which is defined by Durkheim as "the setting-up of a frontier between the sacred and the profane" (cited in Bourdieu, 1993). For instance, saying the truth is regarded as a fundamental value in Muslim societies because lying is forbidden by the Islamic religion.

1.1.2.4. Norms

Norms are the established behaviour models for members of a social system. They function as a guide to the appropriate kind of behaviour. If a cultural norm is disobeyed, the individual is socially punished for not fulfilling the expectations of the system (Rogers&Steinfatt, 1999). Trompenaars and Hampden-Turner, refer to norms as the 'mutual sense a group has of what is "right" and "wrong"'. There are formal norms, such as laws, and informal norms like the different customs relating to the way of shaking hands or eating food (cited in Shaules, 2007, p.07)

Shaules (2007) distinguish between explicit and implicit norms. Explicit norms refer generally speaking to laws, formal rules and etiquette of a society. They involve ordinary rules as traffic rules, for example the British drive on the left side. Explicit norms also involve explicit behavioural expectations like taking one's shoes off before entering a home. Explicit norms are unambiguous and clearly understood as they require no more than following the set rules. They are a matter of 'do's' or 'don'ts' for example Muslims do not eat with the left hand.

Implicit norms are the unspoken expectations regarding different features of behaviour, and are often more difficult to decipher. They include for instance the use of time, arriving late at a given social event may be considered as impolite in some cultures.

1.1.2.5. Artifacts

Artifacts include basically the visible products and achievements of a given group. This entails certain physical and concrete elements that can be touched, seen or heard such as architecture, monuments, language, and technological and artistic inventions. Artifacts include a group's clothing, hair style and type of food. Roman theatres, the Pyramids of the Pharaohs, and the Indian Sari are examples of cultural artifacts.

1.1.3. General Features of Culture

Though, there is a lack of consensus regarding the definition of culture, it is possible to single out some common characteristics or features of culture some of which were highlighted in the definitions cited above.

- Culture is basically a human phenomenon and can be described as a human quality that distinguishes human beings from other living creatures.

- Culture should be shared either by a nation, a society, a community, a group, or sometimes a subgroup, in this latter, we would talk of a subculture. Corbett (2003) asserts that the concept of culture is not essentially related to nationalities. We can talk about Welsh culture but we can also talk about ‘youth culture’, and the cultures of football fans, soap opera viewers and diverse educational and academic disciplines. The basics of a culture, like its values, are accepted by the individual members of the group that these elements are seldom questioned or defended.
- Culture is socially acquired and thus it is not innate or instinctive, rather it is the set of qualities that people acquire, or learn by living in a particular social group, through socialization. In this context, Schein (2004, p.17) believes that culture is “a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems”. Similarly, Benedict (1943) defines culture as “behavior which in man is not given at birth, which is not determined by his germ cells as is the behavior of wasps or the social ants, but must be learned anew from grown people by each generation”(cited in Shaules, 2007, p.26) .

Kramsch clearly stresses this distinction of culture and nature. In her book *Language and Culture* (1998, p.4), Kramsch argues that: “one way of thinking about culture is to contrast it with nature. Nature refers to what is born and grows organically; culture refers to what has been grown and groomed”. Culture affects people in two ways. First, it releases them from the arbitrariness of nature, and second it restrains them by imposing a set of norms, rules and principles that they have to obey., like the rules of etiquette and expressions of politeness. In that sense, culture is

to a group what personality or character is to an individual. We can see the behaviour that results, but very often we cannot see the forces underneath that cause certain kinds of behaviour. Yet, just as our personality and character guide and constrain our behaviour, so does culture guide and constrain the behaviour of a group's members through the shared norms that are held in that group (Schein, 2004). We may add that while nature is similar and shared by all human beings, a given culture is specific to certain societies. For instance, all humans eat, but they do not eat the same food or in the same way. Muslims do not eat pig meat, and Indians do not eat beef meat.

- In spite of the relative stability of cultures, they are not static (Matsumoto & Juang, 2004). Cultures are dynamic; they are always changing.

We must always be aware that the norms, beliefs, practices and language of any group are not static but dynamic – the group is forever negotiating and renegotiating its norms and values among its membership. Therefore, the core beliefs – and the language that articulates them – will necessarily change over time (Corbett, 2003, p. 20).

On the one hand, cultures may change due to some uncontrolled external factors and events like wars and colonization, (the colonizer's culture would be imposed and may be acquired instead of the native culture) similarly, the Americans' attitudes toward Arabs and Muslims changed after the eleventh of September; most Muslims are now considered as terrorists. On the other hand, culture may also change voluntarily because of certain factors such as immigration for instance; when the person adopts the norms and assumptions of the host country.

- All cultures are equal, “no culture is objectively better or worse, superior or inferior, to another” (Hofstede, 2002, p. 34). Differences between cultures do not mean that one culture is better or worse than another. Cultures are closely

associated with the geographical setting in which they exist. Societies that live in the desert develop different lifestyles, from those living on mountains, or in coasts. People living in big towns and cities would have different worldviews, beliefs and attitudes from those held by people living in small isolated villages, or in the countryside. Social groups existing in a hot climate would have different types of houses, food, and clothing, from people living in a cold climate.

1.2. Culture and Communication

1.2.1 Intercultural Communication

Culture is no more pervasive and crucial as it is in cross-cultural acts of communication. Language is usually defined as a means of communication. But what is communication? The Longman Dictionary of Language Teaching and Applied Linguistics defines communication as “the exchange of ideas, information, etc., between two or more persons. In an act of communication there is usually at least one speaker or sender, a MESSAGE which is transmitted, and a person or persons for whom this message is intended (the receiver)” (Richards & Schmidt, 2002,p.89) .

An exchange implies a mutual act of giving and taking, sending and receiving, of symbols, words, and meanings, through a print medium or a face to face interaction. Successful communication would be achieved as soon as both sender and receiver have similar interpretations for what is being said or written. However, when communication takes place between participants who speak different native languages and possess dissimilar cultures, there is a high probability for miscomprehension as the content would be interpreted differently by the interactants.

Communication has been studied by different disciplines; one of these disciplines is intercultural communication, whose interest was to examine the way

people from different cultures communicate with each other, and the extent to which different cultures affect the fluidity of communication. Terms like intercultural, multicultural or cross-cultural are used interchangeably. But what do they refer to?

Kramsch maintains that “the term cross-cultural or intercultural usually refers to the meeting of two cultures or two languages across the political boundaries of nation-states.” she adds that “The term intercultural may also refer to communication between people from different ethnic, social, gendered cultures within the boundaries of the same national language”. Intercultural communication may denote also linguistic exchange between minority cultures and dominant cultures (Kramsch, 1998, p. 81). Byram (1997) gives three main cases of intercultural communication:

- between people of different languages and countries where one is a native speaker of the language used;
- between people of different languages and countries where the language used is a lingua franca;
- between people of the same country but different languages, one of whom is a native speaker of the language used.

The focal point in intercultural communication studies is “describing, analyzing, and applying an understanding of how culture influences communication when people from fundamentally different cultures attempt to communicate” (Findlay, 1998, p.111). Specialists in the field of intercultural communication have noticed that people bring their culture to the communicative events in which they are engaged. This led Edward T. Hall (1959) to declare that "Culture is communication and communication is culture"(cited in Rogers&Steinfatt, 1999, p.63).

1. 2.2. The Origins of Intercultural Communication

The formal study of intercultural communication originated in the United States in 1946, when the American government recognized the ineffectiveness of its diplomats, and supposed it to be due to a lack of training in the language and culture of the host country. Consequently an act of Congress ‘the Foreign Service Act’ was passed; which paved the way for the establishment of the Foreign Service Institute, an institute that would offer a better training for ambassadors with much focus on anthropological and cultural aspects. Among the leading figures in the Foreign Service Institute was Edward T. Hall whose teaching laid emphasis on “how to exchange information across cultures”, in other words how to communicate successfully with people who are culturally different from you. Hall was the first to use "intercultural communication" to describe this kind of teaching, and his book *The Silent Language* (1959) is considered as the source document for the field (Rogers&Steinfatt, 1999).

Byram (1997) asserts that the scope of intercultural communication has been expanded and that the need to choose appropriate ambassadors is an old one. Modernly speaking, the condition of the world today is allowing and encouraging ordinary individuals to take part in interactions with other individuals from other linguistic and cultural groups, and not only diplomats and professional travellers. Centuries ago, most social groups lived in small isolated geographical areas, intercultural contact rarely occurred. But, through time individuals coming from different cultural groups came in contact with each other, due to different factors, such as the rise of international trade, military conquests and wars. In the mid-1960s, the new field became well recognized in university departments of communication,

and has proved its usefulness to all individuals living in today's culturally diverse world.

1.2.3. The Main Barriers for a Successful Intercultural Communication

Chick (1996, p.332) believes that one reason for intercultural miscommunication is sociolinguistic transfer. Sociolinguistic transfer is the use of one's rules of speaking when using a second or foreign language. This applies for example, to compliment giving or responding, the use of compliments differs across countries and cultures. The frequency of complimenting may lead to miscommunication; Americans use compliments frequently, so that other groups may regard them as effusive or insincere (Wolfson, 1989, cited in Chick, 1996). Sociolinguistic transfer is not the single cause of miscommunication; Hofstede (2002) summarized the major barriers of intercultural understanding in five elements:

1.2.3.1. Language

Language is basically a means for communicating with others, but a good language user is not only the one who knows and can understand a large number of words, nor the one that masters grammatical rules; language is more than lexis and syntax, it involves in addition to knowing what to say, knowing when, where, how and why to say it.

1.2.3.2. Nonverbal Communication

In verbal communication, be it oral or written, ideas, beliefs, and feelings are transmitted via words. In nonverbal communication, people also communicate not through words, but via non-linguistic elements like gestures, facial expressions, wave of the hand, and body postures...etc. For that reason, nonverbal communication is generally defined as "all types of communication that take place without words. It

includes a very wide range of communication behaviors; everything from a nod; to the wave of a hand, to wearing a new suit, to arriving five minutes early for an appointment” (Rogers & Steinfatt, 1999, p. 162).

In their book *Intercultural Communication* (1999) Rogers & Steinfatt emphasize and explain painfully the importance of nonverbal communication. They assert that “Knowledge about the various components of nonverbal communication is essential to avoid misunderstandings between culturally unlike people” (Rogers & Steinfatt, 1999, p.68). Nonverbal communication is so essential because:

- Nonverbal communication is present everywhere; even when we decide not to speak; silence is considered as a message that would be interpreted depending on the situation. In certain speech communities, keeping silent for a period of time is considered as a norm of politeness, whereas for others it may be regarded as rude behaviour. For example some American Indian groups remain silent several minutes before responding in a conversation, native English speakers ignoring the reason behind their behaviour would find it quite upsetting (Saville-Troike, 2003).
- Nonverbal communication usually comes first, even before we start communicating verbally, we communicate nonverbally by the way we stand, sit or dress and so on.
- Nonverbal communication is more likely to be trusted; because most nonverbal aspects are unconscious, in other words they are hard to control.
- Nonverbal communication can lead to misunderstanding, especially when verbal messages are missing or limited.

- Nonverbal communication is especially important in intercultural communication situations. Not only words differ across languages and cultures, but also gestures are culture bound.

1.2.3.3. Stereotypes

Stereotypes are generalizations about some group of people that oversimplify their culture. Such generalizations thwart correct perception of the qualities of people who are different from us. When we stereotype we classify people on the basis of our previous experiences (Hofstede, 2002). Many stereotypes are completely incorrect and others greatly distort reality. We tend to see others not as they actually are but as we want or expect to see them, as we have been socialized to perceive them. Accordingly, it may be true to assume that stereotypes are socially and culturally formed. For instance, Asians have a gift for mathematics and science, Germans build the finest automobiles; the French have the best chefs, and are very romantic, the Italians have the finest opera singers. Stereotypes often lead to prejudice.

1.2.3.4. Evaluation

It is the tendency to evaluate the behaviour of people from other cultures as good or bad, right or wrong, and make a judgment based on our own cultural preconceptions. We prejudge others, without full comprehension or examination of their behaviour. Prejudice is a groundless attitude (most often a negative attitude) toward a foreigner built on a comparison with one's group. One result of prejudice is discrimination; “the process of treating individuals unequally on the basis of their ethnicity, gender, age, sexual orientation, or other characteristics” (Rogers & Steinfatt, 1999,p.56).

An important source for pre- judgment is being ethnocentric. Ethnocentrism is the belief that one’s cultural customs, values and norms are superior to others’. The

notion of ethnocentrism comes from two Greek words (ethos; people or nation, and ketron; center) it signifies being centered on one's cultural group and judging other cultures according to one's cultural values. Ethnocentrism is an important impediment to effective intercultural communication because it prevents an objective understanding of unlike others. All the elements of one's culture; customs, values, religious beliefs, become sources of pride, respect and admiration, while the elements of an out group (a flag, for example) become objects of disrespect and hatred. Hence, Strangers are viewed as inferior and perhaps morally wrong. To avoid prejudice, Hofstede (2002) advises people involved in any kind of intercultural interaction to postpone their interpretations and evaluation of others' behavior till they know more about these cultural values.

1.2.3.5. Stress

Most people often feel bothered when placed in new situations (a new family, school or town); accordingly being in an unfamiliar setting, (in a foreign country for example, though intercultural contact may take place in one's original country) with people having a dissimilar language, norms, values and attitudes makes intercultural interactions one of the stressful experiences that a person may pass through. "Like every other unfamiliar experience, intercultural contact is likely to involve some stress" (p.19). If the person fails to manage his stress, he would be subject to a more critical psychological state, commonly known as culture shock.

1.2.3.6. Culture Shock

1.2.3.6.1. Definition of Culture Shock

It has been asserted previously that in the different types of unfamiliar situations, individuals become subjects of stress, if one is unable to manage and decrease his stress, in other words does not know how to adapt to new and unfamiliar

situations, this stress may develop into “strong feelings of discomfort, fear, or insecurity which a person may have when they enter another culture” (Richards & Schmidt, 2002, p. 139). These feelings are generally known as Culture shock. Culture shock is “the traumatic experience that an individual may encounter when entering a different culture” (Rogers& Steinfatt, 1999, p.212).

Hofstede defines culture shock as “the process of initial adjustment to an unfamiliar culture” (Hofstede, 2002, p. 22). Hofstede insists on the fact that though culture shock is linked to new cultural settings,(as its name indicates) culture shock may be also used to refer to other situations like being in a new school, town, organization, or family. Culture shock is too probable in pedagogical settings mainly of foreign language learning; as the learners get into a contact with a different language and thus with a different set of cultural norms and values. Alvin Toffler (1970) described culture shock as what happens when one finds oneself "in a place where yes may mean no, where a 'fixed price' is negotiable, where to be kept waiting in an outer office is no cause for insult, where laughter may signify anger"(cited in Rogers&Steinfatt, 1999,p.212). The expression culture shock was coined by an anthropologist; Cora Dubois, in 1951. It was first used by social psychologists to describe individuals' adjustment to new cultural settings, and got much fame with the rise of intercultural communication.

It is worth noting that culture shock is a profoundly personal experience and is not the same for two persons or for the same person during two different occasions (Hofstede, 2002).

1.2.3.6.2. The Indicators of Culture Shock

There are at least six principal indicators that one is experiencing culture shock:

- Familiar and recognizable norms and models of behaving are absent, and if there they have different significance.
- Dissimilar values; the principles that the person considers good, desirable, beautiful, and worthy are not respected by the host.
- Feeling lost, confused, anxious, depressed, or hostile.
- The person feels upset with the new ways of behaving.
- The social skills and abilities that one has learned and developed in his social group, and that used to work do not seem to work any longer.
- Feeling hopeless and that this terrible culture shock will remain and never go away.

Culture shock is often described as a process. Any process is made up of a series of stages. Oberg (1960) argues that when individuals encounter a different culture, their initial reactions are optimistic and by analogy, he used the word 'honeymoon' to name this period. Later on, such positive reactions gradually turn into negative ones. After a while, as people become adjusted to the new environment, their negative reactions towards the environment turn into more positive ones again (cited in Byram&Feng, 2006).

Hofstede (2002) referred of culture shock, which apply mainly to people who experience culture shock by living in a new country, like sojourners and tourists. He illustrated culture shock through a funny incident of a young man from the Netherlands who went to study in Belgium, and was surprised to see the Belge kissing each other excessively. The boy interpreted this behaviour according to his own cultural values, and evaluated it as being abnormal, and at times frightening.

Accordingly, he felt upset and confused, and believed he would never cope with this kind of behaviour. After some time he got used to this behaviour and realized that it was just a different way of greeting.

1.3. The Relationship of Language and Culture

1.3. 1. Language and Context

Though the word language can be used to refer to non-human systems of communication like the language of the bees, language is generally recognized and often defined as the principal means of human communication. Language is pervasive and omnipresent in human life; it is “at the heart of who we are as individuals” (Jordan & Tuit, 2006). Language is used to transmit messages, information, knowledge, ideas, attitudes, beliefs, opinions, and feelings. Language is used to memorize and record past events, to describe the present and to look forward to the future. It is also used to establish and maintain, or even break relationships with others. Being a quality that is shared by all human beings, this does not mean that all humans use language in an identical way. The way language is being used and the type of language used is largely dependent on the situation, environment, in other words on the context in which it is being used. In this regard Kramsch states that :

Constructing a speech event means not only having a choice of grammatical and lexical features, but deciding which to choose from, depending on one's assessment of the whole situation of communication, and on the expectations raised in the speaker and the listener by that situation (Kramsch, 1993, p. 35).

Context entails all the nonlinguistic and nontextual factors and elements that affect both oral and written communicative events. (Celce-Murcia & Olshtain, 2000) Accordingly, context would involve principally the time and physical setting in which communication takes place. The language used in a mosque, a church, or a stadium

would be different from that used in a school, a hospital or at home. The channel of communication (or the means), be it oral or written would also have an effect on the type of words and expressions we produce; some linguistic structures and expressions are used exclusively in the spoken language. The participants: the sender of the message (speaker or writer) and the receiver (listener or reader), their sex, age, social status, and the relationship between them, bear an effect on language form; (formal or informal language), we do not communicate with a teacher, a boss, a friend, a child the way we communicate with a student ,a colleague, a foreigner, or an adult respectively. Context involves even non verbal features like facial expressions, gestures, eye contact and so on. As a result, many types of contexts were suggested. SPEAKING is the acronym used by Hymes to refer to eight constituting elements of context. These elements are: setting, participants, end (or purpose), act sequence (form and content of an utterance), key (verbal and nonverbal manner), instrumentalities (choice of channel and code), norms of interaction and interpretation, and genre.

In the same way, Duranti and Goodwin (1992) suggest four types of context (cited in Celce-Murcia&Olshtain, 2000):

- Physical context or setting.
- Behavioural context and it entail the nonverbal aspects of communication like gestures.
- Language context and it refers to the co-text or words and expression that precede or follow a given word.
- Extrasituational context involving the social, political and cultural aspects of participants. It is the last type of context; extrasituational, which is the most relevant to our objectives in the present work.

As it has been stated in the previous section human communication has proved to be greatly affected by individuals' background knowledge, including their beliefs, values, way of living, and thinking, in other words, their culture. Halliday used Malinowski's coined term 'context of culture' to refer to this type of context that describes "the institutional and ideological background knowledge shared by participants in speech events" (Kramsch, 1993, p .42).

The relationship between linguistic and cultural features of a given speech community became a subject of interest for many disciplines like anthropology for example; whose studies implied an understanding and an analysis of social groups' cultures. Anthropologists came to realize the difficulty of achieving their goals without being able to understand the language used by the group under scrutiny. Culture cannot be understood without a full mastery of its language, and a language cannot be fully mastered with any knowledge of its culture.

The success of any intercultural communicative interaction is largely dependent on one's familiarity with the others' culture. Ignoring or misinterpreting the other's norms and values, which lay behind his linguistic and non-linguistic behaviour (successful communication does not merely depend on mutual verbal or linguistic comprehension, but it also involves a wide range of other influential non-verbal features, like body posture, gestures, tone of the voice...etc.) may lead to miscomprehension or a total breakdown of the communicative act. "If communication is to be successful, the people involved need to share the same referential meaning of the words they are using" (Byram & Fleming,1998,p. 02). A wide range of cross-cultural misunderstanding occurs when words are interpreted differently; according to one's cultural values and assumptions. Muriel Saville-Troike, gives the example of a

Turkish visitor to the United States who refused to eat a hot dog because he assumed it to be made of dog meat, which was forbidden to eat in his religion.

1.3.2. Language and Culture

The relationship between language and the shared knowledge or background of language users proved indispensable. There is an overt association between the structure and content of a language on one hand and the culture of its speakers made up of their beliefs, values, and needs from the other. Language and culture cannot be separated; culture is present in all forms of language use, in forms of greetings, norms of politeness, compliments and so on (Saville Troike, 2003).

Culture is embedded in every language use “How language works, how we make sense in language, how we mean things to each other – all take place within specific contexts. And in these contexts, cultures are in play as habitual patterns of interaction, routine forms of social practice..... As a dense backdrop, culture is implicated in every instance of language in use” (Montgomery in Corbett, 2003, p. ix)

The interdependence of language and culture became apparent with the use of some acronyms created and intended to better illustrate this interconnection. The American linguistic anthropologist Michael Agar in 1994 used the term ‘languaculture’ to refer to the concept of language plus culture. Long before him, Paul Friedrich (1989) referred to this nexus of language and culture as ‘languaculture’ (cited in Sharifian&Palmer, 2007). Friedrich argue that this neologism was intended to denote the fact that “culture is a part of language just as language is a part of culture” (cited in Jordan&Tuit, 2003, p. 9).

Edward Sapir shares the same view of Friedrich, that language is a part of culture:

...language is an essentially perfect means of expression and communication among every known people. Of all aspects of culture, it is a

fair guess that language was the first to receive a highly developed form and that its essential perfection is a prerequisite to the development of culture as a whole (Sapir& Mandelbaum, 1973, p. 7).

Language is bound to culture, mainly in three ways (Kramsch, 1998, p. 3):

First, ‘‘language expresses cultural reality’’; words are used to describe experience, facts and events that are common to a given society. Words and utterances can also reveal and mirror their users’ different feelings, attitudes and views that are also shared by the other members of the group. Second, ‘language embodies cultural reality’; individuals give meaning to their experience by the medium of communication they opt for. The way people use the spoken medium for instance creates meanings that are comprehensible to the speech community, for example through a speaker’s tone of voice or accent. Third, ‘language symbolizes cultural reality’; as ‘‘language is a system of signs that is seen as having itself a cultural value.’’ Speakers of a given language regard their language as a symbol of their social identity. Therefore, the prohibition of using a given language is considered by its speakers as a rejection of their community and their culture. The language that a person speaks is a very important element of cultural identification; the latter is used to refer to the degree to which individuals regard themselves to be representatives of a particular culture. (Rogers& Steinfatt, 1999)

Byram (1989) indicates that ‘‘for individuals or for whole groups, regions or nations, language is a way of marking cultural identity comparable to other cultural markers such as dress, housing, or social institutions’’. Moreover, language variety may be considered as a sign of a person’s social class and political adherence. By speaking a particular social or regional dialect one is showing his solidarity with, and loyalty to a given social group or class. For example, the Berber language is still used by the Kabyles in Algeria, and the use of Armenian language in Lebanon and Syria by

the Armenian minority there. Thus, language turns into a means of communicating social and political ideologies of individuals and nations alike. For instance the influence of Marxist attitudes toward religion in Cuba was clear in the speech of its citizens, who now rarely use terms like Jesus or Mio Jesus, except for old people. Languages are deeply affected by changes in a nation's political values and ideologies. This is obvious basically in its orthography. Kamel Atatürk's westernized ideology drew the Turkish language to change its script in 1928 from Arabic to Roman script, and similarly the disunion from Russia led a number of former republics of the USSR to abandon the Cyrillic alphabet (Saville-Troike, 2003).

Language is deemed an important means for the preservation and maintenance of the cultural system of social groups. Culture is not preserved solely through institutional and material establishments like monuments, and museums, but also through language, mostly in its printed form or literature (Kramsch, 1998). The Greek language played a vital role in the continuation of Greeks' civilization encompassing their customs, medication and so on. "Proverbs, medicine formulae, standardized prayers, folk tales, standardized speeches, song texts... are some of the more overt forms which language takes as culture –preserving instrument"(Sapir&Mandelbaum, 1973,p. 17). Furthermore, language and through diverse forms: literary works, jokes and the media contributes in the creation of common cultural imagination and stereotypes for its speakers (Kramsch, 1993).

1.3.2.1. Culture and Encoding

Language is used to encode the world around us, the process of using words to represent events or objects in the real world is known as encoding. Because language is used to represent reality, different realities would result in different encodings. Different languages are characterized mainly by their different vocabularies. The

same object is represented through dissimilar words; in English we use the word 'table' to refer to the piece of furniture with four legs usually made of iron or wood, in German they use 'Tisch'. However, while English people use one word 'table' to refer to all types of tables, the Polish people use diverse words to distinguish the different types of tables; in this regard they use the word 'stół' to denote a dining table, the word 'stolik' for coffee or telephone tables and so on (Kramsch, 1998).

Culture is very influential in the process of encoding. For example, in English we commonly use the two pronouns 'I' or 'we' to refer to ourselves, regardless of to whom do we talk, whether with our colleagues at school or at work, our boss, or our friends and relatives. Other languages like the Japanese language greatly stresses the status and the relationship between participants in a communicative event. The Japanese culture implies that all kinds of behaviour; linguistic or nonlinguistic are determined by the status of the individuals, and the nature of their relationship. Accordingly, in the Japanese language there is no exact equivalent of 'I', you would refer to yourself by your position or function in society. Teachers would use the word teacher to refer to themselves when they talk to their students. If you are lower in status than the person with whom you interact, one of the following words would be used as an equivalent of the English pronoun 'I': *watashi*, *watakushi*, *boku*, or *ore*. And their use would depend on your sex; women do not refer to themselves using *boku*, or *ore* (Mutsomoto&Juang, 2004).

The content of a language reflects the culture of its speakers; the aborigines, for instance, who had never seen or heard of a horse were obliged to create or borrow a word for this animal when they made his acquaintance (Sapir, 1921). This does not apply to concrete objects only (like the example of tables) but also to abstract concepts like emotions, and feelings that are generally considered as universal

concepts. Wierzbicka (1992) claims that in the Polish language there is no precise equivalent for the English word disgust, the same for the Australian Aboriginal language (Gidjingali), in which there is no lexical distinction between fear and shame. Instead, one word is used to refer to both fear and disgust. This led Wierzbicka to conclude that “English terms of emotions constitute a folk taxonomy, not an objective, culture-free analytical framework” (Wierzbicka, 1992, p. 119). Similarly, on the basis of ancient philosophy and traditional Chinese medicine in which no distinction was made between heart and mind, the Chinese do not differentiate between heart and mind and use the word *xin* which means heart in English to refer to heart and mind, i.e. *xin* is both the organ and the place of emotions and thought. While in most western cultures a distinction is made between these two concepts (Sharifian & Palmer, 2007). Linguistic taboos are another culture-specific feature of language; linguistic taboos are closely connected to social habits, and cultural and religious beliefs. Mead (1930) reported that Manus of New Guinea consider sex as a taboo subject of their culture; accordingly they had no love songs or even a word for love (cited in Saville-Troike, 2003).

Culture is closely related to language, and it is mirrored through its different constituents: lexicon, syntax, semantics and pragmatics. Lexis for instance proved to be highly affected by the environment within which a language is placed. Physical environment comprises the climate and the geographical features, and social environment involves religious and political beliefs and the like. Physical elements are manifested in a language when they are of a considerable importance for its speakers. “The vocabulary of a language provides us with a catalogue of things considered important to the society” (Saville-Troike, 2003). The Nootka Indians, which is a coast tribe; speak a language that is characterized by a large number of

words that represent the different species of marine animals. For the Nootka marine animals are of significant importance because the kinds of food they eat depend largely on sea food (Sapir&Mandelbaum, 1973). Likewise, the Indian language for example has not one equivalent for the English word 'uncle', instead the Hindi have different words to distinguish between a father's older brother, and a father's younger brother...etc. This implies the great importance attached by the Hindi to such relationships (Rogers& Steinfatt, 1999). "The vocabulary of a language may serve as a complex inventory of all the ideas, interests and occupations that take up the attention of the community"(Sapir&Mandelbaum, 1973,p.90).

The grammar of a language may also convey its speakers' world view, as grammar may indicate how time is divided and how it is perceived and organized by a given speech community. For instance, in classical Greek the future referred to things that have already taken place. Accordingly the future tense was used to talk while of events that took place in the past, while the past tense was used to refer to events that were ahead (Saville-Troike in Hornberger, 1996).

1.3.2.2. Cultural Connotations

Culture and cultural differences are perceptible not only in the way we encode objects, (denotations), but in the meanings we attribute to these encodings as well (connotations). "Language is not merely a means of reference to what is in the objective world, but it also carries the shared connotations and associations which help to maintain people s' sense of belonging to particular social groups" (Byram& Fleming, 1998, p. 02). Barthes maintains that connotations are more subjective than denotations because they involve a great deal of personal emotions and cultural values (cited in Fiske, 1990). In the Russian language, the word 'dusha' which is the

equivalent of English words 'mind' and 'soul' is associated with a range of concepts like goodness, and religion.(Kramersch,1998)

Another aspect of language that manifests the link between a language and its culture is onomatopoeia. Onomatopoeia refers to words that are regarded as imitative of nature; these words are acoustically very similar to the things to which they refer. (the Tick-tock of a clock). An English dog goes *bow-wow* or *ruff-ruff*, or *woof-woof*; Japanese one goes *wan-wan* (Richards & Schmidt, 2002, p.373). Thus onomatopoeia is culture bound, English words like splash, crash, smash...etc are often associated in English with sudden or violent movements, while in French words like *crache*, *sache*, *vache*, *hache*...etc do not have such associations. These examples show that the differences are not only in the code, but also in the meanings attributed to the code by every speech community (Kramersch, 1998).

1.3.2.3. Culture and Metaphors

The effect of culture on language and language use is not restricted to literal and ordinary language use, but involves even the figurative and metaphoric use. In other words metaphors and the way they are used are also culture specific (Lakoff &Johnson, 2003)

A metaphor is an expression in which something is compared to something else. A famous metaphor in the English language is 'Time is money', time is compared to money and accordingly time is thought of as money and this is noticeable in expressions like 'saving' or 'wasting' time, or of 'investing' time in a given work or task. Using money as a metaphor for time is representative of the social

values called ‘the Protestant work ethic’; the metaphor entails that any time that is not connected to effective, profitable working is ‘misspent’. “This metaphor is a way of disciplining our thinking in a way that is appropriate to, and part of, the ideology of a work-centred, capitalist society”(Fiske, 1990,p.111).

The way we understand a given metaphor, and the meanings we attribute to its different constituting words depend on our culture. A metaphor’s meaning would differ across cultures. The meaning of a metaphor such as ‘Love is a collaborative work of art’ would be largely determined by the way love, and art are conceived. For instance, for a person who conceives art as the equivalent of illusion, the metaphor would mean ‘Love creates illusion’ (Lakoff & Johnson, 2003).

It is worth pointing out that language does not simply involve verbal elements like words, but includes other nonverbal features like stress and intonation, body posture, gestures, wave of the hand, facial expressions and the like. Non verbal features of communication also have proved to be culture bound. Gestures, for instance communicate meanings that differ across cultures, and which would hamper successful communication when misinterpreted. For example, the forefinger pointing to the nose to mean me is used in Japan, whereas in USA they would point to the chest (Rogers & Steinfatt, 1999). Eye contact is much more frequent in Germany than in Japan for instance where such behaviour is regarded as rude and impolite.

These examples may be regarded as an argument of the effect of culture on the conceptualization of its speakers. This issue was a controversial one and was defended by the principle known as linguistic relativity. Language is like a mirror for its culture; it reflects the way its speakers think, and view the world around them.

1.3.2.4. Linguistic Relativity

The relationship between language structure and the culture, within which it has developed, has been discussed by Sapir and Whorf who believe in the influence of language structure on determining speakers' thought and perception. Culture does not merely influence our language, but affects the way we think and perceive the world around us as well. These ideas got much fame and aroused too much debate, and became known as the principle of Linguistic Relativity.

Linguistic relativity is the theory that emphasizes that language affects human thought and meanings. The beginnings of the principle of linguistic relativity go back to Johann Herder (1744-1803) and Wilhelm Van Humboldt (1762-1835). Van Humboldt argued that language was the soul of a nation and that we could discover national characteristics by means of language analysis (cited in Hall, 2007). Herder and Humboldt were the first to insist on the inseparability of language and culture. They argued that "people speak differently because they think differently, and they think differently because their language offers them different ways of expressing the world around them" (Lyons, 1990, p. 304). This view was followed by other scholars like Franz Boas (1858-1942) Edward Sapir (1884-1939) and Benjamin Lee Whorf (1897-1941). Sapir and Whorf played an important role in the development and expansion of linguistic relativity; hence it has come to be known as the Whorfian hypothesis or the Sapir-Whorf hypothesis.

The Sapir-Whorf hypothesis came as a reaction to the nominalist view of language supported by Plato and Aristotle. Aristotle for example insisted on the idea that perception of reality is not influenced by language; thought was the same in any language. Accordingly, any idea can be expressed in any language, and for that reason translatability between languages is not an impossible task. On the other hand Whorf and Sapir claimed that a cultural system is represented in the language of a given

speech community. This cultural structure shapes or forms the thoughts of the language's speakers. Language is not only used to create speech events, but it is also present in the construction of our thoughts “We think in the words and the meanings of our language, which in turn is an expression of our culture” (Rogers & Steinfatt, 1999). Sapir asserts that culture influences both individuals’ thinking, and behaviour; culture is “what a society does and thinks.” (Sapir, 1921)

Linguistic relativity has a ‘hard / strong’ version, and a ‘soft / weak’ version. The hard version is generally referred to as ‘linguistic determinism’; it holds that our way of thinking and perceiving of the world around us is totally determined by the language we speak. This Hypothesis received too much criticism, especially from scientists who refused the principle of being “prisoners of their language” (Kramsch, 1998). In the nineties and with the rise of social sciences, interest in the principle of linguistic relativity revived. New arguments concerning the relationship of language and thought emerged. Social scientists maintained that the linguistic misunderstanding between speakers of different languages is due to the differences between people’s ways of viewing and interpreting events around them. Speakers of different languages do not understand each other because “they do not agree on the meaning and the concepts underlying the words” (Kramsch, 1998, p. 13). In other words, language influences human thought but does not determine it. An individual's first language does not completely entrap him into a particular pattern of thinking. This version is currently recognized and is known as the weak version of the Whorfian Hypothesis.

The Whorfian Hypothesis has been a major contribution to intercultural communication. The hypothesis reveals the significance of culture in communication (Rogers & Steinfatt, 1999).

Conclusion

This chapter was devoted to the introduction and explanation of some basic concepts relevant to culture. It has been revealed that culture is deeply rooted in all aspects of human life, and most prominent in the linguistic system of a given social group. Culture is very powerful; it determines the way people behave, eat and dress, and also the way they use language in communication. Thus, cultural awareness contributes to a better language use, and to more successful and efficient intercultural interactions. The inseparability of language and culture implies that language can neither be fully learnt nor appropriately used without enough cultural knowledge.

Chapter Two

Teaching Culture

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Conclusion

Introduction

It has been argued in the first chapter that language and culture are largely interdependent and interconnected, with one completing, reflecting, and embodying the other. Language use implies in a way or another culture use. The interrelatedness of language and culture attracted several areas of study like anthropology and ethnography. Another domain which drew upon this connection is FLT. Researchers in the field of FLT recognized the great significance of incorporating culture in FLT curricula, and that teaching language without associating it with its cultural features is a worthless activity.

Throughout this chapter we will shed light on the relation of language and culture from a pedagogical point of view. Accordingly, some related issues would be tackled such as: the aims of including culture in language teaching curricula, the history of teaching culture in language classrooms, and the link between culture teaching and the development of learners' communicative competence and intercultural communicative competence.

2.1. What is Culture Teaching?

As it has been demonstrated in the first chapter, it has always been hard to get to one general definition for the word culture. This has had its effect on the area of culture teaching. Hence, culture teaching is often differently designated; its labels differ across nations and vary even within the boundaries of the same territory. Researchers in the field of language education use different terms to refer to the field of teaching/learning about a foreign culture. (Risager, 2007). While Karen Risager for example talks of 'culture pedagogy'; Micheal Byram uses 'Cultural Studies' to designate "any information, knowledge or attitudes about the foreign culture which is evident during foreign language teaching" (1989).

The variety of names that are attributed to the field of culture teaching are partly the result of difficulty of conceptualizing the field of culture teaching and partly an indication of the diversity of national traditions concerning what is the appropriate content for a culture teaching course. This view is sustained by Eli Hinkel (1999, p.01) who states that

Even within the explorations and the teaching of language, the term culture has diverse and disparate definitions that deal with forms of speech acts, rhetorical structure of the text, social organizations, and knowledge constructs. Culture is sometimes identified with notions of personal space, appropriate gestures, time, and so forth.

Consequently, and for a long period of time there was a big disagreement on what to include in a cultural course. Culture with small 'c' which focuses on teaching the daily routines and way of life of people. Or culture with big 'C' and thus teaching the major artistic products of the culture like poems, novels and the like? To simplify the issue, Risager (2007) argues that the cultural dimension of language teaching may

take different shapes or appearances. But generally speaking three types of dimensions can be distinguished.

1-The content dimension: it is concerned with “the thematic content of teaching”. It has to do with the themes and issues that bring the learner closer to, and in contact with the foreign culture and its people. In this context, culture would focus on the different representations “of the target-language countries the students are presented with, interpret and work on”. In other words the content dimension would consider historical, geographical, political, economic...etc information.

2-The context dimension: it deals with language in context and the appropriate use of language in different social contexts; as this varies across social groups and cultures. Thus it stresses the sociocultural knowledge and competence that learners should have to use language in diverse situations in an efficient and correct way. This would consider rules of turn taking and forms of politeness.

3-The poetic dimension: it deals with “aesthetic, poetic uses of language in both written and spoken form”. This dimension would focus on the aesthetic and literary use of language.

2.2. The Significance of Teaching Culture

Language is culture, hence, acquiring language is essentially acquiring the cultural features of that language, “Language and culture are not separable, but are acquired together, with each providing support for the development of the other” (Mitchell and Myles, 2004, p.235). During the process of first language acquisition, children acquire simultaneously the linguistic and the cultural features of their community. Ochs and Schieffelin (1988) proved through their studies and investigations on language socialization that children in any given social group or

community acquire the sociocultural rules of language together with acquiring linguistic rules.

It is evident that acquisition of linguistic knowledge and acquisition of sociocultural knowledge are interdependent. A basic task of the language acquirer is to acquire tacit knowledge of principles relating linguistic forms not only to each other but also to referential and nonreferential meanings and functions. . . . Given that meanings and functions are to a large extent socioculturally organised, linguistic knowledge is embedded in sociocultural knowledge. On the other hand, understandings of the social organization of everyday life, cultural ideologies, moral values, beliefs, and structures of knowledge and interpretation are to a large extent acquired through the medium of language . . . (Ochs, 1988, p. 14)

In the same way, learning a second or foreign language implies implicitly or explicitly learning its culture as well. Many scholars and researchers in the field of FLT asserted the importance of integrating culture in any language teaching curriculum. As a result, several books and journals were published and many conferences were organized to argue for the great significance of culture teaching in FLT classrooms. Culture inclusion is inevitable in any FLT context; teaching a foreign language means bringing learners in contact with a new world that is culturally different from their own. The integration of culture in FLT is a way of making learners more conscious of the inseparability of language and culture.(Sercu, 2005).

Learning a language involves learning the common cultural beliefs and assumptions of the community, as all these features and others are carried through language. Language is more than a system of encoding or referring to objects, events and experiences in the world around us; it is also a means of transmitting people's values, beliefs, attitudes, and worldviews. Byram (1989, p.111) regards language as

“the most important means by which culture is acquired and shared with others”. Hence, FLT should consider besides developing learners’ linguistic competence (the ability to use language correctly), their communicative competence (the ability to use language appropriately). An effective language user should know what to say and how, when, where and why to say it, “Knowing a little of the foreign language may only allow you to make a “fluent fool” of yourself” (Hofstede, 2002, p.18).

Cultural aspects would serve as a support for the grammatical features of the TL. “Information about politics, education, and family life, geographical and social features for example is a necessary support or 'background' to knowledge of grammar and meaning”. (Byram&Morgan, 1994, p.04). Cultural knowledge is decisive even for understanding literary writings. Edward Sapir once wrote:

the understanding of a simple poem . . . involves not merely an understanding of the single words . . .but a full comprehension of the whole life of the community as it is mirrored in the words, or as it is suggested by their overtones” (cited in Jordan &Tuit, 2006,p.63).

Many scholars in the field of FLT supported culture teaching on the ground that culture represents the deep structure of the language; meaning. If culture is meaning it would be unfeasible to teach the form which is language (surface structure) and ignore the meaning which is culture (deep structure).Thus, the nature of language prevents any division of language and culture.

If language is considered as a system of signs, and signs are characterized by the fact that they are units of form and meaning, it is impossible to learn a language by simply acquiring the forms without the content. And as the content of language is always culture-bound, any reasonable foreign-language teaching cannot but include the study of a culture from which the language stems. (Doyé, 1996, p.105, quoted in Risager, 2006, p. 09)

In this context, Politzer asserts that culture teaching is an obligation and a duty that all language teachers must fulfill.

As language teachers we must be interested in the study of culture (in the scientists' sense of the word) not because we necessarily want to teach the culture of the other country but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning. (Politzer, 1959, p. 100-101)

Accordingly, teaching a foreign culture is providing learners with a new system of meanings and linguistic and non-linguistic symbols "to teach culture is to teach the systems of meanings and the symbols which carry the meanings, symbols both linguistic and non-linguistic" (Byram, 1989, p.43).

Nevertheless, culture in language teaching should not be regarded in any way as a simple 'adjunct' to language, rather it should be considered as a fundamental constituent in the whole process of language teaching/learning. Kramsch (1993) maintains that culture teaching should not be regarded as a fifth skill that will be attached and taught in addition to the four traditional skills: speaking, listening, reading, and writing. Culture is already there; it is present in every language use, because it is part of language.

2.3. Why Culture is often not Taught?

With the rise of communicative approaches in the field of FLT there was an increasing awareness and recognition of the significant role of culture. Nevertheless, much more energy and time are still attributed to the linguistic features of the language as grammar and vocabulary. According to Lafayette there are three major components of curriculum which are language, literature and culture, however culture continues to be "the weakest component" because of "its uneven treatment in textbooks", and also because of teachers' limited knowledge on the TC and the

appropriate techniques for teaching it (Lafayette, 1988, p.47,cited in Lafayette 2003, p.54).

As for Lange & Paige (2003) they assume that the role of culture in language classrooms is still downplayed because of three main reasons.

1-Culture is such a complex and vague concept that includes many elements which cannot be dealt with objectively.

2- Many teachers still do not recognize the close relation of culture and language, and thus do not see the value of its teaching.

3- Many teachers fear that discussing cultural differences could lead the learners to change their own values and perceptions (Paige, 1993 cited in Lange& Paige, p. X).

2.4. A Historical Overview of Culture Teaching

Many researchers claim that culture was not formally recognized in language education before the 1960s. Lafayette (2003,p.57) for example argues that before the1950s and 1960s which is the period that witnessed the introduction of audio-lingualism, culture in language classrooms did not go beyond the teaching of a literary content, which was addressed to advanced level students only.

On the other hand, Risager asserts that culture has always been present in the content of language teaching, though it was till the 1960s that culture pedagogy began to develop as an independent discipline, “Language teaching has admittedly always had a cultural dimension in terms of content, either universal/encyclopaedic or national”.(Risager, 2007, p. 04)

Risager divides the history of culture teaching into two principal periods: earlier culture pedagogy from 1880 and more recent culture pedagogy starting in 1960.

2.4.1. Earlier Culture Pedagogy from 1880

This phase was primarily dominated by the concept of ‘realia’; the concept of ‘realia’ goes back to the 17th century and traditionally speaking ‘realia’ was associated with the background knowledge that accompanied reading texts in educational settings like schools and universities. Realia was used in teaching about polite conversations in the foreign language which was mainly devoted to upper-class girls and continued through many centuries in Europe. ‘Realia’ was also used in other non-educational contexts as it offered some practical information on the target country mainly for travelling purposes. In this context, the learners would be provided with information on some areas like currency, transports and the climate of the target country.

2.4.2. More Recent Culture Pedagogy from 1960

The 1960s was characterized by the publication of many influential writings on culture mostly in the USA such as Lado’s influential book *Linguistics across Cultures* (1957). During the 1960’s the USA (like many countries of the world), was largely affected by the increasing globalization of the world resulting in more international contacts (mainly because of migration and tourism), between people coming from different parts of the world, speaking diverse languages and having dissimilar cultures. The success of such intercultural interactions necessitated more

knowledge about other countries around the world, and required more flexibility in dealing with others who are different both culturally and linguistically. Hence, culture teaching developed as it coincided with, and was encouraged by the social, political, ethnic and cultural conflicts in USA at that period and the realization of the social injustice and racism that prevailed in the territory at that time in addition to the promotion of “‘cultural relativism’ as a value basis for the development of a multicultural society” (Risager, 2007, p. 34-36). With the rise of audio-lingualism in the 1960’s many efforts were done to integrate culture in language curricula; however these efforts were not too successful.

In the early 1970’s culture notes were introduced in the textbooks but with the word optional, which meant they would be disregarded by the teachers. The development of culture teaching in the 1970’s came at a time when the notion of ‘the expanded text concept’ generally known as authentic texts was rising up. These authentic texts are non-literary texts that are extracted from newspapers, magazines or used in everyday life like tickets and menus (Risager, 2007).

In Europe the establishment of the European Common Market led to an increasing awareness of the importance of knowing more about other countries. An interest in culture has grown starting from the 1970’s in accordance with the development of the communicative approach. The council of Europe aimed at the development of communicative skills and mobility within the European Common Market which would be achieved by reforming the methods of language teaching. The communicative approach stresses the significance of meaningful content together with correct form. There was a call for more motivating content which would provide the learners with an idea about the social and cultural circumstances in other European countries.

Similarly, an interest in an anthropological understanding of culture arose in USA, an interest that was concretized by focusing the teaching of culture on everyday life in the TC. During this period American culture pedagogy had a considerable practical orientation which is most evident in the different methods of teaching cultural aspects like culture capsule, culture cluster, mini-drama, culture assimilator, and micrologue. This period was influenced by the publication of Seelye's book *Teaching Culture* in 1974 in which he expressed his anti-traditional culture teaching attitudes: "Our objectives are not to learn more art, music, history, and geography, but to learn to communicate more accurately and to understand more completely the effect of culture on man" (Seelye, 1974, p. 2, quoted in Risager, 2007, p. 42-3).

In the 1980's the effect of functional-notional and communicative competence was overt particularly in the teaching materials. This approach called for giving more importance to sociocultural rules of language use beside the linguistic ones. It was calling for an integration of cultural features in language teaching courses. The language used in the textbooks became more communicative and much more space was devoted for culture. "In general teachers of the eighties had at their disposal the materials necessary to include culture as an integral part of second language learning" (Lafayette, 2003, p. 56). The visual aspect of culture was reinforced because of the development of video technology which enabled teachers to use more visible and concrete methods to teach about culture, accordingly learners were able to see some visible aspects of culture such as the non-verbal features of communication like the gestures and clothing. This period saw more and more interest in intercultural communication both in USA and in Europe. In USA, there was more focus on some psychological aspects of culture teaching like the ability to accept the other's differences. Meanwhile there was a decreasing concern in giving specific knowledge

on the target countries; for instance in Europe more universal topics were taught which dealt with non-European countries like Australia, India and others (Risager, 2007).

The 1990's was the time of the real recognition of the inseparability of language and culture and the great importance of culture integration in FLT curricula, not only in Europe and USA but all over the world. There was much more focus on new issues like the most useful ways of assessing and evaluating learners' cultural competence. In this period, culture teaching flourished basically as teachers were largely helped by the technological advances such as the invention of internet; allowing both learners and teachers a permanent access to different cultures (Lafayette, 2003, p. 59).

2.5. The Aims of Teaching Culture

The introduction of culture in language teaching was due to two major motives. First, the 'pragmatic motive' which considered culture teaching as a kind of training for international interaction and second, 'the educational motive' which regarded culture teaching as a means of widening the learners 'world view' by learning about other cultures different from his own (Byram & Buttjes, 1991). Scholars had different conceptions for the most important reasons or goals of teaching culture. Krasner (1999, p. 83-84) holds that the goal of culture teaching is developing learners' cultural awareness; making learners understand that there exist other cultural patterns different from their own. Accordingly, they would accept and develop a 'nonjudgmental evaluation' towards the target culture norms.

Byram and Buttjes' aims for teaching culture can be summarized as follow:

- Culture is a fundamental element in the development of learners' communicative competence. Gibson for example believes that developing learners'

communicative competence which requires developing their cultural competence is the most important reason for teaching culture (cited in Byram & Morgan, 1994, p.13)

- Culture teaching would contribute to the ‘personal education’ of learners by offering them the opportunity to have a new perspective on their own language and culture and thus a chance to relativise their own culture by experiencing another one (Byram, 1989, p. 49).

Seelye (Seelye, 1974, p. 39–45) suggested a list of seven aims of culture teaching, these are the following:

1. Developing a sense, or functionality, of culturally conditioned behaviour; in other words learners would understand that people’s behaviour is culturally conditioned. “The student should demonstrate an understanding that people act the way they do because they are using options the society allows for satisfying basic physical and psychological needs”.
2. Integration of language and social variables; the learner would understand that social variables such as the social class and the place of residence have an effect on the language people speak and the way they behave. “The student should demonstrate an understanding that such variables as age, sex, social class, and place of residence affect the way people speak and behave”.
3. Conventional behaviour in common situations; the learners would learn how to behave in the most common and ordinary situations in the target culture. “The student should indicate an ability to demonstrate how people conventionally act in the most common mundane and crisis situations in the target culture”.
4. Cultural connotations of words and phrases; to make learners understand that culture affects any speech community s’ ordinary vocabulary. “The student should

indicate awareness that culturally conditioned images are associated with even the most common target words and phrases”.

5. Evaluating statements about a society; “the student should demonstrate the ability to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement”.

6. Researching another culture, the learners develop some skills of doing research regarding the TC. ‘The student should show that he has developed the skills needed to locate and organise information about the target culture from the library, the mass media, people, and personal observation’.

7. Attitudes toward other cultures; it would raise the learners’ interest to learn about the TC, and develop an empathetic attitude towards others’ differences. “The student should demonstrate intellectual curiosity about the target culture and empathy towards its people”.

In addition to Seelye, Lafayette also (1978) proposed another set of goals; culture is taught in order to enable learners:

1. To recognize and /or interpret major geographical features of the target country (or countries).

2. To recognize and /or interpret major historical events pertaining to the target culture.

3. To recognize and /or interpret major aesthetic monuments of the target culture, including architecture, literature and the arts.

4. To recognize and /or interpret active everyday cultural patterns (e.g. eating, shopping, greeting people)

5. To recognize and /or interpret passive everyday cultural patterns (e.g. marriage customs, education, politics)
6. To act appropriately in everyday situations.
7. To use appropriate common gestures.
8. To evaluate the validity of generalizations about foreign cultures.
9. To develop skills needed to research (i.e. locate and organize information about) culture.
10. To value different peoples and societies.
11. To recognize and /or interpret the culture of foreign language related ethnic groups.
12. To recognize and /or interpret the culture of additional countries that speaks the foreign language.

2.6. Culture and FLT

2.6.1. Culture Teaching and FLT Objectives

The growing acknowledgment of the role of culture inclusion in FLT courses led course designers to review the general educational objectives for teaching languages. “The integration of culture into the language classroom has a profound impact on the overall goals of the language curriculum, prompting us to reconsider why we are teaching learners to communicate in an L2 at all” (Corbett, 2003, p.26).

Traditionally speaking FLT’s most basic aims were to enable learners to read classical literature and write in a FL. Later on, the communicative aspect of language came to be more stressed with the rise of the situational approach and later on the communicative approach, which used materials and methods that would enable learners to use language outside the classroom and to communicate with native and non-native speakers of the language (Byram, 1991).

Cook (2002) refers to two types of goals for language teaching; on one hand, the internal goals which have to do with the effect of the TL on learners' minds and their cognitive development, and from the other hand the external goals which stress developing the learners' ability to use the TL in real life contexts and not only inside the classroom (when travelling to the target country for example). In sum, besides enabling the person to communicate with people from different parts of the world particularly if the language is used as a lingua franca, other goals were added by Cook in his list of the main goals of language teaching such as:

- Training new cognitive processes; learning another language help learners gain novel perspectives on themselves and their cultures.
- An entrée to another culture; through language, learners would have the opportunity of understanding other groups in the world and appreciating the music and art of other cultures. In this context Byram(1989) maintains that in FLT language should not be regarded only as a subject of study but also as a medium for teaching and learning about the TC and the target people
- The promotion of intercultural understanding and peace. Knowing more about other cultures would promote an international cooperation and understanding rather than misunderstanding and conflicts.

Recently a new set of objectives for FLT were brought in; in addition to the mastery of the different elements of the TL and the ability to use this language appropriately; FLT courses (through culture teaching) should help learners develop positive attitudes towards the TL speakers and TC. Accordingly, the expression 'cultural awareness' has been introduced and used to designate the cultural dimension in language teaching (Byram, 1989). “‘Cultural awareness' is used to refer to a range of phenomena from knowledge about other countries to positive attitudes towards

speakers of other languages, to a heightened sensitivity to 'otherness' of any kind” (cited in Byram&Risager, 1999, p. 58).

An example of the modern conception of the objectives of FLT is to be found in England and Wales; where the educational aims of FLT became:

- Focus on the development of practical communication skills.
- Focus on an understanding and awareness of language and how languages are learnt.
- Encouraging positive attitudes towards and understanding of speakers of foreign languages and their way of life. (Byram& Fleming, 1998)

2.6.2. Culture and Learners' Attitudes

The view represented by the English National Curriculum is a good model of the changes taking place in the field of language teaching. Languages are not only taught to develop learners' ability of using the TL to communicate; also the process of language teaching and through culture instruction would develop in learners a sense of understanding of the other and an acceptance of his dissimilarities. The degree of success of the process of language learning will be influenced by learners' beliefs and attitudes towards the target community. (Gardner, 1985, p.146)

Gardner & Lambert (1972, p.132) referred to three types of influential attitudes in language learning

- attitudes towards the target language community.
- attitudes towards learning the language;
- attitudes towards languages and language learning in general.

The learners' view and attitude towards the TL and TC would have an effect on the whole process of language learning. Any process of language teaching should consider "the psychological demands of integrated language and culture learning", in other words the emotional state of the learners, i.e, their beliefs and attitudes towards the TC (Byram, 1989, p.5).

Since language is used in social exchanges, the feelings, attitudes, and motivations of learners in relation to the target language itself, to the speakers of the language, and to the culture will affect how learners respond to the input to which they are exposed. In other words, these affective variables will determine the rate and degree of second language learning. (Seliger, 1988, p. 30, quoted in Byram & Morgan, 1994, p. 5)

Wringe (1994) maintains that FLT and more particularly culture teaching should foster a sense of acceptance and respect in learners towards the other's differences in terms of their way of life, attitudes and beliefs and use of language. Culture teaching should lead the learners to end their stereotypes and to judge others on reason and real facts: "the aim [of modern language teaching] must be . . . to encourage the welcoming of unfamiliarity and accurate information and. . . the forming of balanced judgements on the basis of knowledge rather than prejudice or hostility" (cited in Byram & Morgan et al 1994, p. 14). The purpose of culture teaching or *Landeskunde* is more than a linguistic one in the shape of enabling students to use language more accurately, rather *Landeskunde* (culture teaching in Deutsch) would help in creating 'an education of peace', furthermore this would create a strong sense of mutual understanding and respect. (Dieter Kerl, 1994)

Many studies were carried out in order to investigate the role of attitudes in language learning. Some focused on the effect of learners' attitudes towards the language learning process in general, others on learners' attitudes towards the

methodology. The outstanding figures in this field of research are Gardner and Lambert. Following their studies in Louisiana, Maine and Connecticut, Gardner and Lambert concluded that learners who have a positive attitude toward target language speakers would be more successful in learning the target language and that having negative attitudes towards the target community would hamper an effective language learning process; as learners would be less sensitive, less perceptive to the different components of the target language.

A friendly outlook toward the other group whose language is being learned can differentially sensitise the learner to the audio-lingual features of the language, making him more perceptive to forms of pronunciation and accent than the case for a learner without this open and friendly disposition. If the students' attitude is highly ethnocentric and hostile, we have seen that no progress to speak will be made in acquiring any aspect of the language. Such a student not only is perceptually insensitive to the language, but apparently is also unwilling to modify or adjust his own response system to approximate the new pronunciational responses required in the other language (Gardner&Lambert, 1972, p.134).

Through culture teaching learners would develop a sense of tolerance of ambiguity and acceptance of differences, and later on empathy towards these dissimilarities. "Tolerance involves acceptance of others..... Empathy on the other hand, is more demanding. It requires understanding, an activity rather than a passive acceptance...." (Byram, 1989, p. 89). Tolerance would only take place if the learners learn how to 'decentre' from their own culture and start looking at it as being 'strange' and not as the 'norm'.

Culture teaching hence gives the learners the chance to reconsider their own cultural identity and to look at it from a foreigner's perspective. Jürgen Kramer (1999) claims that knowing about other cultures give us the opportunity to better understand

and develop our cultural identities as far as we realize our own specificities. We would understand ourselves better when we take the others' viewpoints. If we learn how to look at the world around us from different angles we would develop more objective viewpoints, we would realize that there exist other viewpoints equal or at times better than ours, and that our own perspective is not the only probable one.

Krashen considers the learner's attitudes and emotional state "as an adjustable filter that freely passes, impedes, or blocks input necessary to acquisition. A low affective filter is desirable, since it impedes or blocks less of this necessary input" (Richards & Rogers, 1999, p.133). Research has revealed that a set of affective variables that will have an effect on the success of the process of second language acquisition. According to Krashen (1982) these variables can generally be categorised under three main types:

1-Motivation; learners who are highly motivated will do better in the process of second language acquisition in comparison with less motivated learners.

2-Self-confidence; learners with self-confidence and a good self image tend to be more successful.

3-Anxiety; low personal anxiety and low classroom anxiety is more conducive to second language acquisition.

As far as culture teaching is concerned, culture content can be an important factor both in lowering the affective filter of the learners and increasing their interest for learning. Culture teaching may contribute in motivating learners and in creating a pleasant learning environment and language acquisition. Culture is an important factor in motivating learners to learn a foreign language. The set of pictures, layout.... etc that are used in the classroom and the textbook has become another

motivation dimension 'apart from the practical linguistic motivation'. (Buttjes&Byram, 1991, p. 190). Cultural based lessons and activities like singing and role playing are most often appreciated by the learners. Thus it would make foreign language learning more enjoyable. Though teaching grammatical rules and vocabulary items is indispensable in any FLT course, this kind of content is unlikely to create interest in learners. On the other hand the use of cultural content will foster learner motivation (Mckay, 2002, p.7). Most learners are curious to learn more about the target language speakers, and their way of life; this increases their motivation to learn the target language (Hendon, 1980). Using certain kinds of activities like songs, watching videos, and role plays may create a relaxation on the part of the learners and would lower their anxiety.

2.6.3. Culture and Learners' Communicative Competence

2.6.3.1. Communicative Competence

The prime function of any language is to communicate with each other, and studies and experience have proved that linguistic competence, the mastery of the structural elements of language; phonological, grammatical and semantic are not enough for a good and efficient use of language.

The concept of Communicative Competence which was introduced by Dell Hymes in the late sixties came at a time when too much prominence was given for linguistic features at the expense of non-linguistic aspects. Dell Hymes(1972) criticized Chomsky's concept of linguistic competence and argued that it is insufficient for successful communication. According to Chomsky all human beings are able to generate and understand an indefinite number of sentences because they have been provided with an innate ability to use language. Chomsky ignored the role of context; because he considered it as non-linguistic. On the other hand, Hymes

argued that in addition to the linguistic rules that define the correctness of utterances, the sociolinguistic rules which define which sets of utterances are socially suitable and acceptable must be taken into account in order to communicate successfully.

Accordingly, the language user is expected to know:

- Whether (and to what degree) something is formally possible;
- Whether (and to what degree) something is feasible in virtue of the means of implementation available;
- Whether (and to what degree) something is appropriate,;: adequate, happy, successful) in relation to a context in which it is used and evaluated;
- Whether (and to what degree) something is in fact done, actually performed, and what its doing entails. (Hymes 1972, p. 281 cited in Richards& Rodgers,1999)

Hymes pointed out that when children acquire their first language they do not acquire only the linguistic rules but also the sociolinguistic rules of language use in different contexts.

We have . . . to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. (Hymes 1972b, p. 277–8 cited in in Duranti, 2001, p.60).

The concept of communicative competence was later modified and broadened by other scholars. Saville-Troike defines communicative competence as a set of rules that any language user must know to use that language appropriately, this includes a

set of speech acts, non-verbal aspects of communication, the ability to expect when to speak, when to keep silent, know the different levels of formality; to know how to talk to people with different grades and involves also knowing some cultural knowledge as language is embedded in culture.

Communicative competence extends to both knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, to whom one may speak, how one may talk to persons of different statuses and roles, what nonverbal behaviors are appropriate in various contexts, what the routines for turn-taking are in conversation, how to ask for and give information, how to request, how to offer or decline assistance or cooperation, how to give commands, how to enforce discipline, and the like – in short, everything involving the use of language and other communicative modalities in particular social settings (Saville-Troike, 2003,p. 18) .

Hymes' communicative competence had a considerable influence on FLT. Hymes was not concerned with the field of FLT nor with cross-cultural communication, rather he was interested in the social interaction in one group. The notion of communicative competence in FLT was introduced by other scholars like Canale and Swain (1980) in North America and Van Ek (1986) in Europe (Byram, 1997). This was evident in the development of the communicative approach which put developing the learners' communicative competence as one of its main goals. Canale and Swain suggested four components of communicative competence.

- 1- Grammatical competence: which involves the knowledge of the elements of language: lexis; syntax and semantics and phonology.
- 2-Sociolinguistic competence: which includes first the sociocultural rules and they determine the appropriateness of a given utterance in a given sociocultural context.

3-strategic competence which involves a group of verbal or non-verbal strategies that are used by the speaker when there is a breakdown or a deficit in communication

4-Discourse competence: “the ability to produce and interpret language beyond the sentence level” (Celce-Murcia, 2008). On the other hand discourse rules and they determine the coherence and cohesion of a set of utterances.

The Council of Europe defines communicative competence as “the person’s ability to act in a foreign language in a linguistically, sociolinguistically and pragmatically appropriate way” (Council of Europe, 2001, p. 9, cited in Sercu et al, 2005, p. 3). Under the auspice of the Council of Europe another scholar, Van Ek also brought in another model of communicative competence which he named ‘Communicative ability’.

Van ek ‘s communicative ability involves the following six competences that he defines as follow:

1-Linguistic competence: the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear their conventional meaning . . . that meaning which native speakers would normally attach to an utterance when used in isolation.

2-Sociolinguistic competence the awareness of ways in which the choice of language forms . . . is determined by such conditions as setting, relationship between communication partners, communicative intention, etc. . . . sociolinguistic competence covers the relation between linguistic signals and their contextual or situational meaning.

3-Discourse competence: the ability to use appropriate strategies in the construction and interpretation of texts.

4-Strategic competence: when communication is difficult we have to find ways of 'getting our meaning across' or of 'finding out what somebody means'; these are communication strategies, such as rephrasing, asking for clarification.

5-Sociocultural competence: every language is situated in a sociocultural context and implies the use of a particular reference frame which is partly different from that of the foreign language learner; socio-cultural competence presupposes a certain degree of familiarity with that context.

6-Social competence: involves both the will and the skill to interact with others, involving motivation, attitude, self-confidence, empathy and the ability to handle social situations. (Van ek, 1986)

As far as this work is concerned it is the sociocultural competence which matters most. According to Van ek, the sociocultural competence entails “those specific features of a society and its culture which are manifest in the communicative behaviour of the members of this society”. Ven ek and Trim (1990,p. 102-103). Accordingly, he classified these specific features into social conventions, social rituals and universal experiences.

Social conventions and social rituals include linguistic and non-linguistic conventions. The non-linguistic conventions comprise body language features. These features are culture specific and are important in any act of communication, therefore the learner should be able to recognize the differences that exist between countries as far as eye contact and handshaking and similar non-verbal aspects are concerned. Non-linguistic features include also visiting rituals; learners should have some information on the value attached to certain concepts like punctuality, the clothes to wear, eating and drinking rituals and so on. For the linguistic conventions they have to do with the sociocultural conventions of language use like norms of politeness.

Universal experiences; involve the following items:

- Everyday life; in this part the learners should be made familiar with meal times, and their composition, main national holidays, working hours, favorite leisure activities and so on.
- Living conditions; this includes information on the standards of living and the ethnic structure of the community.
- Interpersonal relations it includes relations within the family and between the different social classes of the country, formality and informality with officials and in work settings.
- Major values and attitudes the learner should be familiar with the value generally attached to and the common attitude towards: social class; politics, tradition, religion and so on.

Yet, communicative competence proved to have some shortcomings, that is why many scholars called for the adoption of a new model; Intercultural Communicative Competence. Alptekin (2002) maintains that modeling language learners on the native speaker norms is utopian because all languages of the world do not have just one correct model of using a language, but the speakers of one language may use it differently (dialects). Furthermore, it does not reflect the lingua franca status of English which has become the lingua franca of the time, it is the most spoken and widespread language

This dissatisfaction gave rise to Intercultural Communicative Competence; which accounts for the use of English as an international language. Alptekin (2002) holds that this model should consider certain norms; the most important are the following:

1. Intercultural communicative competence should develop “Successful bilinguals with intercultural insights», it should provide the pedagogic model in English as an international language instead of the native speaker.
2. To develop intercultural communicative competence learners should be equipped with linguistic and cultural rules for effective communication, and should be made familiar with differences and how to deal with those differences.
3. The pedagogical material and content of teaching should consider both native and nonnative speakers of the language.

2.6.3.2. Intercultural Communicative Competence

The increasing globalization of the world resulted in a more mobility of our world which allowed more intercultural interactions. This affected so many fields like business, communication and education. In FLT several modifications were brought in, both in terms of the goals to be achieved and the pedagogic models to be followed. In this context, the principal objective of FLT has become to develop learners’ intercultural communicative competence instead of their communicative competence, and similarly the model that language learners have to follow is no more the native speaker but what is called the ‘Intercultural Speaker’. The intercultural speaker is “a person who is capable of perceiving and explaining cultural and linguistic differences and of making use of this capability in communication” (Byram&Risager, 1999, p.153).

“The objective of language learning is no longer defined in terms of the acquisition of communicative competence in a foreign language. Teachers are now required to teach intercultural communicative competence” (Sercu et al, 2005, p. 2). Thus FLT would not target the communicative dimension of language but rather the 'intercultural dimension' and making learners instead of native speakers, intercultural speakers or mediators who can interact with people of different cultures without stereotyping or prejudging them.

Learning a foreign language implies a degree of intercultural learning: students may be led to become more aware of their own culture in the process of learning about another and hence may be in a better position to develop intercultural skills (Lixian Jin&Martin Cortazzi, 1998,p. 98).

Doyé (1993) explains that 'intercultural education' is both an American and German expression, which has developed through three different stages: at its outset was concerned with the integration of minority groups. Second, it was concerned with the education of majority groups and preparing them to live 'in pluralist societies', and thirdly it has started to be used by FL specialists to refer 'to the cross-national goals of language teaching' (cited in Byram&Morgan1994, p.181). The difference between cultural competence and intercultural competence is that cultural competence is culture specific as it entails knowledge, skills and attitudes about a specific culture while intercultural competence involves attitudes, skills and knowledge at the interface between several cultures including the students' own country and a target language country. (Sercu, 2005, p. pviii)

Thus, developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as

individuals with other distinctive perspectives, values and behaviours;and to help them to see that such interaction is an enriching experience.(Byram,Gribkova &Starkey,2002,p.6)

2.6.3.2.1. The Components of Intercultural Communicative Competence

In order to make learners intercultural speakers they have to be provided with some knowledge on the target culture, but also need to develop some skills and attitudes and acquire some values. According to Sercu (2005,p. 2) being intercultural requires some competences and characteristics such as:

the willingness to engage with the foreign culture, self-awareness and the ability to look upon oneself from the outside, the ability to see the world through the others' eyes, the ability to cope with uncertainty, the ability to act as a cultural mediator, the ability to evaluate others' points of view, the ability to consciously use culture learning skills and to read the cultural context, and the understanding that individuals cannot be reduced to their collective identities

2.6.3.2.1. Intercultural Attitudes

Byram indicates that attitudes towards people who are considered as different from us form the basis of intercultural competence of the intercultural speaker. These attitudes play an important role in the success of the whole process of intercultural communication. Most often these attitudes are negative ones in the form of prejudices or stereotypes and which prevents a successful interaction. These intercultural attitudes (*savoir être*) involve: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. This means a willingness to relativise

one's own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has a different set of values, beliefs and behaviours. This can be called the ability to 'decentre'. (Byram et al, 2001, p. 05).

2.6.3.2.2. Intercultural Knowledge

This knowledge can be subdivided into: knowledge about the cultural aspects and features of one's social group as well as of those of the interlocutor.

"Knowledge of social groups and their products and practices in one's own and in one's interlocutor's country on the one hand; and of the general processes of societal and individual interaction, on the other hand"(Byram,1997,p.6).

2.6.3.2.3. Intercultural Skills

In addition to attitudes and knowledge the teacher should help his learners to develop a number of intercultural skills. Learners need to know how misunderstandings can arise and how they might be able to resolve them, they need not only to learn how to decentre but also need to develop the skills of comparing.

By putting ideas, events, documents side by side and seeing how each might look from the other perspective, intercultural speakers/mediators can see how people might misunderstand what is said or written or done by someone with a different social identity. (Byram, 1997, p.6)

The major intercultural skills are:

- Skills of interpreting and relating (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

- Skills of discovery and interaction (*savoir apprendre/faire*): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of realtime communication and interaction. Because the intercultural knowledge needed is so large and can never be anticipated, the intercultural speaker should be able to learn new information by knowing how to ask others about their beliefs and values, and add it to what he has already acquired.
- Critical cultural awareness (*savoir s'engager*): an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (Byram, 1997)

Conclusion

Teaching a language without teaching its cultural features is a useless activity; any language user needs some social and cultural knowledge about the target language in order to be able to interpret its linguistic forms, and to use it in real life contexts. Culture integration is not only obligatory because of its effect on the language proficiency of the learners, but also to raise their interest and develop a set of positive attitudes towards others who are different linguistically and culturally.

Chapter Three

Teaching Culture to Secondary School Learners

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Introduction

The first two chapters dealt with the interrelationship of language and culture, and the importance of culture teaching in language teaching curricula. As it has been revealed culture is always implied in language teaching (explicitly or implicitly) of language teaching basically culture is teaching. The present chapter aims at describing the sample and the methods used for data collection. To accomplish the aims of the study, we used the following tools for collecting the data: a questionnaire for both learners and secondary school teachers of English, a short cultural test for the learners and an evaluation of the cultural content of the school textbook addressed to the target sample.

We decided to investigate secondary education, because the process of learning English begins earlier; in the middle and secondary school. So, it is at this stage that culture should be integrated in the curriculum, and an awareness or appreciation of the target culture and the differences that exist between the mother culture and the foreign one is established. We opted particularly for third year secondary school learners because they are more mature, and their age, intellectual and linguistic background are the most appropriate, and relevant to the subject and nature of the questionnaire they answered.

The data collected would help us to answer the following questions: is culture included in the Algerian curriculum? If it is included, what kind of materials and methods are used to teach this cultural content? Are the Algerian teachers of English really aware of the importance of culture teaching? Do learners like cultural content? Are they curious to know more about different cultures?

3.1. Research Method and Research Methodology

The word research is commonly defined as the process of collecting information and data for the sake of answering some questions or solving certain problems. This collection of data is based on both a research method and a research methodology. Some may use both expressions interchangeably, though there is a difference between the two. “Method can be understood to relate principally to the tools of data collection or analysis; techniques such as questionnaires and interviews. Methodology has a more philosophical meaning, and usually refers to the approach or paradigm that underpins the research ” (Blaxter, Hughes & Tight, 2006, p.58).

Research paradigms are divided into two main paradigms: qualitative and quantitative. The main difference between the two paradigms is said to be in the use of numbers; the quantitative paradigm uses numeric data, the qualitative uses non-numerical data. Quantitative research is defined by Aliaga and Gunderson (2002) as: “explaining phenomena by collecting numerical data that are analysed using mathematically based methods (in particular statistics)” (quoted in Daniel Muijs, 2004, p.1).

3.2. Research Tools

3.2.1. The Questionnaire

The questionnaires were opted for as the main tools for gathering data on the topic of research. Brown (2001, p. 6) defines questionnaires as "any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers"(quoted in Dorney, 2003,p. 3). The questionnaires are widely used mostly by beginners as they are thought to be easier to plan and administer in comparison with

the other tools, but he also asserts that questionnaires take much time and work. The main advantages of questionnaires can be summarized as:

- Questionnaires are very practical and efficient in comparison with other research tools as they save much time, effort, and money. A large group of respondents can be addressed in such a short period of time,
- Questionnaires are easy to administer, easy to code and analyse.
- Questions are standardized this guarantees objectivity.

In spite of their advantages, the questionnaires have some drawbacks such as:

- Unwillingness and lack of motivation of the respondents to answer the questionnaire.
- After getting respondents answers, the researcher would find that some questions were left unanswered which would certainly affect results and interpretation.
- Questionnaires are standardized; this does not allow an explanation of the questions which may be misinterpreted.

As far as this work is concerned, the researcher used two questionnaires; one for the teachers and one for the learners.

3.2.2. The Socio-Cultural Test

The second research tool that was used in this piece of research to collect data is a cultural quiz or as it is called Socio-Cultural Test. The aim of this test is assessing the cultural competence and background knowledge of the third year secondary school learners concerning the British culture. In the first part of the test included questions on culture and culture teaching, the second part was a set of questions on British history, geography, and politics. The third part was a discourse completion task.

3.2.3. Discourse Completion Task

Discourse completion task has been used originally in cross-cultural pragmatics, mainly in the collection of speech act data. The traditional DCT is made

of “scripted dialogs that represent socially differentiated situations”. Each of these dialogs is preceded by a short description of the situation. (Blum-Kulka et al.1989, p.13). In these situations the respondents would answer by giving the way in which they would react in a real life situation.

As the DCT is a kind of questionnaires, so it has the same advantages and disadvantages.

3.2.4. Textbook Evaluation

Textbook evaluation is a tool that is used to determine the efficiency or value of a textbook. This evaluation may emphasise specific features like the content or the general objectives of the textbook. As far as this study is concerned, the focus would be on giving a general overview of the cultural content of the school textbook used by the target population.

3.3. The Teachers’ Questionnaire

3.3.1. The sample

50 secondary school teachers answered the questionnaire. The questionnaires were anonymous, nevertheless, the respondents were asked to give some personal information like their work experience and educational level. The teachers were from 14 different schools of Constantine, and were chosen randomly.

3.3.2. Description of the Questionnaire

The teachers’ questionnaires contained 27 questions of different types:

- ***Closed question*** are questions where respondents have only to choose one answer from the already provided ones by ticking in the right box, multiple choice questions, or by giving a yes or no answer. The main advantage of this kind of questions is that they can be easily numerically coded, and are more objective, and they are sometimes referred to as ‘Objective items’ (Q4.5.6.9.11.12. 13.16.17.18.19).

- ***Rank order items*** require the respondent to make an evaluative judgment of the target, in other words ordering a set of items by assigning a number to each item, on the basis of their importance (Q14.16).

- ***Numeric items*** these questions look for specific numeric value like the respondents work experience (Q3).

- ***Open ended questions*** unlike closed ended questions here there are no alternative answers, the respondents are given the chance to answer the question by using their own words (Q8.10).

- ***Clarification questions*** certain questions need some clarifications from the respondents that’s why they are followed by other questions that ask the respondent to give further explanation for his answer and be more precise (Q 26.27).

The questionnaire can be divided into five main sections. (See appendix I)

-Section One: Personal Information (Q1to Q7)

In this section the teachers were asked to give information on the educational degree they obtained, their work experience and work status. Respondents were also asked if they have ever went abroad mainly to English speaking countries; to find out whether they had had any direct contact with the TC and native speakers of the language. Before asking teachers on their attitude towards culture teaching and the methods and topics they use, we wanted to investigate whether secondary school

teachers received any culture training, and what are the cultural features they were taught.

-Section Two: Teachers' Conception of Culture (Q8to Q12)

The aim of this section is to know about teachers' view and notion of the modern aims of FLT (Q8), their conception of: culture (Q9), cultural awareness (Q10), and their view on the integration of culture in the process of foreign language teaching (Q11).

-Section Three: Teacher's Practice of Cultural Teaching. (Q12to19)

This section is more practical; the questions of this section aim at knowing about the frequency of teaching cultural features (Q12), the cultural features that are much more focused when teaching culture (Q13). The aim of Q14 is to know about the teacher's view regarding the most important topics that have to be dealt with when teaching about a foreign culture; accordingly they were provided with a list of items that they had to order on the basis of their importance. Q15 aimed at knowing the sources that teachers use in culture teaching, Q 16 concerns teachers' view on the most useful methods for culture instruction. The aim of Q17 is to know about the cultures that are often dealt with (the American, the British, Algerian or other cultures).Q18 aims at knowing whether teachers discuss the cultural differences between their culture and the target one. Nonverbal features of communication are an integral part of any process of communication and an important component of any language. Accordingly, the aim of Q19 is to know whether teachers discuss the differences that exist between the mother culture and the TC in terms of nonverbal aspects of communication.

-Section Four: Learners and Cultural learning (Q 20.22)

The basic aim of this section is to know about learner's reaction to culture based lessons and activities; whether learners enjoy such content or not (Q20.21). Q22 aims at knowing learners' attitude towards cultural differences.

-Section Five: Teachers' Evaluation of Learners' Cultural Competence, Cultural Teaching, and Textbook. (Q23to25)

The aim of Q23 is to know about the teacher's view regarding learners' cultural competence. Q24 examines teachers' opinion on the process of culture teaching; whether they find it difficult or not, and the kind of the difficulties they encounter when teaching a foreign culture (Q25).

-Section Six: Further suggestions (Q26 to Q27)

This section was devoted to the teachers to give their opinion on the cultural content of the school textbook (Q26). Q29 was a space for any suggestions they about the textbook's content as far as the cultural component is concerned.

3.3.3. Analysis of the Results

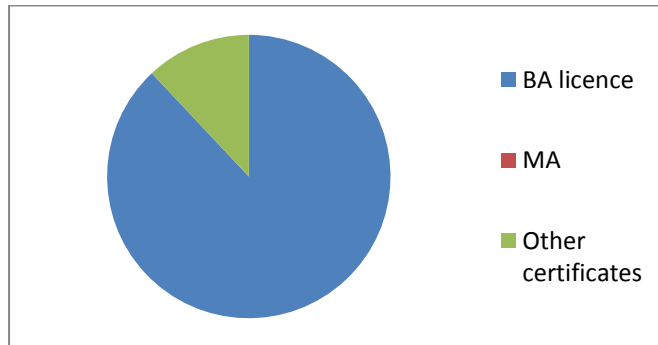
Most teachers answered the multiple choices and yes no questions; however not a lot of them did not answer the open ended questions.

Section one: Personal information

1. Your Educational Degree:

- a. BA (Licence)
- b. MA (Magister, master) ☐
- c. Other degrees/certificates. ☐

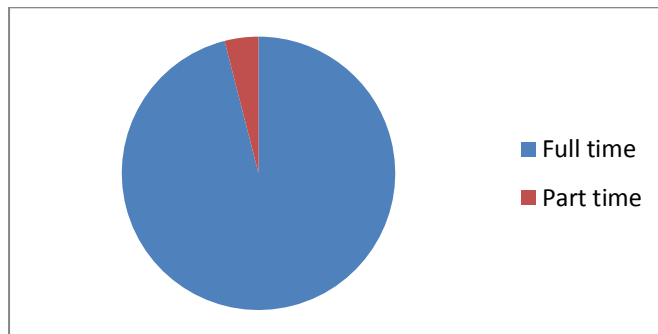
The data obtained revealed that 88% of the teachers had a BA licence degree, 12% had other certificates, like PES and CAPES. None of the respondents had a master or magister degree. The results are shown in the following graph.(Graph3.1)



Graph 3.1: Teachers' Educational level

2. Employment Status:

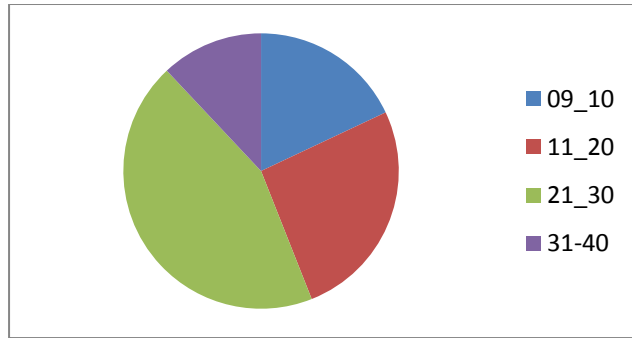
Full time ☐ Part time ☐



Graph 3.2: Teachers' Professional Status

Graph 3.2 shows that the majority of the respondents (96%) are full time teachers while (4%) were part time teachers.

3. Work Experience (how many years have you been teaching?).....



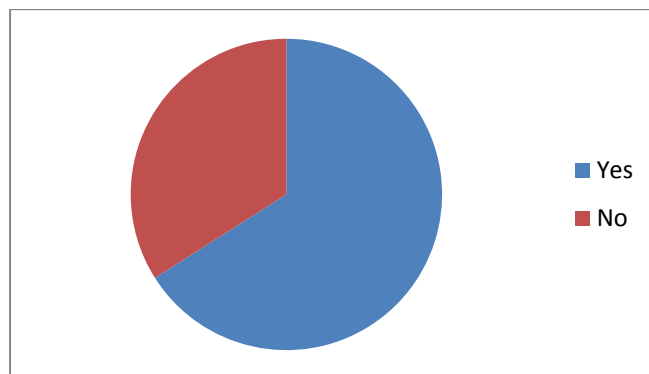
Graph 3.3: Teachers' Work Experience

For the teachers' work experience, graph 3.4 the majority of the respondents (44%) had between 21- 30 years of teaching, (12%) had between 31-40 years of experience, (26%)between 11- 20 and (18%) had between 9-10 years of teaching

4. Have you ever been abroad?

a. Yes. ☐

b. No. ☐



Graph 3.4: Teachers Who Have Been Abroad

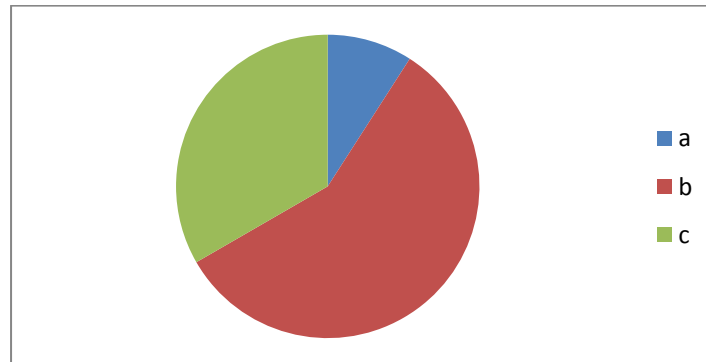
Graph 3.4 shows that (66%) of the teachers have already been abroad while 34% said they have never been abroad.

5. If your previous answer is yes, which countries did you visit?

a. English speaking countries. ☐

b. Non English speaking countries. ☐

c.Both



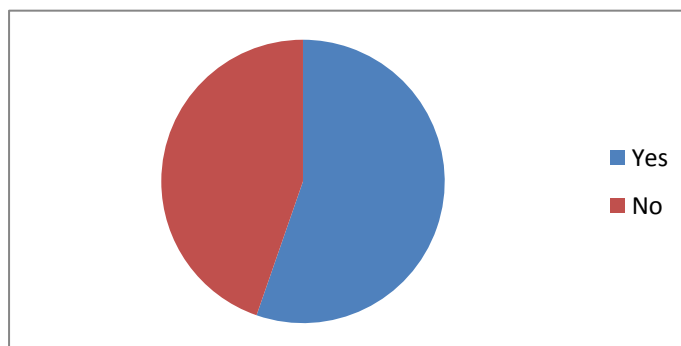
Graph3.5: The Countries that the Teachers Visited

Graph3.5 shows that only 33 teachers (66%) from 50 said they have already been abroad. Three teachers (9, 09%) said they visited English speaking countries only, 19 teachers (57, 57%) visited non-English speaking countries, while 11 teachers (33, 33%) had been to both English speaking and non-English speaking countries.

6. While training to be a teacher; did you have any cultural course?

a. yes. ☐

b. No. ☐



Graph 3.6: Teachers' Training for Cultural Teaching

Three teachers did not answer this question, 26 teachers (55.31%) said they did not have any cultural training, and 21 teachers (44, 68%) said they were taught some features of the target culture.

7. If your previous answer is yes, what were the cultural aspects you were taught?

(Please specify).....

The aspects of culture they were taught were mainly British and American civilization, British and American literature, (09 answers). Political system, history (4 answers) life style and traditions, education, sport (3 answers).

Section Two: Teachers' Conception of Culture

8. In your opinion, what are the most basic aims of foreign language teaching?

.....

Teachers' answers can be categorised into four main categories as shown in the following table:

Categories	N	%
Exposing learners to the target culture	19	38
Intercultural communication	33	66
The development of the four skills	5	10
Developing learners' positive attitudes	3	6
No answer	9	18
Total	50	100

Table3.1. Teachers' Conception of the Basic Aims of FLT

41 teachers answered this question on the aims of FLT. 38% of the respondents said that one of the prime aims of FLT is exposing the learners to the TC, 66% said the aim of teaching a foreign language is to communicate, 25% made

specific reference to intercultural communication,i.e, communication with people different culturally speaking, 10% talked about the development of the four skills,only 6 % of the respondents think a foreign language is taught to develop positive attitudes and cultural awareness.

9. How would you define culture?

a. The whole set of artistic achievements and activities: music, theatre, dancing, poetry...etc. ☐

b. The way of life common to a given group and which is generally illustrated by a set of norms and customs (type of food, clothing and ceremonies...) that distinguish one group from another. ☐

c. Culture is both a and b. ☐

d. Other (please specify)

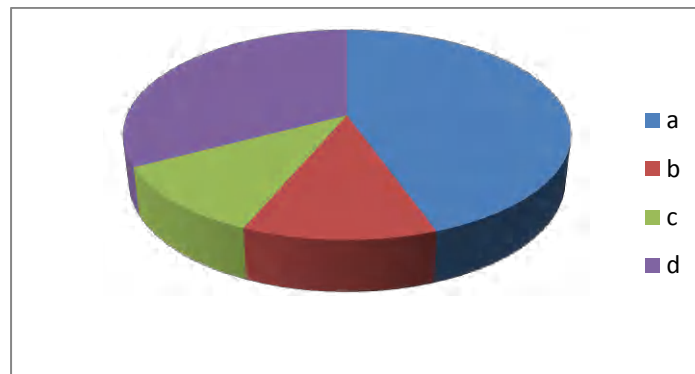
Option	N	%
a	2	4
b	2	4
c	44	88
d	2	4
Total	50	100

Table 3.2: Teachers' Definition of Culture

90% opted for the choice (c) which incorporates the social and artistic aspects of culture. 4% of the respondents said that culture is merely art and music and also 4% think that culture is only the way of life of a given social group. Two teachers gave their own definitions:

-“Culture is the shared, learned symbolic system of values, beliefs and attitudes that shape and influence perception and behaviour.”

-”Culture is about habits, life styles, language, education, history, and intellectual development.”



Graph 3.7: Teachers' Definition of Culture

10. How would you define cultural awareness?

.....

In this question also many teachers did not answer, only 35 of the respondents answered. Only 15 (30%) of the respondents gave right answers on the concept of cultural awareness. 2 teachers (4%) think that cultural awareness is about having more knowledge on the mother culture and respecting it. One teacher said it is about distinguishing what is right and do it and what is wrong and fight it. Another said it is about having the ability to talk of different topics, even the controversial ones.

11. Do you think that the integration of cultural features in language teaching classrooms is something important?

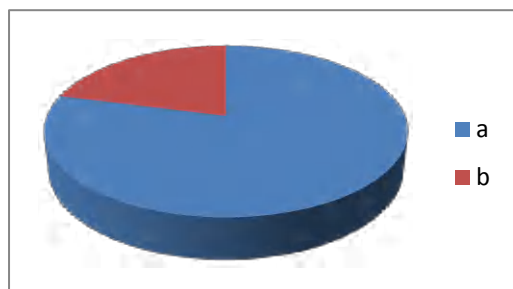
a. Yes. ☐

b. No. ☐

Option	N	%
Yes	50	100
No	/	/
Total	50	100

Table 3.3: Teachers' View on Culture Integration

Table3.3 shows that all the teachers answered this question, and all of them (100%) believe in the importance of integrating cultural content in language teaching.



Graph 3.8: Teachers' View on Culture Integration

12. How often do you give culture based activities, or lessons?

a. Very often. (Almost in every lesson or once in a week) ☐

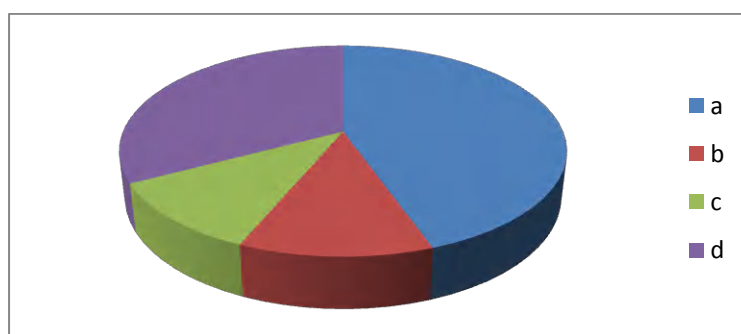
b. Sometimes.(Once in a month) ☐

c. Rarely. (Once in three months) ☐

d. Never. ☐

Option	N	%
a	20	40
b	20	40
c	10	20
d	/	/
Total	50	100

Table3.4: Frequency of Teaching Culture



Graph 3.9: The Frequency of Teaching Culture

13. Your cultural teaching is more focused on:

a. The way of life, family structure, and customs and traditions of the target country. ☐

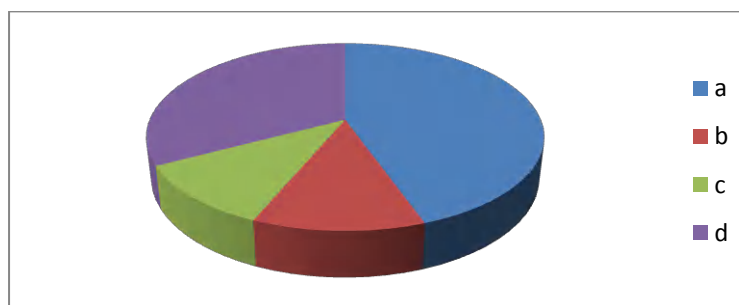
b. Literary writings and other works of art. ☐

c. Other (please specify).....

Option	N	%
a	22	44
b	6	12
a+b	18	36
Other	7	14
Total	50	100

Table 3.5: The Cultural Aspects that Are Focused on in Culture Teaching

Table 3.5 shows that the way of life and the social customs of the target country are the most taught aspects(44%), while 36% said there is a balance between the social aspects like the way of life and the artistic aspects like music and literature.



Graph 3.10: The Cultural Aspects that Are Focused on in Culture Teaching

14. According to you, what are the most important cultural features that have to be taught? Grade each of the following items from 1 to 10 on the basis of their importance; 1 for the least important and 10 for the most important.

Example: If you think that teaching about the educational system of the foreign language country is not important at all you write 1

- a. History. ☐
- b. Geography. ☐
- c. Literature. ☐
- d. Family life. ☐
- e. Customs and festivals. ☐
- f. Norms of politeness and greeting. ☐
- g. Educational system. ☐
- h. Political system and political institutions. ☐
- i. Idioms and proverbs. ☐
- j. Nonverbal communication. ☐
- k. Other (please specify).....

Topics	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th
History	8.69%	13.04%	2.17%	6.52%	13.04%	10.86%	8.69%	6.52%	8.69%	21.73%
Geography	6.12%	6.12%	10.20%	4.08%	16.32%	18.36%	14.28%	6.12%	8.16%	10.20%
Literature	2.32%	4.65%	2.36%	9.30%	18.60%	23.25%	11.62%	6.97%	9.30%	11.62%
Family life	8.51%	8.51%	6.38%	8.51%	6.38%	2.12%	8.51%	14.89%	12.76%	23.40%
Customs	0%	4.25%	25.23%	12.76%	2.12%	8.51%	19.14%	8.51%	8.51%	10.63%
Norms of politeness	4.25%	8.51%	4.25%	12.76%	8.51%	8.51%	12.76%	14.89%	4.25%	21.27%
Educational system	8.69%	0%	2.17%	6.52%	15.21%	17.39%	15.21%	8.69%	10.86%	15.86%
Political System	21.73%	15.21%	6.52%	8.69%	6.52%	4.34%	2.17%	13.04%	8.69%	13.04%
Idioms	6.52%	10.86%	8.69%	2.17%	13.04%	13.04%	8.69%	10.86%	13.04%	13.04%
Non-verbal communication	21.73%	13.04%	10.86%	6.52%	2.17%	2.17%	4.34%	10.86%	8.69%	19.56%

Table 3.6: Teachers' Conception of The Most Important Cultural Topics

15. What sources do you use in teaching culture to your learners? (You may tick more than one answer)

a. School Textbooks. ☐

b. Audio tapes. ☐

c. Video-tapes. ☐

d. Newspapers and magazines. ☐

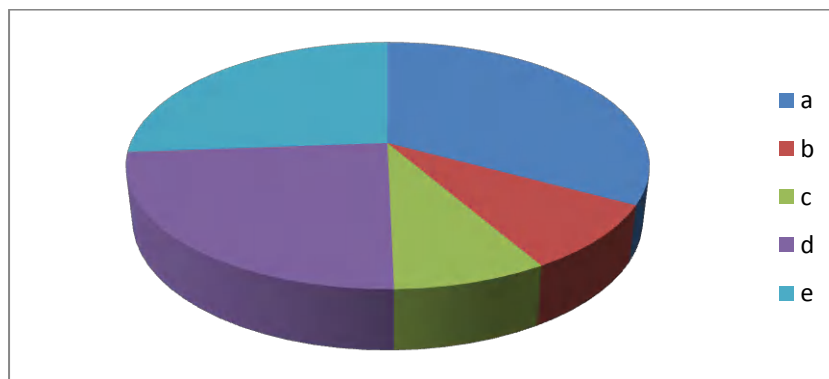
e. The internet. ☐

g. Other (please specify).....

Option	N	%
a	49	98
b	13	26
c	12	24
d	36	72
e	39	78
f	1	2
Total	50	100

Table 3.7: Sources Used for Teaching Culture

Table 3.7 shows that textbooks are the most used sources for teaching about the TC (98%) followed by the internet (78%), and newspapers and magazines (72%).



Graph 3.11: Sources Used for Teaching Culture

In this question the teachers were allowed to tick more than one answer, 98% of the respondents use the textbooks, 78% said that they used Internet, 72% use

newspapers and magazines, 26% audio tapes, and 24% videotapes. Only one teacher said that he uses other sources in addition to the ones proposed and he referred to his own personal experience and knowledge.

16. Which of the following methods do you think are the most useful for culture teaching? Grade each of the following items from 1 to 7 on the basis of their usefulness; 1 for the least useful and 7 for the most useful.

a. Role plays. ☐

b. Listening to songs. ☐

c. Watching videotapes. ☐

d. Reading literary texts. (Poems and short stories) ☐

e. Lectures. ☐

f. Discussing cultural differences. ☐

g. Making projects. ☐

h. Other (please specify).....

Methods	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th
Lectures	18%	6 %	2%	12%	10%	16%	18%
Literary texts	12%	8%	8%	14%	12%	12%	18%
Discussing cultural differences	4%	10%	4%	14%	8%	16%	30%
Role plays	12%	4 %	10%	10%	14%	8%	24%
Songs	12%	10%	30%	6%	6%	16%	8%
Videos	6%	24%	8%	8%	2%	14%	22%
Making projects	10%	10%	8%	6%	20%	6%	24%

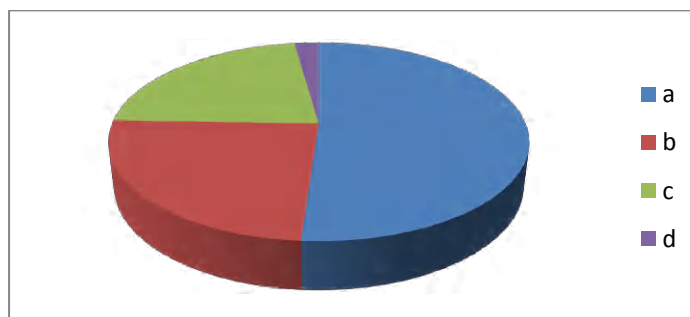
Table 3.8: Teachers' Conception of the Most Useful Techniques of Teaching Culture

17. When teaching culture on which countries do you focus more?

- a. Great Britain. ☐
- b. The United States of America. ☐
- c. The mother country of the students. ☐
- d. Other (Please specify).....

Option	N	%
a	35	70
b	17	34
c	29	58
d	/	/
No answer	3	6
Total	50	100

Table 3.9: The Countries that Are Focused on in Culture Teaching



Graph 3.12: The Countries that Are Focused on in Culture Teaching

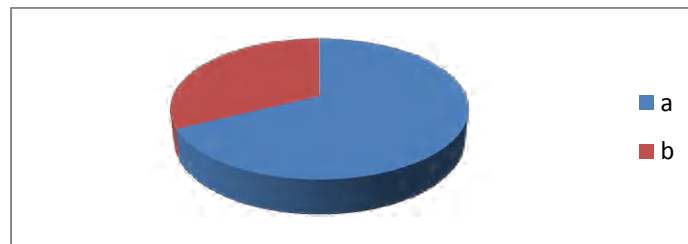
18. Do you discuss with your learners the differences between their mother culture and the target culture?

- a. Yes. ☐
- b. No. ☐

Option	N	%
Yes	48	96
No	2	4
Total	50	100

Table 3.10: Discussing Cultural Differences

96% of the respondents said that they discuss cultural differences with their learners while 4% they do not.



Graph 3.13: Discussing Cultural Differences

19. Do you discuss with your learners the differences between their native culture and the target culture in terms of non-verbal communication? (Gestures, eye contact, personal space and the like)

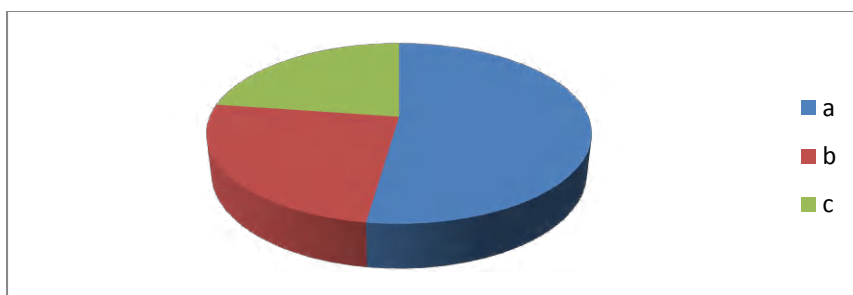
a. Yes. ☐

b. No. ☐

Option	N	%
Yes	33	66
No	16	32
No answer	1	2
Total	50	100

Table3.11: Discussing Cultural Differences in Non-verbal Communication

66% of the teachers said they discuss cultural differences between the mother culture and the target one regarding nonverbal features of communication, 32% said they do not discuss such issues with their learners.



Graph 3.14: Discussing Cultural Differences in Non-verbal Communication

20. How would you describe the reaction of your learners to culture based lessons and activities?

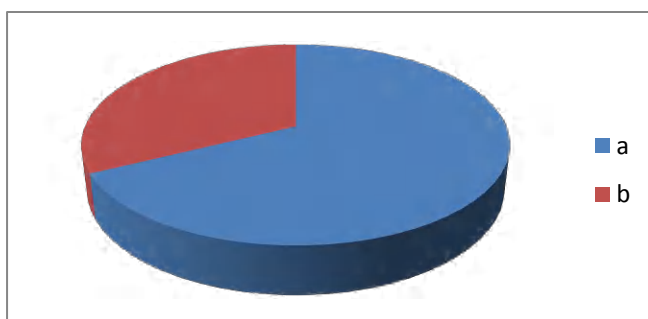
a. Positive. (They like cultural activities and lessons) ☐

b. Negative. (They do not like) ☐

Option	N	%
a	48	96
b	/	/
No answer	2	4
Total	50	100

Table 3.12: Learners' Reactions to Culture Based Lessons

Almost all the respondents (96%) indicated that they noticed a positive reaction on the part of the learners when dealing with any cultural content.



Graph 3.15: Learners' Reactions to Culture Based Lessons

21. The learners are more dynamic:

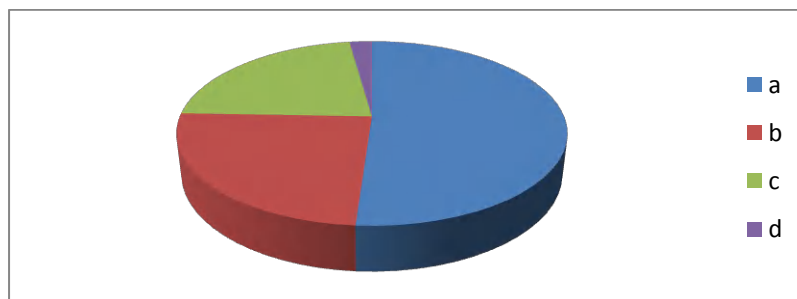
a. In purely linguistic activities (grammar, vocabulary and pronunciation) ☐

b. In culture based activities (role plays, songs,...etc.) ☐

Option	N	%
a	5	10
b	41	82
ab	2	4
No answer	2	4
Total	50	100

Table 3.13: Learners Behaviour in Culture Based Lessons

10% of the respondents said learners are more dynamic in purely linguistic activities and 82% that learners are more dynamic and active in cultural activities.



Graph 3.16: Learners' Behaviour in Culture Based Lessons

22. How would you describe your learners' reactions to cultural differences?

a. They accept and respect. ☐

b. They understand but do not accept. ☐

c. It is difficult for them to understand. ☐

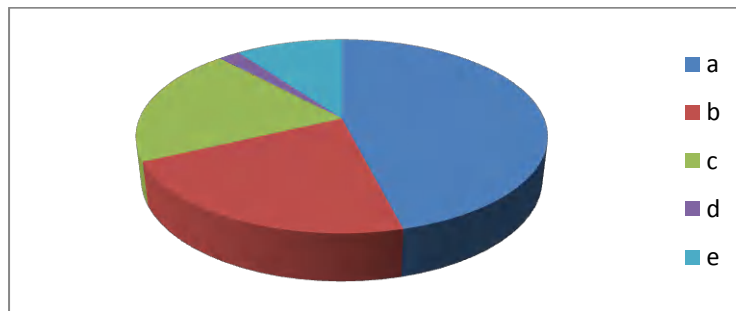
d. They reject. ☐

e. Other. ☐

Option	N	%
a	23	46
b	11	22
c	10	20
d	1	2
e	5	10
Total	50	100

Table3.14:Learners' Attitudes to Cultural Differences

46% said that learners accept and respect others' cultural differences, 28% they understand and not accept, 20% it is difficult to understand, 2% said that learners reject what is different from their own. 10% choose other and said that this is relative cause it depends on the age of learners and their maturity. For example third year learners are more tolerant than first year learners.

**Graph 3.17: Learners' Attitudes to Cultural differences**

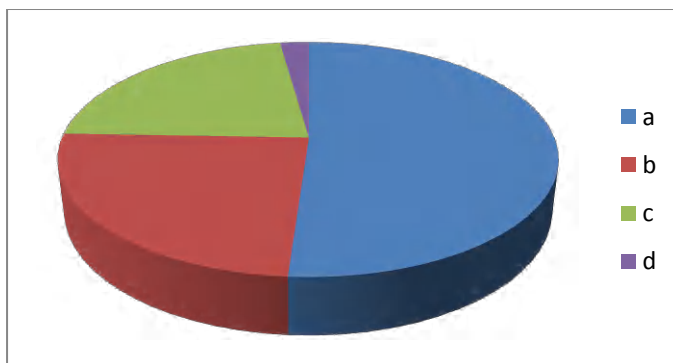
23. To what extent do you think your learners are culturally competent?

- a. Very competent. ☐
- b. Competent to some extent. ☐
- c. No competent at all. ☐

Option	N	%
a	/	/
b	40	80
c	7	14
No answer	3	6
Total	50	100

Table 3.15: Teachers' Evaluation of Learners' Cultural Competence

As for the teachers' evaluation of learners' cultural competence; 14% said that the learners are not competent, 80% said they are competent to some extent.



Graph 3.18: Teachers' Evaluation of Learners' Cultural Competence

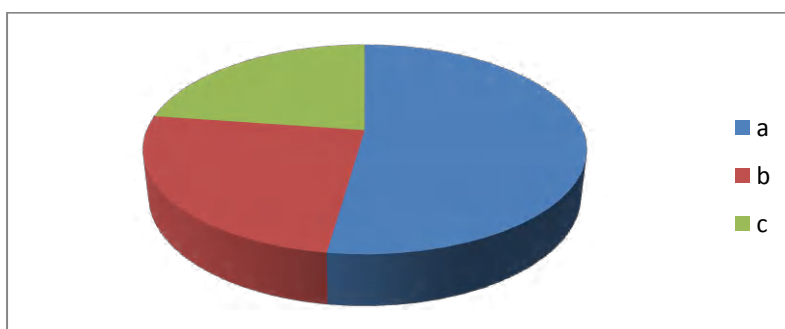
24. How would you describe the process of culture teaching?

- a. Very difficult. ☐
- b. Difficult to some extent. ☐
- c. Not difficult. ☐

Option	N	%
a	2	4
b	37	74
c	11	22
Total	50	100

Table 3.16: Teachers and the Process of Culture Teaching

Table 3.16 shows that only 4% of the respondents opted for option(a) ; that the process of culture teaching is very difficult, and 74% said it is difficult to some extent, 22% said it is not difficult.



Graph 3.19: Teachers and the Process of Culture Teaching

25. If you find the teaching of cultural features difficult, what kind of difficulties do you face?

.....

We divided the 21 answers given into mainly three categories:

The first category includes learners' reactions and readiness to accept others' differences. Teachers said that among the difficulties they face when teaching the foreign culture, is that learners have a low level of proficiency, they do not understand the English language, how about understanding others cultural aspects. Another difficulty is that learners find it hard to accept dissimilar ways of living, of thinking, religious features. Some of the cultural differences are 'taboos' in the mother culture ; this makes it hard to deal with them without constraints. Learners also do not have much information on the target country. Other teachers said that some learners ask about religious differences, they compare their mother culture with the foreign one and ask about the reasons of these differences; many learners have an egocentric attitude assuming their culture to be better.

The second category involves the difficulties that have to do with the lack of pedagogical means and materials. Teachers acknowledge the significance of using videos, audio-tapes and other sources in culture teaching. Authentic materials are so important in any process of language teaching/learning and they play a role in motivating learners.

The third category, includes those difficulties such as lack of time, the program is heavy and too much importance is given to grammar at the expense of cultural features.

Categories of answers given	N	%
Learners' reactions and readiness	11	50%
Lack of pedagogical materials	09	40.90%
Time pressure	03	13.63%

Table 3.17: Difficulties of Teaching Culture

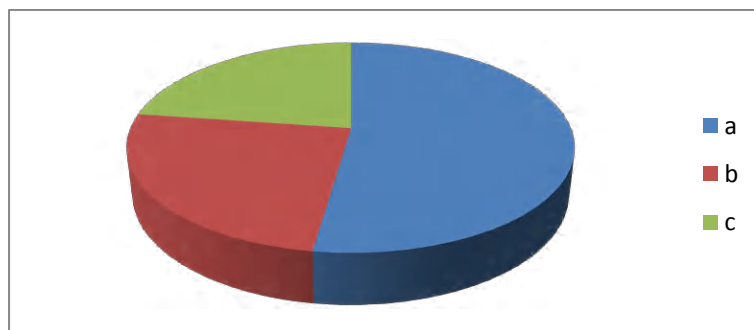
26. Are you satisfied with the cultural content (lessons and activities) provided in the textbook?

- a. Yes, very satisfied. ☐
- b. Satisfied to some extent. ☐
- c. Not satisfied at all. ☐

Option	N	%
a	2	4
b	33	66
c	15	30
Total	50	100

Table 3.18: Teachers and the School Textbook

Table 3.18 shows that 4% of the respondents are very satisfied, and 66% are satisfied to some extent and 30% are not satisfied at all.



Graph3.20: Teachers and the School Textbook

27. If the answer to the question above is no (not satisfied), what do you suggest as adaptation or design of other activities?

.....

.....

This space was devoted to the teachers' propositions and suggestions concerning the cultural content of the textbook. 38% expressed their dissatisfaction with the whole syllabus in terms of culture integration. One teacher said that "the course designers should provide more texts reflecting the culture of the target language; he added that "a careful scrutiny of the syllabus set by the ministry of education shows that there are no cultural objectives set as such. The main focus is on language as a means of communication whereas learning a foreign language should not be an objective in itself but a tool to learn about other cultures and be prepared to more tolerance and acceptance. The few texts we are supposed to use in class and which have a little relation with culture are just a pretext to teach a language form."

Another teacher said that the textbook should contain more literary texts, poems; songs so to arouse learners' interest and create pleasure. Another one suggested more authentic texts that depict American and British way of life, and more motivating topics. Another proposed a new form of activities like role plays.

3.3.4. Interpretation of the Results

The majority of the respondents have a BA licence, and nearly all of them are full time teachers (96%). 44% of them have been teaching for more than 30 years. Though many teachers had had the opportunity of being abroad, only three of them (09, 09%) had been to an English speaking country. This indicates that very few secondary school teachers had the opportunity to get in real contact with the TC and the native speakers of English. This may affect the process of culture teaching; teachers who have been to English speaking countries would have more information

and knowledge and may use their own experience which is more authentic, than what may be included in the textbooks.

As for culture training, 55, 31% of the respondents said they had no cultural training. This may be explained by the fact that the majority of the respondents are old teachers who were formed according to the old system and traditional methods of teaching that cared less for the non-linguistic aspects of a language. It can be noticed that most of those who had received cultural training (44, 68%) are young teachers. As for the cultural aspects they were taught, these were basically historical facts and general information about the way of life, besides some literary works. None of the teachers mentioned anything about the norms of politeness, speech acts, nor nonverbal features of communication. All these features are considered as an important ingredient of any language, and a solid base for any successful and effective communication. Information on the target country's history, geography, literary works...etc are important but not that useful in terms of real life communication.

As for the teachers' conception of the basic aims of teaching a foreign language, the majority of the respondents (60,97%) referred to communication , intercultural communication, and the ability to use the target language effectively, the ability to understand and be understood by others,46,34% mentioned that among the basic aims of FLT is exposing the learners to a different culture, widening their horizons by teaching them new ways of thinking and living, new cultures that are different from their own.12,19% talked about the development of the four skills. Only three teachers referred to the importance of developing positive attitudes towards the T C and native speakers. It is nowadays agreed upon the fact that the aims of FLT are not based only on the development of the four skills of the language and the language proficiency of the learners. The new technologies and the globalization of the world

increased the chance for interaction between people with different languages and different cultures. Accordingly, the aim of teaching the learners something about the country of the language and its speakers is not only helping them know more about other cultures different from their own, it is of the same importance to make learners develop a set of positive attitudes like tolerance and empathy towards other's differences. These results show that very few teachers are aware of the modern aims of language teaching (see chapter2).

As for the teachers' conception of culture, the majority of the respondents chose option (c) which combines both the social aspects of culture (small c), i.e., the way of life, customs, and traditions, and the aesthetic aspects like music, theatre and so on or culture (big C). This proves that the teachers are aware of the complexity and the vagueness of the concept of culture and that it is not limited to one aspect. Rather it is a set of different elements and features. However, the options provided were not all inclusive and did not refer to many aspects of culture and accordingly the fourth option provided space for the teachers to give their own definitions of culture. Only two teachers wrote their own definitions. One teacher said that culture is "a shared, learned symbolic system of values, beliefs and attitudes that shapes and influences perception and behaviour". The other teacher said "it is habits, life styles, language, education, history, and intellectual development". These definitions are not very satisfactory, the first one referred only to the implicit aspects of culture like values, beliefs and attitudes though it referred to behaviour but ignored cultural artefacts. The second definition referred to both explicit and implicit features but ignored the fact that culture should be shared.

For cultural awareness, half of the respondents gave right definitions of cultural awareness. Cultural awareness is about knowing, understanding, and

accepting others' differences, that there exist other ways of living, of thinking, other cultures which are different from ones' own. It is also about developing a sense of tolerance towards these cultural differences while keeping ones' own values. This shows that many of the respondents ignore what cultural awareness is all about.

Though many of the respondents ignored the concept of cultural awareness, all of them proved to be aware of the important role that culture plays in any process of FLT, this indicates that they recognize the fact that language cannot be separated from culture and that language teaching/learning implies in a way or another culture teaching/learning.

As for the frequency of dealing with target culture issues, no difference in terms of number was noticed between teachers who said they include cultural features in every lesson (40%), and those who said they deal with such content about once in a month (sometimes). Q13 aimed at knowing which aspects of the TC are more stressed, the social or the artistic ones. 44% of the respondents said that they focus on the teaching of the social aspects, i.e. the way of life, family structure and so on. 6% focus on the literary writings and other work of arts. This has been revealed by the textbook evaluation. The textbook includes very few literary texts (poems, short stories....), with no significant reference to great British literary figures (like Shakespeare for instance).

As for the topics they consider the most important, the highest scores went to family life (23.40%), norms of politeness (21.27%), and history (21.73%). The lowest scores went to political system (21.73%) and non-verbal communication (21.73%). This reveals that teachers ignore the enormous impact of non-verbal features on any act of communication mainly in cross-cultural communication (see chapter1). As for

the sources that are used to teach about the TC, the textbook is the source that is most used by the teachers (98%), followed by the internet (78%) newspaper and magazines (72%), Though audio-visual sources are so useful and effective in the process of FLT, particularly in culture teaching, they are less used (videotapes, 24% and audio 26%). This is due to the lack of pedagogical means in the secondary schools like audio visual rooms, tapes, cassettes and so on. The most useful methods for teaching culture are discussing cultural differences (30%), followed by role plays and making projects (24%), and watching videos (22%). It means the teachers recognize the usefulness of audio visual sources and because they lack these sources they do not use them in teaching. The less rated methods are lectures, songs and literary texts.

According to the respondents the British culture is the one that is often taught in culture teaching, however if we take a glance at the school textbook used which is the main source of teaching, it can be noticed that the content gives much importance to the mother culture of the learners (Algerian culture) and not to English speaking countries' cultures.

96% of the respondents said that they discuss the cultural differences between learners' mother culture and that of the native speakers of English. 66% of the respondents said they discuss the cultural differences in terms of non-verbal communication with their learners, teachers are more or less aware of the importance of gestures and eye contact for example in the process of communication, which can be a barrier in the way of successful intercultural interaction and communication.

As far as learners' reactions to cultural content are concerned, nearly all teachers (96%) said that they noticed a positive reaction from the part of the learners

to culture based activities and lessons. This means learners find learning about other cultures something interesting. When learners like a given content they would be more motivated to learn it, thus including more cultural content in the syllabus would raise learners' interest and motivation to learn the target language (English).

Learners do not only have positive attitudes towards cultural content, but also positive attitudes towards cultural differences; 46% of the teachers said that learners accept and respect the cultural differences.

The positive attitudes of the learners do not insure their cultural competence. 80% of the teachers said that their learners are competent to some extent, while 14% said they are not competent at all.

Most teachers agree that culture teaching is not an easy task; teachers face many difficulties like the lack of time and lack of important pedagogical resources. The majority of the respondents are not satisfied with the content of the school textbook in terms of culture teaching. Though the majority of the respondents indicated that the school textbook is the main resource for teaching the foreign language and consequently the TC. The teachers complained that there is too little culture in the book, and if there is any it is not authentic and not motivating for the learners.

3.4. Learners' Questionnaire

3.4.1. The Sample

The participants are 100 third year secondary school learners from fourteen different schools in Constantine. The population was chosen randomly. It is worth noting here that the questionnaire was initially planned for first year secondary school

learners, but after discussion with some secondary school teachers, they proposed that it would be given to third year learners, on the ground that the level of proficiency is better. The questionnaires were distributed to the learners during their English class.

3.4.2. Description of Learners' Questionnaire

Learners' questionnaire is made up of 22 questions, all the questions are closed ended questions, multiple choice questions (Q1.2.5.6), yes& no questions (Q 3.4.7). The learners' questionnaire is divided into two sections.

- Section One: Culture and Culture Learning (Q1 to8)

This section aimed at knowing whether learners are aware of the fact that a foreign language is more than the four skills, in other words language is not only grammar, vocabulary and pronunciation (Q1), learners' conception of culture, how they define culture (Q2) . Q3 aims at knowing whether secondary school teachers try to inform their learners about the inseparability of language and culture and whether they think culture is important in foreign language learning or not(Q4).The aim of Q5 is to know whether learners like culture based lessons and activities. Q6 aimed at knowing the sources that their teachers use to convey cultural content. Learners were asked if they try to learn more about the TC outside the classrooms (Q7) and if hey do which sources they use (Q8).

- Section Two: The Socio-cultural Test

This section is a cultural quiz, and it is made of two main parts. The first part aimed at assessing the secondary school learner's background knowledge on the British culture. While the second part tried to evaluate learners' ability to use the language appropriately in different contexts using what is called Discourse

Completion Task. It is worth noting here that the questions were being simplified after a discussion with the teachers, because of the learners' weak level of proficiency.

To know about what Algerian learners know about the British culture, a test was designed which consisted of nine questions. That dealt mainly with history (Q12), geography (Q 9.10.11), politics (Q13.14.15) and art (Q16.17). The first part of the test focused on general background information, while the second focused on pragmatic competence, in the former we used mainly multiple choice questions and in the later the data were collected using DCT.

DCT contained only five questions that aimed at knowing to what extent the learners' are competent in terms of speech acts, like apologizing, thanking, greetings, and responding to compliments. As it was explained in the definition, the respondents were offered certain situations and were asked to choose the option that agrees with the way they would react in those settings. (It is worth noting the situations proposed were modelled on those used in the doctorate thesis of Dr. Atamna)

3.4.3. Analysis of the Results

- Section One: Culture and Culture Learning

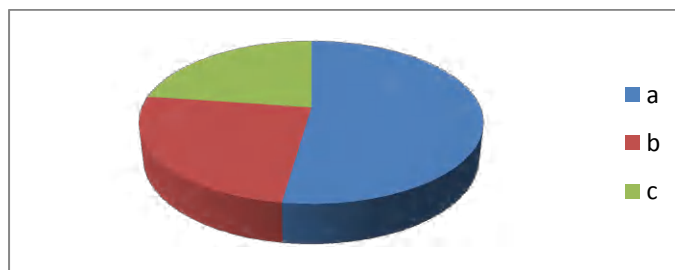
1. The aim of teaching you the English language is:

- a. To Speak English fluently. ☐
- b. To speak English fluently, learn about the native speakers' culture and respect the differences between their culture and yours. ☐

Option	N	%
a	31	31
b	68	68
No answer	01	1
Total	100	100

Table 3.19: Aims of Teaching the English language

Table 3.19 shows that 68.68% of the learners think the aim of learning English is to speak English fluently, learn about the native speakers' culture and respect the differences between their culture and yours. While 31.31% think that the main aim is to speak English fluently.



Graph 3.21: Aims of ELT

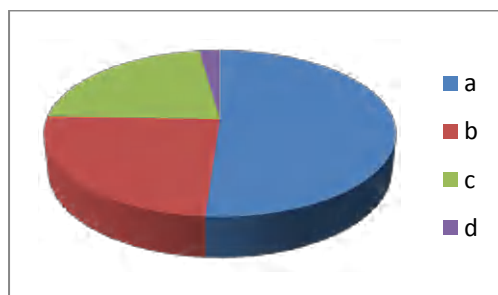
2. According to you the word culture refers to:

- a. Art; music, theatre, dancing...etc. ☐
- b. The way of life of a given social group, including their customs and traditions (type of food, clothing and ceremonies). ☐
- c. Both a and b. ☐

Option	N	%
a	8	8
b	21	21
c	69	70
No answer	02	2
Total	100	100

Table 3.20: Learners' Definition of Culture

Table 3.20 shows that 70.40% of the respondents know that culture is a vague concept and entails the way of life as well as the artistic achievements of a given social group.



Graph 3.22: Learners' Definition of Culture

3. Does your teacher of English talk to you about the importance of learning the foreign culture?

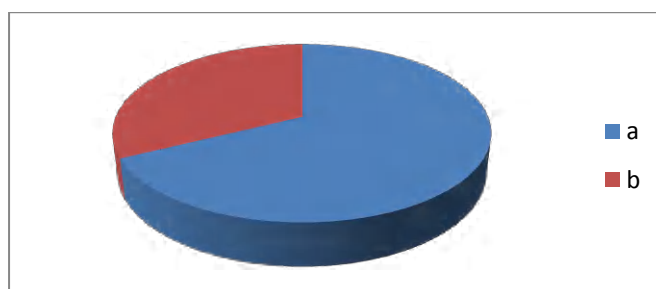
a. Yes. ☐

b. No. ☐

Option	N	%
Yes	75	75
No	25	25
Total	100	100

Table 3.21: Teachers and the Importance of Culture Teaching

Table 3.21 shows that 75% of the respondents said their teachers talked to them about the importance of learning culture when learning a foreign language.



Graph3.23: Teachers and the Importance of Culture Teaching

4. Do you think that the learning of cultural features is important in foreign language learning?

a. Yes. ☐

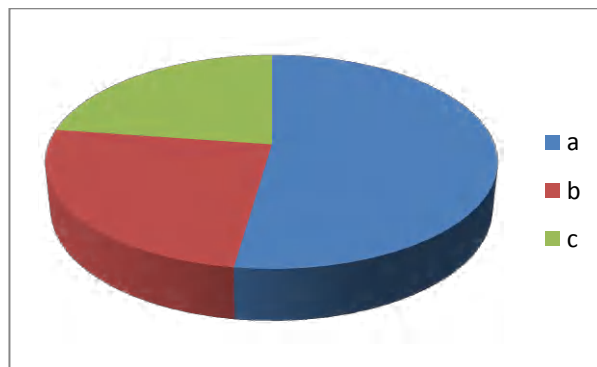
b. No. ☐

c. I don't know. ☐

Option	N	%
Yes	88	88
No	5	5
I don't know	7	7
Total	100	100

Table3.22: Learners' View on the Importance of Culture Teaching

Table 3.22 shows that 88% of the respondents agree that culture is important in language learning.



Graph3.24: Learners' View on the Importance of Culture Teaching

5. How do you find learning about other peoples' culture?

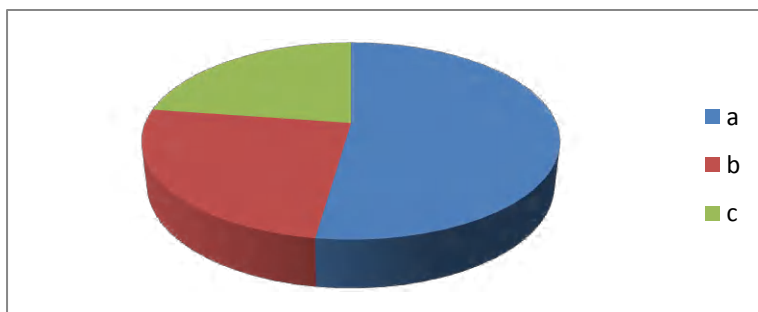
a. Very interesting. ☐

b. Not interesting. ☐

c. Boring. ☐

Option	N	%
a	91	91
b	4	4
c	5	5
Total	100	100

Table 3.23: Learners' Attitude to Culture Teaching



Graph3.25: Learners' Attitude to Culture Teaching

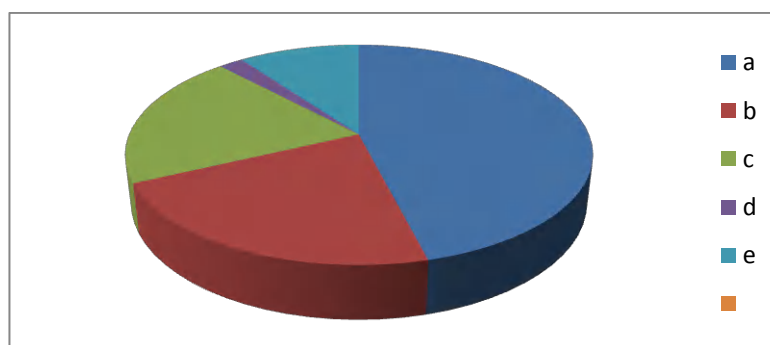
6. Inside the classroom, you learn about the foreign culture using:

- a. Videos. ☐
- b. Audio songs. ☐
- c. Cooking recipes. ☐
- d. Proverbs. ☐
- e. Role play. ☐
- f. Newspapers and magazines. ☐
- g. School textbook. ☐

Option	N	%
a	4	4
b	6	6
c	4	4
d	15	15
e	19	19
f	20	20
g	93	93
Total	100	100

Table 3.24: The Sources Used in the Classroom for Culture Learning

93% of the learners said that the textbook is the most used resource for learning culture inside the classroom, followed by newspapers and magazines 20%.



Graph 3.26: The Sources Used in the Classroom for Culture Learning

7. Do you try to learn more about the foreign language culture outside the classroom?

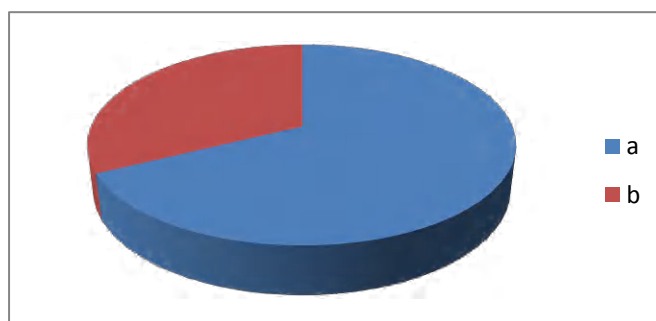
a. Yes. ☐

b. No. ☐

Option	N	%
Yes	84	84
No	16	16
total	100	100

Table 3.25: Culture Learning outside the Classroom

84% said they try to learn more about the target culture outside the classroom.



Graph 3.27: Culture Learning outside the Classroom

8. If your answer to the previous question is yes, what sources do you use?

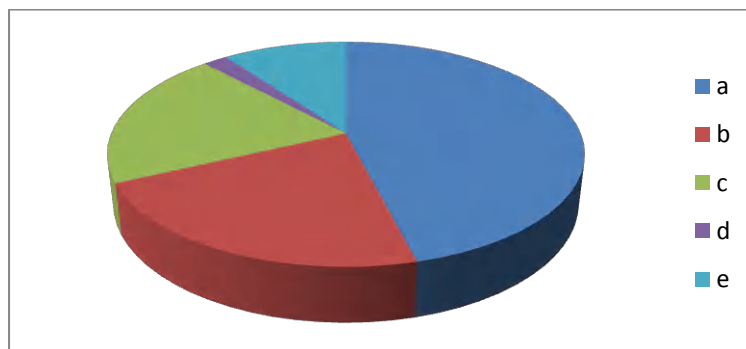
a. The School Textbook. ☐

b. Newspapers and magazines. ☐

- c. TV. ☐
- d. The internet. ☐
- e. Others. (Please specify).....

Option	N	%
a	29	34.52
b	40	47.61
c	45	53.57
d	56	66.66
e	1	1.19
Total	84	100

Table 3.26: Sources Used in Culture Learning Outside the Classroom



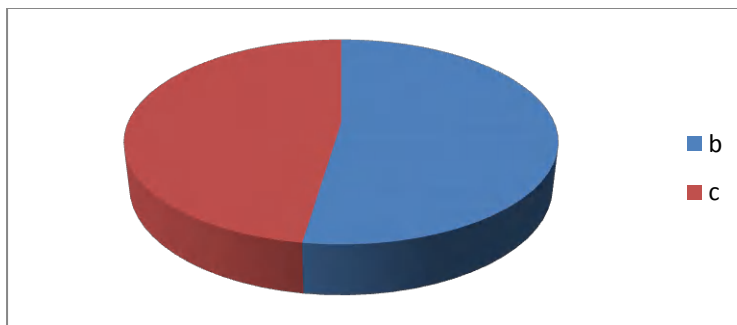
Graph 3.28: Sources Used in Culture Learning Outside the Classroom

Section C: The Cultural Test

9. Great Britain is located in:

- a. Asia. ☐
- b. Europe. ☐
- c. North America. ☐
- d. I don't know ☐

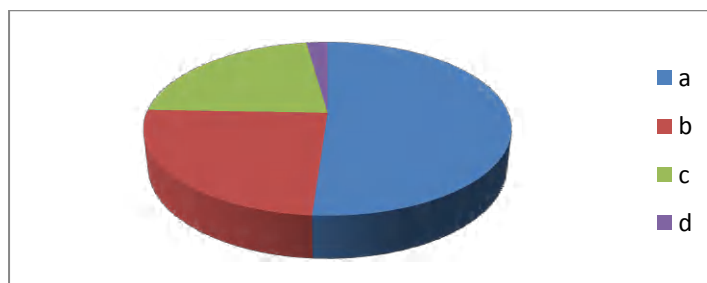
Option	N	%
a	/	/
b	97	97
c	/	/
d	3	3
Total	100	100

Table 3.27: Distribution of Learners' Answers to Q 9**Graph 3.29: Distribution of Learners' Answers to Q9**

10. Great Britain is:

- a. England, Scotland, and Wales. ☐
- b. England and Scotland. ☐
- c. I don't know. ☐

Option	N	%
a	63	66.31
b	12	12.63
c	20	21.05
No answer	5	5.26
Total	100	100

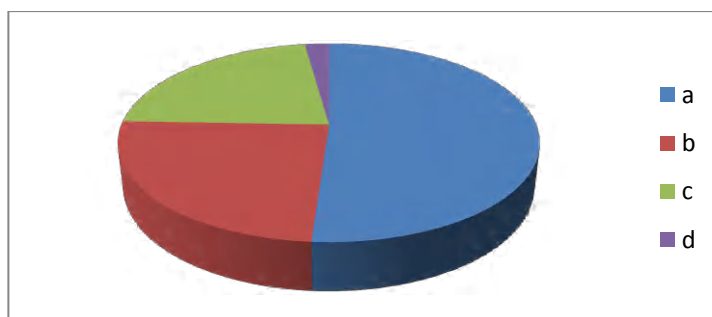
Table 3.28: Distribution of Learners' Answers to Q10**Graph 3.30: Distribution of Learners' Answers to Q10**

11. What is the capital of England?

- a. Manchester. ☐
- b. London. ☐
- c. I don't know. ☐

Option	N	%
a	1	1.01
b	97	97.97
c	1	1.01
No answer	1	1.01
Total	100	100

Table 3.29: Distribution of Learners' Answers to Q11



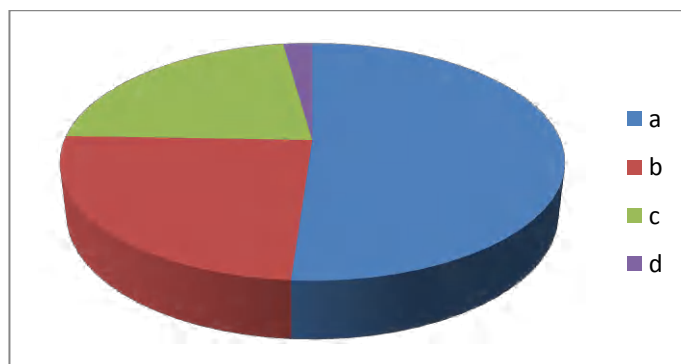
Graph 3.31: Distribution of Learners' Answers to Q11

12. The first inhabitants of Great Britain were:

- a. The Celts. ☐
- b. The Iberians. ☐
- c. I don't know. ☐

Option	N	%
a	32	33.68
b	7	7.36
c	56	58.94
No answer	5	5.25
Total	100	100

Table 3.30: Distribution of Learners' Answers to Q12



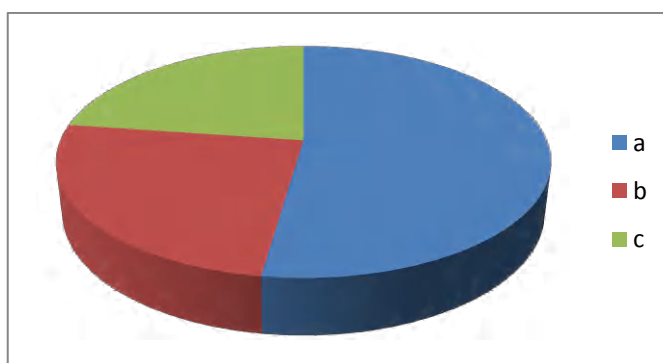
Graph 3.32: Distribution of Learners' Answers to Q12

13. Great Britain is:

- a. A republic. ☐
- b. A kingdom. ☐
- c. I don't know. ☐

Option	N	%
a	1	1
b	94	94
c	5	5
Total	100	100

Table 3.31: Distribution of Learners' Answers to Q13



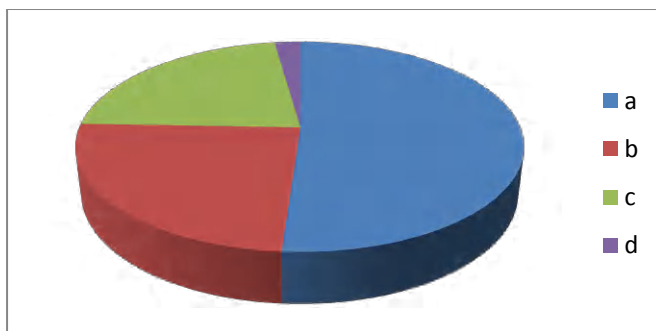
Graph 3.33: Distribution of Learners' Answers to Q13

14. The present queen of Great Britain is:

- a. Elizabeth I. ☐
- b. Elizabeth II. ☐
- c. I don't know. ☐

Option	N	%
a	11	11.22
b	73	74.48
c	14	14.28
No answer	2	2.04
Total	100	100

Table 3.32: Distribution of Learners' Answers to Q14



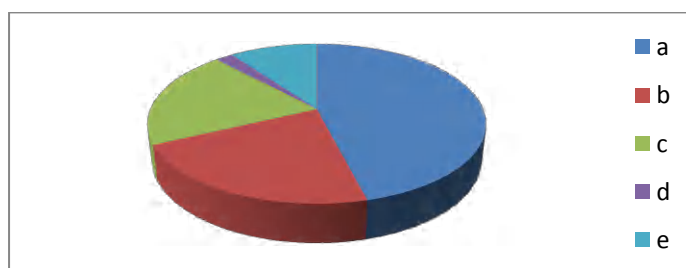
Graph 3.34: Distribution of Learners' Answers to Q14

15. Which of the following is not a British Prime Minister?

- a. Margret Thatcher. ☐
- b. Winston Churchill. ☐
- c. John Lennon. ☐
- d. I don't know. ☐

Option	N	%
a	7	7.29
b	2	2.08
c	46	47.91
d	41	42.70
No answer	4	4.16
Total	100	100

Table 3.33: Distribution of Learners' Answers to Q15



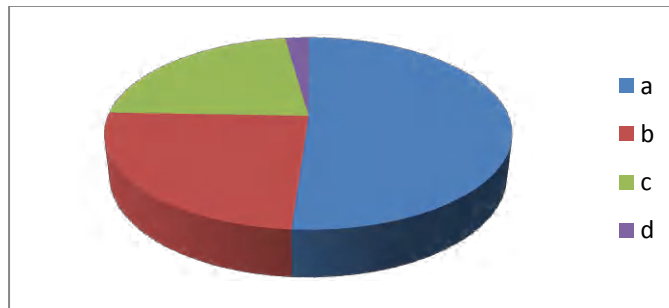
Graph 3.35: Distribution of Learners' Answers to Q15

16. *'Romeo and Juliet'* was written by:

- a. Charles Dickens. ☐
- b. William Shakespeare. ☐
- c. I don't know. ☐

Option	N	%
a	4	4
b	83	88
c	7	7
No answer	6	6
Total	100	100

Table 3.34: Distribution of Learners' Answers to Q16



Graph 3.36: Distribution of Learners' Answers to Q16

17. Paul McCartney is:

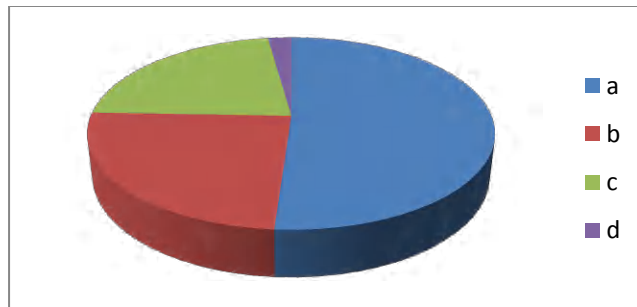
a. An actor. ☐

b. A singer. ☐

c. I don't know. ☐

Option	N	%
a	10	10
b	43	43
c	45	45
No answer	2	2
Total	100	100

Table 3.35: Distribution of Learners' Answers to Q17



Graph 3.37: Distribution of Learners' Answers to Q17

18. You are in a crowded bus and by accident you step on someone's foot. What would you say?

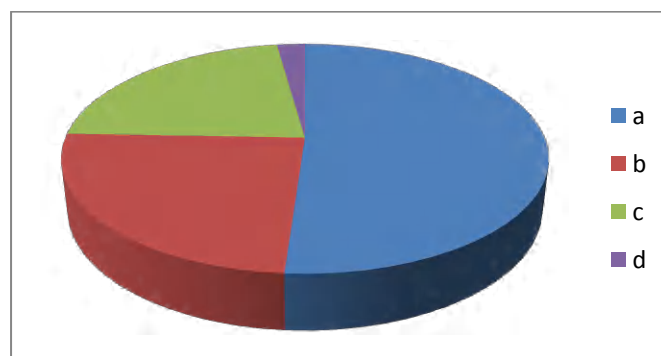
a. Please forgive me. ☐

b. I'm sorry. ☐

c. Excuse me. ☐

Option	N	%
a	17	17.34
b	56	57.14
c	25	25.51
No answer	2	2.04
Total	100	100

Table 3.36: Distribution of Learners' Answers to Q18



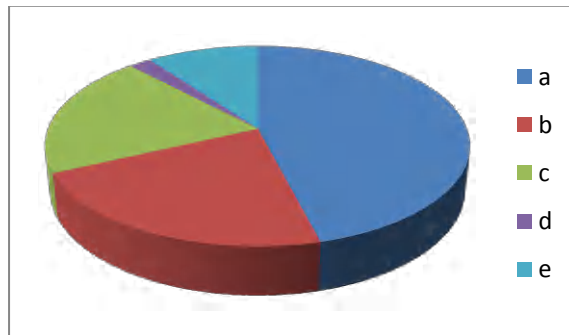
Graph 3.38: Distribution of Learners' Answers to Q18

19. You are at a party, and you want to talk to a person you do not know, you would introduce yourself by saying:

- a. What is your name? ☐
- b. Hi, my name is John. ☐
- c. I don't think we have met before, have we? My name is... ☐
- d. Do I know you? ☐

Option	N	%
a	2	2.06
b	30	30.92
c	57	58.76
d	8	9.24
No answer	3	3.09
Total	100	100

Table 3.37: Distribution of Learners' Answers to Q19



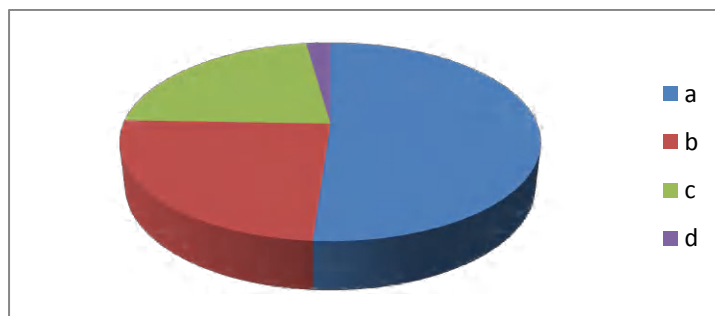
Graph 3.39: Distribution of Learners' Answers to Q19

20. You invited someone home for dinner. After eating, he/she said: "you really made a nice meal. The dinner was delicious." You would say:

- a. Really? Did you really like it? ☐
- b. No it's not, you are just complimenting me. ☐
- c. Thank you. ☐

Option	N	%
a	31	31
b	11	11
c	56	57
No answer	2	2
Total	100	100

Table 3.38: Distribution of Learners' Answers to Q20



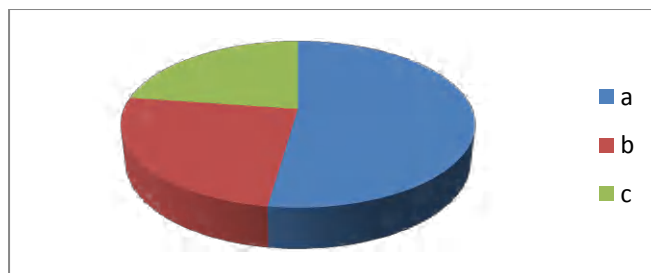
Graph 3.40: Distribution of Learners' Answers to Q20

21. One of your friends invites you to accompany him/her on a trip next weekend, you do not want to go, you would say:

- a. I'm busy. I have to visit my grandparents. ☐
- b. Sorry, next weekend I'll be busy. ☐
- c. Thank you, but i can't. ☐

Option	N	%
a	5	5
b	22	22
c	73	73
Total	100	100

Table 3.39: Distribution of Learners' Answers to Q21



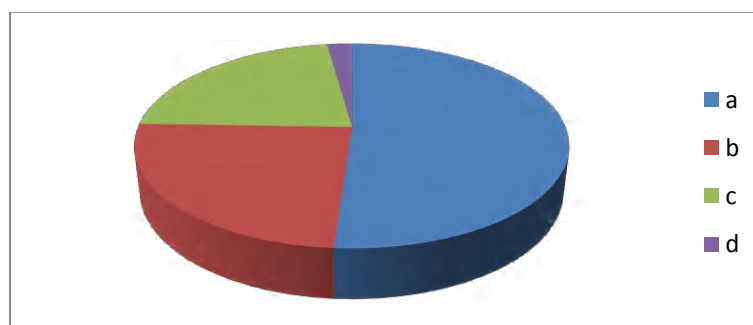
Graph 3.41: Distribution of Learners' Answers to Q21

22. You are introduced to a British person; you would greet him/her with:

- a. A Handshake. ☐
- b. A kiss. ☐
- c. I do not know. ☐

Option	N	%
a	76	76.76
b	10	10.10
c	13	13.13
No answer	1	1.01
Total	100	100

Table 3.40: Distribution of Learners' Answers to Q22



Graph 3.42: Distribution of Learners' Answers to Q22

3.4.4. Interpretation of the Results

The results of Q1 reveal that learners are aware to some extent of the modern aims of ELT, and that developing some cultural insight on the target country is as important as developing grammatical competence and has become one of the aims of teaching foreign languages. Accordingly, 68, 68% of the respondents said they learn English not only to master its structural features but also to learn about the native speakers' culture and to develop a sense of respect towards the others' cultural differences. Learners also recognize the vagueness and complexity of the word culture; culture entails both what is aesthetic like art; music, theatre, dancing...etc, and what is social as the way of life of a given community (Q2). 70.40% of the

respondents chose option(c) which states that culture covers both a social group's set of attitudes, beliefs, customs and traditions, and it is also used to refer to a given group's artistic achievements. The role of the teacher is extremely important in explaining the significance of integrating culture in language teaching programs (Q3). In view of that, 75% of the learners said that their teachers have already talked to them about the necessity of including culture in English teaching curricula, while 25% said they have never been told why culture is taught. Consequently, 88% of the respondents are aware of the interconnection of language and culture, and admit that culture integration is highly important. Learners do not only recognize the significance of the cultural component in language teaching curricula, they also like such content; 91% of the respondents find learning about the TC very interesting. For that reason, cultural content can be used as a motivating factor in the process of English language learning, a factor that would help to a large extent in the creation of an enjoyable learning environment. Concerning the pedagogical sources that the teachers use in the classroom to convey cultural information (Q6), the school textbook is the most-widely used source (used by 93% of the teachers), on the other hand, audio-visual resources are the least used,(4% for the videos and 6% for the audio songs). Using this kind of sources is extremely important and influential; learners usually like and enjoy audio-visual materials, because they get the learners with real and natural language. This shows and confirms what has been stated in teachers' questionnaire; that secondary schools lack the necessary materials and pedagogical means used for cultural teaching. It is the awareness of learners that culture is language, and that language cannot be fully learnt if culture is not incorporated, their positive attitude towards culture learning, and their interest and curiosity to learn more about the target country that makes the learners seek more cultural information

outside the classroom. 85% of the respondents said they try to learn more about the TC on their own; outside the classroom. As for the sources they use to do so, 66.66% of the respondents use the internet 53.57% use TV, while 34.52% use the textbook which shows that it is the least used source by the learners. Learners are more attracted to live sources and audio-visual means; this may reveal that the textbook is not so appreciated by the learners. Learners prefer other materials that are more authentic and more attractive.

As for the cultural test, questions on geography were more or less easy as the learners did well on the part of the test. 97% know that Great Britain is located in Europe (Q9), and that London is the capital of England (Q11). However, 21.05% of the respondents ignore that Great Britain is the political name for England, Scotland and Wales. While 63.31% answered that Great Britain is England, Scotland and Wales (Q10).

The second part of the test was devoted to test learners' political and historical knowledge. 58.94% the respondents said they do not know the first inhabitants of Great Britain (Q11). Only 7% of the respondents got the right answer (the Iberians) and 32% chose option (b) the Celts. The respondents did much better in the coming question (Q12); 94% know that Great Britain is a kingdom and not a republic. The majority of the respondents know the political system in Great Britain (a kingdom), but 14.28% of them do not know the name of the queen. In Q15 the learners were asked to pick the name that does not refer to a British prime minister. There was no big difference in terms of number between those who answered right (47.91% chose Jon Lennon) and those who did not (42.70% said that they have no idea). It may be concluded from the set of previous questions that secondary school learners' knowledge of the British history and politics is somehow limited.

Concerning learners' artistic knowledge; 88.89% of the respondents know the name of the writer of the famous play of Romeo and Juliet, William Shakespeare (Q16). The last question in the cultural test (Q17) was about a member from the famous English group the Beatles, Paul McCartney; we chose the Beatles as it is one of the artistic figures that are most often cited in Algerian textbooks. As for the results, 45.91% of the learners said they do not know who is McCartney, and 43.87% answered he is a singer.

The DCT aimed at testing learners' sociolinguistic competence; their ability of using English successfully in real life settings, and to examine to what extent they are aware of the sociocultural rules of language use. In the first situation (Q18), the learners were asked to choose one formula for expressing an apology to a stranger. 57.14% of the respondents chose the right answer and the most appropriate for such a setting, which is (I'm sorry), 25.51% chose (excuse me) which is uncommon in a similar situation. The difference between excuse me and I'm sorry is that the latter is used for telling someone that you are ashamed or unhappy about something that you have done that has hurt or upset them. While excuse me is used when you want to ask politely someone to move from your way for instance. 17.34% chose (Please forgive me), this may be attributed to the influence of the equivalent expression (samehni) in the mother language of the learners (Arabic). In the second situation, (Q19), the respondents were supposed to be at a party where they want to talk to a stranger, so they had to choose the best expression to introduce themselves. 58, 76% of the learners chose option(c) "I don't think we have met before, have we? My name is...", and 30, 92% for option (b) "Hi, my name is John". These are the most appropriate and the most used formulas to introduce oneself in English, the negative form 'do I know you?' is very rare in the English language. The third situation (Q20) asked the

respondents to respond to a compliment, the best way to respond to a compliment in English is to say 'Thank you'; it was surprising that 57.14% of the respondents chose (c) 'Thank you', while 31.63% chose (a) "really? Did you really like it"? It is not frequent in English to respond to a compliment with a question. In the following situation (Q21) the learners were supposed to refuse politely the invitation of a friend to go on a trip. 73% of the respondents chose option (c) 'thank you, but I can't.' 22% chose option (b) "sorry, next weekend I'll be busy". It means learners are aware of the appropriate conversation formulae of declining an invitation or a request politely. In the last situation, the learners would choose the best way to greet a foreigner according to the British norms of greeting. Most learners did well in this question; 76, 76% of the respondents said they would handshake. About 23% (10.10% (b) and 13, 13% (c)) of the learners ignore that the British people are known to be distant and very conservative when interacting with strangers.

3.5. Textbook Evaluation

3.5. 1.The Role of the Textbook in Language Teaching

The textbook is an important ingredient in any process of language teaching. According to Cunningsworth (1995) textbooks play different roles in ELT:

- A source and reference for learners for the presentation of the different parts of language (grammar, vocabulary and so on).
- A source of activities and thus an important factor in learners' language practice.
- A syllabus as it reveals the already planned objectives.
- A source of support and help for inexperienced or untrained teachers.

Cortazzi and Jin (1999, p.199-202) claim that a textbook is supposed to fulfill seven major functions, which are the following:

1. A textbook can be a “teacher”; the textbook may convey cultural information to the learners immediately which the teachers may not be able to cover because of time restrictions for example.
2. A textbook is “a map”; it is a sort of outline for the linguistic and cultural content that learners and teachers would come across, and the set of objectives that would be achieved by the end of the course.
3. A textbook is “a resource”; it offers the teachers and learners a range of lessons and activities from which they would chose the most appropriate ones.
4. A textbook is a “trainer”; the explanations, guidance, and the instructions of a teacher’s guidebook can be of a great help especially for inexperienced or untrained teachers.
5. A textbook is also “an authority”; in that it is reliable, valid, and written by professionals and experts.
6. A textbook is a “de-skinner”; teachers depend a lot on the textbook and this restricts teachers and lowers their creativity.
7. A textbook is “an ideology”; in the sense that it reveals and reflects a given cultural worldview, and a social construction to both teachers and students, and this in some way constructs their view of culture.

Given the important role that textbooks play in language teaching classrooms, they can be a very useful means of exposing learners to features of the TC, and providing them with authentic examples of language use that accounts for the linguistic as well as the sociocultural features of the target language.

3.5.2. Culture and Textbooks

Textbooks are usually evaluated for two main reasons or purposes. First, to adopt new textbooks, and second to determine the areas of strength and weakness Cunningsworth(1995). It is generally assumed that the main function of language textbooks is facilitating language learning and language practice. A comprehensive language textbook should consider the different elements of language (vocabulary, grammar and pronunciation) and help in the development of the learners' four skills (listening, speaking, reading and writing). Textbooks should also provide the learners with some information on the TC; the way of living and thinking of the target language speakers. Incorporating the cultural component in language textbooks enable learners to link what they learn to real people and real contexts. However, on a more practical basis, this is rarely the case. Many studies have shown that language textbooks rarely include aspects of the TC; the most recognized examinations in this context were those carried by Cortazzi and Jin. Cortazzi and Jin (1999) state that “the target culture is not always represented; some include English speaking cultures, others include non English speaking cultures stressing more international uses of the language”. Consequently, language textbooks can be divided into three main types:

1- Textbooks that focus on the source culture; the learners' native culture. These textbooks deal with the way of life, customs, traditions, food habits and so on of the mother culture but in the target language. (for example Turkish and Venezuelan textbooks of English)

2- Textbooks that focus on the TC; this type of textbooks focus on the way of life, traditions, customs and values in the target country.

3- Textbooks that focus on international target cultures; where the cultural content is not only of English speaking countries, but also of countries where English is neither first nor second language, but used as an international language on the ground that English is now the language of the whole world, not restricted to English speaking countries.

Textbook designers who focus on the source culture usually argue that the learners should develop knowledge on their culture; so as to be able to talk about it to visitors of their country. Furthermore, they argue that this would help them in developing their own cultural identity; learners' cultural identity should be established before getting them into contact with another one. The proponents of this view argue that an early exposure to a foreign culture would harm the native culture. Cortazzi and Jin (1999) argue that including the TC in the textbook would not harm or affect the learners' identity, they give the example of Lebanon where 75% of the population there learn French, 25% learn English beside Arabic, and where the cultural content in the textbooks is that of the TC (whether in French or English). Yet the Lebanese are bilinguals and still their identity was not affected.

3.5.3. Checklists for Evaluating the Cultural Content of Textbooks

Many checklists have been developed with the purpose of examining and evaluating the cultural dimension of school textbooks used in teaching foreign languages. According to Huhn (1978) a textbook should consider the following aspects:

- It should give “factually accurate and up to date information.”
- It should present “a realistic picture.”

- It should present “phenomena in context rather than isolated facts.”
- It should be able to “explicitly relating historical material to contemporary society.”
- It should make it clear “how personalities are products of their age.” (Cited in Byram1989, p.73- 74)

Byram’s checklist of evaluation or criteria of evaluation include the following items:

- Social identity and social group.(social class, regional identity, ethnic minorities).
- Social interaction differing levels of formality (as outsider and insider)
- Beliefs and behaviour (moral, religious beliefs, daily routines).
- Social and political institutions (state institutions, health care, law and order, social security, local government).
- Socialization and life cycle (families, schools, employment, rite of passage).
- National history(historical and contemporary events seen as markers of national identity)
- National geography(geographic factors seen as been significant by members)
- Stereotypes and national identity (what is typical, symbols of national stereotypes (cited in Cortazz&Jin, 1999).

3.5.4. The School Textbook of 3rd Year Learners

New Prospects is the name of the textbook of English used in Algerian secondary schools to teach third year pupils, for all the streams. It is authored by S. AARAB and B. RICHE in collaboration with M. BENSEMMANE. It was first published in the year 2007 by The National Authority for School Publications. In the foreword, the authors explain the assumptions lying behind the writing of the

textbook, the objectives to be achieved through it, the major features and the main parts of the book. The book follows the competency-based approach, learners-centered and project-gear approach. The textbook is made of 6 units; each unit has a central theme and each unit is divided into two main parts.

1. Language outcomes; this part is divided into two other sequences: listen and consider / read and consider. The focus of these two sequences is purely linguistic; stressing the language dimension of the texts by studying the features of the text form: grammar, vocabulary, pronunciation and spelling. They aim at providing the learners with “thematic and linguistic tools” which they will use in the second part of the unit. These sequences end with *Think pair, share* in which the learners use the tools already acquired in speaking or writing through a given function such as: advising, informing, comparing....etc.

2. Skills and strategies outcomes; this part aims at developing learners’ compositional skills and communication strategies. This part is also made of two sequences: listening and speaking / reading and writing. The focus is on the four basic skills and other social skills like collaborative work, peer assessment, and responding to problem-solving situations in and out of class.

To have an idea on the presentation of the cultural features of the TC in the Algerian textbook for teaching third year secondary school learners, we attempted to answer the following questions based on Byram’s checklist for evaluating the cultural dimension of language textbooks:

1. Does the book make any reference to social, regional or ethnic minorities in the TC?

2. Are the different levels of formality of interaction presented?
3. Are the different social and moral values and beliefs and daily routines dealt with?
4. Does the book refer to the basic social and political institutions?
5. Does the book refer to life cycle and socializing agents like schools, families...etc?
6. Are the major historical events and symbols dealt with?

3.5.6. Findings and Discussion

Though the authors claim (in the foreword of the book) that one of the aims of the textbook is developing learners' intercultural skills, it can be observed that the cultural aspects of the English language are disregarded by the textbook designers. It seems that the prime objective accordingly is the final exam; the baccalaureate. The authors make no reference to the development of learners' ability to use the language to communicate in real life settings; when travelling or even when interacting with native speakers on the internet for instance. The authors do not refer to developing learners' cultural awareness; making them aware of other cultures, of other ways of doing and perceiving things. We may say there is a remarkable lack in the attention paid to the inclusion of cultural elements in the textbook **New Prospect**, which reflects an ignorance of the great importance of culture, and the significance of its incorporation in any process of language teaching.

The data obtained has revealed that much space in the textbook is devoted to vocabulary, grammar, and pronunciation (the four skills) and not to providing learners with some useful information on body language, food, life style, or customs in English speaking countries. There is too much focus on what is correct in terms of grammatical rules, pronunciation and to a certain extent spelling rules, but no

reference has been made to socio-cultural rules. In other words where to use these forms or expressions and with whom (levels of formality).

Cultural aspects are not included in all textbook units; two out of the six units of the book, (units 3, 6) include some cultural information about the target cultures; British and American. In unit number four for example instead of talking about food all around the world, it would have been more appropriate and more useful to refer to food habits in the USA or Great Britain. Similarly, in unit number one the focus was on ancient civilizations, like the Pharaohs and Phoenicians, instead of tackling some historical events in the British or American history, the same unit takes too much account of mother country historical sites, so why not historical or key touristic sites of target country?

Likewise, the tasks and activities do not pay attention for assessing learners' cultural knowledge and competence. The textbook does not include key techniques of teaching and testing cultural competence such as cultural quizzes and role plays. Though every unit includes a part devoted to a song, a poem, proverbs or idioms. Such content is always left to the end of the unit; the teachers who answered the questionnaire said they rarely deal or teach poems, songs... because of time constraints.

The textbook made up of 270 pages incorporated about six texts with culture specific topics (10 pages). The other texts focused on general topics, most of them were purely scientific ones (astrology, satellites, space...etc). It is the linguistic competence that is still accounted for, not the communicative nor the intercultural communicative competence: the latter calls for teaching learners not only about English speaking countries, but also non-English speaking countries; because English

is an international language used by people from different parts of the world especially in nowadays globalized world, which increases the probability of intercultural interactions. It has been stated before that the designers' chief aim is preparing learners for the BAC exam; this exam assesses basically learners' reading comprehension, grammar and writing. The cultural background of learners is not to be assessed; this is another reason behind downgrading the cultural element in the textbooks and in the whole process of language teaching. As for the few passages that incorporate some aspects of the TC, it can be noticed that more attention is given to culture with capital C, i.e. the aspects of life, beliefs and behaviour rather than to literary works and works of art. Great British or American literary figures are totally absent.

The findings of the textbook analysis are better illustrated in the following table:

Culture Related questions	No	Yes	Pages	Texts
Does the book make any reference to social, regional or ethnic minorities in the TC?	✓			
Are the different levels of formality of interaction presented?	✓			
Are the different social and moral values and beliefs and daily routines dealt with?		✓	167. 174.175	-British people's sense of humour. -British and American in expressing feelings
Does the book refer to the basic social and political institutions?	✓			
Does the book refer to life cycle and socializing agents like schools, families...etc?		✓	80 83.84 98.99	-Comparison between Algerian and British Educational System. -Education in Britain. -Education in USA.
Are the major historical events and symbols dealt with?		✓	179.180	-Princess Diana

Table 3.41: The Cultural Content in New Prospects Texbook

3.6. Summary of Results and Conclusion

The main aims of the present research were to examine the situation of culture teaching in the Algerian curriculum for teaching English, and learners' reaction and attitudes towards target culture- related topics. We attempted to answer the following set of questions:

- What is the role that culture teaching plays in the foreign language classroom?
- Are Algerians teachers and learners aware of the relationship of language and culture?
- What is the frequency of teaching cultural aspects in English language teaching sessions?
- What are the sources and techniques that are used to teach the target culture?
- What attitudes do Algerians secondary school learners have towards culture content and towards cultural differences? Do learners enjoy learning about other cultures?

The two questionnaires reveal that both learners and teachers recognise the important role that culture plays in FLT 46.34% of the teachers and 68.68% of the learners consider exposing learners to the TC as one of the basic aims of ELT. Similarly, all teachers who answered the questionnaire and 88% of the learners agree on the importance of integrating culture in any foreign language teaching course. However, culture is not incorporated systematically in the national curriculum for teaching English, 40% of the teachers said they deal with cultural aspects only once a month. Teachers usually lack time to discuss such issues and are obliged to focus on the linguistic aspects of the language, essentially because these are the features on which the learners would be tested in official exams.

Teachers also seem to ignore which topics are most useful for developing learners' cultural competence. When asked to rate the least useful topics or culture instruction, 21.73% of the teachers referred to non-verbal aspects of communication as one of the most irrelevant subjects to be dealt with in culture teaching. Teachers thus ignore the great effect that gestures, eye contact, space...etc may have on any communicative act, particularly if this takes place between people who are culturally different.

Responsibles and course designers still downplay the role of culture; this is evident in the small space that is devoted for culture in the English textbook (New Prospects). Schools also lack the pedagogical means that may help in cultural instruction, 98% of the teachers rely totally on the textbook for conveying information on the target language country, only 24% use videos and 26% use audio tapes, such materials are very useful language and culture teaching; they give a more realistic image of both the target language and its speakers.

Both questionnaires reveal that learners like culture related issues (lessons or activities). 91% of the learners consider culture teaching as a very interesting learning activity. Learners are very curious to learn about the TC. Accordingly, 85 % of them try to use different sources outside the classroom to learn more about the TC. The learners seem unsatisfied with what their teachers and school textbook provide in terms of cultural aspects. The school textbook is the least used source outside the classroom; learners prefer modern technologies like the internet (used by 66.66%) and TV (used by 53.57%). 96% of the teachers who responded to the questionnaire have noticed a positive reaction from the learners when dealing with any cultural content. Furthermore, 82% of the teachers said learners are more dynamic in culture based activities. These results confirm our hypothesis; if learners have positive attitudes

towards culture teaching they would be more motivated and dynamic along the process of foreign language. Thus incorporating features of the TC may certainly contribute in raising learners' interest for learning the target language (English).

The results of the sociocultural test reveal that learners are competent to some extent with regard to socio- pragmatic competence. Learners were able to use the different speech acts (responding to compliments, thanking, apologizing...etc) accurately and in conformity with the British cultural norms of interaction. On the contrary, learners' background knowledge seems to be limited mainly as far as history and politics are concerned.

The textbook evaluation reveals that textbook designers give much more importance to the linguistic aspects of the language like grammar and vocabulary. As a result the textbook includes very few passages with culture specific topics. Though a small section is devoted to some proverbs, idioms...etc this is found at the end of the unit and usually ignored by the teachers.

Chapter Four

Pedagogical Implications

Introduction

4.1. Techniques to Teach Culture

4.1.1. Culture Assimilators

4.1.2. Culture Capsule

4.1.3. Cultoons

4.2. Themes to use for Teaching Culture

4.3. Recommendations

Conclusion

Introduction

Teachers and learners' questionnaire as well as the textbook analysis revealed that culture is still marginalized. Though both teachers and learners are aware that language is more than vocabulary and grammar, culture is not taken seriously and thus it is not taught appropriately. Teachers are aware of the importance of culture teaching but they lack the necessary tools and also ignore how to teach such content. This chapter provides some of the most useful techniques for teaching cultural aspects together with a list of the most central themes that should be integrated in any foreign language course.

4.1. Techniques to Teach Culture

In addition to the lectures that teachers present, there are other techniques. Among the widely used techniques for culture teaching are the following:

4.1.1. Culture Assimilators

Culture assimilators is mainly made of a brief most of the time written description of a situation that involves an incident or cross-cultural interaction (between native speakers of the target language and speakers of other languages). This description is usually followed by a set of choices usually four interpretations of the behaviour or words of the interactants, from which the learners have to choose the most appropriate explanation. After reading this description the learners would choose the possible interpretation. Then the teacher raises a discussion concerning the different interpretations.

4.1.2. Culture Capsule

This technique was originally developed by Taylor and Sorenson in 1961. It is a short description of a given aspect of the target culture (marriage customs for example) this description is done orally and may be supported by other aids like some handouts or pictures, it is to be followed by a description of the contrasting information from the learners' native culture. It is preferable that the contrasting information be given by the learners and not provided by the teacher.

4.1.3. Cultoons

This technique is very similar to culture assimilators. Students are offered a series of pictures (cartoons) portraying some points of misunderstandings that face people in a different cultural setting. The situation may be described orally by the teacher or the learners by reading the written descriptions that accompany the pictures. Learners would give their view concerning the correctness of the interactants' responses and reactions.

In addition to culture assimilators, culture capsules and cultoons, teachers may also use

- Quizzes; they are used to test materials already learnt, this can be in the form of a true false questions that learners would answer individually or in pairs.
- Noticing; students watch a video or are engaged with some other materials, the teacher asks them to 'notice' certain aspects. For example, they could watch a video of a target-culture wedding and note all the differences with their own culture.

- Research; the teacher asks the learners in one session to use the library or the net in order to make some research on any aspect of the TC they like. In the following session learners would explain to their classmates what they have found. This would contribute in developing learners' research skills.
- Role plays; in which the learners take on the roles of members of the native and target culture.

4.2. Themes to Use for Teaching Culture

Nelson Brooks (1986) proposed an exhaustive list of the main topics that should be dealt with when teaching culture. The most appropriate one are the following:

-Greetings, friendly exchange, farewells. How do friends meet, converse briefly, take their leave? What are perennial topics of small talk? How are strangers introduced?

-The morphology of personal exchange, how are interpersonal relationships such as difference in age, degree of intimacy, social position and emotional tension reflected in the choice of appropriate forms of pronouns and verbs?

-Levels of speech, in what ways are age, provenance, social status, academic achievement, degree of formality, interpersonal relations, aesthetic concern and personality reflected in the standard or traditional speech

-Patterns of politeness what are the commonest formulas of politeness and when should they be used

-Respect apart from overt expressions of deference, discipline, what personages and what cultural themes both past and contemporary are characteristically held in sincere respect

-Intonation patterns apart from the selection, order and form of words themselves what overtones of cadence, interrogation, command, surprise, deference and the like are born exhaustively by the dynamics of pronunciation?

-Contractions and omissions what words and intonation patterns are commonly used to enliven one's speech by way of commentary upon one's own feelings or actions, those of the person addressed, or the nature or behavior of other elements in the immediate situation?

-Types of errors in speech and their importance; what errors is the speaker of English is likely to make in the new language? What is the relative seriousness of these errors in the new culture?

-Verbal taboos; what common words or expressions in English have direct equivalents that are tolerated in the new culture and vice versa?

Written and spoken language

-Numbers; how are numbers pronounced, spelled, represented in arithmetical notation, written by hand and formally printed in ways that are peculiar to the new culture.

-Folklore; what makes myths, stories, traditions, legends, customs, and beliefs are universally found among the common people?

-Childhood literature; what lyrics, rhymes, songs and jingles of distinct aesthetic merit are learned by all young children?

-Discipline; what are the norms of discipline in the home, in school, in public places, in the military, in pastimes, and in ceremonies?

-Festivals; what days of the calendar year are officially designed as national festivals?

What are the central themes of these occasions and what is the manner of their celebration?

-Holidays; what is the usual rhythm of work days and days off? What do young people do with their days off?

-Observance of Sunday; how does Sunday differ from weekdays with regard to what an individual does or does not do, may or may not do?

-Games; what are the most popular games that are played outdoors, by the young, by adults?

-Music; what opportunities are offered the individual for training and practice in vocal and instrumental music?

-Errands; what are typical errands that a young person is likely to be asked to do, either at home or in school?

-Pets; what animals are habitually received into home as pets? What is their role in the household?

-Telephone, what phrases and procedures are conversational in the use on the telephone? What is the role of the private telephone in the home? Where are public telephones to be found and how is the service paid for?

-Comradeships; how are friendships and personal attachments likely to be formed and what provisions are made or fostering comradeship through clubs, societies, and other group organizations?

-Personal possessions; what objects are often found decorating the bureau and walls of a young person's bedroom? What articles are likely to be discovered in a boy's pocket or a girl's handbag?

-Keeping warm and cool; what changes in clothing, heating, ventilation, food, and drink are made because of variations in temperature?

-Cleanliness; what is the relation between plumbing and personal cleanliness? What standards of public hygiene and sanitation are generally observed?

-Sports. What organized and professional sports are the most popular and the most generally presented for the public?

-Radio and television programs. How general is the use of radio and television and what types of programs are offered, especially for young people?

-Books. What are the facts of special interest concerning the printing, punctuation, binding, selling and popularity of other reading matter? In addition to books, what types of reading matter such as newspapers, weeklies, magazines and reviews, are generally available and where can they be bought or consulted?

-Hobbies. In what individual hobbies are young people likely to engage?

-Learning in school what is the importance of homework in formal education? What is taught at home by older members of the family?

-Penmanship what styles of handwriting are generally taught and used? What kinds of writing tools are available at home, in school, in public places? What are the conventions concerning the writing of dates, the use of margins, the signing of names?

-Letter writing and mailing; how do letters customarily begin and end? How are envelopes addressed? Are there topical kinds of personal stationary? Where are stamps bought? Where are mailboxes found?

-Family meals; what meals are usually served en famille? What is the special character of each meal, the food eaten, the seating arrangement, the method of serving dishes, general conversation?

-Meals away from home; where does one eat when not at home? What are the equivalents of our lunchrooms, cafeterias, dining halls, lunch counters, wayside inns, restaurants?

-Snacks and between-meal eating, apart from the normal trio of daily meals, what pauses for eating or drinking are generally observed? What is the customary hour and the usual fare?

4.3. Recommendations

As it has been revealed by the analysis of the data, the Algerian syllabus designers still downplay the role of the cultural component especially as far as the school textbook is concerned. Accordingly, we suggest the following:

- Textbook designers should use the textbook content to arouse learners' interest by including more attractive, amusing topics (teenager's life ,education, leisure time.. in the target countries) and more pictures and illustrations.

-Include more authentic and up to date material; authentic materials are less boring and more natural.

-Insert activities that would encourage the learners to compare their mother culture and the TC; comparsion is very useful in developing learners' insight on both cultures. Making the difference between the two cultures would prevent or at least reduce chances of interference.

- Include more literary texts and poems of the most famous literary figures of the target countries. Literature is an important source for information on the way of life and values of the target language speakers.

- Include more songs; songs have proved to be effective in the context of language teaching as their lyrics are easy to understand and memorize.

-Teachers should work on their own using books, internet ...etc, to compensate for their lack of cultural background knowledge and training.

The Ministry of education should:

-Provide schools with the necessary pedagogical equipments (mass media); these are highly significant and influential all along the process of language teaching.They are more authentic and less boring, and useful not only for culture instruction but for other language skills as well listening and speaking)

- Provide teachers with guidelines that would help them in teaching cultural aspects.

The findings of the study revealed that many teachers ignore how to teach culture; a lot of them did not receive any culture training.Responsibles may even schedule some training programs, or seminars for English language teachers on the best methods and most efficient techniques of teaching a foreign culture.

Conclusion

Teaching a foreign language without taking into account its culture is a useless activity. Cultural features should be integrated from the beginning of the teaching process and should be accounted for in all the elements of this process like in the general objectives of the course, the method of teaching and the means and materials of teaching.

GENERAL CONCLUSION

The process of FLT is such a complex process that incorporates different elements. When designing a FLT course, the course designers should care not only for the structural and linguistic aspects of the language, but also should consider the non-linguistic features of the language. In other words, they should consider the culture of the speakers of that language.

The present dissertation is built on the assumption that language is culture and culture is language. Accordingly language teaching implies in a way or another consciously or unconsciously, implicitly or explicitly culture teaching. Culture integration does not guarantee the development of the learners' communicative competence only, but would also serve as a motivating factor for learning the target language.

The analysis of teachers' and learners' questionnaires revealed that both are aware of the interrelationship of language and culture and that they fully recognize the crucial role that culture plays in the FLT course. Nevertheless, cultural component is still downplayed in the course of English language teaching. The syllabus obliges teachers to give much importance to the linguistic features of the language like grammar and vocabulary at the expense of giving the learners an insight on the target culture. This is reflected in the content of the school textbook used by the target population. Teachers' questionnaire proved that many teachers ignore the most basic topics to teach; many of them for example consider nonverbal aspects of communication as a secondary aspect in culture teaching; yet these features have a considerable effect on the general understanding of what is being said especially that they differ across culture. Teachers also ignore the basic and most useful techniques of teaching a foreign culture like culture capsules and culture assimilators. Teachers

are not always responsible of such insufficient culture focus; teachers complained about the serious lack of necessary pedagogical means, particularly audio-visual aids.

The analysis of learners' questionnaire revealed that learners have a positive attitude towards others' cultural differences and towards cultural content. Learners like and enjoy culture based lessons and activities, and they are eager and curious to learn more about the TC. Learners are more active and dynamic when dealing with culture related issues inside the classroom. This confirms our hypothesis; when learners look positively at the others' differences and enjoy learning about others' culture, this would have a positive effect on their educational behaviour in the classroom. In other words learners like such content and accordingly they would make more efforts and be more dynamic and active during language teaching sessions.

This study has got some limitations basically in terms of the sample population as its results cannot be generalized, unless other studies are carried elsewhere on a larger scale and with a larger sample population. Another limitation concerns the use of questionnaires; data would have been much more accurate if the questionnaires were combined with classroom observation. More inclusive, exhaustive studies may fully examine the cultural dimension of Algerian school textbooks of English. Further studies could be conducted to explore the effect of mass media on developing learners' cultural competence.

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APPENDIXES

Appendix I

Learners' Questionnaire

I am conducting a research for my master thesis on the importance of culture teaching in the English learning classrooms, and the effect of culture learning on the learning of the English language. This questionnaire is meant to answer questions like: how learners perceive culture learning? what attitudes do they have on the

cultural differences? And how much cultural knowledge do they possess? The information you provide will remain anonymous and contribute to the achievement of research objectives.

Thank you very much for your cooperation.

Guidelines: For each item, please tick the right box or fill in the space provided with the required information.

Section I: Culture Learning

1. The aim of teaching you the English language is:

a. To Speak English fluently. ☐

b. To speak English fluently, learn about the native speakers' culture and respect the differences between their culture and yours. ☐

2. According to you the word culture refers to:

a. Art; music, theatre, dancing...etc. ☐

b. The way of life of a given social group, including their customs and traditions (type of food, clothing and ceremonies). ☐

c. Both a and b. ☐

3. Does your teacher of English talk to you about the importance of learning the foreign culture?

a. Yes. ☐

b. No. ☐

4. Do you think that the learning of cultural features is important in foreign language learning?

a. Yes. ☐

b. No. ☐

c. I don't know. ☐

5. How do you find learning about other peoples' culture?

a. Very interesting. ☐

b. Not interesting. ☐

c. Boring. ☐

6. Inside the classroom, you learn about the foreign culture using:

a. Videos. ☐

b. Audio songs. ☐

c. Cooking recipes. ☐

d. Proverbs. ☐

e. Role play. ☐

f. Newspapers and magazines. ☐

g. School textbook. ☐

7. Do you try to learn more about the foreign language culture outside the classroom?

a. Yes. ☐

b. No. ☐

8. If your answer to question 10 is yes, what sources do you use?

a. The School Textbook. ☐

b. Newspapers and magazines. ☐

c. TV. ☐

d. The internet. ☐

e. Others. (Please specify).....

Section II: Questions on Britain

Part one: History and geography

9. Great Britain is located in:

a. Asia. ☐

b. Europe. ☐

c. North America. ☐

d. I don't know ☐

10. Great Britain is:

a. England, Scotland, and Wales. ☐

b. England and Scotland. ☐

c. I don't know. ☐

11. What is the capital of England?

a. Manchester. ☐

b. London. ☐

c. I don't know. ☐

12. The first invaders of Great Britain were:

a. The Celts. ☐

b. The Iberians. ☐

c. I don't know. ☐

13. Great Britain is:

a. A republic. ☐

b. A kingdom. ☐

c. I don't know. ☐

14. The present queen of Great Britain is:

a. Elizabeth I. ☐

b. Elizabeth II. ☐

c. I don't know. ☐

15. Which of the following is not a British Prime Minister?

a. Margret Thatcher. ☐

b. Winston Churchill. ☐

c. John Lennon. ☐

d. I don't know. ☐

16. '*Romeo and Juliet*' was written by:

- a. Charles Dickens. ☐
- b. William Shakespeare. ☐
- c. I don't know. ☐

17. Paul McCartney is:

- a. An actor. ☐
- b. A singer. ☐
- c. I don't know. ☐

Part two: Language use and social behaviour: The following are hypothetical situations; please respond by ticking the appropriate box.

18. You are in a crowded bus and by accident you step on someone's foot. What would you say?

- a. Please forgive me. ☐
- b. I'm sorry. ☐
- c. Excuse me. ☐

19. You are at a party, and you want to talk to a person you do not know, you would introduce yourself by saying:

- a. What is your name? ☐
- b. Hi, my name is John. ☐
- c. I don't think we have met before, have we? My name is... ☐
- d. Do I know you? ☐

20. You invited someone home for dinner. After eating, he/she said: "you really made a nice meal. The dinner was delicious." You would say:

- a. Really? Did you really like it? ☐

b. No it's not, you are just complimenting me. ☐

c. Thank you. ☐

21. One of your friends invites you to accompany him/her on a trip next weekend, you do not want to go, you would say:

a. I'm busy. I have to visit my grandparents. ☐

b. Sorry, next weekend I'll be busy. ☐

c. Thank you, but i can't. ☐

22. You are introduced to a British person; you would greet him/her with:

a. A Handshake. ☐

b. A kiss. ☐

c. I do not know. ☐

Thank you.

Appendix II

Teachers' Questionnaire

I am conducting a research for my master thesis on the importance of culture teaching in the English learning classrooms and the effect of culture inclusion on the learning and use of the English language. This questionnaire is meant to provide data on how teachers perceive culture and culture teaching? What methods they use to teach it? And how they would describe their learners' reactions towards culture based lessons and activities? The information you provide will remain anonymous and contribute to the achievement of research objectives.

Thank you very much for your cooperation.

Guidelines: For each item, please tick the right box or fill in the space provided with the required information.

Section I: Personal Information

1. Your Educational Degree:

- a. BA (Licence) ☐
- b. MA (Magister, master) ☐
- c. Other degrees/certificates..... ☐

2. Employment Status:

Full time ☐ Part time ☐

3. Work Experience (how many years have you been teaching?).....

4. Have you ever been abroad?

- a. Yes. ☐
- b. No. ☐

5. If your previous answer is yes, which countries did you visit?

- a. English speaking countries. ☐
- b. Non English speaking countries. ☐

6. While training to be a teacher; did you have any cultural course?

- a. yes. ☐
- b. No. ☐

7. If your previous answer is yes, what were the cultural aspects you were taught?

(Please

specify).....

.....

.....

.....

Section II: Culture teaching

8. In your opinion, what are the most basic aims of foreign language teaching?

.....

.....

.....

.....

9. How would you define culture?

a. The whole set of artistic achievements and activities: music, theatre, dancing, poetry...etc. ☐

b. The way of life common to a given group and which is generally illustrated by a set of norms and customs (type of food, clothing and ceremonies...) that distinguish one group from another. ☐

c. Culture is both a and b. ☐

d. Other (please specify)

.....

.....

.....

10. How would you define cultural awareness?

.....

11. Do you think that the integration of cultural features in language teaching classrooms is something important?

a. Yes. ☐

b. No. ☐

12. How often do you give culture based activities, or lessons?

a. Very often. (Almost in every lesson or once in a week) ☐

b. Sometimes.(Once in a month) ☐

c. Rarely. (Once in three months) ☐

d. Never. ☐

13. Your cultural teaching is more focused on:

a. The way of life, family structure, and customs and traditions of the target country. ☐

b. Literary writings and other works of art. ☐

c. Other (please specify).....

14. According to you, what are the most important cultural features that have to be taught? Grade each of the following items from 1 to 10 on the basis of their importance; 1 for the least important and 10 for the most important.

Example: If you think that teaching about the educational system of the foreign language country is not important at all you write 1

a. History. ☐

b. Geography. ☐

c. Literature. ☐

d. Family life. ☐

e. Customs and festivals. ☐

f. Norms of politeness and greeting. ☐

- g. Educational system. ☐
- h. Political system and political institutions. ☐
- i. Idioms and proverbs. ☐
- j. Nonverbal communication. ☐
- k. Other (please specify).....
- 15.** What sources do you use in teaching culture to your learners? (You may tick more than one answer)
- a. School Textbooks. ☐
- b. Audio tapes. ☐
- c. Video-tapes. ☐
- d. Newspapers and magazines. ☐
- e. The internet. ☐
- g. Other (please specify).....
- 16.** Which of the following methods do you think are the most useful for culture teaching? Grade each of the following items from 1 to 7 on the basis of their usefulness; 1 for the least useful and 7 for the most useful.
- a. Role plays. ☐
- b. Listening to songs. ☐
- c. Watching videotapes. ☐
- d. Reading literary texts. (Poems and short stories) ☐
- e. Lectures. ☐
- f. Discussing cultural differences. ☐

g. Making projects. ☐

h. Other (please specify).....

17. When teaching culture on which countries do you focus more?

a. Great Britain. ☐

b. The United States of America. ☐

c. The mother country of the students. ☐

d. Other (Please specify).....

18. Do you discuss with your learners the differences between their mother culture and the target culture?

a. Yes. ☐

b. No. ☐

19. Do you discuss with your learners the differences between their native culture and the target culture in terms of non-verbal communication? (Gestures, eye contact, personal space and the like)

a. Yes. ☐

b. No. ☐

20. How would you describe the reaction of your learners to culture based lessons and activities?

a. Positive. (They like cultural activities and lessons) ☐

b. Negative. (They do not like) ☐

21. The learners are more dynamic:

a. In purely linguistic activities(grammar, vocabulary and pronunciation) ☐

b. In culture based activities(role plays, songs,...etc.) ☐

22. How would you describe your learners' reactions to cultural differences?

- a. They accept and respect. ☐
- b. They understand but do not accept. ☐
- c. It is difficult for them to understand. ☐
- d. They reject. ☐
- e. Other. ☐

23. To what extent do you think your learners are culturally competent?

- a. Very competent. ☐
- b. Competent to some extent. ☐
- c. No competent at all. ☐

24. How would you describe the process of culture teaching?

- a. Very difficult. ☐
- b. Difficult to some extent. ☐
- c. Not difficult. ☐

25. If you find the teaching of cultural features difficult, what kind of difficulties do you face?

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

26. Are you satisfied with the cultural content (lessons and activities) provided in the textbook?

- a. Yes, very satisfied. ☐
- b. Satisfied to some extent. ☐
- c. Not satisfied at all. ☐

27. If the answer to the question above is no (not satisfied), what do you suggest as adaptation or design of other activities?

.....

.....

Thank you

Résumé

Le présent travail vise à étudier, d'abord, le statut de l'enseignement de la culture dans le programme algérien de l'enseignement de l'anglais à l'école secondaire. Le chercheur vas essayer de savoir la conception des enseignants sur l'importance de l'intégration de la culture dans le processus d'ELT. ET examiner les méthodes et les sources d'enseignement qui sont utilisés pour enseigner la culture cible. Deuxièmement, nous allons essayer d'examiner les attitudes envers l'enseignement de la culture, et donc la relation qui existe entre l'enseignement de la culture et le comportement dynamique de l'apprenant. Sur le terrain que ce genre de contenu (les leçons et activités culturelles) peut être utilisé comme un facteur de motivation dans l'enseignement / apprentissage des langues.

L'étude a utilisé deux questionnaires, un pour les enseignants, un pour les apprenants,

un petit test de connaissances de base culturelle des apprenants dans la mesure où la culture britannique est concerné et une évaluation du contenu culturel des manuels d'anglais utilisés par les apprenants de troisième année du secondaire.

Les conclusions de l'étude ont confirmé que le programme algérien ne donne pas beaucoup d'importance à l'enseignement de la culture, tandis que les deux questionnaires prouvé que les apprenants et les enseignants sont conscients de l'interconnexion de la langue et la culture. Cependant, les enseignants ignorent les techniques les plus importantes pour l'enseignement de la culture. Le test des apprenants a révélé un manque dans leurs connaissances culturelles principalement en termes des aspects historiques du pays cible. L'analyse des manuels scolaires a révélé que les concepteurs de cours algériennes accordent toujours une importance beaucoup plus à développer les compétences linguistiques des apprenants. Les caractéristiques culturelles ne sont pas intégrés avec ceux linguistique .

ملخص

العمل الحالي يهدف أولا إلى التحقيق من مركز تدريس الثقافة الأجنبية في برنامج تدريس اللغة الإنجليزية في المدرسة الثانوية. سنحاول معرفة تصور المعلمين بشأن أهمية تدريس الثقافة في عملية تدريس اللغة الإنجليزية. وبناء عليه، سوف ندرس طرق ومصادر التعليمية التي تستخدم لتدريس الثقافة الهدف.

ثانيا، سوف نحاول دراسة مواقف المتعلمين تجاه تعلم الثقافة الأجنبية ، على أساس أن العلاقة القائمة بين التعليم والثقافة، والسلوك الديناميكي للمتعلمين. على أساس أن المتعلمين يحبذون الدروس والأنشطة الثقافية وبالتالي يمكن أن يستخدم هذا النوع من المحتوى كعامل تحفيز في تدريس اللغة / عملية التعلم.

لتحقيق هذه الأهداف استخدمت الدراسة استبيانين، واحد للمعلمين، واحد للمتعلمين، واختبار صغير لمعرفة الخلفية الثقافية للمتعلمين فيما يخص الثقافة البريطانية، إلى جانب تقييم المحتوى الثقافي لكتاب اللغة الإنجليزية المستخدم لتدريس تلاميذ السنة الثالثة الثانوي. وأكدت نتائج الدراسة أن المنهج الجزائري لا يعطي أهمية كبيرة لتدريس الثقافة، في حين أن كلا الاستبيانات أثبتت أن المتعلمين والمدرسين على بينة من الترابط بين اللغة والثقافة ومع ذلك يجهل كثير من المعلمين أهم التقنيات لتدريس الثقافة. كشف اختبار المتعلمين نقص في المعرفة الثقافية أساسا من حيث الجوانب التاريخية للبلد المستهدف رغم ان المتعلمين ابدوا رغبتهم في معرفة المزيد عن الشعوب و الثقافات الأخرى. وكشف تحليل الكتب المدرسية أن مصممي البرنامج الدراسي الجزائري لا يزالون يعطون أهمية أكثر من ذلك بكثير لتطوير كفاءة المتعلمين اللغوية حيث أن مضمون الكتاب يركز كثيرا على قواعد اللغة والمفردات كما أن المحتوى الثقافي الذي تم تضمينه يركز أساسا على الثقافة الأم للمتعلمين وليس الثقافة الهدف.

