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The Impact of Culture Teaching to Enhance Learners' Interest and Competence in Foreign Language Learning and Communication: the case of 1st year EFL students at Abou-bekr Belkaid University

Dissertation submitted to the department of English in candidacy for the degree of Doctorate in Applied Linguistics and TEFL.

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Declaration of Originality

This is to declare that this thesis represents my own work, unless plainly acknowledged. I certify that all information and materials that are not original to this work are cited in text and referenced in the bibliography section; and that all the data what are original in this thesis have not been in neither a part nor the whole of any article, dissertation or thesis submitted for a degree to this or any other University or institution.

F.Z. BELKHIR-BENMOSTEFA

Dedication

This work is dedicated to my beloved parents, husband and son and to my dear sisters and brother.

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Before all I thank Allah, the Almighty, for the accomplishment of this work.

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Abstract

The present research focuses on the area of foreign culture teaching in the foreign language classroom. It attempts to examine the teaching/learning situation of the English cultures at the level of first-year English language 'Licence' at the University of Tlemcen and to find out about the students and teachers' outlooks on the topics that the subjects of the first-year 'Licence' level are in need to consider for arousing the students' interest in foreign language learning and improving their intercultural communication competence, the underlying principle of today's English Language Teaching. The present investigation is, in fact, based on the hypothesis that the teaching/learning of the foreign cultures at the aforementioned university level is in need of a reconsideration of content, namely 'little c' culture-based classes in a culture' specific subject. This is because 'little c' culture-based classes are deemed helpful in making the foreign language learning milieu an interesting and an enjoyable environment and in guiding learners to appropriate language use. The analysis of the data collected from the research instruments employed in this study, namely the students' questionnaires and the teachers' interviews, allows the researcher to confirm the raised hypothesis and in light of this finding and to put forward a number of pedagogical recommendations aiming at a better implementation of culture among first-year classes.

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List of Acronyms

- CEF Common European Framework
SL/FL Second Language or Foreign Language
EIL. English as an International Language

List of Abbreviations

NASP	National Authority of School Publications
MS1	Middle School 'Year 1'
MS2	Middle School 'year 2'
MS3	Middle School 'year 3'
MS4	Middle School 'Year 4'
SE1	Secondary Education 'Year 1'
SE2	Secondary Education 'Year 2'
SE3	Secondary Education 'Year 3'
Q	Question
Qs	Questions

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Introductory Chapter

Introduction

Chapter one, as an introductory chapter, attempts at giving a bird's eye view of the field work and the design of the present doctorate thesis. It covers preliminaries and background about the role of foreign culture teaching in the foreign language classroom. It, also, states the problem and the significance of the study, and the research questions and hypotheses with close reference to first year EFL students of the Department of English of the University of Tlemcen. Additionally, the chapter exposes the design of the present work and the different research tools and methods used for data collection and data analysis.

Background and Significance of the Study

The age of globalisation and its rapidity has increased the need for cross-cultural communication. This non-stop need leads to a growth of interest in the teaching profession of nowadays' worldwide lingua franca, namely the English language (Mckay, 2003) either as a second language or a foreign language. Due to the increasing need to learning English in general, and to learning to speak it in particular, abundant studies have been carried out with the intention of developing effective approaches and curricula for EFL/ESL instruction. Yet, the latter has posed many queries to research and consider in terms of which approaches and methods to use and what language skills and elements to consider first in EFL teaching situation and which to keep to a later stage. As far as the area of foreign language and culture teaching, the following queries are questioned in general: Which culture(s) to teach? What to teach about? How and when to teach it/them?

To this point, it is worth noting that the idea that foreign language teaching has a cultural dimension is not a new one (Hymes, 1972) but it is only recently that its importance in foreign language education has been recognized and given due regard (Byram, M. & Flemming, 1998). Actually, several researchers (Krasner, 1999; Bada, 2000; Byram & Kramch 2008) have highlighted the need and the significance of foreign culture teaching and learning in the EFL classroom. They further argued

that in order for EFL learning to be a successful process and a meaningful experience, teachers should not focus on linguistic knowledge and neglect pragmatic information which is generally not considered as important as linguistic norms and rules. They likewise assume that the learning of English as a foreign language is more than a matter of language proficiency, i.e. linguistic competence, and that an effective learning of it hardly ever takes place unless the foreign language learners have obtained a kind of knowledge about the culture(s) that correspond with the foreign language.

Following the conclusions drawn by Krasner (1999), Bada (2000), Byram and Kramch (2008), there should be no exaggeration to say that when EFL learners are acquainted with the cultures of the English speaking countries; they are expected to have a satisfactory command of the language as learners and users alike. Therefore, any attempt to improve EFL education quality –especially in developing countries, Algeria included –entails raising EFL learners’ awareness about the culture(s) associated with the target language (e.g. British culture, American culture and Canadian culture).

As it is mentioned above, there should be various matters to investigate on and many searches to conduct in the area foreign language and culture teaching; nevertheless the majority of them focus on foreign language teachers, how cultures are taught in foreign language classroom and on teachers’ training or development programmes a propos foreign culture teaching.

The present research work focuses mainly on culture learning in the foreign language classroom. It attempts to learn about the learners’ expectations vis-à-vis the learning about the foreign culture(s) as far as the level of the first-year English language “Licence” is concerned, to find out about the extent to which the students’ foreign cultural expectations are fulfilled in the subjects of the level in question and what arouses their interest in foreign culture learning. This study is therefore deemed significant for teachers, researchers or syllabus designers who are interested

in foreign language learners' attitudes as to culture learning and foreign culture syllabus design and development.

Since the study also aims at investigating the outlooks of teachers on the cultural matters that the subjects of first year level should give much regard to stimulate the students' interest in foreign culture teaching and boost their learners' competence when in intercultural interaction with foreigners, this investigation is supposed to be pertinent for papers interested in fostering foreign culture learning in foreign language classrooms and enhancing learners' intercultural communicative competence.

Statement of the Problem

Even though myriad studies of foreign language experts and researchers (Seelye,1993, 1994; Morain, 1983; Olshtain 1993; Majdzadeh, 2002) have argued that foreign culture integration in the foreign language classroom is of the essence to enhancing foreign language learners' intercultural communicative competence and cross-cultural awareness and understanding and that the learners' lack of cultural knowledge and competence would result in misunderstandings of authentic materials and inapt and unsuccessful communication, some foreign language teachers and students still neglect the conclusions drawn from such studies. More specifically, EFL teachers in Algeria seem to attach great importance to the development of their students' four basic language skills, namely, listening, speaking, reading and writing, leading their students to focus on the improvement of their test-taking skills and neglect other complementally skills to the main course of intercultural communicative competence, the underlying principle of nowadays English language teaching.

The researcher draws attention to this neglect and attempts throughout this study to examine the teaching/learning situation of the English cultures among first-year students of the Department of English at Tlemcen University and to learn about the EFL students and teachers' outlooks on certain pedagogical matters they may be

in need to consider for arousing their interest in foreign culture teaching and learning, attaining an effective teaching/learning of English and of its corresponding culture(s) and for building competent learners and users of English.

Based on the belief that successful learning is all about motivation, the researcher hypothesizes that the introduction of a culture-specific subject, based on ‘little c’ culture, in the syllabus of first-year ‘Licence’ level would have a great deal to offer in arousing the learners’ interest in foreign culture learning and improving their cross-cultural understanding and intercultural communication skills as well. It is worth of mention to say that nowadays’ constant need to cross-cultural communication, complexity and sensibility of culture teaching/learning in the foreign language classroom lead one to consider the inevitable or the incidental learning of the culture in the foreign language classroom inadequate to building EFL learners’ intercultural communicative skills, today’s goal of English language teaching. As far as this, the investigator has proposed the integration of a culture-specific subject a propos the cultures associated with the English language, primarily the British and the American ones and others in later stages, for the teaching and learning of culture will be done systematically and with much comfort and confidence.

Objectives of the Study

The current research work is conducted in Tlemcen University. It is concerned with first-year students and teachers of the English Language Department of the University of Tlemcen. The researcher’s objectives from undertaking such a study are to:

1. Learn about the EFL students’ expectations vis-à-vis the learning about the English cultures as far as the level of first-year English language “Licence” is concerned.

2. Examine the teaching/learning situation of the English cultures at the level of the first-year English language “Licence”.
3. Investigate whether or not the subjects of the first-year English language “Licence” have provided students, from the earliest year of their academic EFL learning, with the relevant cultural content that can excite their interest in their foreign culture learning and that can improve their competence in their upcoming intercultural communication with foreigners.
4. Find out which culture topics, the ‘little c’ culture topics or the ‘big C’ culture topics, teachers should give much regard to in order to arouse the students’ interest in EFL learning and boost their competence in their forthcoming intercultural communication with foreigners.

Statement of the Research Questions and Hypotheses

To achieve the aforesaid objectives, four research questions have been addressed throughout this study:

1. What are the first-year EFL students’ expectations regarding the learning of the foreign culture the level of first-year English language “Licence”?
2. What are the teachers and the students’ outlooks on the teaching/learning situation of the English cultures at the level in question?
3. Have the subjects of the first-year English language “Licence” provided students, from the earliest year of their academic EFL learning, with the relevant cultural content that can excite their interest in the English learning and that can improve their competence in their upcoming intercultural communication with foreigners?
4. Should the subjects of the first-year English language “Licence” pay much regard to ‘small c’ culture or ‘big C’ culture teaching in an attempt to fuel the students’

interest in EFL learning and improve their competence in their forthcoming intercultural interactions and why?

As a first step to answer the above questions, one has formulated the following hypotheses:

- a. Students' expectations may possibly focus on themes that relate to 'small c' culture since its topics are believed to match up with the students' level and interests.
- b. Teachers and students may have different opinions concerning the teaching/learning situation in question.
- c. The cultural content involving the subjects of first-year level have not possibly contributed in exciting students' interest in foreign culture learning and improving their intercultural communicative competence to a significant extent, because almost all the cultural aspects discussed in first-year subjects are embodied in ancient literary works and certain historical events.
- d. Maybe, it is the aspects of 'little c' culture that the subjects of the first-year English language "Licence" need to consider most, because the 'little c' culture-based teaching makes EFL learning more enjoyable and interesting and helps guiding learners to appropriate language use.

Definition of Key-Terms

For a better understanding and a proper perception of the key-terms that represent the core of this thesis, the researcher has devoted the current section in an attempt to give comprehensive clarifications and definitions to:

➤ Culture teaching, foreign or target culture teaching

Throughout this research work "culture teaching" and "foreign or target culture teaching" are used to mean explicit and planned teaching of the English cultures,

mainly that of the United Kingdom (UK) and the United States of America (USA).

In view of nowadays' *raison d'être* of English language teaching, namely intercultural communicative competence, the researcher believes that foreign culture teaching and learning should not be left to teachers and learners' distraction and that its instruction should not take place only when time allows or when its elements arise in the target language forms and meanings or in parts of the coursebooks and teaching materials they use for language teaching, like in pictures, vocabulary, dialogues or texts. The researcher believes that foreign culture teaching should be rather planned systematically and taught explicitly in EFL classes for developing EFL learners' intercultural communication competence. Therefore, the researcher highlights that foreign culture teaching and learning in EFL classes should not be simply set to familiarize learners with certain cultural features and elements of the foreign language speaking community or to encourage sympathy and positive attitudes towards the others, i.e. the foreign culture bearers, but more importantly to improve EFL learners' communicative competence when in intercultural interaction with foreigners as communicating internationally means communicating interculturally as well.

➤ **Interest**

The word 'interest' is used throughout this thesis in association with EFL learning and other times with foreign culture learning to mean the increase in the student's desire and motivation to the foreign culture learning. The researcher deems that the students' interest in the target language culture learning may possibly increase more and more if they will be taught about the daily life culture of the foreign language people (e.g., their daily routines, the way they dress, speak and behave, their typical foods and drinks, family life, school life, values, customs and social norms and behaviours etc.). The teaching about these cultural facets is believed to be effective in piquing the EFL students' interest when in the foreign language classrooms as it rouses learners' curiosity about the foreign culture

peoples and way of life and makes of the EFL classroom milieu an enjoyable and exciting environment.

➤ **Competence**

In this research, the term ‘competence’ is used to refer to the EFL student’s ability to cope with the social norms and variables that affect the ways in which the target culture holders speak and behave. The investigator set this term as one of the key-words underlying this search because she believes that the students’ lack of such competence would lead to cross-cultural misunderstandings that would undoubtedly hinder students’ communication with foreigners, even if their utterances are correct in terms of grammar and pronunciation, as every culture has its own cultural norms for conversation which do differ from one culture to another. Following this, EFL learners and teachers are in need to learn and consider the foreign culture people’s ways of speaking and behaving and the factors affecting their choice of words and expressions when in foreign language teaching/learning milieus.

➤ **Communication**

The word communication is used in this research to mean the upcoming intercultural interactions between EFL students and the foreign culture holders.

➤ **Cultural Knowledge**

Cultural knowledge refers to the structured and systematically presented information about the other culture (Byram, 1989). It is represented in the forms of descriptions, explanations, statistics and anecdotes and it is generally attained from other people, generally from teachers.

➤ **Cultural Awareness**

Cultural awareness is based on knowledge of the other culture as well as one’s own culture (Tomalin & Stempleski, 1993). It is usually gained from personnel

experience either through direct visits to foreign countries or indirectly through music, films or literature.

Research Method, Means and Procedure

Throughout this section, the researcher describes in brief the research methods used while conducting the present research work, the population concerned with the study, the data collection tools and the data analysis procedures.

➤ The Choice of the Method

As the choice of the method is mainly based on the problematic of the current investigation, the problem under discussion, indeed, makes the researcher decide on a combination of two methods: the descriptive method and the analytic one. This is because, the investigator will not only examine the foreign culture teaching and learning situation in the target department but she will also investigate and check up which themes of culture, ways of teaching and what pedagogical remedies are helpful in enhancing EFL learners' interest and competence in the foreign language learning and communication respectively.

➤ Subjects of the Study

Following the requirements of this research, both EFL teachers and students' participation is of great relevance to collect data on the queries underlying this study. As it is difficult to work with the whole population of teachers and learners, the researcher chose at random samples from the following populations:

- a) EFL teachers of the Department of English at Tlemcen University (those who took part in this study were nine (9) teachers who have taught and still teach first-year students at the aforesaid department).
- b) First-year EFL students of the Department of English enrolled for the academic year 2014 – 2015 (those who participated in the survey were 30 students).

The researcher makes use of the random strategy while handing questionnaires and doing interviews with the research informants in order to reduce the effect of bias and to increase objectivity.

➤ **Data Gathering Tools**

In attempt to bring more consistency to the study, the researcher has decided on the use of two students' questionnaires, one by the entrance of first-year students to the University and another by the end of their first academic year, and a semi-structured interview for teachers, as data collection instruments, so that each instrument would test the validity of the other, in terms of cross-checking data:

a) Students' Questionnaires

Two questionnaires were designed for students. The students' first questionnaire (See Appendix B) intends to elicit data on the students' expectations regarding the learning of the English cultures at the level of first-year English language "Licence". Thus, it was delivered to a class by the beginning of the academic year of 2014-2015 (for details on its administration to students, see Section 5.2.2.1., p. 155).

The second students' questionnaire (see Appendix C) is set to learn the students' views a propos the teaching/learning situation of the foreign culture(s) in the Department of English and to find out the extent to which their expectations are fulfilled in the English language classes of the first year level. Following this, the second questionnaire was handed to students till the end of their first academic year of 2014-2015 (for details on its administration to students, see Section 5.2.2.2., p. 155).

Questionnaire is used as the main source for obtaining data from students for a number of reasons. The latter are the number of the population under investigation, the guarantee of the respondents' anonymity, the students' easiness in answering the

questions and the gain of time and of efforts, if compared with the use of interviews, for instance.

b) Teachers' Interview

A semi-structured interview (see Appendix D) was conducted with a sample of nine EFL teachers from the Department of English of Tlemcen University. It is designed for learning about the teachers' opinions and teaching practices vis-à-vis the teaching of the foreign culture in the EFL classes of first-year 'Licence' and to investigate on the cultural topics that the subjects of first-year level should consider to stimulating the first-year students' interest in foreign language learning and improving their competence while being in intercultural interactions (See Section 5.2.2.3. p. 157).

It is worth noting that interviews, as any research instrument, are not always reliable tools for doing research, as giving incomplete or unclear answers or telling fake information to please the researcher may be noticed. Therefore, the researcher has included some common questions and other cross checking items, with intent, in both of the students' second questionnaire and in the teachers' interview (with little difference in terms of vocabulary and sentence structure) in order to allow a comparison between the teachers and students' answers and bring more consistency to the study.

➤ Data Analysis Procedure

The obtained data will be analyzed both quantitatively and qualitatively for being then interpreted and discussed. The quantitative data will be analysed descriptively by calculating the frequencies and the percentages which will be displayed in tables, graphs or pie-charts, while the main qualitative data will be summed up in commentary paragraphs.

Scope of the Study

Along this research work, focus is put on culture teaching without attributing much concern to other components of foreign language teaching like: culture teacher-training programmes or culture testing. In this study, emphasis is put on the implementation of a culture-specific subject in the curriculum of first-year students of the department of English and on the need of ‘little c’ culture-based learning to arouse students’ interest in today’s’ rationale of EFL learning and their foster their intercultural communicating insights into the English language.

The findings of the study could be of some value for EFL teachers and researchers who reflect about what is found to be the most motivating teaching techniques and topics and the necessary pedagogical implications teachers and learners need to consider when in foreign culture teaching and learning and what would be helpful for attaining an effective teaching/learning of English and of its corresponding culture(s) and for building EFL learners’ intercultural communicative competence. As the researcher anticipates difficulties in gathering data from all first-year students of the Department of English, one deals only with a sample of these students. Therefore the research outcomes may not be generalized to other students.

Structure of the Thesis

The research dissertation is divided into five chapters which are preceded by an introductory chapter and followed by a concluding chapter. In the introductory chapter, the researcher states the significance, the rationale and the problem of the study and explains in brief the practical and the theoretical basis that the present research is based upon. The residual chapters of the study are outlined in the lines that follow. Chapter one and two review the scholarly literature of culture and culture teaching in general and of foreign culture teaching in particular. Chapter three reports on the Algerian EFL learners’ background information about the target and foreign culture(s), which one attains from the analysis of the cultural element in

the ELT textbooks used in the Algerian Middle and Secondary schools. Initially, chapter four portrays the subjects of the study plus the data collection tools and analysis methods. After that, it presents and interprets the obtained results from the research instruments used in this study. It discusses likewise the main research findings and draws conclusions of them. Pedagogical implications together with suggested recommendations are presented in chapter five. To end with, general conclusions, limitations of the study and suggestions for further studies are provided in the closing section of this work, namely the concluding chapter.

Conclusion

A research is a process in which all the parameters of clarity and logic must be met if one seeks truthful and valid results. To start with, the investigator presents the background and the significance of the study before stating the problematic, the different objectives, research questions and hypotheses of the present research for the insurance of a better understanding on the part of the readers. Prior, the identification of the research informants, methods and instruments, the researcher provides her readers with definitions of a set of terms to avoid any misinterpretation. To terminate this introductory chapter, one determines the scope and the delimitation of the thesis and explains the distribution of its chapters. In the next chapter, the investigator reviews the literature on culture as a concept and as an opponent and proponent element in SL/FL language teaching and learning.

Chapter One:

The Notion of 'Culture' as a Concept and as a Teaching Component

1.1. Introduction

Throughout the previous decades, English has been set up as the international language worldwide. As a result of its spread, starting with the colonization period and long-lasting with the economic and political power of the U.S.A., English has been applied for different objectives around the world such as: education, commerce, tourism, and science. Those growing and extending needs lead to a great interest in teaching and learning English as a Second Language or a Foreign Language. ESL/EFL teaching and learning does not only involve appropriate knowledge and use of the grammar, phonology and lexis but also some aspects of the target language culture.

In this chapter, the researcher tends to probe the conflicting views to culture teaching in the foreign language education based on the works of Valdes 1986; Byram 1989; Kramsch 1993; Seelye 1993; Altan 1995; Post & Rathet 1996 and others, whose donation has been noteworthy in developing the understanding of the place of culture in foreign language classroom. But prior to this, the chapter examines the interwoven relationship between language and culture, explains the makeup of culture and looks at what culture is and is not.

1.2. Defining Culture

The word ‘culture’ would mean to many of us art, literature, customs, and everyday life peculiar to a given group of people. These are observable indicators of culture. Nevertheless, culture holds unseen elements as: beliefs, values, norms and attitudes. A definition combining both aspects together is offered by the *Oxford Advanced Learner’s Dictionary* (New Edition). It states that culture is “*The customs and beliefs, art, way of life and social organization of a particular country or group*” (2002). In this sense, culture is the sum of knowledge, attitudes and behaviours that tie members of a specific group to one group and that separate them from other groups. However, the notion of culture is much larger than this. The English Anthropologist, Edward B. Tylor in his book *Primitive Culture*, published

in 1871, says that culture is *"that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society"* (p. 4). One way of understanding what culture relates to is knowing what culture is and is not.

1.2.1. What Culture Is Not

To better our understanding of the framework of culture Nelson Brooks (1968, p. 204) asserts that *"our greatest immediate problem is that we are uncertain about what we really mean by the word culture... a degree of clarification may result from making some remarks about what culture is not"*. To answer the inquiry of *"what culture is not"*, Brooks designs a framework in which he distinguishes culture from other close subjects, like: geography, history, folklore, literature and civilization.

- Brooks notes that culture is not geography, and states that *"Geography is the stage upon which the drama of human culture is played [...] Geography can at best be no more than the material surroundings in which culture takes root, flourishes, and comes to fruition"* (p. 19). In a word, for Brooks geography is viewed as the setting of culture.
- In considering culture not an equivalent to history Brooks (p. 19) notes:

Of course everything has a history –even history– and human culture is no exception. [...] In general, it is fair to say that history goes back no further than the invention of writing. [...] Though much younger than geography, human culture is vastly older than history, for culture appears at present to go back in time the greater part of two million years.

In brief, culture is prior to history, though the latter is concerned with the story of the past.

- Culture is not equal to folklore, i.e., not *“the systematically studied customs, legends, and superstitions that are transmitted in an informal way from one generation to another by means of oral communication [...] folklore can provide only a limited and partial view of what we mean by culture”* (p. 20).

Accordingly, folklore is a constituent of culture and it does not cover all what is meant by the term ‘culture’.

- Culture is not to be confined within literature, as the latter *“can supply us with but a part – though clearly a most valuable part – of what needs to be taught under the heading of culture”* (Brooks, p. 21), i.e., literature is the record of a culture; nevertheless it does not involve all what relates to a culture.
- Brooks (p. 21) also sees culture distinct from civilization and writes:
Civilization deals with an advanced state of human society, in which a high level of culture, science, industry, and government has been attained. It deals mainly with cultural refinements and technological inventions that have come about as the result of living in cities and thickly populated areas.

By and large, civilization has to do with the advances in a people’s ways of life, a fact that distinguishes it from culture. Brooks argues that culture is principally about human beings, the point which distinguishes it from the disciplines mentioned above.

1.2.2. What Culture Is

To answer the question ‘what is culture?’ one will meet many difficulties to come across one convincing definition that covers all the aspects of culture. In this context, Nemni (1992) and Street (1993) declared *“This is not an easy question to*

answer, particularly in an increasingly international world” (cited in Lessard-Clouston, 1997, p. 3). The main reasons lying behind the intricacy in culture definition are presented in the lines that follow.

1.2.2.1. Issues in Defining ‘Culture’

The word culture is very difficult to be defined for three given reasons. Initially, culture had been the central concern of many researchers, namely, linguists, ethnographers, scholars, anthropologists, educators and social scientists and; therefore, its definition depends on each researcher’s field of interest and study. This resulted in countless interpretations that reflect diverse theories for understanding and valuing human practices. In this trend, Hinkel (1999, p.1) states that there are “*as many definitions of culture as there are many fields of enquiry in the human societies, groups, systems, behaviours and activities*”.

The diversity in definitions, in fact, allowed Kroeber and Kluckhohn (1952) to count for more than three hundred (300) definition of culture in *Culture: a Critical Review of Concepts and Definitions* (Cited in Seelye, 1993, p. 15).

Secondly, the word culture is not easy to define due to its complex nature. It is possible to talk about the culture of a particular period (for example the Roman culture), or of a particular society (Western culture). More specially, culture could be also subdivided into cultures of particular groups like: youth-culture, nobles-culture and street-culture.

The other significant facet that contributes greatly in the almost unfeasibility of getting a unique definition to culture is its “*dynamic nature*” (Thanassoulas, 2001, p. 8) and its permanent change in relation to *who* perceives it and *when* it is perceived. In highlighting this, Harklaw (1999) asserts that “*Culture is an elusive construct that shifts over time and according to who is perceiving it and interpreting it*” (cited in, Hall 2001, p. 4).

Nevertheless, those issues have not prevented educationalists to have a precise view when it comes to its relation with language teaching. In this respect, Valette (1986, p. 179) says:

There are two ‘major components’ in the language classroom. One is the anthropological or sociological culture... the other is ‘the history of civilization’ which traditionally represents the cultural element in foreign language teaching, it includes geography, history and achievements in the sciences, the social sciences and the arts.

Hence, the researcher will offer definitions of culture from both anthropologists’ standpoints and educators’ point of views.

1.2.2.2. Culture in Anthropology

The improvement of anthropology led to a careful study on the meaning of culture. According to the American anthropologists, Kroeber and Kluckhohn (1952), culture stands for “*patterns of behaviour acquired and transmitted by symbols, constituting the distinct achievements of human groups, including their embodiments and artifact*” (cited in Adler, 1997, p. 14). Accordingly, culture embraces all the physical manifestations and the achievements learned and transmitted by people as a result of belonging to the same group. In defining culture, Duranti (1997, p. 24) points out that culture is “*something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction and of course through linguistic communication*”. In this respect, culture and language are dependable as this latter is used as a medium through which culture is expressed and transmitted between people of a given society.

In the same vein, Goodenough (1964 p. 113) identifies the nature of culture and summarises the content of culture by saying:

the culture of a society is made of all what we have to know or to believe, to behave in an acceptable manner in the eyes of its people [...] it is the form of thing people have in mind, their models of perceptions, relations and interpretations.

What culture means to anthropologists cannot be limited to the aforesaid definitions. Yet, what one does distinguish is that almost all their ‘culture’ definitions agree on three features. In this context, Hall (2001, p. 13) states “*although one can find a variety of definitions many anthropologists have agreed on three basic traits that are common to all. These traits are: culture is shared, cultural components are interrelated and culture is learned*”. This indicates that any given culture takes its bases inside a given community whose members become share a mutual acceptance and agreement on different ideals. Later and with a logical social interaction, these variant principles spread among the individuals of the same generation, first, and then they will be learned and transmitted as a heritage from one generation to the next generations.

The anthropologists’ definition of the word culture is also allocated by scholars of other domains, including that of language. In his book, *Linguistics across Cultures* which was first published in 1952; Lado (1986, p. 52) notes down that culture equals the “*ways of people*” (Cited in Atabaki & Rahimy, 2013, p. 146). Along with Lado, Chastain (1988, p. 302) defines culture as “*the way people live*”, and for Brown (2000, p. 176) culture signifies “*a way of life*”. He also adds that culture involves “*the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time*” (p. 177). In their views, culture embraces all the social practices that bond a group of people together and differ them from others. In defining culture, many language researchers stress the inevitable connection between language and culture. Each linguist, in his way and

according to his own field of study, attempts to show and to come as closely as possible to the reality of describing this relationship to the best (See Section 1.3., p. 33).

In short, in their definitions of ‘culture’, anthropologists relate the term ‘culture’, merely, to its general facet. That is to say, their definitions embrace all aspects of human life and include everything people learn to do. In spite of the numerous and general meanings of culture, educationalists have succeeded to reflect on only two perspectives about culture when it comes to its instruction in second or foreign language classrooms.

1.2.2.3. Culture in Education

The abundant anthropologists and linguists’ definitions of culture have not banned educators to have two precise views on culture when it comes to its teaching in the SL/FL milieus. In referring to these views, Singhal uses the words “high/low culture” (1998, p. 3), Hall makes use of the abbreviation “MLA / BBV culture”¹ (2001, p. 1) and “the achievement / behaviour culture” for Tomalin and Stempleski (1993, p. 2). However, all these binary terms refer to what is agreed on as ‘big C’ culture and ‘little c’ culture Peterson (2004, p. 24) and Lee (2009, p. 78).

For Lee (2009, p. 78) ‘big C’ culture “*represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society*”. That is to say, ‘big C’ culture refers to the great achievements and events of the society, as well as its geographical characteristics, historical events, leaders, major cities, products, artistic achievements, religions and ceremonies. On his part, Peterson (2004) relates such type of culture to the classic or grand themes which include: architecture, classical music, literature, political issues, society’s norms, legal foundation, core values and history of a social group.

¹ Music, Literature and Art Culture / Beliefs, Behaviours and Values Culture

Unlike big ‘C culture’, ‘little c’ culture focuses common or minor themes which involve opinions, viewpoints, preferences, tastes, gestures, body posture, use of space, clothing styles, food, hobbies, popular music and issues (Peterson, 2004). Therefore, ‘little c’ culture covers mostly the characteristics and activities of the people who make up the culture. Lee (2009, p. 78) argues that this kind of culture is “*the invisible and deeper sense of a target culture*” including attitudes or beliefs and assumptions. In other words, ‘little c’ culture encompasses people’s values, beliefs, behaviours and includes daily routines in general.

Wintergerst and Mcveigh (2010) uphold that students who acquire both ‘big C’ and ‘little c’ culture can effectively take part in intercultural settings. As far as this study is concerned, the researcher believes that while the ‘big C’ culture themes are more likely to suit EFL students at advanced levels, ‘little c’ culture cultural knowledge is essential for students at the first year university levels. This is because ‘little c’ culture is assumed to stimulate first year EFL students’ interest or motivation in foreign language learning at the university, an EFL learning that is totally different from the English they used to learn at Middle and Secondary schools. In addition, the researcher believes that if “little c” culture knowledge grows up among those learners right from first year of their academic English learning; such knowledge would serve in improving intercultural communicative competence in their forthcoming interactions with foreigners, the underlying principle of EFL learning, owing to the socio-cultural values, norms, beliefs and assumptions involved in the concept of ‘little c’ culture.

1.2.3. Elements of Culture

Culture seems to be a broad concept which covers everything that would describe a people. It is a heritage both learned and shared by all members of a society and then transmitted from one generation to another. While defining culture, there are a number of elements that together structure the culture of a particular people. Those elements include: beliefs, values, assumption, behaviours, social norms, rituals, superstitions, symbols, myths, taboos, stereotypes, and prejudices.

1.2.3.1. Beliefs

A belief is conceived as a collective social agreement in the truth of something that a person learnt by living in a culture. They are culture-specific “*facts accepted by all or most members*” of a society (The Basic Elements of Culture, n. d.). Beliefs do not relate to religious statements only, like the basic Islamic beliefs (belief in one God, belief in God’s Revealed Books, belief in Prophets and Messengers of God, belief in Day of Judgment, belief in Devine Predestination, etc.) but to all “*the tenets or convictions that people hold to be true*” (Little *et al.*, 2014). For example, people living in the Maghreb countries, Algeria included, accept as a truth that males and elders have a prestigious status in their families because of their rigidity and experience. To be precise, they believe that authority is generally related to age and gender; mainly elders and males.

Since some beliefs are generated by people, the constant change in people’s life may cause some beliefs to change, mainly in today’s developed societies (The Basic Elements of Culture, n. d.). Nowadays many of us may laugh at or in other times feel dissatisfied on the things our grandparents used to believe. For instance, in Algeria many grandparents believe that recovery from illness has to do with saints. The present day’s Algerian generations as many other Muslims believe that recovery from illness has to do with the submission of God’s will and a professional treatment or certain medical care. Therefore, it goes without saying that beliefs are bounded by space and this makes people hold a relative truth on them.

1.2.3.2. Values

Values refer to the things members of a culture deem important or of a huge worth or value in their life. Damen (1987, p. 192) defines values as all “*what is seen to be good, proper, and positive, or the opposite*”. In other words, values are the tools one use to discern what is good and bad, just and unjust and what is required and desirable and what is not. It is worth noting that values are not pre-deposit. They are rather social products, which people get from elders, parents or books and

transmit from a generation to another. To give an example on values, the list below represents what average Americans value most (The Basic Elements of Culture, n. d.):

- Democracy, liberty, freedom, independence, autonomy, and individual rights.
- Capitalism, competition, hard work, self-discipline, and success.
- Wealth, prosperity, materialism, and consumerism.
- Equity, fairness, and justice.
- Equality of opportunity.
- Love, compassion, humanitarianism, charity, service, and respect for others.
- Tolerance, forgiveness, and acceptance.
- Faith, religion, family, conformity, and tradition.
- Nationalism, patriotism, civic responsibility, and loyalty.
- Health, happiness, and life.
- Education, knowledge, science, technology, and innovation.

It follows that people’s values serve in shaping a society by suggesting “*what is good and bad, beautiful and ugly and sought or avoided*” (Little *et al.*, 2014, p. 85). Similarly, Cushner and Brislin (1996, pp. 318-319) believe that values significantly shape and pervade one’s life. They claim that:

People make judgments and draw conclusions about what is and what is not of value. These judgments give rise to certain presuppositions from which people act with little or no conscious awareness. These presuppositions learned during childhood, play a pervasive role in all areas of people’s adult experiences.

Moreover, values can be complementary and that they can be conflicting as well. In this vein, Damen (1987, p. 191-192) notes that values “*are also often the hidden force that sparks reactions and fuels denials*”. Actually, a careful look at the above values discloses sets of values that tend to complement and support each other, like ‘self-discipline’ and ‘education’ or ‘success’ and ‘happiness’. Other values, however, seem to contradict and conflict with each other as ‘competition’ and ‘compassion’ or ‘justice’ and ‘tolerance’.

Like beliefs, values are subject to negotiation and change through time and may only be embraced by some and not others in the same culture; while certain aspects, however, remain valid for a very long time.

1.2.3.3. Assumptions

An assumption means a belief that is not proved. Assumptions, in this sense, come to be taken for granted. In point of fact, cultural assumptions involve all that a social unit believe in or act on unconsciously. For example, if a given hypothetical solution, supported by a guess or some values, works repeatedly with success, it is likely to be hold little by little as a basic assumption or even as a truth (Schein,2010). To say it differently, the repeated success in what is hypothesized once would augment a people’s agreement on the soundness of the hypothesis in that it results in a cultural assumption. In this vein, Hinkel (1999, p.5) affirms that:

To members of a particular culture, these assumptions appear self-evident and axiomatic. They are not, however, necessarily shared by members of other cultures whose values are also based on unquestioned and unquestionable fundamental notions and constructs. In this sense, conceptualizations of reality and social

frameworks in different cultural communities may occasionally be at odds to varying degrees.

Accordingly, understanding cultural assumptions and how they work is something necessary in understanding a people’s culture as people holding different assumptions may reflect diverse world views. Following this, understanding one’s and the foreign cultural assumptions is important in aiding a foreign interlocutor or reader analyze what is said or written by a foreign culture holder (Cultural assumptions and stereotypes, n. d.).

1.2.3.4. Behaviours and Social Norms

They refer to the way people act. Human behaviours are manifest and shared by members of a social group. Behaviours are largely controlled by rules and social norms which oblige people to behave in a particular way or to avoid certain acts (Burgess, 1999). That is to say, there are certain rules or norms that shape the behaviour of individuals within a culture. On this point, Jandt (1998, p. 18) states that *“rules may refer to socially agreed–on behaviour or to individual guidelines for behaviour. Norms specify appropriate and inappropriate behaviours”*. As far as this, one can distinguish between two genres of norms. The first genre relates to *“norms for everyday behaviour”* (Crossman, 2014, p. 1) that individuals use in their daily life (i.e., folkways) and the second one concerns rules and guidelines that restrict and specify the individuals’ behaviour within a culture (i.e., mores). Unlike folkways, mores are ethically significant as they are founded on definitions of *“what ought to be and what ought not to be”* (Farooq, 2011) that violating them usually causes condemnation and other serious consequences, including formal or informal punishments.

Behaviours are culture-bound elements because a behaviour that is considered improper in a given society may be found an ordinary sort of practice in another society. For instance, when *“the German Penal Code determines ‘exhibitionism’ ”*, the penal code of Qatar *“punishes and forbids the wearing of revealing or indecent*

clothes” (Clothing laws by country, 2017). These and other behavioural differences come about because each culture provides a set of rules and norms which specify the behaviour of its members to which are supposed to respect and conform. Accordingly, each culture has its own rules and norms of behaviour that determine the way its people should act and react in a given situation.

Cultural rules and codes of behaviour are not unchangeable, but it takes time to make changes on them. It is worth noting that cultural rules and norms are plainly explained by people to give reason for their attitudes and behaviours while cultural values and assumptions lie at a more sub-conscious level and are unquestioned.

1.2.3.5. Rituals

In reference to Collins Cobuild English dictionary, a ritual is “*a way of behaving or a series of actions which people regularly carry out in a particular situation, because it is their custom to do so.*” It follows from this definition that rituals are habitual activities that are discrete to those who practise them. More precisely, rituals concern areas of behaviour like “*ways of greeting and saying farewell and showing respect towards others*” (DeJong, 1996, p. 29). Examples of these ways might involve a formal greeting, a marriage ceremony, or a dinner for new neighbours. It can be noted from these examples that rituals range between simple gatherings to significant social enactments and customary celebrations, performed both at the private level and the public level.

According to Islam and Zyphur (2009, p. 116) a ritual is “*a form of social action in which a group’s values identity are publically demonstrated or enacted in a stylized manner, within the context of a specific occasion or event.*” To this point, rituals are particular enactments that a people perform and link to important social practices or events in which they reflect some of their cultural values and beliefs.

Similarly, Trice and Beyer (1984; 1993) describe rituals as “*discrete enactments that have a beginning and an end, and give expression to a culture’s values and beliefs*” (as cited in, Islam & Zuphur, 2009). Accordingly, rituals are not spontaneous acts. They are rather conventional performances which they have to do with a community’s worldview and perception of its own beliefs and values. It stems from this, that rituals are culture-specific, i.e., they vary from one culture to another since they relate to the beliefs and the values of the people who practise them. For example, the use of the left-hand is a culture-specific ritual (Cushner and Brislin, 1996). In fact, one may notice that most if not all the Americans and the Europeans use the left hand for eating and personal contact. In contrast, nearly all the Asian and the North-African people do not use the left hand when eating or getting in touch with someone. They use rather the right hand, given that the left hand is used to wash the unclean parts of the body.

Though rituals structure the lives of communities sensitive them of their own beliefs and values confirm a social groups’s unity and identity, they started to be undervalued by modern secular societies as pointed out by Cushner and Brislin (1996, p. 65):

Modern secular societies have stripped their cultures of many of the rituals that were significant [...]. Sojourners from such societies are apt to view rituals of other cultures as quaint, amusing superstitions or mere spectacle or sport. [...] So sojourners should be sensitive to their hosts’ regard for such events.

As far as this, when rituals become trivialized by a culture’s holders, the latter would lose interest in practising theirs and as a grave consequence they become subject to adopting rituals of other cultures or considering them superstitious behaviours, causing offence to themselves and disrespect of the others.

1.2.3.6. Superstitions

Superstitious acts and beliefs are other elements of culture that people of a given culture might attach much importance to. According to Oxford Advanced Learner’s Dictionary a superstition is *“the belief that particular events happen in a way that cannot be explained by reason or science; the belief that particular things bring good or bad luck”* (Hornby, 2000). That is, a superstition is a belief or practice resulting from ignorance, magic, fear or chance. In more precise terms Cushner and Brislin (1996, pp. 308-309) affirm that superstitious behaviour is *“a learned habit repeated periodically, often a behaviour coincidentally reinforced in association with other rewarded action (e.g., a person always bets on gray horses because he once won a large sum of money on one)”*. Other examples on superstitious behaviours are offered below.

According to Baramykova *et al.* (2009) loads of superstitious behaviours exist in the British culture, but one of the most common superstitions in Britain is that it is unlucky to walk under a ladder. Another wide-held superstition is that of touching wood to keep luck. This act is most often done when someone says something positive about himself. For example, when someone says ‘my child has never had a toothache’, s/he needs to touch a table a chair or anything made up of wood, just after finishing this utterance to preserve the fact of being lucky and avoid the opposite situation. Another commonly-held superstition is when Friday falls on the 13th day of a month. When this happens, people wishing to stay away from any unfavourable event they had better stay at their homes and do not go outdoors .

The Evil Eye, “El - Ain” in Arabic /əɫʕem/, which is a common belief that persons have the power to look at people, animals or objects to cause them harm” (Evil eye, 2016). The protection against the Evil eye, by the sign of ‘El-khamsa’ represents the most striking superstition in the Muslim world. Though, for many Muslims the protection against the Evil eye is reading verses of the Qur’an and saying certain prayer, one can still see some Muslims hanging or wearing a blue palm-shaped bead or what is known as ‘El-khamsa’ in North Africa and the Middle

East as a means of personal security against it. Other popular superstition is finding one's shoe lying upside down and opening an umbrella indoors. Actually, both situations are deemed, by many Arabs, to bring bad luck and lead to inauspicious events.

1.2.3.7. Symbols and Myths

Symbols refer to all the things used to denote an object or express a specific or idea in a given culture. , Hofstede (1991) typifies symbols with the “*words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture*” (cited in DeJong, 1996, p. 29). For example, while the color black represents the colour of mourning in Western and some Mediterranean countries; it symbolizes modesty in some Muslim cultures (Symbols of Islam, 2016).

Symbols are mostly detectable in weddings and funerals. For example, in most Arab weddings brides are accustomed to use ‘*henna*’, a paste made primarily of dried ground ‘henna’ leaves and cover their hands and feet, this is because “*Henna*’ has always been the symbol of good luck, health and sensuality” (Cvitanic, 1991) . Other symbols have to do with the signs that characterize a nation. For instance, England has three national symbols the St George’s cross, the Red Rose and the Three Lions Crest. The St George’s cross, the Red Cross in the flag of England, relates to St George, the Saint of England in the Crusades (12th and 13th centuries). The Red Rose, which corresponds to the Lancastrians during the War of Roses, is the national flower of England. The Three Lions Crest, three golden lions with blue tongue and claws set in horizontal position in a red background, represents the power of the English rulers during the Crusades (England’s National Symbols, n. d.). The places, people, objects, foods and drinks that a country is associated with are likewise symbols of that country. The oak tree, the lion, the Big Ben, the Foot Guard, the Queen Elizabeth, the Red Double Ducker busses, the telephone box, fish and chips and tea (Barraw, 2014) are all other symbols of England.

Myths are other element of culture. They involve legendary stories and characters which reflect a culture's past events or heroes. Mythological tales usually describe historical occurrences and supernatural beings with or without the use of factual information and descriptions (Myth, 2016). A culture's myths are deemed important facets of culture because the tales they report may offer a guide for living to people and the heroes they portray can serve as models of behaviours for them (Jandt, 1998). And for these reasons, a culture's mythological stories are told and retold to people, especially the new or younger generations. Hence, myths are not only recited for the sake of entertaining people but also for teaching them what is right to do or good to say and what is not good to do or say.

Typically, the parables of "*Aladdin and the magical lamp, [...] Sinbad and the Sea and Ali Baba and the Forty Thieves*" (White, n. d.) are the most well-known Arabic myths. These fables are recounted for they "*teach a moral lesson about greed, envy and pride*" (White, n. d.). Other myths relate to supernatural beings like "*ghoul*" and "*giant*" which evolved from the ancient, pre-Islamic beliefs of the Arab people (Arabian mythology, n.d.). By and large, giants are described as the most powerful spirits, possessing great powers, free will, and the ability to realize dreams and grant wishes but that usually happens after a profusion of flattery. Ghoul usually refers to a fearful monster that kills children, robs graves, drinks blood and eats dead. Its ugly appearance and cruel nature make some mothers or child's caretakers refer to it in order to quiet down their children or make them nap or stay asleep. In the Western culture, England for instance, the most popular folk figure is Robin Hood, the outlaw hero and skillful archer and swordsman, who robs from the rich to feed the poor, assisted by a group of fellows known as his 'Merry Men' (Robin Hood, n.d.).

1.2.3.8. Taboos

A taboo is an act or a word that people living in a given culture should avoid because religion or custom considers it something forbidden. It is important for one to learn about the taboos of a given culture because they play an important role in

maintaining “*social cohesion*” within the culture (Emile Durkheim, cited in Crossman, 2015) and because their violation causes detestation or segregation from the social group or the community (Crossman, 2015). Following this, knowledge of verbal and non-verbal taboos of one’s culture and of other cultures is significant in support of effective socio-cultural communication and integration, especially for foreigners or tourists.

Taboos can take different forms. Some taboos, for example, have to do with topics. Discussing one's income is considered a taboo in Britain, as opposed to USA (De Jong, 1996). Other taboos can include the prevention of certain foods or drinks. For instance, the consumption of pig’s meat and wine is a taboo among many Muslims. Taboos can also involve certain acts, e.g. the violation of the holy month of Ramadhan by Muslims.

1.2.3.9. Stereotypes and Prejudices

A stereotype is a “*widely held but fixed and oversimplified image or idea of a particular type of persons or things*” (English Oxford Living Dictionaries, 2017). In other words, stereotypes are believes attitudes of a group membership about other people based on little or no evidence. For Kramsch (1998, p. 131) stereotypes are “*conventionalized ways of talking and thinking about other people and culture*”. Specifically, Nguyen-Phuong-Mai (2015-2016, p.2) defines stereotypes as “*a fixed, over-generalized belief about a particular group of people or a co-culture. No matter how accurate or inaccurate a stereotype is, it is mostly based on some reality or some truth*”. Accordingly, stereotypes are fixed assumptions associated with a particular people or culture due to rough overgeneralization, little or no evidence.

Among other things, stereotypes can be both positive and negative (Prejudice, n.d.) and can cover certain social categories. Clarke and Clarke (1990) identify three types of stereotyping: racial stereotypes (e.g., Asians are good at Math), gender stereotypes (e.g., Women are bad at Math); and class and regional stereotypes (e.g.,

Republicans are rich. Florida residents are elderly). As these examples and others demonstrate, some stereotypes are roughly accurate (e.g., The Dutch are tall) while other are less or not accurate (e.g., Jewish are red-headed, because only 10% of them are red-headed (Bordalo, *et al.* (2015, p.1)).

Stereotypes, accurate or not, pass on from one generation to another as fixed truths about a group of people. Though they are likely to be reinforced than questioned or modified, some stereotypes are subject to change. Madon *et al.*, 2001(as cited in Bordalo, *et al.*,2015, p. 1) specifies that in the U.S., Jewish were used to be stereotyped as spiritual and uneducated at the outset of the 20th century and as high achievers at the outset of the 21st century.

Unlike stereotypes, prejudices are typically negative. The Oxford Advanced learner's Dictionary (2017) defines a prejudice as "*an unreasonable dislike of a person, group, custom, etc., especially it is based on their race, religion, sex, etc.*" In view of that, prejudices are preconceived negative feelings that a group of people deeply held towards other people or culture. Prejudices are essentially unenthusiastic opinions that are not based on reason or facts. Nguyen-Phuong-Mai (2015-2016, p. 7) notes that while stereotypes are often free from judgments and evaluation (e.g., People from Latin America are Catholics), prejudices are built upon value-judgments associated with loads of feelings as to what is good and what is bad (e.g., "My religion is the only true one, and my God is the only true God."), leading to hostilities which usually result in negatives outcomes.

Beliefs, values, assumption, behaviours, rituals, superstitions, symbols, myths, taboos, stereotypes, and prejudices do not simply make up a culture but do make human life a wealth civilization for the various cultures that exist in this world. In the same time, however, this wealth and diversity of cultures may also be a source of trouble and conflicts when it comes to questions of values, identity, religion and nationalism. An intercultural dialogue is, therefore, an important means to overcome such cultural crises.

The integration of foreign cultures in SL/FL milieu has a great deal to offer in fostering intercultural dialogue. Yet, the history of SL/FL culture teaching has always witnessed conflicting views on whether culture teaching should be a taken for granted component in SL/FL milieu or not, though the intrinsic relationship between language and culture that many anthropologists and linguists refer to while defining culture as mentioned earlier. Following this, the next sections will first spotlight the relation of language and culture, and later exhibit the opponent and proponent views on the incorporation of culture in the foreign language teaching/learning situation.

1.3. The Correlation between Language and Culture

The mutual relation between language and culture, i.e., the interaction of language and culture, has long been emphasized in the writings of prominent linguists like, Edward Sapir (1929, p. 207) who affirmed that “*language and the culture of its speakers cannot be analyzed in isolation*”. Sapir (1921, p. 215), however, sooner contradicted the former statement and definitely asserted that “*language, race and culture are not necessarily correlated*”. He further added (p. 217-218) on that “*language and our thought-grooves are inextricably interrelated, are in a sense, one and the same*”. Along after, by 1970, he persisted that “*language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives*” (p. 207). According to his lights, culture and language are interconnected and implicitly related to each other.

Among those who have emphasized the affinity between language and culture, it is Kramsh (1998, p. 3) who recognizes three ways that bound language and culture together. At first, “*language expresses cultural reality*” (with words people express facts and ideas but also reflect their attitudes). Next, “*language embodies cultural reality*” (people give meanings to their experience through the means of communication). Eventually, “*language symbolizes cultural reality*” (people view their language as a source of their social identity).

In this trend, Fairclough (1989, p. VI) asserts that language is not an “*autonomous construct*” but a social practice both creating and created by the “*structures and forces of the social institutions within which we live and function*”. In this logic, language does not exist in vacuum, but comes out from a social surrounding that is characterized by particular norms, beliefs, customs and thoughts in which language is regarded either as a part or a sub-part of these elements that by the end make up culture. Brown (2000, p. 177) also joins Fairclough (1989) and denotes “*a language is a part of a culture and a culture is a part of a language: the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture*”. In this light, culture and language are inseparable. Furthermore, Duranti (1997, p. 49) appends that language is “*an important window on the universe of thoughts*”. For him, language is not only a constituent of culture, but a mirror since it reflects and transmits beliefs, thoughts and ideas. Likewise, Peterson and Coltrane (2003, p. 1) claim that “*language is not only part of how we define culture, it also reflects ideas*”. All that has been highlighted about the interrelationship between language and culture is brightly summarized in the name “*languaculture*”, a term used by Agar (1994) to show the tie connecting them together (cited in Byram & Fleming, 1998, pp. 79-80).

In so far as the relation between these two, language and culture, is concerned; it is indisputable to say that culture and language are interrelated to each others. Due to this link, culture evolves and gets its way into language teaching classrooms, namely, the SL/FL teaching milieus and becomes a key-component in these language teaching situations. But, the question of teaching culture along with English as a foreign language has not always been welcomed in the EFL classroom for the controversies that have been raised around this query.

1.4. Approaches to Culture in Foreign Language Teaching

Despite the intrinsic relation between language and culture, the teaching of culture together with language has always been under discussion, by and large, when it comes to its teaching in the foreign language classroom. Some teaching

professionals and researchers (Altan, 1995; Holly, 1990; Hyde, 1994; Alptekin, 1993; Ball, 1999) put forward heated arguments against incorporating it in EFL language courses and textbooks. Others, however, affirm that culture should not be a taken for granted component in EFL classroom (Byram, 1990; Byram & Flemming, 1998; Atkinson, 1999, DeJong, 1996; Porto, 2000; Thanassoulas, 2001; McKay, 2002; Imara ,2003; Nault,2006).

1.4.1. Culture Teaching: *The Opponent View*

Notwithstanding the interwoven relationship between language and culture, the issue still receives counter views. It was approached by Kachru (1985, 1986) Kachru and Nelson (1996); Canagarajah (1999) that target language culture should not be introduced in countries where English is not an institutionalized variety because its teaching represents a threat to the source culture. In a similar manner, Altan (1995, p. 58) explicates that “*While it is a known fact that foreign language learners are usually interested in learning about the people who speak the language they are learning, this interest may lead to an underlying fear of losing one’s native culture*”. For Altan, the inclusion of cultural aspects in foreign language teaching materials and teaching culture in the target language learning environment should not be emphasized due to the fear from disparaging the learners’ own culture and causing culture shocks or conflicts a propos both cultures.

On his part, Hyde (1994, p.262), admits that English teaching and learning is “*nothing more than a linguistic means to certain ends, such as fuller employment and a stronger economy, as in tourism, international banking...*”. Accordingly, its learners have an instrumental motivation instead of an integrative motivation for its learning. Similarly, Post and Rathet (1996) assert that ELT signifies learning a lingua-franca, just as the case of Latin during the medieval period (about AD 1000 to AD 1450) and that the rising interest in teaching and learning it is merely placed towards reaching specific ends and fulfilling certain needs, like access to modern science or technology.

Educators like Post and Rathet (1996); Alptekin (1993); Ball (1999) explicate that some the nativization of the cultural content in EFL classroom is advantageous for EFL learners. They recommend the consideration of the students’ culture in the foreign language teaching materials because that leads them to refer to their background knowledge exclusively when in interpreting meanings of reading passages and when in brainstorming ideas or expressing feelings for written productions.

Alptekin (1993) notes down EFL learners seem to be thoroughly incapable to use their background knowledge while dealing with reading textbooks, storybooks or comprehension passages that are intensely tied to the American culture. When reading a passage about pets, Alptekin (1993, p. 137) notes that Middle Eastern students of English, chiefly the Muslims, would feel entirely confused about the American ideology of “*a dog as ‘man’s’ best friend*”. This is attributed to the fact that Muslims are brought up to regard dogs as untouchable animals because they are considered as “unclean”. As a consequent, EFL students do not only overcome the unfamiliar words in the passage but they also decode the context of culture that the passage is referring to; and this could lead to a serious impediment in their understanding of the passage. In view of that, Altan (1995, p59) specifies that “*passages and units with foreign cultural themes and topics not only cause difficulties in comprehension, but actually seem to increase misunderstanding and confusion about the non-native culture*” because of the expectedness of cultural differences.

In hope to remedy learners’ written productions as well, it is wiser for the content of culture to relate to the learners’ own native. Fredlander (cited in Alptekin, 1993) realizes that non-English learners have a tendency to write easily and also to make good-quality writing when the given topics are connected to their home culture. Similar findings are found by Ball (1999). In assessing the writing of African American Vernacular English (AAVE), Ball (1999) finds out that the AAVE students tend to write easier when the topics they are writing about are rooted in the place they come from or other general African-American culture as:

R&B, rap and the like. Thus, it is due to the use of the students’ cultural background that they have experienced the easiness to generate ideas. As a result, many ESL/EFL teachers allow students to choose home culture topics to write about in order to enable them come up with rich and relevant content that they can later on realize in the foreign context.

Likewise, Altan (1995, p. 59) argues for the introduction of the students’ home-language’s cultural content in the EFL classroom instead of the foreign language one and writes “*passages and units with foreign cultural themes and topics not only cause difficulties in comprehension, but actually seem to increase misunderstanding and confusion about the non-native culture*”. In view of that, a foreign cultural input would create further difficulties to foreign language learners to cope with the content of passages, in addition to the already existing linguistic complexities. Furthermore, Post and Rathet (1996, p. 12) agree with Altan (1995) when they say “*to use a foreign cultural content instead means to overburden our students with both new linguistic content and new cultural information simultaneously*”. They add that the adoption of the learners’ native culture as cultural content in the foreign language classrooms does not only supports the findings of the schemata theory research, that familiar content positively affects the learners’ comprehension and assimilation of the target language, and vice versa but it also enhance their self-confidence and motivation to learn, providing them with the opportunity to explore their own identities and interests a new or different language context.

Despite the advantages being highlighted above, the integration of learners’ native cultural content in EFL classrooms is in fact not an easy task for some issues. It is pointed out by Alptekin (1993) that there are few available books written about learners’ native culture. This is closely related to the unwillingness of authors to write about students’ native culture by reason of its costly job. Based on this believe, publishers would feel motivated to publish target culture’ books as they are needed in countries where English is either a second or a foreign language. He adds that feeding learners with the foreign language using their native culture will not

help them engage into the requirements of the target country for having learned the target language only with reference to the source culture. With this in mind, researchers (Valdes, 1986; Robinson, 1988; Byram, 1990; Byram & Flemming, 1998; Harrison, 1990; Kramsch, 1993; Atkinson, 1999, De Jong, 1996; Porto, 2000; Thanassoulas, 2001; McKay 2002; Imara 2003; and Nault 2006, Gu *et.al.*, 2012) start discussing ideas and conducting research vis-à-vis the implementation of foreign cultural elements into foreign language teaching materials and syllabuses so that foreign language teachers and students start dealing with the target culture in their classroom and assembling knowledge about it.

1.4.2. Culture Teaching: *The Proponent View*

The interwoven relationship between language and culture brings scholars to recognize the role culture serves in the teaching learning milieu. Typically, (Bada, 2000) confirms that without the implementation of culture teaching in ELT, EFL learners will lack the knowledge about the target culture and its people; which as a grave consequence leads learners to encounter difficulties while communicating, acting and interacting with native speakers. Byram (1990) and Byram & Fleming, (1998) conceive the inclusion of the target language culture important in English teaching /learning environment to acculturate language learners into the culture of English speaking countries. Hence, it is safe to say that language teachers are called to teach the English language in accordance with its culture in order for these learners get accustomed with the foreign culture way of life and know what to say to whom and on what occasion. To this point For De Jong (1996, p. 17) notes that “*learning norms and values is part of the language learning process*”. It follows that language teaching and learning is not a merely mastery of grammar and vocabulary but of pragmatic knowledge as well.

Though the underlying principle of EFL teaching has recently shifted from communicative competence, namely, the ability to use English appropriately in terms of linguistics, sociolinguistics and pragmatics (Council of Europe, 2001) to

intercultural communicative competence (cited in Gu *et al.*, 2012) which refers to “one’s awareness on others’ culture as well as his/her own culture” (Hamiloğlu & Mendi, 2010, p. 16); target cultural aspects have not yet got equal attention as other language aspects in EFL classrooms while “*learning proper behaviour in another cultural environment should receive at least the same amount of attention*” (De Jong, 1996, p. 26). In a like manner, Thanasoulas (2001, p.7) confesses that “*language teaching is culture teaching and teachers do their students a great disservice in placing emphasis on the former, to the detriment of the latter*”. To put it briefly, as teachers are charged with transmitting linguistic knowledge to learners they are also responsible for conveying pragmatic knowledge to their learners. Even so, culture has not yet received as enough attention as that to grammar and vocabulary in EFL education.

The section bellow sets accountable arguments which dispute the frame of foreign culture in parallel to the intercultural approach in FL teaching and learning

1.4.2.1. Arguments for Culture Teaching

Proponent viewpoints about the cultural component in foreign language teaching generally proceed from two central arguments. The first argument is related with the nature of language (Byram, 1992; Tang, 1999; Valdes 1990; Ladu, 1974; Thanasoulas 2001). As linguistic forms depend upon the beliefs, values and practices of the speakers, language is part of culture and culture is part of language. Such natural relationship makes dealing with the culture inevitable, in all stages of foreign language teaching and learning processes.

The second argument has to do with instrumentality, that is, cultural perception is a prerequisite to communication to be effective and for social functions to be appropriate in given cultural contexts (Mavi 1996). Following this, instructors need to integrate target cultural frame in their foreign language classrooms because cultural understanding is a preconditioned to communicate

effectively in the target language native and non-native speakers, in the case the foreign language is English.

One thing that makes foreign culture an important element in foreign language teaching is the fact that foreign culture teaching has noteworthy psycho-pedagogical effects on foreign language learners. Actually, its teaching seems as a recreational phase in foreign language learning in which even less-motivated learners become attentive, interested, and curious about what is going on in their classroom (Bal, 1971; Kitao, 1991; Mavi, 1996; Niederhauser, 1997; Valdes, 1990; Mckay, 2002). More to the point, culture teaching widens the learners’ intellectual horizons, develops their thoughts and upholds their motivation to make many efforts to be good foreign language learners and competent communicators of it. These and other arguments are going to be discussed in the following sub-sections.

1.4.2.1.1. Inter-reliance of Culture and Language

As back as 1989, Byram has explored the role of cultural studies in foreign language education. According to him, as well as to other researchers, cultural awareness contributes a good deal to language understanding and proficiency. A language curriculum is believed to unavoidably contain (explicitly or implicitly) components of the culture of the target language societies, since speakers’ knowledge and perception of the world and their cultural concepts and values are always reflected in language. In this perspective, Byram (1992, p. 169) asserts that *“to speak a language is to speak a culture, to exchange language which embodies a particular way of thinking and living”*. Hence, one cannot learn a language without taking a notice of its culture. He adds that *“in learning the group’s language, an outsider has also to learn new ways of thinking and living, some of which may contradict those peculiar to his own culture”* (p. 170). This means that, cultural knowledge and cultural awareness should receive equal attention in foreign language teaching, as foreign culture may share native-like similarities that are interpreted differently in the foreign culture.

Tang (1999, p. 1) also approves of the view that language and culture go hand in hand. She argues pointlessly with the question if integrating or not integrating culture in the classroom and confesses that:

questions of this sort and research of this sort appear to me to presuppose [...] that culture is something that needs to be introduced into the language classroom and to the learner, and that learner and teacher have some sort of a choice as to whether 'cultural integration' is to be included in the syllabus or not.

In accordance with her, language is not interwoven with culture but "*language is culture*". Tang rather proposes going beyond the query of the insertion (or not) of culture in a foreign language curriculum in order to reflect on "deliberate immersion" Vs. "nondeliberate exposure" to culture.

For Valdes (1990), culture is launched together with language from the very beginning of a foreign language class. Valdes avows that "from the first day of the beginning class, culture is at the forefront. Whatever approach, method, or technique is used, greetings are usually first on the agenda" (p. 20). Valdes' standpoint is almost identical to what is proceeded by Ladu (1974), who affirms that whichever authentic use of a foreign language, any reading of original texts and any listening to native speakers will introduce cultural aspects about the foreign culture. Valdes adds further that if teachers do not make culture instruction explicit in foreign language classes, they will permit misapprehension to develop in the minds of their learners. That is to say, foreign language learners' mere construction of utterances without any attentiveness of their socio-cultural implications, or reading texts without a realization of the underlying values and assumptions is not language learning.

On his part, Thanasoulas (2001) relates foreign culture learning to ‘determinism’ and states that “foreign language learning is foreign culture learning, and, in one form or another, culture has, even implicitly, been taught in the foreign language classroom – if for different reasons” (p. 2). This means that as teachers teach about the foreign language they would automatically teach about the target language culture.

1.4.2.1.2. Inter-reliance of Culture and Communication

It is an indisputable fact that foreign cultural knowledge has an impact on the success of communication. Today, the use of English as an international tool for communication unavoidably entails communicating interculturally (Alptekin, 2002), as its learners’ interactions are embedded in culturally diverse environments. To enable EFL learners to become successful international, or rather intercultural, communicators of English, EFL education should not be reduced to the teaching of English phonology, morphology, vocabulary and syntax, but should essentially include the target language cultural knowledge and awareness (Council of Europe, 2001). In his part, Samovar *et al.* (1981:24) observe that:

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...is the foundation of communication.

The lack of cultural knowledge results in inappropriate language use, misunderstanding and breakdowns in communication not only between EFL learners and English native-speakers but even between EFL learners themselves. This is because; English is not simply learned as a foreign language but as an international language as well. In this trend, Peck (1984, p. 1) states:

Knowledge of the codes of behavior of another people is important if today’s foreign language student is to communicate fully in the target language. Without the study of culture, foreign language instruction is inaccurate and incomplete. For FL students, language study seems senseless if they know nothing about the people who speak it or the country in which it is spoken. Language learning should be more than the manipulation of syntax and lexicon.

In view of that, designing a cultural frame in English language teaching is of great relevance to enable EFL or EIL learners gain enough insights into how to communicate with the foreign culture people.

1.4.2.1.3. Culture and Language Learning Motivation

Studies in the field of language learning and motivation (Kitao, 1991; Mavi, 1996; Niederhauser, 1997; Valdes, 1990; Nostrand, 1974; Mckay, 2002) have revealed that the incorporation of cultural elements into FL teaching can intensify learners’ motivation to learn more and more about the target language. To the degree that Mavi’s experience is concerned, *“teenaged pupils become more motivated when they learn about the life style of the foreign country whose language they are studying”* (1996, p. 54). In alike manner, Neiderhausser (1997,

p. 11) affirms that *“bringing cultural content into the language classroom is one of the best ways of increasing motivation”*.

As back as 1971, Bal (cited in Kitao, 1991, p.4) proves that foreign culture learning does not only motivate learner to learn foreign languages but also betters learners’ scores. In his research, Bal (1971) compared between a group of American learners of German who used a textbook that relied on the study of the target language and another group of learners who had an extra cultural teaching. The research outcomes showed that three learners from the first group stopped studying German while no one did in the other one. From Bal’s investigation, it can be concluded that foreign culture classes may be considered as a drive to foreign language learning.

In reporting the upshots of a culture training programme Kitao (1991, p. 4) asserts that trained learners *“demonstrated a more international outlook with greater understanding of the target culture and they understood themselves better, showed more self-confidence, and had increased motivation for foreign language study”*. In other terms, teaching about the foreign language culture has double advantages; it enables learners to have a better understanding of others cultures and of theirs, and does motivate them to learn more about the target language.

Researchers like, Keller and Ferguson (1976); Klayman (1976); Leward (1974); Steiner (1971) demonstrate that learning about a foreign culture arouse the learners’ instant motivation, giving light relief, or pervading lessons, where language learning is sometimes felt to be boring or limited. This means that the introduction of cultural components in foreign language teaching does stimulate a lot learners’ interest in foreign language learning in general and more particularly in moments of tedium and tiredness that they may experience throughout their FL learning process. Furthermore, Kitao (1991) explains that, in the foreign language classroom, culture-based tasks and performances as, singing, dancing, role playing, skits, doing research on countries and people, are not only good at motivating learners in their foreign language learning but also at developing on them positive

attitudes towards the foreign culture people and countries. Kitao (1991, p. 7) asserts that *“the study of culture increases students' curiosity about and interest in the target countries, their people, and their culture”*.

Besides the aforesaid benefits, studying culture supports foreign language learning and makes its learning intelligible and meaningful. Nostrand was among the first academics that draw language teachers' attention to this fact. Nostrand (1974, p. 200) affirms that:

It makes sense to teach something of the lifestyle of the people at the same time that one is teaching the language. [...] in many texts the dialogs, the sentences used as examples, and the reading materials sound contrived and artificial. Lacking cultural authenticity, they are, in my view, dull.

Therefore, culture teaching contextualizes language learning and language use becomes, brings authenticity to the language class and reduces its artificiality. In the same perspective, Kitao states (1991, p.7) that:

Studying culture makes studying foreign languages real. Students have difficulty relating to the people of another culture without knowing anything about them. [...] explaining cultural aspects of language would help students relate the abstract sounds and forms of a language to real people and places.

Accordingly, culture teaching makes of language learning appropriate and eases comprehension and assimilation. Valdes (1990, p. 21), likewise, claims that

“attention to cultural details doubles the usefulness of the lesson, not only in adding another dimension, but also in making the lesson more interesting and therefore easier to learn”. Thus, culture instruction enriches language sessions and promotes language learning.

1.4.2.1.4. Intercultural Understanding

In today’s age of tolerance towards other ideologies, religions and cultures, one needs not only to know and understand other cultures but also his culture. Researchers in the field of foreign language teaching draw attention to the fact that intercultural awareness is central in encouraging acceptance of diversity and overcoming stereotypes and ethnocentric views. In this trend, Peck (1984, p. 1) notes down that:

Humanistically, the study of different cultures aids us in getting to know different people (...) to understanding and respecting other peoples and their ways of life. It helps to open our students’ eyes to the similarities and differences in the life of various cultural groups. Today, most of our students live in a monolingual and monocultural environment. Consequently, they become culture-bound individuals who tend to make premature and inappropriate value judgments. This can cause them to consider the foreign peoples whose language they are trying to learn as very peculiar and even ill-mannered.

This means that reading about others, raising awareness about them and their civilization, culture and religion is essential to learn about the others and to know about oneself. (Imara, 2003) asserts that it is through this that one may come to truly

know oneself and one’s failing and if not one will be isolated and restrained within the limits of one’s culture, language and civilization. As Goethe states “*Compare yourself! Recognize who you are!*” (cited in Limbach, 2002, p. 25). This means that one can better understand one’s thoughts and behaviours, when comparing and contrasting them with the others.

Similarly, Tavares and Cavalcanti (1996, p. 18) affirm that “*the development of people’s cultural awareness leads us to more critical thinking as citizens with political and social understanding of our own and other communities*”. Indeed, as one learns more about other people from various cultures, one also discovers more about oneself. In this respect, Brière (1984, p. 563) states that “*it is obviously not possible to become aware of one’s own identity as a member of a national culture without making contact with foreign cultures*”. In view of that knowledge about foreign cultures enhances one’s sense of self and awareness of one’s own identity. Cortazzi and Jin (1999, p. 219) affirm further that intercultural understanding leads to the “*stabilization*” of one’s sense of identity:

A cultural focus on intercultural competence has communicative ends, but there are further important advantages: it may not only encourage the development of identity, but also encourage the awareness of others’ identities and an element of stabilization in a world of rapid change”.

Being teachers of language and culture and encouraging reflection on self and on the foreign culture is “*being much more than teachers of language knowledge and skills*” (Byram, 1992, p. 175). The inclusion of culture in the foreign language classroom is essential. Byram *et al.* (1997, p. 66) highlight that foreign language learners are in need of:

information about the people of the target country, about the way they organise their daily lives (routines and rituals), about their ideas, attitudes and beliefs etc., because this will help the learner to reflect upon his own position (similarities or differences) and come to terms with possible communication “traps” in the foreign language (misunderstandings, blockades; etc.).

That is, the foreign language classes are ideal for culture education as the subject matter lends itself for the discussion of everyday issues and of a variety of topics that make up the foreign culture, leading to the overall learners’ linguistic, social and cognitive development.

1.5. Conclusion

From this review, one can come up with the conclusion that the integration of culture in language teaching has long been a matter of debate between scholars, mainly when it comes to foreign language teaching and learning, though the indisputable interrelationship of language and culture. It is worth noting here that the question of whether to incorporate culture along with language teaching or not does not mean that language and culture do not go together in language teaching. Actually, they always were and they still go hand in hand from the early days of second or foreign language teaching to the current ones as it will be shown in the historical background of second or foreign language education right in the next chapter.

Now what seems more problematic is ‘why’, ‘what’, ‘when’ and ‘how’ foreign language instructors should teach about culture while language teaching is also culture teaching. Issues about the foreign culture teaching/learning principles,

goals, content, methods and materials in the foreign language classroom are going to be talked in the following chapter.

Chapter Two:

Foreign Culture Teaching

2.1 Introduction

The current chapter is a reasonable continuance of chapter two. It argues for the systematic teaching of culture. The chapter opens with a summary of the way the teaching of culture has been handled throughout the history of SL/FL education and then exposes the chief objectives and principles of culture teaching in the foreign language classroom. Later, it elucidates in the light of prominent experts in the field ‘why’, what, ‘how and ‘when’ foreign language instructors should overtly teach about the culture of the target language in foreign language classrooms though the inbuilt liaison between language and culture.

2.2. Culture in SL/ FL Education: A Historical Background

The cultural dimension in the second language or the foreign language education is not new. Once checking up on the historical background of language teaching, it will be clearly proved that both culture and language, despite their flow through different historical steps, still go together from the early days of language teaching and learning. In other words, all over the history of second or foreign language teaching it has been possible to discriminate different ties between language instruction and culture teaching. The link between these two has depended on the general goals of foreign language education, but also on the way the notion of culture has been interpreted.

As early as the classical languages, Latin and Greek, the *raison d'être* for second language learning is to enable learners to read and “*translate the literary works*” of these languages Kramersch (1996, p. 4). It is worthy of mention to state that this language principle was also acknowledged by the Grammar Translation Method, which saw the main objective of language learning is getting access to the so-called “*great works*” (Larsen-Freeman, 2000, p. 15). In this sense, Allen (1985, p. 138) writes “*prior to the 1960s, the lines between language and culture were carefully drawn. The primary reason for second language study in the early part of this century was access to the great literary masterpieces of civilization*”. This

designate that before the 1960s people learned a second language to read and study its literature.

Culture in these days, was used to indicate the sophisticated power of the elite¹ and its concept focuses on the products and contributions of a society and its outstanding individuals. Such culture is often referred to as “*large C culture*” by Chastain (1988, p. 303); “*big C culture*” by Tomalin and Stempleski (1993, p. 6); “*capital C culture*” by Pulverness (1995, p. 9) and “*high C culture*” by Durant (1997, p. 22). This genre of culture involves history, geography, institutions, art and music and also achievements like, scientific economic, sport and other accomplishments that are appreciated and that people take pride in.

In the second half of the 19th century, other approaches and methods of language teaching with a different approach to culture started to grow. They include Structuralism, the Direct Method, Audio-lingual Method, Community Language Learning, Suggestopedia, the Silent Way, Total Physical Response and the Natural Approach. Those methods made culture neglected as oral language, linguistic structures and vocabulary were the main focus of the aforesaid approaches.

Later, in the late 1970s the introduction of Communicative Language Teaching worsened the negligence of culture as it initially dominated EFL and ESL curriculums by dialogues, i.e., ‘practical’ contents. In this respect, Byram (1989, pp. 40-41) notes that teaching for communication without teaching culture might be adequate for “*survival and routine satisfactions*”. Yet, later on by the development of the communicative approach it was recognized that effective communication is incomplete unless language properties such as, intonation, lexical choice and syntax are adapted to social variables like, age, gender or race. Hence, communicative competence appears to be incomplete without cultural awareness and understanding (Mountford & Wadham-Smith, 2000, p. 82). Following this, interests in this type of culture, namely ‘small c’ culture (Tomalin and Stempleski, 1993; Pulverness, 1995) started to grow in ESL/EFL curriculum and teaching materials.

¹ People who were knowledgeable in history, literature and fine arts.

According to Chastain (1988, p. 303), ‘small c’ culture has a straight contribution on the student’s ability to “*function linguistically and socially in the contemporary culture*”. Thus, a great number of teacher-oriented texts started to arise, like those of Rivers’ (1981) and Hammerly’s (1982), which included detailed chapters on culture teaching for the ESL/EFL class. Other major works concerning culture learning in ESL/EFL contexts appeared in this era are represented by Robinson’s (1988) and Valdes’ (1986).

In the 1990s, the cultural syllabus has been supported by researches and its importance was reaffirmed in Stern's (1992) book. Other renowned investigations and writings such as those of Chastain (1988); Seelye (1994), Cortazzi and Jin (1999); Byram (1989, 1994); Brown (2000); Bassnett (2001) and Kramersch (1993, 2001) concur that learning a foreign language is constantly “*culture-bound*”¹ whatever the learning purposes are. What is more, the growth of English as an international language causes the inclusion of culture in EFL curriculum unavoidable in view of the fact that the rationale behind its teaching is to build up learners’ ability to “*communicate with each others across different linguistic and cultural boundaries*” (Common European Framework of Reference for Languages: learning, teaching and assessment (CEF) 2001, p. 3).

Culture in one form or another has, indeed, always been taught in second or foreign Language classrooms. In a parallel view, Baker states that “*the content of what we teach will always be in a way or another linked to culture*” (2003, p. 3). The query that comes up, however; is why instructors should overtly teach culture while the intertwined relation between language and culture has long been presumed (Dai, 2011; Zhao, 2011). This question and others like, how teachers can keep culture in a ‘just’ place in foreign language teaching and learning and how to teach it; what a culture teaching syllabus should include and what materials are required to its teaching are still under research and debate among many scholars and

¹ a term used by Valdes (1986) for a collection of articles about integrating culture into foreign language teaching.

investigators. The scholarly literature vis-à-vis these queries is going to be discussed in the sections that follow.

2.3. The Significance of Culture Teaching in EFL Education

The integration of culture in EFL instruction process has gained great weight recently. In this trend, Tomalin (2008) considers today's international use of the English language and globalization as reasonable causes to the teaching of culture as a fifth skill, in EFL classes, besides listening, speaking, reading and writing. Peck (2011, p. 3) adds that "*knowledge of the codes of behaviour of another people is important if today's foreign language student is to communicate fully in the target language*". This means that a systematic teaching of the target culture is more than necessary in EFL classrooms since the underlying principle of nowadays' English learning is to develop intercultural communicative skills among its learners.

To start with, Krasner (1999) asserts that in a foreign or a second language teaching and learning situation, linguistic competence alone is not enough for a language learner to be competent in the target language, as s/he needs to be aware, for instance, of the culturally appropriate ways to address people, express gratitude, make requests and agree or disagree with someone. Consequently, the social meanings of the target language need to be stressed in the EFL classroom in view of the fact that they control and adjust the linguistic attitudes and behaviours of EFL learners, mainly, in their international and, therefore, their intercultural communication situations. Parallel to this view, Byram and Kramch (2008) emphasize that language is ineffective without its proper cultural context. According to them, the latter denotes the language patterns people use when they come together with different social situations at a particular place and time.

As back as 1972, Hymes asserts that "*being competent in communication involves more than just an understanding of syntax and range of expressions within a language (...) language teaching has also changed to incorporate this link between language and culture*" (p. 270). Hymes attempts to explain that in order for

communication to be appropriate, language teaching should not only seek for the learners' ability to use the language correctly (based on linguistic competence) but also properly (based on communicative competence). Bada (2000) also pinpoints the magnitude of teaching culture in foreign language instruction and asserts that foreign language learners seem to have problems in communicating meaning with native speakers of the target language if aspects of the others' culture are not approached in the language teaching/learning process. Accordingly, without cultural awareness and understanding, the teaching of the foreign language may be enough to survive in some situations but not for being competent in terms of international and, hence, intercultural communication.

As a by-product, in a foreign language teaching and learning situation, learners are not only required to learn how to handle the target language syntax and lexicon (Peck, 1984) to construct and understand sentences but also to learn how to use sentences to communicate effectively and appropriately in various situations. Peck (1984, p. 2) adds *that "without the study of culture, foreign language instruction is inaccurate and incomplete. For foreign language students, language study seems senseless if they know nothing about the people who speak it or the country in which it is spoken"*. In other terms, learning a foreign language is far to be sufficient and remain poor to meet learners' intercommunication needs if its teaching and learning has not been balanced between the strict knowledge of the four language skills and the knowledge about the foreign culture.

The importance of culture in FL teaching and learning milieu has not been confirmed by educationalists but also by linguists. For example, Buttjes (1990, p. 55) confesses that *"the native learner, in addition to language, acquires also the paralinguistic and the kinesics of his or her culture (...) how about when it concerns second or foreign language learner"*. In this sense, though differences exist in many respects between first language learning and second or foreign language learning, a non-native speaker of a second or a foreign language is more subject to new and unfamiliar social norms and attitudes besides the newness of the linguistic code itself than a native language learner. For Buttjes, the teaching of culture is

crucial for the connection between the linguistic codes and their meanings in social contexts and for the different behaviours and intonation patterns which are specific to the others' culture and perhaps completely different from the native one.

Though many scholars (Hymes, 1972; Peck, 1984, Krasner, 1999; Tomalin 2008) have confessed and stressed the fact that foreign language teaching and learning is no more assigned to the teaching and the learning of linguistic systems, solely, and that its teaching has expanded to involve the cultural aspect of the target language, a systematic teaching of FC in the EFL education is still overlooked by some instructors who are non-native teachers of English. Following this, the researcher in the next sub-section will first put forward some reasons that she believes to be behind this matter. Then, she sets down several drives that she considers adequate for an explicit foreign cultural integration in such EFL classrooms.

➤ *Non-native English Teachers' Attitudes towards Teaching Culture in EFL Education*

For a reason or another, many non-native English language teachers, Algerian teachers included, appear to attach much importance in their EFL teaching to the development of the learners' language and test-taking skills and neglect the necessity of foreign cultural orientation in such language classroom. The investigator believes that this may often happen in such EFL classrooms, either because some teachers regard learners' interaction with native speakers or other non- English speakers in speech or in writing as a merely application of grammatical, syntactic and semantic rules; or because some instructors may look upon the target culture teaching and learning as a threat to the native values. For these reasons, such EFL teachers prefer to put the importance of linguistically relevant information into sharp focus over foreign cultural issues in their language teaching class. As far as the investigator is concerned this narrow perception in EFL teaching and learning is extremely apparent in the non-English speaking countries

and especially the developing ones, like Algeria, because a direct contact with the target culture and its speakers is a rare opportunity for almost all learners.

Nowadays, the availability of various synchronous and asynchronous networks on the Internet such as, Yahoo! Messenger, Facebook, Skype, MSN and the like, has left no room for the aforesaid awkwardness as such networks have made virtual communication in text and/or audio-video between EFL learners in Algeria, for example, and English natives speakers in Britain; or with other non-native English speaking countries like Japan and Spain possible, a situation that was unreachable before. Following this, a planned and explicit integration of culture classes have become “*imperative*” at the level of EFL classroom as they are believed to fulfill EFL learners’ needs as far as their real or virtual international and intercultural communication requirements in speech and/or writing are concerned.

2.4. Goals of Culture Teaching in EFL Classroom

As the main aim of foreign language teaching is to develop students’ capability to communicate efficiently in diverse intercultural situations, the teaching of culture in such class is done to alleviate foreign language learners’ intercultural communication and understanding. In order for culture teaching be successful, goals and aims should be set as to culture teaching. To begin with, Seelye (1993, p. 29) sets up what he himself labels a “*supergoal*” for the teaching of culture and notes down that “*all students will develop the cultural understanding, attitudes and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture*” (cited in Saluveer, 2004; Bandpay, 2013). In Seelye’s opinion, the aim of foreign culture teaching is to increase students’ cultural awareness, i.e., to develop their knowledge about their own culture and other the foreign language culture, in order to develop their communicative skills in various social contexts to eventually make their intercultural interaction and understanding possible, especially when in communication with people who originate from a different cultural background than theirs. Seeley (1993, p. 30) puts forward six instructional goals which recommend

foreign language teacher to “*help the students to develop interest in who in the target culture did what, where, when and why*” (the first five goals) and “*some sophistication in evaluating statements about the culture and finding out more about it*” (the sixth goal) (cited in Chkotua, 2014, p. 5). On the basis of the above mentioned goals, one can note the prominence of the cognitive aspect in Seelye’s goals.

On his part, Damen (1987:247) suggests the following goals as to the purpose of culture teaching:

- *to enhance the cultural understanding of mother culture and target culture,*
- *to understand and accept the difference in the systems of value, belief and attitude,*
- *to encourage the exertions to understand new and unfamiliar cultures,*
- *to develop intercultural communication skills in regions which have cultural commonalities,*
- *to develop insight of intercultural understanding which admits cultural diversity and the results,*
- *to develop personal flexibility for lifelong education, evolution and to make a student understood cultural impacts as natural procedure.*

When generalizing the above goals, the point of culture learning in Damen’s list is not simply to acquire an understanding of one’s own culture but of the foreign culture(s) as well and to help learners understand and cope with “otherness”¹. Chastain (1988) appends that in language classes where intercultural understanding is one of the goals, students become more and more aware of and knowledgeable about their own culture and the foreign culture as well. In this respect, teaching culture develops learners’ awareness of their own culture and that of the others and helps making comparisons between them. These comparisons, of course, are not intended to underestimate foreign cultures but to enrich students’ experience and to sensitize them to understand and respect cultural diversity.

¹ A concept introduced by Byram (1989).

Tomalin and Stempleski (1993, pp. 7-8) put forward the goals below after having revised Seelye's (1993) aims of cultural teaching. As cited in Thanasoulas (2001, p. 12-13) and Chkotua (2014, p. 5), the teaching of culture for Tomalin and Stempleski should aid students:

- *“to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours”*, i.e. people's behaviour are dependent on their culture.
- *“to develop an understanding that social variables such as age, sex, social class, and place of residence influence the way in which people speak and behave”*, i.e., the effect of age, gender and social belongings on people's speech and behaviour.
- *“to become more aware of conventional behaviour in common situations in the target culture”*, i.e., the way people in that culture act conventionally under certain circumstances.
- *“to increase their awareness of the cultural connotations of words and phrases in the target language”*, i.e., to know the most commonly used words and phrases in the target society.
- *“to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence”*, i.e., to be critical about the target culture and to break stereotypes.
- *“to develop the necessary skills to locate and organise information about the target culture”*, i.e., to build up essential skills to place and arrange materials about the target culture.
- *“to stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people”*, i.e., to encourage dialogue between different cultures and civilizations and to spread tolerance between them.

To attain these goals, foreign language teachers need to expose their learners to cultural elements in a methodical and planned way in the foreign language classroom. They should not be *“incidental to the real business of language*

teaching” (Byram, 1989, p. 3), neither they could be treated as “*an interesting sidelight that is included periodically to provide a change of pace from language study*” (Chastain, 1988, p. 305). In that case, cultural elements should have “*a rightful place*” (Byram, 1989, p. 3) in foreign language education. What is more, reflections on foreign culture teaching should be done *now* carefully than any time before because nowadays teachers are expected to promote on foreign language learners a new competence named as intercultural communicative competence¹ which has recently set as one of the main and most challenging goals of foreign language teaching and learning (the Council of Europe’s *Common European Framework of Reference for Languages*, 2001).

More or less, all the above-discussed culture teaching goals are also echoed in various education documents dealing with foreign language teaching as well as in the national curricula of diverse countries. By way of illustration, the National Curriculum for England and Wales sets the following aims regarding the integration of culture in foreign language teaching (Department of Education and Science, 1990, p. 3, as cited in Risager, 1998, p. 245; Saluveer, 2004, p. 19):

- *to offer insights into the culture and the civilization of the countries where the language is spoken;*
- *to encourage positive attitudes to foreign language learning and to speakers of foreign languages and a sympathetic approach to other cultures and civilisations;*
- *to develop pupils’ understanding of themselves and their own culture.*

The Curriculum also announces that “*without the cultural dimension, successful communication is often difficult: comprehension of even basic words and phrases (such as those referring to meals) may be partial or approximate, and speakers and writers may fail to convey their meaning adequately or may even cause offence*” (as cited in Byram & Fleming, 1998, p. 4; Saluveer, 2004, p. 20).

¹ The ability to interact effectively with people from cultures that we recognize as different from our own” (Guilherme, 2000, p. 297)

Thus, foreign language learners are in need to be familiar with the norms and rules of behaviour and communication of the people whose language is studied so that to ensure appropriate use of these norms in their speech and writing. This is because the knowledge of such norms is significant for international communication and understanding.

Having a status of a second foreign language in Algeria, English along the lines of the National Charter (1976) is taught “*as a means to facilitate a constant communication with the world, to have access to modern sciences, modern technologies, and to encourage creativity in its universal dimension*” (Syllabuses for English, June 1995, p. 5; cited in Bechoua, 2012, p. 13). This means that the general objectives of ELT in Algeria are to exchange ideas with people worldwide and to enable EFL to read scientific literature. It is worth noting here that in order to achieve the first objective, the development of an intercultural knowledge and awareness among Algerian EFL learners is a necessity in the target language classes.

The query that arises after having set down the goals of culture teaching in FL classroom is how to put culture in a ‘rightful’ place in the foreign language teaching. This matter has been a continuing concern of many academics. In the subsequent section, the investigator will put in plain words what scholars have set forth as guidelines to guarantee culture a ‘just’ place in the foreign language instruction.

➤ ***Some Key-principles to Consider in Foreign Language Culture Teaching***

In teaching about a foreign culture and developing cultural awareness in FL classrooms, teachers need to be sensitive to the learners’ fragility and to consider a set of principles to ensure a *safe* teaching of the foreign culture and develop cultural understanding among FL learners. It is granted by scholars that students’ active involvement in foreign culture teaching and learning milieu is a paramount principle

that secures culture a 'rightful' place in the teaching/learning situation at issue.

Mantle-Bromley (1997) believes that learners' involvement is the first considered principle in the culture teaching/learning process. Mantle-Bromley (p. 454) notes down that "*the language teacher must understand that just as language learning is a process, so too is culture learning (...) students' participation and emotional involvement in the culture learning process are necessary first steps to acculturation*". For instance, Byram and Morgan (1994) highlight the importance of learners' active engagement in comparing and contrasting the mutual meanings that exist in their native culture and the foreign culture. It is worth noting that these comparisons are not meant to underestimate any of the cultures or to pass value judgments on the cultural differences that exist between both cultures, but to involve students in discussing cultural differences and to make them recognize overtly that cultures are dissimilar.

In his part, Cakir (2006, p. 157) indicates that foreign language learners need to be exposed to these distinctions and to take part in discussing them as much as possible in the FL teaching classrooms. This is because, such awareness increases the "*learners' understanding of the linguistic and behavioural patterns of both the foreign and the native culture at a more conscious level*" and ensures an "*intercultural and international understanding*" for recognizing the other's reactions as nothing but different. Consequently, exposing foreign language learners to cultural knowledge and involving them in the foreign culture learning process will enable them to reflect and adjust to the foreign culture members' routine behaviours and allusive communication.

In developing cultural awareness in foreign language classrooms Byram and Morgan (1994) claim that learners must have access to routine and conscious knowledge held by the people of the target culture via institutes, literature, films, history and political institutions. The transmission of such cultural knowledge is considered necessary since it allows students to "*use words and expressions more skillfully and authentically appropriate; to act naturally with the persons of the other*

culture (...) and to help speakers of the other tongues feel at home in the students' home culture" (Cakir, 2006, p. 158). However, it is worthy of mention to say that not any transmission of cultural knowledge is a 'good' transmission, as there are some guidelines to consider and respect while transmitting cultural knowledge to foreign language learners.

A simple "*transmission of information*" about the foreign culture and its holders' worldviews is considered by Kramersch (1993) as a warning in foreign culture teaching/learning situation. Instead, Kramersch (p. 205) underlines what she calls "*new ways of looking at the teaching of language and culture*" and they entail the following principles:

- ***Establishing a 'sphere of interculturality'.***

That is to say, teachers need to go beyond a mere transmission of information between cultures. They rather need to base their teaching on the other as well as one's own culture in order to develop on their learners the ability to reflect on their native culture and to compare their own culture with that of the other's. Byram (1998) argues for the same concern and affirms that such intercultural approach builds on FL learners a basis for understanding, perceiving and coping with cultural differences.

In addition to this, Kramersch (1993) asserts that an adequate approach to foreign culture teaching has to consider the differences existing between the learners' native culture and the others' culture in terms of facts and meanings and the conflicts and paradoxes that may result from these dissimilarities, and provokes the foreign language learners to reflect on them.

- ***Teaching culture as an interpersonal process.***

That is, culture teaching is not supposed to be a mere listing of facts. Its teaching should rather be a process that involves learners and assists them in understanding others. In this trend, Ladu (1974, p. 131) states that "*in order that*

knowledge about the culture may be assimilated rather than learned as a list of facts, it should be made to live in the hearts and minds of students through experiences and activities of various kinds, in a classroom atmosphere". Teachers, by way of illustration, may invite learners to read, for instance, a passage about 'Dining Customs in UK' and then ask them to act as the waiters and customers in a British restaurant.

Furthermore, Cakir (2006, p. 157) emphasizes that "*role-play in EFL classrooms helps students to overcome cultural "fatigue" and it promotes the process of cross-cultural dialogues while at the same time it provides opportunities for oral communication*". For him, the teaching of culture as an interpersonal process will make the teaching sessions more enjoyable to expand not only cultural knowledge and awareness among foreign language learners but also to boost the learners' intercultural understanding and communicative skills in a mood of delight and discovery.

- ***Teaching culture as difference.***

This means the multiculturalism and the multiethnicity of modern societies. This principle is significant to the main course of foreign culture teaching, since it makes students curious about the diverse social variables (age, gender, regional origin, ethnic background and social class) that do make them look at the foreign culture and their own as only different. As it is mentioned before, the aim behind drawing comparisons between both cultures is to make both foreign language teachers and learners aware that while some cultural elements are being globalized, there is still diversity between cultures that we should understand and never underestimate, i.e. both teachers and learners of a foreign language need to understand cultural differences.

- ***Crossing disciplinary boundaries.***

That is to say, in teaching culture one should refer to other disciplines such as anthropology, sociology and semiology.

In addition to the aforesaid guidelines, Peterson and Coltrane (2003) emphasize a number of principles to be taken into account while teaching culture. For them, the teacher need to: (a) be objective, (b) get rid of clichéd images and stereotypes and (c) present cultural information in a non-judgmental way.

Based on the key-considerations discussed in the current section, foreign culture teaching is no longer seen as an unplanned secondary addition to the foreign language lesson. Foreign culture teaching should rather be planned systematically and purposefully. Question as to what, when and how it is taught and what teaching materials to use are going to be addressed in the next sections.

2.5. Foreign Culture Teaching: *What, How and When to Teach*

Once the goals and the principles of the foreign culture courses are identified, the selection of content, materials, approaches, methods, techniques and activities has to be carried out.

2.5.1. What to Teach

What the syllabus should involve is going to be tackled first. But before doing so, some matters need to be fixed vis-à-vis the what to teach.

2.5.1.1. Key-issues to Consider in Designing a Cultural Syllabus

The decision-making about what the content of foreign culture lessons should contain is not an easy task for syllabus designers, textbook writers and instructors. This is because there are numerous issues that they should mull over, such as: should all features of culture be given equal importance in foreign language curriculum or should particular aspects be taught rather than others? Should the cultural syllabus concentrate on ‘little c’ culture aspects or ‘big C’ culture features? What cultural elements should be taught explicitly and what should be kept implicit? If English is the target language, which culture teaching should be undertaken: the British, the American, the Australian, or other English-speaking

countries cultures? Should the native culture be considered along with the foreign culture in the foreign language teaching curriculum? And if yes, what are the possible socio-cultural meanings that could make FL learners cogitate about both cultures to develop an understanding of their own culture and that of the others?

In addressing the first question, Stern (1992, p. 219), for example, specifies six areas of culture, “*places, individual persons and way of life, people and society in general, history, institutions and art, music literature and other major achievements*” but argues that the second area, i.e., individual persons and way of life, is the most important category that the foreign language teachers and learners needs to consider as a theme of foreign culture when in foreign language teaching and learning. This is due to the fact that such cultural area embodies all what an individual is supposed to recognize, express, behave, eat, dress, love, dislike, bear, laugh at and defend in the appropriate and expected way, in typical life situations.

On their part, Finocchiaro and Brumfit (1983) claim that the teaching of culture should focus on what is relevant to socio-cultural appropriateness of language use. According to them, language is composed of four chief sub-systems: the sound system, the grammar system, the lexical vocabulary system and the cultural system. The latter has to do with the significance of gestures, facial expressions, distances maintained, cultural allusions of all kinds, values, taboos, habits, art forms and rituals. Finocchiaro and Brumfit warn against the underestimate of the cultural system, because someone’s insufficient knowledgeable about this system often causes misunderstandings and misinterpretations and, thus, breakdowns in communication between natives and non-natives, be it on oral or in writing.

As far as the second issue is concerned, one believes that both ‘big C’ culture and ‘little c’ culture should be included. In point of fact ‘big C’ culture that was first launched in the history of language teaching, as ‘little c’ culture was introduced till the 1960s in language teaching syllabus. As far as ‘big C’ culture is concerned, Pesola (1991) states that literature, social sciences and arts are the major elements

that learners can be taught about under this cultural heading. Pesola (1991) underlines that the use of culturally-based literature is useful in teaching about the foreign culture for the reason that it allows learners experience cultural elements in authentic materials rather than in just a mere transmission of facts. Pesola also explains that the target culture can be also approached in social sciences like, history and geography and in fine arts. In her opinion, the integration of history and geography is pertinent to culture teaching when learners are asked, for instance, to find out similarities and differences between native and foreign settings.

Unlike ‘big C’ culture, ‘little c’ culture is concerned with everyday sociocultural conventions and patterns, i.e. people’s daily functions and acts. In referring to this genre of culture, Spinelli (1997) uses the term ‘functional’ culture. For him, this culture represents all what “*must be learned in order to function appropriately while travelling, living, studying, or working in a foreign culture*” (p. 214). It follows from this that ‘little c’ culture teaching improves learners’ intercultural communicative skills, i.e. instructing them how to behave and what to say to whom where and when, be it verbally or non-verbally, orally or in writing.

The issue of how much ‘big C’ and ‘little c’ culture to insert in the syllabus of foreign language teaching depends highly on the teaching approach a given instructor is using and on learners’ level and needs and the foreign language teaching goals. For example, the communicative or the functional approaches rely exclusively on ‘little c’ culture as they are based on the everyday events and interactions, while the grammar translation method relates completely on the ‘big C’ culture as it is concerned with the elite and the great works.

The undertaking of the issue of what the explicit cultural content ¹ should entail and what implicit cultural content² should involve is not so easy for the complexity of culture. Post and Rathet (1996) affirm that the sociocultural content has long been secondary to the main course of foreign language teaching and

¹ cultural aspects that are intrinsic in the language speech sounds, syntax and vocabulary.

² cultural aspects that the target language curriculum offers

learning due to the dominance of structural elements in the foreign language classroom. As a result, culture has long been approached implicitly in vocabulary, visual aids and situational dialogues or in some authentic texts like letters. They specify that the choices range from supplying learners with factual information about the target culture, to develop on them positive attitudes towards the foreign culture and its holders and to improve their intercultural communicative skills.

As far as this research work is concerned, the investigator is for the opinion that the target cultural content may be occasionally implicit but explicit most of the time and what counts the most is that it should not be approached incidentally but it should rather be purposeful and systematic, be it implicit or explicit.

Now what remains to deal with is whether or not to include the learners' native culture in the foreign language classroom. According to Robinson (1991) both the native culture and foreign culture are necessary in foreign language instruction. The researcher assumes that if the target language teachers neglect learners' home culture, it is more than likely that learners will transfer patterns from their own culture to the foreign culture settings and resulting in what Whites (1993) names as "*pragmalinguistic failure*", i.e. intercultural communication problems.

In order to keep foreign language learners away from breakdowns in intercultural communication an explicit intercultural approach is required in the target language education. In such approach, both cultures are processed in a comparative analytic framework for the sake of developing learners' intercultural competence. Furthermore, this explicit intercultural approach is beneficial in terms of raising learners' self-cultural awareness and reflections on cultural matters as it involves learners to dwell on and understand the basic features underlying the foreign culture and compare and contrast them with their culture.

Bringing native culture elements in a foreign culture course betters the learners' self-cultural awareness and strengthens their self-esteem vis-à-vis their cultural identify and nationalism, since they will learn more about their own culture

while comparing and contrasting it with the others' culture. In this context, Kramersch (1993, p. 222) affirms that *"it is through the eyes of others that we get to know ourselves and others"*. Yet, the impact of the native culture on the foreign culture is not a one-way impact due to the fact that the latter can either crush the former or reinforce it.

In order for foreign culture teaching will not threaten learners' identity; the incorporation of the native culture in the foreign culture class should be rightly placed and conceived. One wants to say that learners should be made ready before receiving foreign input a propos the foreign culture. For example, they should be loaded with a 'solid' knowledge about their own culture before they get involved in the learning of a culture that is different from theirs. This is for the reason that the target culture may be challenging and influential. In this trend, Hyde (1994, p. 303) emphasizes that in order for foreign language learners *"be able to select, accept, or reject ideas, concepts and pressures especially those emanating from other and dominant cultures, people have to be equipped with a good knowledge of their own culture and history"*. In a word, the integration of the learners' native culture will be at various advantages if it is carefully and rightfully incorporated in the foreign culture syllabus.

2.5.1.2. A Cultural Syllabus: *What to Include*

As there is no thorough syllabus for the teaching of culture, decisions on the topics a cultural learning syllabus may include are generally based what is thought to be suitable for the learners' age, language proficiency level and interest. By way of illustration, Chastain (1988, pp. 303- 304) accumulates a list a list that involves 37 topics. The first five topics in his list are *"family, home, meeting personal needs, eating and social interaction"*; and the last five ones are *"commonly known history, retirement, good manners, courtesy phrases and nonverbal communication"* (for the full list, see Appendix F). Chastain (1998) insists that the comparative approach, that is to say to compare and contrast between the source culture and the target one, is crucial in the discussion of these topics as it is explained in the previous sub-

section. To this point, foreign language teachers should not consider every topic in this list, or in any other list, as the list are by no means comprehensive and that teachers together with students can add further topics to the list which they may find relevant to their needs or interests or even omit some of the topics for being inappropriate to their learners' age and language proficiency level. In this vein, Durant (1997) puts in that it is useless to design a fixed list of themes and their sequence as such matters are dependent on the learners' needs and suggestions.

Typically, with reference to the findings from a questionnaire directed at foreign language teachers, Byram and Risager (1999, pp. 92-93) make out a number of top themes on foreign cultures that teachers deemed suitable topics when in foreign language classroom. The topics are "*history, daily life and routines, shopping, food and drink, youth culture (e.g., fashion, music), school and education, geography and regions, family life, social and living conditions, festivities and customs, ethnic relations, racism, tourism and travel, working life and unemployment*" (cited in Varis, 2012). Unlike the consistent compile, the arbitrary compile of topics in lists in setting a cultural syllabus is not reliable for the reason that it leads to an unsystematic provision of information.

Another way for the organization of topics in a cultural curriculum concerns the classification of topics under certain categories (e.g., learners' abilities). By way of illustration, Hasselgreen (2003, pp. 47-52) proposes a list of categories for developing learners' fundamental intercultural abilities with a learner-centered approach. Hasselgreen's list involves the following areas (cited in Abdullah, 2014, p. 428):

- "*Ability of coping with daily life activities, traditions and living conditions*", for instance in homes, schools and at weddings.
- "*Ability to deal with social conventions*", such as appropriate manners while eating, dressing and meeting people.
- "*Confidence with values, beliefs and attitudes*", for example to know what worries people and what make them proud of or ashamed.

- “*Ability to use verbal communication means*”, like to greet, apologize, make requests, express gratitude embarrassment and love.
- “*Ability to use non-verbal language*”, i.e., body language and facial expressions.

Above and beyond, Byram and Morgan (1994, p. 51-52) assume that a cultural content should take for a closer learning only one community where the language is spoken, like the UK or the USA or any other English speaking country in case English is the target language., they emphasize that the content should comprise nine broader analytic categories. These are:

- Social identity and social groups (e.g. social class-ethnic and cultural minorities).
- Social interaction (e.g. social relationships, making requests at various levels, taboos).
- Beliefs and behaviour (e.g., why do people go to church- how to use phone boxes).
- Socio-political institutions (e.g., parliament, law and order).
- Socialization and life-cycle (e.g., schools, family and education).
- National history (e.g., eras and events).
- National geography (e.g., population distribution, topography, climate).
- National cultural heritage (e.g., embodiments from national culture).
- Stereotypes and national identity (e.g., symbols and meanings of national stereotypes).

Byram and Moroan (1994) admit further that they are not proposing that language and culture courses should be history, sociology or geography. They rather want a culture course, be it implicit or explicit, to give learners the significance of particular periods of history or social institutions or geographical facts for the sake of familiarizing them with the foreign culture and fostering cultural understanding.

Just like Byram and Morgan (1994), Stern (1992) also asserts that only a particular country or area where the target language is spoken that should be taken into consideration while designing a syllabus on foreign cultures. As mentioned

before, Stern (1992, pp. 219-22) suggests that the cultural syllabus should focus on “*places, individual persons and way of life, people and society in general, history, institution, art, music, literature and other major achievements*” (cited in Hye-Joon, 2005, p. 250). As to ‘places’; Stern (1992) explains that the main point in teaching about them is to provide foreign language learners with “*some sense of physical location which relate to the target language*” (p. 222) and to “*describe how the geography is perceived by native speakers*” (p. 219). For Stern learning about the people’s way of life, for example, in desert, in arctic or mountainous regions is vital information for students to know, seeing that the place of a culture affects what people wear, eat and work.

Stern (1992) considers the inclusion of ‘*individual persons and their way of life*’ important in a cultural syllabus for a personal contact with a native speaker’s daily life makes language learning a ‘living reality’ (p. 230). In Stern’s view, a direct contact with the native speakers’ everyday life enables foreign language learners to “*get attuned to the customs of the community*” (cited in Kumaravadivelu, 2008, p. 113) since they can observe the way of life of the target community and pose questions about it. Accordingly, their personal contact with native speakers results in not only a knowledge about the customs of the community, but a recognition of its people’s beliefs and mind-set.

As cited in Kumaravadivelu (2008, p. 113), foreign language learners need to know some things about the foreign culture’s ‘*people and society in general*’ so that learner can identify “*significant groups indicative of social, professional, economic and age differences*” (Stern, 1992, p. 220). In Stern’s view, such knowledge aids learners know how to fit into the foreign society.

In Stern’s opinion, acquiring knowledge about “*the historically significant symbols, notable events and trends, and the main historical personalities as well as critical issues*” (cited in Kumaravadivelu, 2008, p. 113) is important. According to Stern, learners need to know about the chief historical events and improvements, the

traditionally momentous symbols and personalities as well as the remote and current day critical issues of the foreign culture in view of the fact that history embraces many cues a propos the personality and character of the target society which serve in influencing the way learners perceive the members of the target culture and the way they perceive themselves.

For Stern (1992, p. 221.), ‘institutions’, i.e., “*the system of government, education, social welfare, economic institutions, political parties and the media including television, radio and the press*” (cited in Kumaravadivelu, 2008, p. 113) is another area that syllabus designers should consider in cultural syllabus design when in basic when in foreign language teaching or learning. Stern recommends teachers to simply convey factual information about the system in each institution but to discuss the similar and the dissimilar facets between the foreign and the local systems or institutions.

‘*Art, music, literature and other achievements*’ represent the last category that Stern advocates in culture learning. Stern (1992, p. 221) states that learners should have an appreciation of “*artists, musicians, and writers and their works, and know of the other great figures and their achievement*”. In a word, he argues that learners should be familiar with the art achievements of the others’ culture.

To finish with, Stern’ six categories of culture present a strong base for learners who have interest or intension to visiting the target country. Evans (2000) deems that if students have not an intrinsic interest in learning such cultural categories or do not intend going to the target country, grounds for learning ‘places’, ‘history’, ‘institutions’ and ‘art, music, literature and other achievements’ are difficult to find. Yet, some merit in studying ‘places’, ‘history’, ‘institutions’ and ‘art, music, literature and other achievements’ could be justified if these aspects have a direct influence on everyday life. Nonetheless, the two aspects that remain from Stern’ six categories, i.e., ‘Individual places and way of life’ and ‘people and society in general’ are areas that teachers can easily imagine students interested in and that students are more likely to be involved in.

On their part, Tomalin and Stempleski (1993) argue that the cultural syllabus should focus on three interconnected dimensions of culture. The latter are ‘products’, ‘ideas’ and ‘behaviours’. To illustrate their suggestions, they provide the graphic below (Figure 3.1.) which shows the components of each area and the connection between all areas. In Kramsch’s terms (1998), Tomalin and Stempleski’s graphic (1993, p. 7) provides a reductionist view of culture in view of the fact that it involves the visible aspects of culture that are included in areas of ‘behaviours’ and ‘products’ and the invisible aspects of cultures that are embodied in the area of ‘ideas’. Similar to Stern (1992), Tomalin and Stempleski (1993) affirm that ‘behaviours’ is the most important area that it should be dealt with systematically in the foreign language classrooms because it contributes to successful communication with the foreign culture holders.

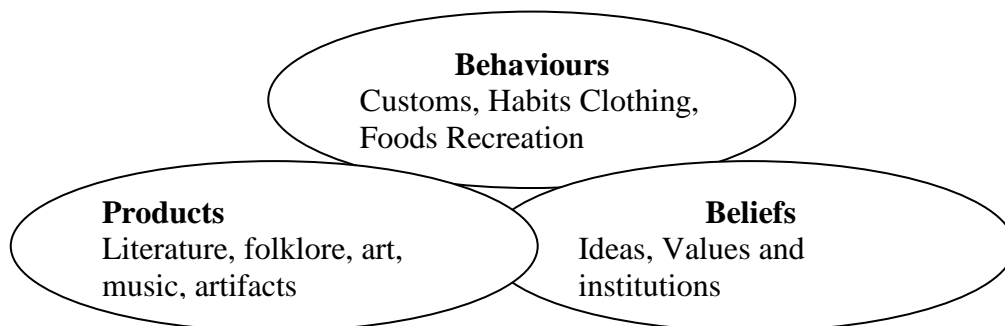


Figure 2.1: Elements of Culture (Tomalin and Stempleski, 1993)

Adapted from Badillo (n.d.)

Moran (2001) breaks down culture further than Tomalin and Stempleski’s threefold dimensions of culture. Moran counts for five dimensions of culture that separate culture into two main categories: ‘explicit’ and ‘tacit’ aspects of culture (Figure 3.2). In Moran’s model (2001, p.28), the surface structure of the iceberg covers the explicit facets of culture (products, practices, communities and persons) while the deep structure of the iceberg takes in the tacit or explicit aspects of culture (perspectives).

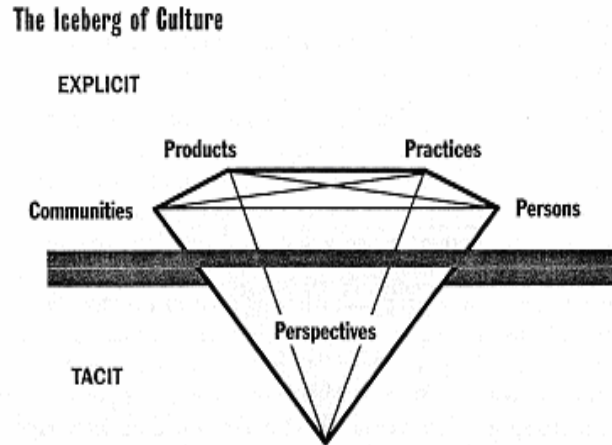


Figure 2.2: The Iceberg of Culture (Moran, 2001)
Adopted from Badillo (n.d.)

Below are some brief explanations and key components regarding each element in the iceberg of culture:

- *'Products'*: refer to all artifact made by members of the target culture. They can be noticed (e.g. art and literature), touched (e.g. cloths and sculpture), heard (e.g. music and language), smelled (e.g. foods, like ethic food and native foods) (Moran, 2001, p. 48). That is to say, they denote all the concrete and abstract items that individual members of a given culture produce or adopt.
- *'Practices'*: they include *"the customs, traditions, folkways, or everyday culture ('small c' culture)"* (p. 58). That is, 'practices' involve all what individuals say and do in both verbal and non-verbal forms of communication and how they act and react individually or with others.
- *'Perspectives'*: they cover *"the explicit and implicit meanings shared by members of the culture of the culture, manifested in products and practices"* (p. 74), namely they embody the common perceptions, beliefs, values and attitudes that underlie a people's products and practices.
- *'Communities'*: they comprise *"the specific groups of the culture in which members, through different kinds of interpersonal relationships, carry out practices, in specific social and physical settings"* (p. 90), i.e., they involve

particular social contexts and conditions in which certain cultural practices are carried out by social groups or members ranging from broad communities (e.g., nation, gender, race) to narrow communities (e.g., political party, family, company).

- *‘Persons’*: they denote “each member of a culture, like in a minuscule twist in a kaleidoscope, refracts and reflects the common coloured sights of their culture in a unique display” (p. 98). That is to say, the individual members, who embody, present, inherit, preserve and transmit culture in unique ways.

Moran’s model is advantageous for the teaching and learning of cultures. Typically, it consists of five, detailed, well-structured and interconnected dimensions of culture that make the teaching of culture more systematic and specific. Additionally, it alleviates comparison/contrast analysis between two companies, social groups or organizations due to the five dimensions of culture it includes.

To cut a long story short, there are quite a lot of topics, categories and dimensions of culture to be considered in the design of the foreign culture syllabus. But, it is up to foreign culture syllabus designers and teachers to reduce the immensity of the target culture teaching areas by means of a careful selection of content.

➤ ***Factors Influencing the Selection of Content***

There are various facets, categories and topics have been suggested by several scholars for the teaching of culture and the question that is worth rising here is how to select cultural teaching material for teaching and learning purposes. In this regard, it is equally important to note that there are a set of decisive factors, i.e., criteria, which influence the selection of the content of a cultural syllabus. Byram and Zarate (1994); Neuner (1994) have distinguished between three types of criteria. They are the subject-matter-oriented criteria, learner-oriented-criteria and the teachability / learnability criteria of cultural concepts.

The first criterion that is the subject-matter-oriented criteria determines that the cultural content has to be selected under three bases: systematicness, completeness and representativity. Accordingly, the cultural information should be structured, exhaustive and typical. Second, the cultural content should be in harmony with the learners' factors. Reference is made to the learners' interests, such as curiosity to know about the target culture way of life, cultural similarities, differences, outstanding figures in the target world, the learners' needs, which may be professional, vocational, communicative, and / or survival needs; and the learners' attitudes, capacities, background knowledge about and experience with the target world. Concerning the teachability / learnability criterion cultural aspects that can be easily represented in the language class through, for instance, objects, visual aids, simple explanations, or direct comparison in the native culture, as well as those which can easily be integrated in a language course are opted for.

Plecinska (2001) also points to a subject-matter based selection of cultural content. For her, authenticity and variety should characterize the foreign language teaching materials in order to represent as faithfully as possible the foreign culture, but also to generate and sustain the students' motivation to learn and to enjoy learning. Artal, Carrion and Monros (1997) consider two factors when selecting and sequencing cultural material. The first relates to the relevance to the learners' lives and experiences and its aim is to promote intercultural learning and the second has to do with cultural explicitness in passages, pictures, film scenes, as the more explicit culture appears in the material, the better it is learned.

Straub (1999) draws attention to a fundamental learner factor, which is sensitivity. In fact, when designing a cross-cultural course, one has to bear in mind that there are particular topics that are too delicate to be discussed in class. They may offend local sensitivities and violate cultural taboos. Examples of these topics may be male and female relationships, controversial political issues like revolutions and wars, and volatile subjects like alcohol, sexual orientation and drugs. This point raises the question of censorship in a language and culture class. It is up to the teacher to censor by filtering the cultural input to his or her students or to expose

them to all available cultural information, whatever its nature, and whatever its impact on them is. The question, thus, is not whether to deal or not with such topics, but how to deal with them and to what extent.

Another question worth rising is why the teaching of culture is still reduced to the teaching of history, literature and other statistical facts, though there exist various and different areas to teach about culture. One may relate this reduction to two main factors. The first factor is the timetable pressures and the second one is the teachers' unfamiliarity with the foreign culture teaching materials, techniques and activities. In view of that, the subsequent sections are going to tackle questions like, how to find time for the teaching of culture in the foreign language classes? And what are the diverse methods and approaches, techniques and activities that have been developed to teach and integrate culture in the foreign language classroom?

2.5.2 When to Teach Culture

The queries that concern this sub-section are not simply centred on the question 'when should culture be taught?' as notable questions, like should the language class concern itself with language proper and postpone cultural matters until learners become more mature and more competent in the language? Will emphasis upon culture right from the beginning of language instruction be a waste of time to the precious class time? Are going to be answered throughout the current section based on some researchers' reflections.

To start with, Brooks (1968) answers with 'no' to the first question above. He thinks that the learning about the foreign culture has to be planned from the elementary courses of foreign language classes. Brooks (1968, p. 12-13) conceives that "*it is during the early phases of language instruction that the inclusion of culture is at once the most significant and the most baffling*". According to him, the sooner culture is introduced the better it is and this is for the reason that not all students of elementary levels have the opportunity to attain advanced levels. In this

regard, Brooks (p. 14) asserts that *“because of the large decrease in population in language classes with each succeeding year of advancement, the concept of culture can be communicated to only a relatively small number of students unless this is done in the earliest phases of their instruction”*. Brooks adds that *“instruction in a foreign language, even at the start, remains inaccurate and incomplete unless it is complemented by appropriate studies in culture”* (p. 15). This means that culture should be looked upon as a component of fundamental importance from the earliest phases of foreign language learning as it assists young learners avoid inappropriate language use.

Similar to Brooks, modern academics have also stressed the importance of introducing cultural aspects at the threshold of foreign language learning. More precisely Nieto (2002), Moore (2003) and Kumaravadivelu (2008) to name a few, believe that foreign language learners are in need of exposure to the cultural aspects of language use, i.e. ‘little c’ culture, at the elementary level of language learning. Moreover, they confess that such cultural program would elevate the learners’ interest in the foreign language learning and engage them emotionally in the foreign language use and communication because it focuses on the people of the target community and the daily life activities and the everyday occurrences of these people as well.

For a good introduction of foreign culture in the foreign language classroom; Bardaric (2016) states that it is vital for the topics that are supposed to be covered in the classroom to tone with the learners’ level. She recommends that *“a discussion about living conditions, family life or leisure time in a target culture”* (p. 8) should be allotted for students on elementary level, while the study of *“the impact of geography, history, or economy on a certain target culture [...] art, movies, historical periods, city and country life etc.”* should be assigned for students on intermediate and advanced levels. It follows from Bardaric’ classification of levels and topics that a proper introduction to a foreign culture accounts for the consideration of students’ level and a careful selection of topics.

As regards the second query above, the researcher thinks that time is always in short supply when it comes to the teaching and the integration of culture in the framework of foreign language teaching. One believes that this is because culture is generally integrated in an already crowded language curriculum. Seelye (1993, p. xviii) confesses that “*robust approaches to teaching culture in the foreign language classroom require more than carving out five or ten minutes at the end of each class period for cultural activities, in whatever language*”. For Seelye, culture teaching requires an adequate time for teaching and indicates that culture should be given due care since it always competes for time with the other language components.

2.5.3 How to Teach Culture

In this section the investigator will address the most common methodologies, approaches, techniques and activities that academics have put forward for the teaching and the incorporation of the foreign culture in the foreign language classroom.

2.5.3.1 Common Methods to Teaching Culture

In the history of the teaching of culture in FL classrooms, various methods can be noticed. Cushner and Brislin (1996) distinguish between five methodological frameworks in the teaching of culture in the foreign language classroom. They are cognitive training (teaching), experiential training, cultural self-awareness, behaviour modification, and attribution training.

In cognitive training (teaching) the teaching of culture focuses only (or mostly) on factual information about the culture of the country where the language is spoken. In this method culture is taught in language courses and reference is made to watching videos and films, reading and discussing literary and newspaper texts. This methodological framework seems to be the most common situation for teaching culture in many countries, including Algeria.

Through cognitive training, foreign language learners would become knowledgeable about the target culture. But as foreign language learners, the learners are not only in need to know facts about the target culture; they do need to experience that as well to interact successfully with the target culture and its members. To put it differently, a 'fact only' approach is not sufficient for the foreign language learners, since it does not help them function effectively in the culture of the country whose language is studied and, therefore more active strategies like experiential learning is a necessity.

In experiential training culture is taught in a situation and foreign language learners are expected to take part in some practices, i.e. activities, which involve them in native-like situations. By way of illustration, role-plays, dialogues or field trips in the foreign culture are good examples of experiential activities but they do need a lot of skills and much time and practice. It is worthy to mention that experiential training fits only specific goals and learners. For instance, it is a suitable method for learners who are interested in studying or working abroad.

Cultural self-awareness is another significant methodological framework in the teaching of foreign cultures for the reason that knowing about oneself is prior to others. Actually, cultural self-awareness is done for the purpose of making learners know more and more about their native culture with the aim of making them recognize the effect of culture in shaping minds and personalities. Via cultural self-awareness learners could exam how their own cultural patterns, norms and values affect their thoughts and individuality.

The framework of behaviour modification aims at familiarizing foreign language learners with the notions of reward and punishment of a culture. It is worth noting, however, that it is a requisite for foreign language learners to consider what is rewarding and what is punishing in their own culture before learning about that in the foreign culture.

Attribution training is a methodological framework that trains foreign language learners to make culturally right judgments concerning the causes of people's behaviours and attitudes in the foreign culture. The objective of this methodological framework is to reduce stereotypes and misunderstandings in cross-cultural communication.

Researchers like Byram (1992) and Atkinson (1999) think of ethnographers' studies and confess that their findings may serve as useful inputs for teaching about culture and propose the "*ethnographic method or approach*" in the teaching of foreign cultures. The method is based on observation and interviews. In the ethnographic approach, foreign culture learners are supposed to observe and describe a situation within the foreign culture and its members after having read authentic texts and dialogues or watched some videos. The method is believed to minimize bias as much as possible from the part of observers because the latter do neither pre-select nor pre-categorize what to be observed.

Doing ethnography seems advantageous for foreign language and foreign culture learners and teachers alike. Owing to the ethnographic method learners can promote their self-awareness and avoid cultural barriers and negative attitudes since the method considers both cultures, i.e. learners' native culture and the foreign culture. Through the ethnographic approach, teachers can use classroom time and/or out-of class time when teaching culture and, thus, they can supply learners with both in-class and out-of-class activities and projects. More to the point, the method ensures the availability of the necessary ethnographic data for the learners who do not have the possibility to travel abroad to observe the target culture and participate with its members.

It is worth noting at the end of this section that the selection of a method should not be left to chance. A carefully considered decision on an appropriate method for the teaching of a foreign culture has to depend on a number of factors.

➤ ***Factors Influencing the Choice of Methods***

Researchers like (Sercu, 1998; Dogancay-Aktuna, 2005; Holliday, 1994; Coleman, 1996; Byram, 1997; Mckay 2002) relate the selection of culture teaching methods to the learners' socio-cultural background, age and command of a foreign language as well as the teacher's attitudes, knowledge and skills.

According to Sercu (1998) teachers should possess certain qualifications, for intercultural foreign language teaching to deal successfully with students learning facts or opinions about the foreign culture which is expected to be bizarre or conflicting with their native culture. Sercu (1998, pp. 256-57) classifies teachers' qualifications for intercultural foreign language teaching in terms of teachers' attitudes (e.g., "*Teachers who are meant to educate learners towards international and intercultural learning towards intercultural learning must be intercultural learners themselves*"), knowledge (e.g., "*Teachers should have and seek knowledge about the sociocultural environment of the target language community(ies) or unity(ies)*) and skills (e.g., "*Teachers should have and develop further appropriate communication skills in the foreign language for negotiation both in the classroom and in international communication situations at home or abroad.*" (See Appendix G for the full list of teachers' qualifications). Dogancay-Aktuna (2005) alerts that the ignorance of the learners' norms and expectations, i.e. what the students bring to the classroom, can lead to frustration and subsequent failure in the foreign language classroom for the reason that the cultural classes does not give enough consideration to variations in cultures. Byram (1997) further explains that understanding a foreign culture and being tolerant towards its members require a psychological readiness in learners, i.e., age-dependence. Durant (1997, p. 31) adds that "*enhanced language proficiency is essential*" particularly for learners who are interested in carrying on their studies in outer classrooms.

Last of all, teachers and syllabus designers should be very careful in choosing pedagogical methodologies to the teaching of a foreign culture since a method may fit only a particular context of learning and specific teaching goals and learners. The

next section addresses the culture teaching techniques and activities as well as the factors influencing their choice.

2.5.3.2 Common Techniques and Activities to Teaching Culture

There are plentiful techniques for the teaching of culture in the foreign language classroom. Stern (1992) and Damen (1987) offer a list of some techniques which are very familiar to teachers but which require cultural implications in their use. For instance, teachers should device activities that are not entirely culture-gearred, they should rather set up activities in which linguistic, communicative and cultural objectives meet together. Culture assimilators, cultural capsules and clusters, dramatization and role-plays, self-awareness techniques, group discussions, case studies and critical incidents, area specific studies, and situational exercises and dialogues are among the culture teaching techniques they compile.

- *Culture Assimilators*

Culture assimilators (also called intercultural sensitizer) are considered one of the most popular techniques of intercultural training and teaching (Chastain, 1988). They are series of critical incidents that describe problematic situations of cross-cultural interaction that may be misunderstood or that may cause some sort of culture clash among foreign language learners.

In this method, learners read the description of the incident. Then, four attributions (explanations) of the meaning of behaviours or words of the target culture are given. Later on, each learner is asked to select the target culture appropriate attribution (explanation) of the four possible attributions (Stern, 1992). The learners do eventually receive feedback why one explanation is accurate and why the remaining attributions are not in the target cultural context. In this trend, Paige (2004) asserts that culture assimilator serves the learners to make attributions similar to those made by the members of the foreign culture.

Culture assimilators may have other significant advantages. Researchers like Chastain (1988) and Paige (2004) believe that through repeated exposure to critical incidents, FL learners will develop intercultural skills, like cross-cultural sensitivity, and overcome stereotyped thinking and barriers in their own upcoming interactions. Damen (1987) adds that FL and Foreign culture learners will build up an insight into and tolerance of cultural diversity, because through this type of activity students will gradually understand the target culture values and assumptions and learn how to interpret things and judge behaviours from the foreign culture standpoint.

The preparation of culture assimilators is not an easy task for foreign language and culture instructors as their teaching does not necessitate a mere familiarity with the learners' native culture and the foreign culture but also knowledge of attributions of critical incidents in both cultures. In this context, Chastain confesses that culture assimilators take a good deal of time to prepare and demand "*a high degree of familiarity with the culture*" (1988, p. 310). Nonetheless, ready culture assimilators may be found in literature. Reference can be given here to Tomalin and Stempleski's book *Cultural Awareness* (1993, p. 89-93).

- *Cultural Capsules and Clusters*

Cultural capsules were introduced by Taylor and Sorensen (1961). They are short descriptions of typical events in the foreign culture. The target learners in this type of activity are required to respond comprehension questions regarding this material followed by a discussion of contrast between the learners' own customs and traditions and the foreign culture ones. Unlike the culture assimilator technique, in cultural capsules technique learners generally listen to the description of the target event as teachers do present the information orally combined with some realia and visuals (Stern, 1992). Cultural capsules are activities that keep foreign language learners involved in the discussion (Chastain, 1988). Moreover, they supply the learners with cultural insights in the features of their own customs and traditions and of the target ones too.

Culture clusters were first put forward by Meade and Morain in 1973. A culture cluster is a combination of two or more capsules that are conceptually related to each other. In other words, a culture cluster is a group of culture capsules which deal with the same topic (Henrichsen, 1998). Teachers generally present culture clusters in successive lessons and in the finale lesson learners perform a sort of dramatization and role-play activities. “*A French country wedding*” is an example of a cultural cluster which is given by Meade and Morrain (1973). This cluster involves four (4) capsules. The latter are ‘*the civil ceremony*’, ‘*the religious ceremony*’, ‘*the wedding banquet*’ and ‘*acting out a country wedding*’ (cited in Chastain, 1988, p. 310). The reasoning behind the culture cluster is that it enriches the learners’ intellectual awareness and leads them to target behavioural training.

- *Dramatization and Role-Plays*

Drama and role-playing are among the most used culture teaching techniques. They encourage foreign language learners to play and simulate roles of members of the foreign culture or to “*experience new and different feelings, risk-taking, shock, self-doubt and fear*” (Isbell, 1999, p. 10). On the basis of these techniques, students obtain clarifications regarding certain cross-cultural misunderstandings and learn how to handle similar situations if any. In these life-like target cultural situations learners will develop also intercultural communicative competence. To reach this rationale, the drama and role-playing activities should be carefully planned. According to Byram and Fleming (1998, p. 143) the proper teaching of drama is like “*an ideal context for exploration of cultural values, both one’s own and other people’s*”. Hence, foreign language teachers should take enough time in the preparation of such participatory activities.

Dramatization and role-plays are considered very useful language and culture activities for bringing fun to culture classes and keeping cultural learning memorable. It should be noted, however, that dramatization takes much time to prepare and demand great a lot of willingness from the part of learners to participate. In this trend, Damen (1987) confirms that undertaking role play or other

active, participatory activities often seems to call for more explanation than participation, seeing that the majority of participants do not seem to know the way pedagogy games are played. But it is worthy of note, that it is up to the target language teacher to play certain roles to aid learners undertake such activities in the right mode.

- *Self-awareness Techniques*

Learners can be engaged in a variety of self-discovery activities to build on the foreign language learners exploratory skills that serve them to discover for themselves target cultural information. For instance, they can undertake community research projects, try some field trips, do some sort of surveys and polls or make a library research.

- *Group Discussions*

In this method, students are put in small groups to debate and negotiate meanings, values and belief of the foreign culture bearers instead of “*a direct inculcation of culture*” Mee Cheah (1996, p. 201). This implies that the teaching/learning process of the foreign culture should be based on the learners’ involvement rather than a direct teaching of facts, clichés or value judgments about the culture in question.

Group discussions are thought to be the most powerful tools in the teaching of culture, especially for adult learners, because in group discussions the foreign language learners won’t not only discuss and learn matters about the target culture, but also boost the learner’s classroom interaction, together with the speaking skill. In such discussions, learners are more likely to mull over both the home culture and the foreign culture to eventually promote intercultural understanding, avoid misunderstandings and to reduce ethnicity and promote empathy towards the target culture members.

- *Case Studies and Critical Incidents*

Case studies and critical incidents share in common the problem-solving principle (Stern, 1992). This is because both of them consider a problematic communicative situation which asks a participant to work out what is wrong in the target socio-cultural situation and why (what was done and what should have been done) and to put forward some possible solutions (what should be done). Case studies and critical incidents aimed at developing the learners' critical thinking and analytic skills concerning matters in both cultures (Chastain 1988), i.e., native culture and foreign culture, to eventually handle everyday intercultural problems effectively.

A case study is a case analysis or problem-solving activity. The latter demands that participants identify target questions and propose answers concerning the values, assumptions, communicative styles and non-verbal behaviours of the target culture and community. Likewise, critical incidents are descriptions of interactive situations originated from conflictual cross-cultural values, assumptions, standards or expectations. In using this technique, students usually read the target incident individually and make some kind of decision (Stern, 1992). In more precise terms, learners are supposed to discuss the incident and provide explanations and /or propose solutions. After that, learners hold in class or small group discussions to talk about their findings and justify their decisions to finally see how much their decisions and reasoning are relevant with the native ones.

Teachers can present more than one critical incident in their language class as they do not entail much time to do. Henrichsen (1998) advises foreign language teachers to present more than one critical incident in a language and a culture class and recommends them to use authentic resources like, the advice columns in newspapers and magazines, to get critical incidents with information about what members of the foreign culture are accustomed do and why.

- *Area Specific Studies*

In area specific studies, learners make use of library resources like, books, magazines, encyclopedias, CD-ROM databases, the Internet to collect data about a particular country or a specific cultural area (Cullen, 2000). Later, the learners classify the gathered information in terms of factual background information, values, attitudes or personality traits. Finally, they design reports for in-class presentation and discussion. While doing so, teachers may help by giving questions or worksheets.

- *Situational Exercises and Dialogues*

A situational exercise is a culture teaching technique which imposes on learners to write scripts or complete skits that concern a particular situation. For example, learners may be asked to in a given situational exercise to write down an end to a native speakers' conversation or to a short story as far as the target characters and the cultural context of the situation in question are concerned.

Traditionally, situational exercises were based on dialogues and were used to present, clarify or practise foreign cultural patterns. But now these activities are also used to evaluate cultural learnings especially those produced by the learners themselves after being given several instructions. Situational activities are characterized by meaningful language use which can be utilized in various foreign socio-cultural situations and language functions, like applying for a job shopping and chatting with friends from the foreign culture. Kramsh (1993) states that cultural awareness can be achieved via these activities as learners would adopt the target speaking style which is embodied in the target situational exercises and dialogues.

Other types of techniques and activities are offered in what follows. It is worth mentioning that they are amassed from different sources and put forward for different aims. To illustrate this point, "*cultural aside*" (Chastain 1988; Henrichsen 1998) is meant for incidental in-class culture teaching/learning, "*student research*"

(Seelye 1993; Cullen 2000) is used for individual and further culture learning while “culture quizzes” (Cullen 2000) is meant for testing and evaluating cultural knowledge and learning.

- *Cultural Asides* (Chastain 1988, Henrichsen 1998)

In the cultural aside technique, foreign language teachers offer incidental information about an item in the foreign culture. The given information is very often unplanned and brief. This is because it is provided only when it comes up in a text, a picture or a recording. The main advantage of cultural asides lies in the fact that they are not time consuming techniques and that they serve very much in bringing more authenticity to the foreign language classroom. What is disadvantageous in this technique is that the foreign language learners are presented with incomplete and disordered information about the foreign culture.

- *Culture Quizzes* (Cullen 2000)

A culture quiz is a technique used for the assessment of culture learnings which have been previously taught by the foreign language instructors. According to Cullen (2000) it is not important for learners to provide appropriate answers in a culture quiz. The important thing for him is to keep learners trying and trying so as to fuel their interest in getting the correct answer. In addition to this, culture quizzes are useful in keeping learners involved in checking understanding and learning new information. Correct answers can be provided by instructors by means of reading, listening or a video.

- *Student Research* (Seelye 1993, Cullen 2000)

Student research is another culture teaching technique that suits only advanced students because it joins their own interests with the classroom activities. At first, the learners might be asked to gather information about any element that arouses a learner’s interest in the foreign culture. After that, the learner presents and discusses his research findings to his classmates. The undertaking of student research for some learners does not stop at this stage as it leads a few of them to a

long-term interest and longer projects in the target culture. Seelye (1993) confesses that research skills are the only skills that accompany students after they depart their schools and, thus, much attention should be paid to the enhancement of such skills. Seelye adds that research skills are easy to develop on behalf of the availability of so many resources of knowledge. According to Seelye (1993) these resources are books, newspapers, other printed materials, films, recordings, pictures, other people and personal experiences.

To end this sub-section, it is important to note that the selection of a culture teaching technique or activity has to do with some factors.

➤ ***Factors Influencing the Choice of Techniques and Activities***

Brown (2000) recommends foreign language and culture teachers to take into consideration the checklist below when the decision is made upon the culturally appropriate techniques and activities to use in a foreign culture class. Brown's checklist (2000, p. 202) considers what follows:

- *Does the technique recognize the value and belief systems that are presumed to be part of the culture(s) of students?*
- *Does the technique refrain from any demanding stereotypes of any culture including the culture(s) of students?*
- *Does the technique refrain from any possible devaluing of student's native language(s)?*
- *Does the technique recognize varying willingness of students to participate openly due to factors of collectivism / individualism and power distance?*
- *If the technique requires students to go beyond the comfort zone uncertainty avoidance in their culture(s), does it do so emphatically and tactfully?*
- *Is the technique sensitive to the perceived roles of males and females in the culture(s) of students?*
- *Does the technique sufficiently connect specific language features (e.g. grammatical categories, lexicon, discourse) to cultural ways of thinking,*

feeling and acting?

- *Does the technique in some ways draw on the potentially rich background experiences of students, including their experiences in other cultures?*

By considering of the aforementioned techniques and activities, foreign language teachers will succeed to incorporate culture elements in their foreign language classes (Harmer, 2001). But it is worth reminding that teachers can make a better incorporation of culture teaching in their foreign language teaching and use of these techniques and activities only if they keep monitoring what to teach to whom and when.

3.5. Conclusion

All in all, to make culture teaching an integral part of the foreign language curriculum, syllabus designers, textbook writers, teacher trainers and teachers should set, at first, *realistic* goals and objectives for the incorporation of culture in the foreign language instructions. Next, they need to reflect on an *appropriate* content for the teaching and the discussion of the foreign culture in the foreign language classroom and to consider as a final point *suitable* methods, techniques and activities for the teaching of the foreign culture.

Before poring over the teaching/learning situation of the English culture(s) at the level of the first-year English language “Licence” of the English Language Department of Tlemcen University that concerns the present research, the investigator sees it important to expose, in the next chapter, what the students have *normally* learned as foreign culture before undertaking their academic EFL learning in the target department. To do this, the investigator has utilized all the official ELT textbooks used in the Algerian Middle and Secondary schools; and on account of a textbook evaluative checklist she has provided an analysis a propos the cultural component they involve. The phases and the types of the ELT textbooks evaluation, the checklist formulation process in addition to the results of the textbooks analysis are all presented per-section in the chapter that follows.

Chapter Three:

Cultural Dimension in the Algerian ELT Textbooks

3.1. Introduction

The current chapter is devoted to the analysis of the cultural content of the ELT textbooks used in the Algerian Middle and Secondary Schools. To do this, the investigator has elaborated a textbook evaluative checklist on the basis of some readings of published works regarding the process of ELT textbook evaluation.

The aims behind investigating the place of culture in the ELT textbooks used in the Algerian Middle and Secondary school, in this chapter, are: to figure out what EFL learners in Algeria, or more precisely the research informants, have learned as foreign culture in their former schooling, i.e. to expose what the learners have been taught about culture before they undertake University studies, and to examine the quality of materials used in the teaching of culture in the Algerian Middle and Secondary education.

3.2. ELT Textbooks Evaluation

There is a vast literature on textbook evaluation, but only the most relevant one will be presented below.

3.2.1. ELT Textbooks: *Definition, Types and Importance*

In its general meaning, the word ‘textbook’ means “a book that teaches a particular subject and that is used especially in schools and colleges” (Oxford Advanced Learners’ Dictionary, 2000). According to the Concise Oxford English Dictionary (2004) a ‘coursebook’ is the British synonym for ‘textbook’ (cited in Aftab, 2011, p.48). The general category of English Language Teaching (ELT) textbooks refer to all published materials used for the teaching of English or for the making of English learning easy. In the current research work, the terms textbook(s), coursebook(s), schoolbook(s) and (teaching) materials are interchangeably used.

Newby (1997) and Freebrairn (2000) distinguish between two genres of foreign language teaching materials, “*internationally/ global textbooks*” and “*local/locally produced textbooks*”, to mean exactly what McDonough and Shaw (1993, p. 64) name as “*open market materials*” and “*a ministry of education produced materials*” respectively. The first genre involves coursebooks that are produced for international market. Pulverness (1995, p. 7) notes that such teaching materials “*are centered on topics with fairly broad transcultural materials*”. It follows that the current category of textbooks could be used in more or less all countries of the world due to the lack of culture specificity in them. In contrast, locally produced textbooks involve all the teaching materials that conform to the requirements of the national curriculum of a given country and that pass on to the foreign language instructors for classroom use. In the Algerian context, the ELT coursebooks used in the private sector schools are a good model of the first type, while the textbooks used in the public sector schools illustrate the second type.

Most linguists accede that textbooks are important constituents in language teaching and learning because they have a part to play in conveying knowledge to learners. For Cunnigworth (1995) coursebooks can perform manifold functions in English language teaching. For him, a textbook can act the role of a reserve for presentational material, a source for self-directed learning, a reference source for students and a prop for less experienced teachers. In other words, language teaching materials provide the necessary input into a language class, keep the existed knowledge available to learners in a selected, easy and organized way and serve as a guide to the teacher when conducting lessons.

In his part, Richards (2001) holds that any learning program may have no impact unless it has textbooks. This is because the latter offers structure and a syllabus and guarantees similar content and forms of assessment in diverse classes. In a word, textbooks, for Richards, provide standards in instruction.

It is worthy of mention that the fact that these materials are presented in an authoritative and definitive form and content does not mean that a given textbook is the *only* guiding principle behind any syllabus. This means that language teachers are not supposed to follow any coursebook slavishly from the front page till the back page. In this vein, Cunningsworth (1995, p. 7) says that teachers “*are primarily concerned with teaching the language not the textbooks*”. Similarly, McGrath (2002, p. 4) states that “*what is important is that teachers should see the coursebook not as a course but as an aid to fulfilling the aims and objectives which they have themselves formulated*”. This entails that foreign language teachers must not be over-dependent on classroom teaching materials. Instead, teachers should be eclectic and flexible in their textbooks usage especially in case materials are less or not suitable to the learners’ needs and educational context. In this trend, McGrath (2002, p. 11) affirms that “*teachers must use their judgment in deciding which parts of the book to use and how to use them*”. In sum, textbooks should be carefully used by instructors in FL learning environment for the reason that they influence what teachers teach and what learners learn.

3.2.2. Textbook Evaluation: Definition, Phases and Types

According to the Longman Dictionary of Contemporary English (2003) the most critical definition of the term ‘*evaluation*’ is “*the act of considering something to decide how useful or valuable it is*”. The literature relates the general meaning of evaluation to a process which involves examining and forming subjective judgments. By way of illustration, Nunan (1992, p. 185) states that evaluation “*involves not only assembling information but interpreting that information – making value judgments*”. The word ‘evaluation’ may have different definitions depending on the reasons this process is undertaken for. In this context, Alderson (1986, p. 5, cited in Brown & Rodgers, 2002, p. 227) writes down that evaluation is “*the process of seeking to establish the value of something for some purpose*”. For instance, in the context of education, evaluation is seen as “*an intrinsic part of teaching and learning*” (Rea-Dickins & Germaine, 1994, p. 4). Therefore,

evaluation is conceived as an indispensable component of teaching and learning.

Textbook evaluation is concerned with assessing the worth of one textbook or more. McGrath (2001) highlights that textbook evaluation is a course of action that opens with the act of finding out whether what one is looking for was there. Once found, one then has to give value-judgments on the obtained results. Similarly, Sheldon (1988, p. 245) notes that “*coursebook assessment is fundamentally a subjective, rule of thumb, activity and that no neat formula, grid or system will ever provide a definite yardstick*”. Hence, for McGrath and Sheldon coursebooks evaluation involves the formation of subjective judgments as to whether a teaching material is valuable or not.

The evaluation of classroom materials is not an easy task. It may take some steps to accomplish. Breen (1989) identifies three phases in the evaluation process of classroom materials: materials-as-work plan, materials-in-process and outcomes-from-materials. The first phase aims at providing information about the teaching materials as they stand without giving reference to their actual use in the classroom, i.e., their theoretical value only. The material-in-process phase is rather concerned with the actual usage of teaching materials in classroom settings, i.e., how they work in a class. The third phase, that is outcomes-from-materials, corresponds to the learners’ relative accomplishments. The present research work resorts to the means of materials-as-work plan and outcomes-from-materials phases only. This is because the former presents the content of a given textbook and the latter offers some indicators regarding the relevance and the usefulness of the teaching material at hand.

AbdelWahab (2013) identifies three methods of textbook evaluation. The first method is named the impressionistic method. The latter is designed to assess a coursebook from a general perspective. One can do so by reading for example the blurb and the page of contents or by browsing through the textbook to get an image about its organization and design. The evaluation of teaching materials would be imprecise by means of the impressionistic method. In order for a textbook

evaluation will be specific and methodic other methods have been put forward. Examples are the checklist method and the in-depth method.

The checklist method evaluates textbooks in a more systematic way. Actually, it entails coursebook assessors to set out a list of criteria and to check up them in a given order in one or more textbooks. This systematic approach makes of the checklist method not a very-time consuming method if compared with the impressionistic method.

The third method is the in-depth-method and as its name implies it is used for an in-depth or detailed examination of representative features like the plan of a particular section or activity in a coursebook or the treatment of a particular language elements. By means of this method, the evaluator's value-judgments on a given textbook might be definite enough as the chosen unit may not represent the textbook as a whole. Following this, the investigator makes use of the second method for the representation of cultural component in the Algerian ELT textbooks.

Ellis (1997) discriminates between two different ways of foreign language teaching materials evaluation: predictive evaluation and retrospective evaluation. The former is designed to make a decision regarding what materials to select for teaching. The latter is rather carried out to examine materials that have been designed for classroom use. Its aim is to find out whether the teaching materials match with the purposes determined behind their use or not. For the present study, the researcher opted for the second type of evaluation for it goes with the goal the researcher sets behind the evaluation of the Algerian ELT textbooks and also because this type of evaluation serves in supplying teachers and textbook writers with positive and negative facets in the textbook, that they may acknowledge and adjust a propos certain cultural facets in the coursebooks in support of teaching materials refinement and improvement.

3.2.3. The Importance of Textbook Evaluation

The large range of today's English language coursebooks makes the decision to select one more and more difficult (Johnson *et al.*, 2008). Yet, publishers, teachers, educational institutions and ministries need to select with a lot of care the most effective one not simply because "*the perfect book does not exist*" (Grant, 1987, p. 8) but because learners have diverse backgrounds, abilities and needs. To improve the quality of the English language education and ensure the suitability of an ELT textbook over another, it is essential to conduct a process of evaluation of ELT teaching materials.

Many linguists have stressed the importance of textbook evaluation. Tomlinson (2003, p. 5) advocates "*thorough, rigorous, systematic and principled*" evaluation of textbooks for the reason that it helps textbook writers, educational ministries and teachers to develop former teaching materials and prepare others for the benefit of improving the quality of education in general and of English in particular.

Cunningsworth (1995) emphasizes another reason for materials evaluation. He upholds that a systematic evaluation of teaching materials enables one to identify the likely weaknesses and strengths of the coursebook(s) in question for a particular context and program. This means that textbook evaluation helps teachers exploit the maximum strengths of the materials and identify their shortcomings and the potential impediment they may bring to the learning process. In addition, Ellis (1997) claims that materials evaluation can be very useful in teacher development and professional growth. This is because it helps teachers go beyond impressionistic assessments in the sense that they can acquire accurate, systematic and contextual insights into the textbook materials. In other words, the process of textbook evaluation does not only allow teachers make informed judgments about the teaching materials they are actually using, but also helps teachers develop their understanding of the ways in which teaching materials work. In view of that, textbook evaluation activities can be seen as useful means of currying out action

research and of developing certain professional skills on teachers.

To sum up, schoolbook evaluation is a powerful means for textbook improvement and modification and a practical means for teacher development and professional progress.

3.2.4. Formulating Textbook Evaluative Checklists: *Some guidelines*

Since textbook evaluation is of paramount importance, researchers have conducted many investigations in this field of study to draw up guidelines that would serve in the development of a more valid, reliable and practical textbook evaluative checklist.

To begin with, Garinger (2001); Cunningsworth (1995); and Brown (1995) underline the importance of formulating suitable textbook evaluative checklists for assessing coursebooks because not all teaching settings are the same. In the ELT situation, for example, evaluators throughout the world should have adapted different evaluative checklists for evaluating ELT materials. This is because an evaluation checklist which is relevant in an ELT context can be irrelevant in other ELT milieus. In this trend, McDonough and Shaw (1993, p. 66) assert that “*we cannot be absolutely certain as to what criteria and constraints are actually operational in ELT contexts worldwide and some teachers might argue that textbook criteria are often local*”. Rea-Dickins and Germaine (1992) adds that evaluators should take a look at the correlation of teaching/learning materials with the aims, the content of the language teaching curriculum and the learning techniques as teaching conditions differ from one language classroom to another.

According to Masuhara (1998) and McGrath (2002) the consideration of teachers and learners’ views on the materials they have been using need to be taken seriously in any textbook evaluation. For them, teachers and learners’ attitudes play a crucial role in considering textbooks for evaluation since teachers are decoders of coursebooks and mediators between teaching materials and learners when they are put under actual use in the classroom with learners.

It is worth ending this sub-section with Tomlinson (1998; 2003) schoolbook evaluation guidelines. He notes down that “*materials are often evaluated in an ad hoc, impressionistic way ...*” (2003, p. 5). Therefore, he censures the unplanned and the disorganized way of schoolbook evaluation. In order that a textbook evaluation process be systematic and unbiased, Tomlinson (2003) encourages evaluators to pay attention to the outcomes of materials use, namely, the teachers and learners’ impressions on the coursebooks and the learners’ achievements. He adds that a textbook evaluation should involve more than one assessor and that the evaluation methods and checklists have to be flexible rather than being constraining and dogmatic.

In formulating the textbook evaluative checklist that concerns the present chapter, the researcher does not consider all the above recommendations due to the objective one sets for this chapter and the time constraints. For example, the recommendations of treating evaluation as a process, assessing the learners’ achievements and using more than one evaluator are not taken into consideration in forming the systematic basis of the textbook evaluative checklist that is incorporated in the current chapter to evaluate the content of the Algerian ELT textbooks from an intercultural viewpoint.

3.3. Foreign/Second Language Textbooks and Culture

Though culture is closely bound to language, research shows that target cultural representation in second/foreign language teaching materials is not always welcomed. There are some scholars who argue for the introduction of the target culture in second/foreign language schoolbooks while others do not.

3.3.1. Culture in Foreign/Second Language Textbooks: *Some Conflicting Views*

Fearing that the raising of foreign cultural awareness in the foreign/second language classroom will drive learners towards an intercultural comparison which will result in a discontent with their home culture, Cunningsworth (1984) argues that second/foreign language learners need to stay away from foreign culture and that the target language should be rather presented in contexts relevant to the learners' local culture., Cunningsworth (1984, p. 61) thinks that there is nothing beneficial and motivating in including foreign culture in second/foreign language textbooks as its incorporation "*might well prove to be an impediment rather than help to the learner*". Additionally, he notes down that the learner's time "*would be better spent in learning the language rather than the structuring of the social world in which the learner is never likely to find himself*" (p. 61-62). Cunningsworth, therefore, finds nothing interesting or useful in integrating foreign culture in second or foreign teaching manuals.

Similarly, Dat (2003, p. 388) believes that teaching materials with target cultural content are not effective because "*their subject matter is not culturally appropriate in the local learning situations*". The latter criticizes schoolbooks that include foreign cultural dimension since their texts and activities involve certain patterns of behaviour that are not desirable or that are incompatible with the learners' home culture. As a grave consequence, in doing such tasks, second/foreign language learners will be more subject to culture-shock and this will in return cause them serious impediments in understanding reading passages and in completing classroom activities (See the examples of activities provided by Alptekin (1993); Altan (1995) ; Ball (1999) on Section 2.4.1., p. 35).

The inclusion of foreign culture(s) in second/foreign language coursebooks has been acknowledged by some contemporary scholars. For instance, Pulverness (2003) stresses the importance of increasing students' awareness on the culture of the foreign speech community through second/ foreign language education.

Pulverness (p. 428) contends that “*to treat language ... as a value-free code is likely to deprive learners of key dimensions of meaning and to recognize and respond appropriately to the cultural subtext of language in use*”. According to him, the incorporation of foreign culture in the target language schoolbooks has a part to play in increasing the second/foreign language learner’s ability to decode cultural implications embodied in the target language discourse and to avoid both of culture shock and misunderstandings while learning and/or using the target language.

For McGrath (2002) the integration of foreign culture in foreign language education can develop attitudes of open-mindedness and of intercultural understanding, as it can also increase the learner’s appreciation of their native culture. Taking account of intercultural knowledge in language teaching, for McGrath, can be very useful and interesting to the learners who are raring to go on vocational training courses or visits to the target language speaking or non-speaking countries (or foreign countries).

3.3.2. EFL Textbooks and Culture: *Common Categories*

Now that English has gained a status of an international language and becomes the broadly used and learned language either as a first language, a second language or a foreign language (Acar, 2009; Ke, 2009; Mete, 2009), ELT textbook writers and EFL teachers are supposed to echo various cultural representations in their teaching materials and classes. Cortazzi (2000, p. 82) considers the combination of the source culture or “*C1*”, the target culture or “*C2*”, and the international target cultures or “*C3*” in EFL textbooks “*ideal ... but with a global perspective*” (as cited in Aliakbari, 2005). The growing interest in raising EFL learners’ intercultural awareness and understanding is, due to the constant need to using English for international communication which undoubtedly entails communicating interculturally as well. In a word, EFL coursebooks should involve the learners’ home culture, plus the English native-speakers’ culture and the international target cultures in order to develop EFL learners’ communication skills in the foreign language and in international or intercultural communication situations both at

home and abroad.

It is worthy of attention that though EFL schoolbooks are usually expected to involve aspects of the foreign culture; the target language culture is not always represented (See Figure 4.1. below). This is because, there are still ELT textbooks that focus on the source culture (e.g., the Algerian culture), while others involve a good deal of the English-native speakers' cultures (e.g., the British and the American cultures) and some textbooks include a large range of cultures that are neither of the EFL/ESL learners' culture nor of the English-native speakers' culture (e.g., the Chinese culture).

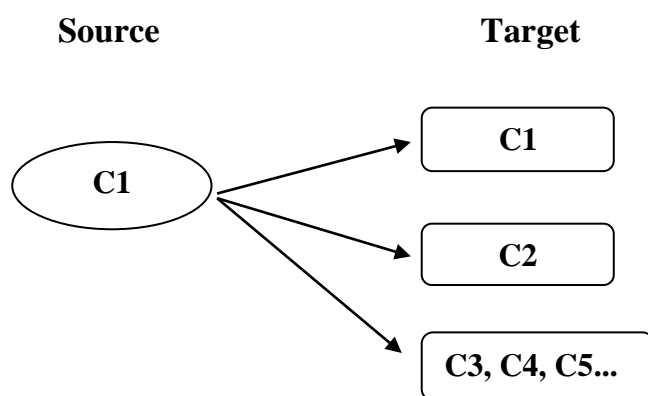


Figure 3.1: Culture in English Textbooks

(Adopted from Cortazzi and Jin 1999, cited in Aliakbari, 2005)

Key of the figure:

C1= the source culture, i.e., the learners' culture.

C2= the target culture, i.e., the English-native speaker' cultures.

C3, C4, C5= the international target cultures, i.e., cultures that are neither of the learners nor of the native-English speakers.

Depending on their focus on culture, EFL textbooks can be divided into three categories. According to Cortazzi and Jin 1999, the first category represents the textbooks that are based on the source culture. These textbooks are produced at a national level of a given country to echo the source culture rather than the target culture. They aim at raising EFL learner's awareness of his/her own cultural identity (beliefs, norms, values, customs, traditions and the like), teaching them to speak

about their home culture to foreigners and tourists of their country. Despite the fact that these coursebooks involve topics and social contexts that are expected to be familiar to the EFL instructors and learners and aid a great deal in increasing the EFL learners' awareness of their native culture, they do not prepare students to bump into other cultures in return. As a result, they do not enhance student's intercultural awareness.

The second type involves textbooks that focus on the target culture(s) only. These textbooks are generally set in English-speaking countries, i.e., written by native speakers, but marketed universally. A good example is *Success-Communicating in English* (Walker, p. 1999). This textbook is set in the United States of America but marketed internationally. Krishraswamy and Aziz (1983, p. 97) assert that ELT materials that are designed for worldwide use generally make use of names of places and of English personal names and try to teach some English values and customs with “*no attempt to understand other cultures*”. Although this category of textbooks is used for global use, it is always disapproved of its commercial and promotional nature.

The last category embodies textbooks that include a wide range of cultures that are set either in the English speaking countries or in countries where English is neither the first language nor the second language, but it is used as an international language. Therefore, the category of C3 cultural content aims at the international target culture. Cortazzi (2000) contends that schoolbooks of this genre are suitable for global or multicultural classrooms.

In short, English textbooks vary in their content and approach to cultural treatment. In other words, the extent to which a culture(s) is/are integrated in ELT teaching materials differs from one teaching manual to another. The question that arises to this point, is whether or not English textbooks are reliable enough in terms of their cultural content? Some scholars have been put forward several textbook evaluative checklists to answer the abovementioned question; and the main ones are going to be reviewed below.

3.3.3. Common Textbook Evaluative Checklists

Educators and applied linguists have provided various textbook evaluative checklists and guidelines that concern the assessment of the cultural content of language schoolbooks (including, Ferit Kilickaya, 2004; Sercu, 1998; Huhn 1978; Skierso, 1991).

➤ *Ferit Kilickaya's Quidelines*

In assessing the extent of cultural dimension of language textbooks, Ferit Kilickaya (2004) suggest the following guidelines:

- Does the book suggest how the cultural content may be handled?
- What learners' characteristics does the book address?
- Does the book suggest any role that the teachers using it should have?
- Does the book include a variety of cultures or just specific ones such as British or American cultures?
- Does it present reality about the target culture or the author's view?
- Where is the culture information taken from? The author's own ideas or empirical research?
- What subjects does it cover? Are these specific to the target culture? Are there any topics that might not be culturally suitable for the learners in class?
- What cultural and social groups are represented? Is this adequate coverage of a variety of people or is this limited to a chosen group? If so, what kind of people are these? Are there any stereotypes?
- Does the book include generalizations about the culture? Does it inform the audience of the fact that what is true if the parts is not necessarily true of the parts?
- Is the cultural information presented with comments such as being good or being bad? Or is it presented without such comments?
- Are there illustrations? If so, are these appropriate to the learners' native culture? Would additional information be necessary to explain them or are

they self-explanatory?

- What are the activities asked of the learners? Are they familiar to the learners?
- Would a teacher using this book need specialized training to be able to use it or is there enough information given?
- What are the learners supposed to do with the cultural information such as using actively or just be aware of it for a better understanding of the target culture?
- What is your overall view of the textbook?

▪ *Sercu's Checklist*

Sercu (1998) thinks of a checklist that does not only assess the cultural weight in FL teaching materials. Sercu rather emphasizes that reflections upon the cultural dimension in the FL textbook have to do also with factors like, representativeness and realism, characters, language, and with what the textbook offers and what it expects of learners, too.

- Representativeness and realism has to do with the picture the textbook depicts. One should see if the picture is realistic, complete and updated, or biased, unrealistic, and outdated.
- The textbook characters have to be checked for their representation. Teachers should check if the textbook characters are representatives of the target culture with reference to their age, social class, mentality, interests.
- The language of the textbook has to be reviewed and that the biased forms have to be identified.
- What the textbook offers and what it expects of learners need to be examined to figure out, To see for example, if the foreign language teaching materials are designed for a mere transition of facts and knowledge about the target culture or for the sake of developing intercultural awareness and positive attitudes towards it.

▪ ***Huhn's Checklist***

Huhn's (1978) checklist for assessing cultural dimension in foreign language teaching materials considers the following criteria:

- Factual accuracy and up-to-date information.
- Avoidance of stereotypes by raising awareness.
- Presentation of a realistic picture.
- Freedom from ideological tendencies.
- Presentation of phenomena in context rather than isolated facts.
- Relevance of historical material to contemporary society.
- Presentation of personalities as products of their age.

▪ ***Skierso's Guidelines***

For Skierso (1991) evaluating the cultural dimension of coursebooks entails examining the extent to which the cultural element is integrated in texts, dialogues, and exercises. She also considers the query of whether the provided cultural contexts helps learners in perceiving and dealing with social situations understand the social situations that they may find themselves in. In a word, Skierso draws attention to cultural knowledge and skills while evaluating FL teaching materials for cultural relevance.

3.4. The Evaluation of Culture in the Algerian ELT Textbooks

In the Algerian teaching context, ELT textbooks are set on common English syllabi that ensure approximately parallel English classes all over the country. The textbooks comply with the new official syllabus adopted within the framework of the framework of the recent Education Reform designed and issued by the Ministry of National Education.

The Algerian ELT coursebooks are founded on the basis of competency-based paradigms. This approach to language teaching is both learner-centred and project oriented. It relies basically on projects works, problem-solving situations and task-based teaching practices which require more interaction and cultural competencies. Therefore, the current Algerian ELT schoolbooks seem to combine C1, C2 and C3 but with a global outlook, i.e., with no overestimation or the underestimation of one culture on another, to drive EFL pupils towards more tolerance to other cultures and raise their self-esteem of their own culture and positives attitudes towards the others' culture.

Being the main tools used for EFL teaching, the English language teachers in Algeria look upon the ELT materials as principal sources for the teaching of English and culture together. As far as this, one may enquire on the culture(s) that Algerian ELT textbook involve, the extent to which it is/ they are integrated in the schoolbooks. To assess the cultural content of these materials researcher has gone through a textbook evaluative procedure which was based on some scholars and researchers' models (e.g., Ferit Kilickaya (2004); Sercu (1998); Huhn (1978); Skierso (1991), Merrouche (2006), AbdelWahab (2013); Olajide (2010) that are designed and adopted for similar purposes.

3.4.1. Textbook Evaluation Procedure

The assessment of the cultural content of the ELT textbooks used in the Algerian Middle and Secondary Schools involves two phases.

➤ Phase 1 (Developing an Evaluative Checklist for the Assessment of Culture in Algerian ELT Textbooks)

Checklists can be quantitative or qualitative. The checklist of the present research includes 17 yes/no questions or items (See Appendix A) and this type of questions makes of it a quantitative checklist. The researcher opts for this genre of checklists for it has several advantageous over the qualitative checklists. First, it is methodological. It allows the researcher to conduct the textbook evaluation process

in an organized and systematic manner. Second, the qualitative checklist is not very much time consuming. This is because it enables the evaluator to note down several particulars about the coursebook in a short period of time. Third, it is a practical and a more convenient instrument to work with as it allows the investigator to assess and compare effortlessly between two textbooks or more. Finally, it ensures objective evaluation. Instead of subjective information on the quality of materials that qualitative checklists offer, quantitative checklists allow an objective evaluation of materials owing to the quantitative scales it provides.

The textbook evaluative checklist prepared by the researcher for the present study will provide the foundation and the framework for the analysis of the ELT textbooks that are currently used in the Algerian Middle and Secondary Schools. It focuses on the cultural content of the textbooks in question. Specifically, it aims to identify and analyze the cultural content of each textbook and to come up with some conclusions in respect of them.

Most of the items involving the checklist were taken from the checklists and the guidelines of the above listed scholars and researchers. It is worth noting, however, that some items were considered but with modification or rewording of content while others were avoided seeing that they are irrelevant or not necessary. The textbook evaluative checklist encompasses 4 sections. Each section checks up the textbook for a particular standpoint. The first section, for instance, analyses the cultural content of each coursebook from a general perspective while the next two sections focus on the socio-cultural analysis and the intercultural analysis of the textbook. The last section examines the techniques of presentation of content.

In sum, all what involves the checklist design and arrangement is done in this phase and all what concerns frequency account and percentages is going to be quantitatively presented all through the phase that follows.

➤ **Phase 2 (Quantitative Analysis of the Algerian ELT Textbooks from a Cultural Perspective)**

The second phase of evaluation involves the assessment of every schoolbook quantitatively. Frequency count and percentage are utilized to analyze the cultural content observed in the teaching materials from the socio-cultural and intercultural perspectives. It is worthy of mention that the researcher has employed and followed the same textbook evaluative checklist and procedure while analyzing the cultural content of the ELT textbooks used in Algerian Middle Schools and Secondary Education.

3.4.2. Evaluation of the Algerian Middle School ELT Textbooks for Cultural Dimension

The present section composes two sub-sections. In the first sub-section, the researcher identifies the cultural content of all the ELT Middle School textbooks and presents the results analysis of each while she allocates the second sub-section for an overall discussion of findings.

3.4.2.1. The Algerian Middle School ELT Textbooks: *Cultural Content Identification and Results Analysis*

Under the auspices of the Algerian Ministry of National Education four ELT textbooks have been produced for the four levels of Middle School (MS) in Algeria. These textbooks are named as, “Spotlight on English”; “Spotlight on English, Book Two”; “Spotlight on English, Book Three” and “On the Move” and they are respectively designed for pupils in Middle School, year one; Middle School, year two; Middle School, year three; and Middle School, year four. Henceforth, the textbooks will be also referred to as “MS1 Textbook”, “MS2 Textbook”, “MS3 Textbook” and “MS4 Textbook” (See Table 4.1).

Table 3.1: Algerian Middle School ELT Textbooks

MS Textbooks	Pupils' Level	Reference Name
“Spotlight on English”	MS Year One	MS1 Textbook
“Spotlight on English, Book Two”	MS Year Two	MS2 Textbook
“Spotlight on English, Book Three” (Revised Version)	MS Year Three	MS3 Textbook
“On the Move”	MS Year Four	MS4 Textbook

In each of the sub-sections that follow, the investigator offers a general description of each of the abovementioned textbooks and identifies their relevant cultural content. Then, she reports on the results analysis of every one of them.

3.4.2.1.1. MS1 Textbook

“Spotlight on English” (MS1 Textbook) is the official textbook conceived for pupils in MS, Year One. The textbook was published in 2008-2009 by the National Authority of School Publications (NASP). In the foreword of MS1 Textbook (p. 5), a one-paged Arabic text, the authors mention the notion of culture overtly and explain that the rationale of the incorporation of culture in the textbook is to:

- build up on MS, Year One pupils knowledge about the foreign cultures;
- raise their awareness on the differences and the similarities between the foreign cultures and their native culture without an over/under estimation of a culture on another and to;
- develop on them knowledge of their own culture and positive attitudes towards the other cultures.

a/ General Description of the Textbook

MS1 Textbook has 189 pages. It opens with a pre-file named “You Know English!” which involves some necessary English words. The pre-file follows up 7 thematic files. The latter are: Hello, Family and Friends, Sport, In and Out, Food, Inventions and Discoveries, and Environment. All files are designed and based on a similar pattern and structure. Each file includes 3 sequences and 5 sections. The

latter are Listening Scripts, Learn about Culture, Reminder, Check and Your Project. As the present sub-section is devoted to examine and analyze the place of culture in MS1 Textbook, “Learn about Culture” appears to be the kernel sequence in the textbook that the researcher will focus on.

b/ Cultural Element in MS1 Textbook

Culture in MS1 textbook appears to occupy a section in the coursebook, namely “Learn about Culture”. This last treats diverse cultural topics (See Table 4.2). The total number of its pages in MS1 Textbook is 15 (representing a rate of 7.93% of the whole textbook).

Table 3.2: Objectives of “Learn about Culture” (MS1 Textbook)

Files		“Learn about Culture”	
Number	Title	Objectives	Page Number
1	Hello!	Monuments and Places British Royal Family Countries/Currency/Flags	32-33-34-35
2	Family and Friends	Greetings: Formal/ Informal Celebrations	56
3	Sport	Sport and Countries World Football Cups National Games	75
4	In and Out	Time Zone Map The English School The Chinese Horoscope	96-97
5	Food	Breakfast around the World Countries and their Dishes Celebrations and Dishes	115-116- 117
6	Inventions and Discoveries	Cultural Quiz Old Sayings Origin of Sports	137-138
7	Environment	International Organizations Sites in Algeria and around the World The International Days	159-160
			Total=15

c/ Results Analysis

The cultural content of MS1 Textbook is analyzed in the following table in the form of frequency accounts and percentages.

Table 3.3: Results Analysis (MS1 Textbook)

N°	General Cultural Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?	X		Big 'C':32-33-34-35-75-137-138	7	46.66
			X	Small 'c':56-96-97-115-116-117-159-160	8	53.33
2	Is the cultural content up-to-date or not?	X		Up to date:32-33-34-35-56-75-96-97-115-116-117-159-160	13	86.66
			X	Not up to date:137-138	2	13.33
3	Is it suitable to the learners' age, level, cultural background and interests or not?	X		Yes:32-33-34-35-56-115	6	40
			X	No:75-116-117-137-138-159-160-96-97	9	60
4	Is the cultural content suitable to the curriculum goals?	X		Yes:32-33-34-35-56-75-115-116-117	9	60
			X	No:96-97-159-160-137-138	6	40
N°	Socio-cultural Analysis Related Questions	Y	N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?	X		32-34-75-96-97-115-137-138	8	53.33
6	Does the book provide knowledge of geography of the target language country in question?		X	/	00	00
7	Does the textbook display different TC institutions, traditions, customs, festivals...?	X		32-33-34-35-56-75-96-97-115-116-117-137-138	13	86.60
8	Is the cultural content given a historical dimension?	X		75-137-138	3	20
9	Does the cultural content discuss some well-known characters from different cultures?	X		138-34	2	13.33

N°	Intercultural Analysis Related Questions	Y	N	Pages Found	F	%
10	Is there reference to the learner's native culture?	X		32-34-56-75-96-97-115-116-117-137-138-159	12	80
11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?	X		32-33-34-35-56-75-96-97-115-117-137-138-159-160	14	93.33
12	Does the textbook bring out similarities and contrast between what is native and what is foreign?	X		32-34-35-56-75-96-97-115-117-137-138	11	73.33
N°	Techniques of Presentation of Content Related Questions	Y	N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?	X		Texts:96-97-137-138-75-116	6	40
			X	Dialogues: /	00	00
		X		Exercises: 32-33-34-35-56-75-96-97-115-116-117-137-138-159-160	15	100
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts	X		Facts: 32-33-34-35-56-97-115-117-138-159-160	11	73.33
			X	In Context: 75-116-137-96	4	26.66
15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?		X	Original Sources: /	00	00
		X		Reprinted with adaptation: 97	1	06.66
		X		Written for this textbook: 32-33-34-35-56-75-96-115-116-117-137-138-159-160	14	93.33
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?	X		32-34-35-56-75-96-97-115-116-117-138-159-160	13	86.66
17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?	X		Comprehension: 116-75	2	13.33
			X	Production:56-75-116-159-160-32-33-34-35	9	60
			X	Both:96-97-115-117-137-138	6	40

3.4.2.1.2. MS2 Textbook

MS, Year Two English coursebook is called Spotlight on English, Book Two. It is organized in a way that is familiar to MS2 pupils as the latter have already used the first-year textbook, MS1 Textbook, which is very much similar to MS2 Textbook. The textbook has been published by the NASP in the academic year of 2012-2013.

a/ General Description of the Textbook

MS2 Textbook opens with a one-paged Arabic text that is addressed to MS2 pupils. In this page, the authors note that Textbook 2 is a complementary coursebook to MS1 Textbook and that the former has more or less the same frame as the latter. The notion of culture is overtly stated in the designers' forward. The authors state that the underlying principle culture learning in "Learn about Culture" section is to provide learners with brief clarifications about some proposed foreign cultural themes that will encourage MS, Year Two pupils prepare some research projects about them (See Table 4.5).

The textbook has 125 pages and contains five topical files, named as: A Person's Profile, Language Games, Health, Cartoons and Theatre. Each file involves 3 sequences and 5 sections. The latter are Listening Scripts, Learn about Culture, Check, Your Project, and Self-Assessment. As far as this, "Learn about Culture" is the section that the researcher will consider for evaluation.

b/ Cultural Element in MS2 Textbook

The place of culture in MS2 textbook is made explicit in the section of "Learn about Culture". The latter takes up 7 pages in the book (accounting for 5.6% of the whole textbook). The topics involving this section cover various cultural aspects such as, music, cartoons and theatre (See Table 4.4).

Table 3.4: Objectives of “Learn about Culture” and “Your Projects” (MS2 Textbook)

Files		“Learn about Culture”		“Your Project”	
Number	Title	Objectives	Page Number	Objective	Page Number
1	A Person’s Profile	Music around the World	21	Drawing a Famous Person’s Profile	25
2	Language Games	Time Line of Games	41-42	Making a Language Game Booklet	47
3	Health	Grandmother’s Remedies Colours and Health	65-66	Making a Medical Guide or a Herbal Guide	70
4	Cartoons	Cartoons/Comic	89	Making a Strip Cartoon	93
5	Theatre	Theatre Genres some Records	111	Writing and Staging a Play	115
			Total=7		

c/ Results Analysis

The analysis of the cultural content of MS2 Textbook is represented the table below in terms of frequency accounts and percentages.

Table 3.5: Results Analysis (MS2 Textbook)

N°	General Cultural Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?	X		Big 'C':21-41-42-89-111	5	71.42
			X	Small 'c': 65-66	2	28.57
2	Is the cultural content up-to-date or not?	X		Up to date: 42-66	2	28.57
			X	Not up to date: 21-41-65-89-111	5	71.42
3	Is it suitable to the learners' age, level, cultural background and interests or not?	X		Yes:42-89	2	28.57
			X	No:21-65-66-111-41	5	71.42
4	Is the cultural content suitable to the curriculum goals?	X		Yes:21-89	2	28.57
			X	No: 41-42-65-66-111	5	71.42
N°	Socio-cultural Analysis Related Questions	Y	N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?	X		111-89-41-42-21	5	71.42
6	Does the book provide knowledge of geography of the target language country in question?		X	/	0	00
7	Does the textbook display different TC institutions, traditions, customs, festivals...?	X		21-89-111-41-42	5	71.42
8	Is the cultural content given a historical dimension?	X		21-41-42-89-111	5	71.42
9	Does the cultural content discuss some well-known characters from different cultures?	X		21	1	14.28
N°	Intercultural Analysis Related Questions	Y	N	Pages Found	F	%
10	Is there reference to the learner's native culture?	X		21-89	2	28.57
11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?	X		21-41-42-89-111	5	71.42

12	Does the textbook bring out similarities and contrast between what is native and what is foreign?	X	21-42-65	3	42.85	
N°	Techniques of Presentation of Content Related Questions	Y	N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?	X	Texts:111-89-65-66-41-42-21	6	85.71	
		X	Dialogues: /	0	00	
		X	Exercises:89	1	14.28	
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts?	X	Facts: /	0	00	
		X	In context:21-41-42-65-66-89-111	7	100	
15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?	X	Original Sources: /	0	00	
		X	Reprinted with adaptation:41	1	14.28	
		X	Written fir this textbook:21-42-65-66-89-111	6	85.71	
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?	X	21-41-42-65-66-89-111	7	100	
17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?	X	Comprehension:111	1	14.28	
		X	Production:41	1	14.28	
		X	Both:21-42-65-66-89	5	71.42	

3.4.2.1.3. MS3 Textbook

Spotlight on English, Book Three is the official ELT schoolbook designed for MS, Year Three pupils. It was published in 2012-2013 by the NASP. MS3 Textbook has 176 pages and it involves four thematic files: Communications; Travel; Work and Play; Around the World. Each file comprises 3 sequences and 3 sections. The latter are Snapshots on Culture, Activate your English and Where do We Stand Now?

a/ General Description of the Textbook

In general, MS3 Textbook is built on the format and the design of MS2 Textbook. However, there some significant innovations in MS3 Textbook that differ it from MS2 Textbook. Unlike MS 1 and 2 Textbooks, MS3 Textbook opens with a two-paged *English* text entitled “Preface to the Revised Edition” in which the designers of the schoolbook state all the coursebook innovations and explain the structure and the role of its sequences and sections.

Among the novelties, there is an innovation that concerns the cultural component. The authors explain that culture in MS3 Textbook “*is both in-built (in the various texts and illustrations) and foregrounded in the ‘Snapshots of Culture’ section*” (MS3 textbook: Preface to the Revised Edition). The schoolbook’s authors state the aim of “Snapshots of Culture” in a page labeled “To the Student”. In the latter, the authors state overtly that the section aims at making MS, Year Three pupils “*meet Britain, the USA and other English-speaking countries. Compare and contrast them with Algeria in class discussions and writing tasks*” (MS3 Textbook, p. 8). That is to say, the intercultural content that is embodied in the present coursebook is geared to production and that it seeks to raise MS3 pupils’ awareness on the differences and the similarities that exist between foreign cultures and their own culture.

b/ Cultural Element in MS3 Textbook

The cultural content of MS3 Textbook takes up a section called “Snapshots of Culture”. The total number of the pages in this section is 5 pages. It is worth noting that while examining and analyzing the place of culture in MS3 Textbook, the researcher takes account of the pages involving the section of “Snapshots of Culture” (5 pages) and of other culture-specific pages as well. An example is pages 128-30 of file 4 which deal with the location and the description of some English and non-English speaking countries, towns and other touristic sights or attractions (See Table 4.6).

Table 3.6: Objectives of “Snapshots of Culture” and “Other Culture-specific pages” (MS3 Textbook)

Files Number/Title	“Snapshots of Culture”		“Other Culture-specific pages”		
	Objectives	Page Number	File	Objectives	Page Number
1/Communications	Guards or Bear Killers?	39	4	Locating and Describing Countries	128-130-133-136-138-140
2/ Travel	Nessie Hogmany for Auld Lang Syne	77	4	Comparing Countries/ Touristic Sights and Attractions	129-132-
3/ Work and Play	Comprehension Schools in Britain	111	4	History of Some English-Speaking Countries/Towns	140-134
4/ Around the World	English in the World	148-149	4	Describing Amenities and Places of Interest	142-145-147
		Total=5			Total=13

c/ Results Analysis

The table below concerns itself with the representation of the cultural content of MS3 Textbook together with the display of results analysis.

Table 3.7: Results Analysis (MS3 Textbook)

N°	General Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?	X		Big 'C':132-133-134-136-140-141-142-145-147	9	50
			X	Small 'c':39-77-111-148-149-128-129-130-138	9	50
2	Is the cultural content up-to-date or not?	X		Up to date:39-77-111-148-128-129-130-132-133-136-138-140-141	13	72.22
			X	Not up to date:149-134-142-145-147	5	27.77
3	Is it suitable to the learners' age, level, cultural background and interests or not?	X		Yes:39-111-148-128-129-130-132-133-134-136-138-140-141-145	14	77.77
			X	No:77-149-147-142	4	22.22
4	Is the cultural content suitable to the curriculum goals?	X		Yes:39-77-111-148-128-129-130-132-133-134-136-138-140-141-145	15	83.33
			X	No: 142-147-149	3	16.66
N°	Socio-cultural Analysis Related Questions	Y	N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?	X		39-77-111-148-149-132-133-134-136-140-141-145	12	66.66
6	Does the book provide knowledge of geography of the target language country in question?	X		149-132-133-134-136-140-141-145	8	44.44
7	Does the textbook display different TC institutions, traditions, customs, festivals...?	X		39-77-111-136-140-145	6	33.33
8	Is the cultural content given a historical dimension?	X		149-134-141-142-145-147	6	33.33
9	Does the cultural content discuss some well-known characters from different cultures?	X		39-77-111-136-142-145-147	7	38.88

N°	Intercultural Analysis Related Questions	Y	N	Pages Found	F	%
10	Is there reference to the learner's native culture?	X		39-77-111-148-128-129-132-140	8	44.44
11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?	X		39-77-111-148-149-129-130-132-133-134-136-138-140-141-142-145-147	17	94.44
12	Does the textbook bring out similarities and contrast between what is native and what is foreign?	X		39-77-111-148-140	5	27.77
N°	Techniques of Presentation of Content Related Questions	Y	N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?	X		Texts:39-77-111-148-133-141-147-134	8	44.44
			X	Dialogues: /	00	00
		X		Exercises:148-149-128-129-130-132-136-138-140-142-145	11	61.11
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts?	X		Facts:149-128-129-132-136-138-140-142	8	44.44
			X	In context:39-77-111-148-130-133-134-141-145-147	10	55.55
15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?		X	Original Sources: /	00	00
		X		Reprinted with adaptation:149-147	2	11.11
		X		Written for this textbook:39-77-111-148-128-129-130-132-133-134-136-138-140-141-142-145	16	88.88
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?	X		39-77-111-149-147-145-142-141-140-138-136-134-133-132-128	15	83.33
17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?	X		Comprehension:148-133-141-147	4	22.22
			X	Production:148-149-142-129-130-132	6	33.33
			X	Both:111-77-39-128-132-134-136-138-140-142-145	11	61.11

3.4.2.1.4. MS4 Textbook

MS, Year Four pupils' ELT schoolbook is called "on the Move". It was published in 2009-2010 by NASP. In a page labeled "To the Teacher", the coursebook's writers note that MS4 Textbook takes up from MS3 Textbook while it is built on features of its own. As far as culture is concerned, the features are: "*the widening of the intercultural scope to new horizons (the USA, India and Australia) through comparison and contrast with Algeria*" and "*the streamlining of the cultural component which becomes in-built and is no longer grafted on the language learning proper now*" (For other features, see MS4 Textbook, p. VIII).

a/ General Description of the Textbook

MS4 Textbook has 176 pages and it composes of 6 files: It's my treat; You can do it; Great Expectations; Then and Now; Dreams, Dreams...; and Arts and Fiction. Unlike MS1, 2 and 3 Textbooks, each file of the 6 files that comprises MS4 textbook is divided into 2 phases. The first phase is receptive and it deals with a range of language functions, grammar, words and sounds. The second phase is productive and it focuses on the correlation between the primary skills, i.e., listening, reading, reading and writing and the social skills. The first phase involves "Listen and Consider", "Read and Consider" and "Words and Sounds" sections. These sections are followed up with a recreational section labeled "Take a Break" and a self-directed section called "Research and Report". The second phase involves "Listening and Speaking"; "Reading and Writing"; "Project Round-up"; "Where do we Stand Now?" and "Time for..." sections.

b/ Cultural Element in MS4 Textbook

It follows from the textbook description that the MS4 Textbook does not include a culture-specific section. The researcher, therefore, checked all the pages of MS4 schoolbook to detect the "culture-specific ones" for evaluation. The total number of the "culture-specific pages" in Textbook 4 is 70. As it is demonstrated in Table 4.8, each file of the 6 files comprising MS4 Textbook, deals with a given

cultural facet that goes together with the scope of each file.

Table 3.8: Objectives of “Culture-Specific Pages” in MS4 Textbook

Files		“Culture-Specific Pages”		
Number	Title	Objectives	Page Number	Total Number
1	It’s my treat	Food and Drinks	18-20-21-22-23-26-28-29-30-31-32-35-40	13
2	You can do it	Citizenship Sustainable Development	45-48-51-54-55-56-60-64	8
3	Great Expectations	People and Places	67-74-75-76-77-78-79-80-81-82-83-89	12
4	Then and Now	Customs and Mores	92-93-94-95-96-97-98-100-101-102-103-104-105-106-107-109-110-111-116	19
5	Dreams, Dreams...	Cultural Exchanges	128-129-130-131-132-136	6
6	Arts and Fiction	Arts and Sciences	143-145-147-148-150-152-153-154-156-158-159-164	12
				Total=70

c/ Results Analysis

Findings of MS4 Textbook cultural content and analysis are put together in the table below after careful examination of content and calculation of frequency accounts and percentages.

Table 3.9: Results Analysis (MS4 Textbook)

N°	General Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?	X		Big 'C':45-55-56-60-64-74-76-77-78-79-81-82-83-89-92-93-95-94-96-97-98-101-102-103-105-106-107-109-110-116-128-129-130-136-147-152-156-158-159-164	40	57.14
			X	Small 'c': 18-20-21-22-23-26-28-29-30-31-32-35-40-48-51-54-55-67-75-80-94-100-104-111-131-132-143-145-148-150-153-154-164	33	47.14
2	Is the cultural content up-to-date or not?	X		Up to date:18-20-21-22-23-26-28-29-30-31-32-35-48-51-54-56-60-67-74-75-76-77-78-79-80-81-82-83-92-39-94-100-101-105-129-128-130-131-132-136-143-145-147-148-150-153-154	47	67.14
			X	Not up to date:40-45-55-60-64-77-89-95-96-97-98-101-102-103-104-105-106-107-109-110-111-116-152-156-158-159-164	27	38.57
3	Is it suitable to the learners' age, level, cultural background and interests or not?	X		Yes:18-20-21-23-28-29-30-31-32-35-45-48-54-55-56-60-67-74-76-75-77-78-79-80-81-83-92-93-94-95-96-97-100-101-102-103-104-106-107-110-111-128-129-130-131-132-136-143-145-147-148-152-153-154-156-158-159	57	81.42
			X	No:22-26-40-51-64-82-89-98-105-109-116-150-164	13	18.57

4	Is the cultural content suitable to the curriculum goals?	X	Yes: 18-20-21-22-23-26-28-29-31-32-35-40-45-48-51-54-55-56-60-67-74-76-75-77-78-79-81-82-92-93-94-95-96-97-98-100-101-102-103-104-105-106-107-109-110-111-128-129-131-132-136-147-148-152-154-156-158-159	58	82.85
		X	No: 30-64-80-83-89-116-130-143-145-150-153-164	12	17.14
N°	Socio-cultural Analysis Related Questions	Y N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?	X	28-31-32-45-48-54-55-60-64-67-74-77-82-89-92-93-94-96-97-103-104-106-107-109-116-128-129-130-132-136-143-145-152-154-164	35	50
6	Does the book provide knowledge of geography of the target language country in question?	X	76-78-80-81-101-105-128	7	10
7	Does the textbook display different TC institutions, traditions, customs, festivals...?	X	21-22-23-31-56-74-75-76-77-78-79-101-128-147	14	20
8	Is the cultural content given a historical dimension?	X	45-60-89-92-96-97-98-101-102-103-105-106-107-109-110-111-152	17	24.28
9	Does the cultural content discuss some well-known characters from different cultures?	X	45-55-60-82-89-92-94-102-103-104-106-107-109-110-116-128-129-136-152-154	20	28.57
N°	Intercultural Analysis Related Questions	Y N	Pages Found	F	%
10	Is there reference to the learner's native culture?	X	20-21-26-28-29-31-35-45-51-75-77-81-92-95-96-98-100-101-102-103-111-129-130-131-136-145-159-164	28	40

11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?	X	18-20-32-45-67-74-76-77-78-79-94-101-103-105-106-128-129-136-147-148-152-154	22	31.42
12	Does the textbook bring out similarities and contrast between what is native and what is foreign?	X	26-28-51-75-77-100-164	7	10
N°	Techniques of Presentation of Content Related Questions	Y N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?	X	Texts: 22-23-32-40-45-64-67-74-79-82-83-89-96-107-116-132-147-156-158-164	20	28.57
		X	Dialogues: 54-67-104-130-145	5	7.14
		X	Exercises: 18-20-21-23-26-28-29-30-31—35-45-48-51-55-56-60-76-75-77-78-80-81-83-92-93-94-95-97-98-100-101-102-103-105-106-109-110-111-128-129-131-132-136-143-148-150-152-153-154-159-164	51	72.85
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts?	X	Isolated Facts: 18-20-21-26-45-51-55-56-60-75-76-77-78-92-93-94-95-97-98-100-101-102-103-106-109-110-111-128-129-150-152-164	32	45.71
		X	In context: 22-23-28-29-30-31-32-35-40-48-54-67-74-77-79-80-81-82-83-89-96-104-107-116-130-131-132-136-143-145-147-148-153-154-156-158-159-164	38	54.28

15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?	X	Original Sources: 29-40-64-76-82-89-105-107-116-129-156-158-164	13	18.57
		X	Reprinted with adaptation: /	00	00
		X	Written for this textbook: 18-20-21-22-23-26-28-30-31-32-35-45-48-51-54-55-56-60-67-74-75-77-78-79-80-81-83-92-93-94-95-96-97-98-100-101-102-103-104-106-109-110-111-128-130-131-132-136-143-145-147-148-150-152-153-154-159	57	81.42
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?	X	18-21-22-23-28-29-32-35-54-60-64-67-76-77-78-79-81-82-89-92-95-97-101-102-103-105-106-107-111-116-128-129-130-131-136-143-148-152-154-156-158-159-164	43	61.42
17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?	X	Comprehension: 22-40-64-80-83-89-116-164	8	11.42
		X	Production: 18-20-21-26-31-45-48-56-74-75-76-78-81-82-93-94-95-97-98-100-101-102-103-105-109-110-111-128-129-131-132-143-145-148-150-152-153-154-158-164	40	57.14
		X	Both: 23-28-29-30-32-35-51-54-55-60-67-77-79-92-96-104-106-107-130-136-147-156-159	23	32.85

3.4.2.2. Summary and Discussion of the Main Findings

Findings and conclusions in terms of the overall coursebooks evaluated above are discussed below as positive and negative features:

➤ *Positive Features*

- Inclusion of culture both in a separate section per-file and in-build texts, activities, illustrations.
- Focus on both small ‘c’ culture and big ‘C’ culture: throughout the analysis of the textbooks, the study makes it clear that MS2 Textbook focuses on big ‘C’ culture to a large extent (71.42%), while MS 1, 3 and 4 Textbooks focused on that to moderate degrees (46.66%, 50% and 57.14%).
- The books provide both up dated and out dated cultural information. Pages with up dated cultural information form respectively 86.66%, 72.22% and 67.14% of the content of MS 1, 3 and 4 Textbooks while only 28.57% of that of MS2 Textbook.
- By and large the books are appropriate to the target students’ age, level and interest. 77.77% and 81.42% of the cultural information of MS 3 and 4 Textbook is provided in reference to the target pupils’ age, level, cultural background and interests, while only 28.57% of that is maintained in MS2 Textbook.
- Inclusion of social groups from different cultures: The target culture social presentation is higher in MS2 Textbook (71.42%) while being correspondingly moderate in MS 1, 3 and 4 Textbooks (53.33%, 66.66% and 50%).
- Focus on familiar and unfamiliar cultural topics (historical events, well-known characters, target cultural institutions, traditions ...): Compared to the other coursebooks, MS2 Textbook presents the highest percentage of historical dimension (71.42%) in its cultural content, whereas MS1, 3 and 4 Textbooks possess limited knowledge of this dimension in their cultural content. The books do not differ considerably in their extent of discussion of well-known characters from the diverse cultures they discuss (MS1 Textbook = 13.33%;

MS2 Textbook = 14.28%; MS3 Textbook = 38.88%; MS4 Textbook = 28.57). It is MS1 Textbook and 2 that reflect at most the target culture institutions, traditions, customs and festivals, since only 33.33% of that is displayed in MS3 Textbook and 20% in MS4 Textbook.

- Relation of content to the pupils' own culture and lives: the frequency of occurrence of pages with native culture reference keeps growing from MS1 Textbook to MS4 Textbook. It grows from 12% in MS1 Textbook to 40% in MS4 Textbook. However, this growth is somehow low to be considered seriously.
- Realistic portrayal of different cultures: most of the cultural information provided in the teaching materials depicts a variety of cultures (target and non-target language speaking cultures). The data collected show that similar to MS1 and 2 Textbooks; MS3 Textbook also rests upon different cultures. The schoolbooks respectively devote 14/15, 5/7 and 17/18 pages to the portrayal of these cultures, while few pages of MS4 Textbook (22/70) help to impart knowledge about them.
- Relation of content to intercultural knowledge: the data presented in the tables above show that all the evaluated coursebooks bring out similarities and differences between what is native and what is foreign, though to decreasing degrees from MS1 Textbook (73.33%) to MS4 Textbook (10%).
- Varied ways of integration of content: most of the cultural content of MS1, 3 and 4 Textbooks is incorporated in exercises, while 85.71% of the cultural relevant content of MS2 Textbook is integrated in texts. According to the results analysis shown above, the integration of cultural information in dialogues is observed only in MS4 Textbook; but to a very limited extent (7.14).
- Contextualization of content: 59.12% of the cultural information of all books is provided in context while 40.87% of it is presented in a form of fragmented isolated facts.
- Use of illustrations: by and large, the books offer equally considerable illustrations of the cultural content they contain (MS1 Textbook = 86.66%,

MS2 Textbook = 100%, MS3 Textbook = 83.33%, MS4 Textbook 61.42%).

- Inclusion of a variety of tasks that aim towards the combination of receptive and productive skills: 15.31% of the cultural activities of the books are geared to comprehension and 41.18% to production, while most of them (51.34%) focus on both comprehension and production.

➤ ***Negative Features:***

- Imbalanced focus on geography: By and large Knowledge of geography of the target language country is seldom highlighted in the evaluated textbooks. The findings make it clear that MS1 and 2 Textbooks neglect the integration of such knowledge. Yet, MS3 Textbook utilizes this knowledge moderately (44.44%) while a very limited range of papers of MS4 Textbook (10%) put this cultural facet under focus.
- Insufficient use of authentic sources: The results show that most of the cultural content of MS1, 2, 3 and 4 Textbooks is presented in texts that are made up simply for these schoolbooks, while only 08.01% of their cultural content is reprinted with adaptation.

3.4.3. Evaluation of the Algerian Secondary Education ELT Textbooks for Cultural Dimensions

Similar to section 4.4.2 the present section involves two sub-sections. The researcher examines the cultural content of Algerian ELT Secondary Education (SE) textbooks and displays the results analysis of each of them in the first sub-section, while she devotes the second sub-section for the discussion of the main findings.

3.4.3.1. The Algerian Secondary Education ELT Textbooks: *Cultural Content Identification and Results Analysis*

As far as Secondary Education (SE) in Algeria is concerned three ELT schoolbooks are issued for Secondary Education pupils. The schoolbooks are called “At the Crossroads”, “Getting Through” and “New Prospects” are the textbooks

designed correspondingly for SE first-year, second-year and third-year pupils. Henceforward, the researcher uses SE1 Textbook to denote “At the Crossroads”, SE2 Textbook to mean “Getting Through” and SE3 Textbook to refer to “New Prospects” (See Table 4.10)

Table 3.10: The Algerian Secondary Education ELT Textbooks

SE Textbooks	Pupils' Level	Reference Name
“At the Crossroads”	SE Year One	SE1 Textbook
“Getting Through”	SE Year Two	SE2 Textbook
“New Prospects”	SE Year Three	SE3 Textbook

All of the three Secondary Education ELT textbooks listed above are going to be described and analyzed a propos the cultural content they embody, in the three sections that follow.

3.4.3.1.1. SE1 Textbook

SE, Year One ELT coursebook is called “At the Crossroads”. The SE1 Textbook that was utilized by the researcher for cultural content identification and study was published in 2012-2013 by NASP. In its foreword, the textbook’s writers state that the coursebook *“complies with the relevant Ministry of National Education curriculum as laid down in January 2005”* (SE1 Textbook, p. 8). Like Middle School ELT schoolbooks, Secondary Education EFL textbooks are likewise set up on the competency-based teaching and learner-centered approach.

a/ General Description of the Textbook

SE1 Textbook opens with a foreword that is addressed to the teachers of SE, Year One pupils. In this foreword, the textbook’s writers describe the structure of the book and explain the objectives of each part on it. The schoolbook contains 175 pages and it consists of 5 units. The latter are labeled, as “Getting Through”, “Once upon a Time”, “Our Feelings Show”, “Eureka” and “Back to Nature”.

Each of the 5 units that make up the present textbook is composed of 4 sequences and 3 sections. The first two sequences are called “Listening and Speaking” and “Reading and Writing” and their target is *“to encourage students to anticipate before listening and reading, check out their predictions, communicate with the proper pronunciation, stress and intonation and practice language functions before producing a reasonable stretch of oral or written discourse”* (SE1 Textbook, p. 8). “Developing Skills” is the third sequence and its purpose is to attain students *“to combine the four basic skills with attitudinal patterns in problem-solving situations, e.g. telephoning, conducting a meeting, writing a letter of application, making a group presentation, etc”* (SE1 Textbook, p. 8). The fourth sequence is entitled “Consolidation and Extension” and it aims *“to elaborate and expand on the functions, language and social skills acquired earlier so as to flesh out, in writing and in their communicative abilities”* (SE1 Textbook, p. 9). The three sections that follow up these sequences are called “Stop and Consider”, “Project Workshop” and “Check your Progress”. The first section provides pupils with rules and principles in terms of grammar, spelling, sound system and sentence structure. The second section offers suggestions and guidelines on how to prepare the project of each unit and the closing section involves a series of revision exercises which test the learned aspects of each file.

b/ Cultural Element in SE1 Textbook

It results from the description of SE1 Textbook that the latter does not contain a culture-specific section. In view of that the researcher checks the textbook page by page to identify the pages that include cultural information in order to consider their content for evaluation. The total number of such pages in the book is reckoned at approximately 55 pages (See table 4.11). Accordingly the ratio of cultural element in SE1 Textbook is about 31.42%.

Table 3.11: Objectives of “Culture-Specific Pages” in SE1 Textbook

Files		“Culture-Specific Pages”		
Number	Title	Objectives	Page Number	Total Number
1	Getting Through	Describing People’s Regular Activities Describing a place	14-21-23-28-31-32-33-35-36-37-40-41-43	13
2	Once upon a Time	Dealing with literary extracts from tales, novels and folktales.	46-48-49-51-52-53-54-57-58-59-60-63-64-65-66-68-69-70-72	19
3	Our Findings Show	Dealing with Reports in some British and American Newspapers. Conducting and Interpreting surveys about some teenagers’ interests (computer home use and sport)	78-79-80-83-85	5
4	Eureka!	The Evolution of Telecommunications (Ancient and Recent discoveries and inventions)	110-111-112-113-114-115-116-117-123-124-125-126-127-129-131-132-133	17
5	Back to Nature	Climate Area of Algeria	140	1
				Total=55

c/ Results Analysis

The table below displays the results analysis of the SE1 Textbook:

Table 3.12: Results Analysis (SE1 Textbook)

N°	General Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?	X		Big 'C': 14-21-28-32-33-35-36-41-46-48-49-51-52-53-54-57-58-59-60-63-64-65-66-68-69-70-72-85-90-111-112-113-114-115-116-117-123-124-125-126-127-129-131-132-133-140	46	83.63
			X	Small 'c': 21-31-32-35-36-37-40-43-78-79-80-83-110	13	23.63
2	Is the cultural content up-to-date or not?	X		Up to date: 14-21-23-28-31-32-35-36-37-40-41-43-66-78-79-80-83-85-124-129-140	21	38.18
			X	Not up to date: 33-46-48-49-51-52-53-54-57-58-59-60-63-64-65-68-69-70-72-90-110-111-112-113-114-115-116-117-123-125-126-127-131-132-133	35	63.63
3	Is it suitable to the learners' age, level, cultural background and interests or not?	X		Yes: 14-21-23-28-31-32-33-35-36-37-40-41-43-48-49-58-59-60-66-68-70-72-78-79-80-83-85-110-111-112-113-114-115-116-117-123-124-125-126-129-131-132-133-140	44	80
			X	No: 46-51-52-53-54-57-63-64-65-90-127	11	20
N°	Socio-cultural Analysis Related Questions	Y	N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?	X		21-23-35-36-40-41-46-51-52-53-54-57-59-63-64-65-68-70-72-78-90-111-113-115-116-117-123-124-125-126-127-129-131-132-133	35	63.63
6	Does the book provide knowledge of geography of the target language country in question?	X		66	1	1.81

7	Does the textbook display different TC institutions, traditions, customs, festivals...?	X	21-28-33-35-36-53-54-66-79-80-110	11	20
8	Is the cultural content given a historical dimension?	X	33-63-65-70-111-113-114-115-117-124-127-129-131-132-133	15	27.27
9	Does the cultural content discuss some well-known characters from different cultures?	X	46-48-49-51-52-57-59-63-64-65-68-70-72-90-111-113-115-116-117-123-124-125-126-127-129-131-132-133	28	50.90
N°	Intercultural Analysis Related Questions	Y N	Pages Found	F	%
10	Is there reference to the learner's native culture?	X	14-21-23-28-31-32-36-37-41-43-58-68-70-78-80-85-140	17	30.90
11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?	X	21-28-33-35-36-37-40-41-46-48-49-51-52-57-59-63-64-65-66-68-70-72-78-79-80-83-90-111-113-115-116-117-123-124-125-126-127-129-131-132-133	41	74.54
12	Does the textbook bring out similarities and contrast between what is native and what is foreign?	X	21-68-78-80	4	7.27
N°	Techniques of Presentation of Content Related Questions	Y N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?	X	Texts: 21-28-32-33-35-40-52-53-57-59-65-68-70-83-90-115-123-126-127-129-132	21	38.18
		X	Dialogues: 37-66	2	3.63
		X	Exercises: 23-33-36-41-43-48-49-51-52-54-58-60-63-64-65-68-69-72-78-79-80-85-110-111-112-113-114-116-117-124-125-131-133-140	34	61.81
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts?	X	Facts: 14-41-46-54-60-64-78-80-85-113-114-116-117-124-125-126-133	17	30.90
		X	In context: 21-23-28-31-32-33-35-36-37-40-43-48-	38	69.09

			49-51-52-53-57-58-59-63-65-66-68-69-70-72-83-90-110-111-112-115-123-127-129-131-132-140		
15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?	X	Original Sources: 14-21-32-33-35-36-40-46-52-78-83-90-140	13	23.63
		X	Reprinted with adaptation: 48-49-53-57-59-68-115	7	12.72
		X	Written for this textbook: 28-37-41-63-64-65-66-70-123-126-127-129-132	13	23.63
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?	X	14-33-36-46-48-51-52-57-65-66-72-68-69-83-110-111-113-114-124-129-132-140	22	40
17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?	X	Comprehension: 14-46-64	3	5.45
		X	Production: 23-28-31-32-36-37-41-43-48-49-51-54-58-60-63-66-69-72-78-79-80-85-110-111-112-113-114-116-117-124-125-131-133-140	34	61.81
		X	Both: 21-33-35-40-52-53-57-59-65-68-70-83-90-115-123-126-127-129-132	19	34.54

3.4.3.1.2. SE2 Textbook

“Getting Through” is the Secondary Education, Year Two pupils’ schoolbook. It was published in 2012-2013 by NASP and it “*complies with the curriculum designed and issued by the Ministry of National Education in December 2005*” (SE2 Textbook, p. 6). Secondary Education, Year Two pupils are supposed to be familiar with this textbook as its structure is very much similar to the one of SE1 Textbook.

a/ General Description of the Textbook

SE2 Textbook has 207 pages and it contains 8 units. By and large, the textbook *seeks “to make students consolidate their knowledge of functional English in terms of vocabulary, grammar and pronunciation”* (SE2 Textbook, p. 6). In an attempt to reach that end, the textbook offers 8 thematic units. The latter are entitled as “Signs of the Times”, “Make Peace”, “Waste Not, Want not”, “Budding Scientists”, “News and Tales”, “No Man is an Island”, “Science or Fiction?” and “Business is Business”.

Each unit of the textbook consists of 5 sequences. The first sequence is entitled “Discovering Language” and it aims at exposing the SE, Year Two pupils to the vocabulary, spelling, pronunciation and grammar of the language. “Developing Skills”, the second sequence, focuses in building basic language skills as well as intellectual skills (thinking, planning, analyzing, etc). “Putting Things Together”, which is the third sequence, presents the outcome of the two previous sequences. It is in this part of the textbook that the target pupils will be asked to employ all the acquired constituents of language and skills to do a project. In the fourth sequence, “Where Do We Go from Here?” the pupils will check what they have learnt, i.e. students’ self-assessment, by filling grids and keeping portfolios. In the last sequence of each unit, which is called “Exploring Further Matters”, the pupils will find additional, authentic reading materials that provide them with more knowledge about the theme of every unit and that will help them improve their knowledge of grammar and vocabulary in both of the language spoken and written modes.

b/ Cultural Element in SE2 Textbook

Actually, the SE2 Textbook’s authors do not mention anything about the cultural component neither in their foreword to the teacher nor to the student. Nonetheless, this does not mean that culture is not dealt with in the coursebook, as its component is in-built in various texts, activities and illustrations. The researcher

counts up 63 pages that deal with cultural knowledge in the textbook (See Table 4.13). Thus, 30.43% is the proportion of cultural element in SE2 Textbook.

Table 3.13: Objectives of “Culture-Specific Pages” in SE2 Textbook

Files		“Culture-Specific Pages”		
Number	Title	Objectives	Page Number	Total Number
1	Signs of the Time	Lifestyles	15-16-18-19-24-27-28-29-30-32-33-34	12
2	Make Peace	Peace and Conflict Resolution	37-38-40-41-43-48-50-51-53-57	10
3	Waste Not, Want not	World Resources and Sustainable Development	60-62-72-75	4
4	Budding Scientists	Science and Experiments	79-88-92-96	4
5	News and Tales	Literature and the Media	99-100-103-104-105-106-107-108-112-114-115-116	12
6	No Man is an Island	Disasters and Solidarity	119-120-122-123-124-129-135-136	8
7	Science or Fiction?	Technology and the Arts	138-139-140-141-142-149-151-153-155	9
8	Business is Business	Management and Efficiency	159-164-170-172	4
				Total=63

c/ Results Analysis

Results of SE2 Textbook analysis are outlined in the table that follows.

Table 3.14: Results Analysis (SE2 Textbook)

N°	General Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?	X		Big 'C': 28-29-37-38-40-41-43-48-50-51-57-60-62-72-75-79-96-99-100-103-104-105-106-107-108-112-114-115-116-119-122-123-124-135-141-142-149-151-153-155-159-164-170-172	44	69.84
			X	Small 'c': 15-16-18-19-24-27-30-32-33-34-53-88-92-120-129-136-138-139-140	19	30.15
2	Is the cultural content up-to-date or not?	X		Up to date: 18-24-27-28-29-30-37-38-40-41-43-48-50-53-60-72-88-92-105-120-122-138-139-140-159	25	93.68
			X	Not up to date: 15-16-19-30-32-33-34-51-57-62-75-79-96-99-100-103-104-106-107-108-112-114-115-116-119-123-124-129-135-136-141-142-149-151-153-155-164-170-172	39	61.90
3	Is it suitable to the learners' age, level, cultural background and interests or not?	X		Yes: 15-16-18-19-24-27-28-29-30-32-34-37-38-40-43-48-50-51-53-60-62-72-75-79-88-92-96-99-100-103-104-106-107-108-112-114-115-116-119-120-122-123-129-135-136-138-139-140-141-142-149-151-159-170-172	55	87.30
			X	No: 33-41-57-105-124-164	6	09.52

N°	Socio-cultural Analysis Related Questions	Y	N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?	X		27-32-33-48-51-53-57-99-114-115-116-122-123-124-138-140-141-142-149-151-155-164-170-172	24	38.09
6	Does the book provide knowledge of geography of the target language country in question?	X		60-100	2	03.17
7	Does the textbook display different TC institutions, traditions, customs, festivals...?	X		27-30-32-34-40-120-122-135-136	9	14.28
8	Is the cultural content given a historical dimension?	X		16-30-38-48-51-60-75-100-103-135-136-151-153-170	14	22.22
9	Does the cultural content discuss some well-known characters from different cultures?	X		33-37-48-51-53-99-107-108-114-115-116-122-123-124-138-141-142-149-151-153-155-164	22	34.92
N°	Intercultural Analysis Related Questions	Y	N	Pages Found	F	%
10	Is there reference to the learner's native culture?	X		15-16-18-19-24-28-29-30-51-72-103-107-108-112-119-120-129-135-153-159	20	31.74
11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?	X		27-30-32-33-34-38-43-48-50-51-53-57-60-75-99-100-107-108-112-114-115-116-120-122-123-135-136-138-139-140-141-142-152-153-155-170-172	37	58.73
12	Does the textbook bring out similarities and contrast between what is native and what is foreign?	X		30-120-135	3	04.76
N°	Techniques of Presentation of Content Related Questions	Y	N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?	X		Texts: 16-18-19-24-27-32-33-34-38-48-53-57-	30	47.61

			60-75-100-104-105-106-114-115-116-124-129-135-136-139-149-155-164-170		
		X	Dialogues: 28-122	2	03.17
		X	Exercises: 29-30-40-41-43-50-51-72-103-107-108-112-120-123-140-141-142-151-153-172	20	31.74
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts?	X	Facts: 15-37-40-43-79-99-119-120-123-138-141-159	12	19.04
		X	In context: 16-18-19-24-27-28-29-30-32-33-34-38-41-48-50-51-57-60-72-75-100-103-104-105-106-107-108-112-114-115-116-122-124-129-135-136-139-140-142-149-151-153-155-164-170-172	46	73.01
15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?	X	Original Sources: 15-34-53-57-105-106-114-115-116-124-138-155-164	13	20.63
		X	Reprinted with adaptation: 27-32-33-48-75-100-104-129-135-136-159	11	17.46
		X	Written for this textbook: 16-18-19-24-28-38-41-60-122-139-149-17	12	19.04
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?	X	15-30-34-37-38-48-51-57-60-72-75-99-100-103-105-106-112-119-120-122-129-138-139-149-155-159-170	27	42.85

17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?	X	Comprehension: 15-32-33-34-37-53-57-75-79-99-114-115-116-119-135-136-138-155-159	19	30.15
		X	Production: 18-19-27-29-30-40-41-43-50-51-72-103-104-105-107-108-112-120-123-124-140-141-142-151-153-164-172	27	42.85
		X	Both: 16-24-28-38-48-60-100-106-122-129-139-149-170	13	20.63

3.4.3.1.3. SE3 Textbook

“New prospects” is the official coursebook conceived for pupils in SE, Year Three. Similar to the previous tackled textbooks, SE3 Textbook was published by NASP in 2013-2014.

a/ General Description of the Textbook

The textbook has got 270 pages. It opens with a foreword. The latter follows up 6 thematic units. They are “Exploring the Past”, “Ill-Gotten Gains Never Prosper”, “Schools: Different and Alike”, “Safety First”, “It’s a Giant Leap for Mankind”, and “We are a Family!” In the schoolbook’s foreword the authors offer a description of the textbook structure and an overt statement of the aims of each part and sequence on it. As regards the cultural element in the coursebook, the authors state in overt words that “*the intercultural outcomes for their part are in-built, i.e., made to be part and parcel of the process of teaching/learning at all times, notably through a pertinent typology of activities*” (SE3 Textbook, p. 6).

b/ Cultural Element in SE3 Textbook

Seeing that culture is said to be ‘*in-built*’ in SE3 Textbook, this last does not appear to take up a section about culture. Accordingly, the researcher examined the pages involving SE3 Textbook one by one to eventually find out the pages that comprise elements of culture in their content. The researcher counted for 65 pages (See Table 4.15). That is 24.07 % of SE3 Textbook appear to include cultural aspects.

Table 3.15: Objectives of “Culture-Specific Pages” in SE3 Textbook

Files		“Culture-Specific Pages”		
Number	Title	Objectives	Page Number	Total Number
1	Exploring the Past	Ancient Civilizations	14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-30-31-32-33-34-35-36-37-38-40-41-42-44	28
2	Ill-Gotten Gains Never Prosper	Ethics in Business: Fighting Fraud and Corruption	59-73	2
3	Schools: Different and Alike	Education in the World: Comparing Educational Systems	79-82-83-84-85-92-93-94-95-97-98-99-100-103	14
4	Safety First	Advertising, Consumers and Safety	112-121-123	3
5	It’s a Giant Leap for Mankind	Astronomy and the Solar System	140-141-150-151	4
6	We are a Family!	Feelings, Emotions, Humour and Related Topics	166-170-174-175-176-179-180-181-183-188-189-190-191-193	14
				Total=65

c/ Results Analysis

The table below displays the results of SE3 Textbook.

Table 3.16: Results Analysis (SE3 Textbook)

N°	General Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?	X		Big 'C': 14-15-16-17-19-20-21-22-23-24-25-26-27-28-31-32-33-34-35-36-42-44-82-83-84-85-92-93-94-95-97-98-99-100-103-140-141-151-166-176-179-180-189-190-191	45	69.23
			X	Small 'c': 18-30-37-38-40-41-42-59-73-79-112-121-123-150-170-174-175-181-183-188-193	21	32.30
2	Is the cultural content up-to-date or not?	X		Up to date: 18-79-82-83-84-85-95-97-98-99-100-103-112-123-166-170-174-175-176-179-180-183-193	23	35.38
			X	Not up to date: 14-15-16-17-19-20-21-22-23-24-25-26-27-28-30-31-32-33-34-35-36-37-38-40-41-42-44-59-73-92-93-94-121-140-141-150-151-181-188-189-190-191	42	64.61
3	Is it suitable to the learners' age, level, cultural background and interests or not?	X		Yes: 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-30-31-32-33-34-35-36-37-38-40-41-42-59-79-82-83-84-85-92-93-94-95-97-98-99-100-103-112-121-140-141-150-151-166-170-174-175-176-179-180-181-183-188-189-190-191-193	62	95.38
			X	No: 44-73	2	03.07

N°	Socio-cultural Analysis Related Questions	Y	N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?	X		16-17—19-20-35-44-73-93-94-123-140-141-151-174-175-176-179-180-183-189-190-191-193	23	35.38
6	Does the book provide knowledge of geography of the target language country in question?	X		15-22-23-31-32-42	6	09.23
7	Does the textbook display different TC institutions, traditions, customs, festivals...?	X		14-15-31-37-38-42-79-82-92-95-97-98-99-100-103-112-170-174-175-179-180-182-188-189-190-191-193	27	41.53
8	Is the cultural content given a historical dimension?	X		15-16-20-22-23-25-26-27-28-31-33-34-35-37-38-42-92-140-151-179-180	21	32.30
9	Does the cultural content discuss some well-known characters from different cultures?	X		20-25-26-31-35-37-38-41-42-44-73-93-94-123-140-141-151-166-176-179-180	21	32.30
N°	Intercultural Analysis Related Questions	Y	N	Pages Found	F	%
10	Is there reference to the learner's native culture?	X		14-21-22-23-24-25-34-35-36-82-84-85-103-112-121-166-174-176-180-181-183-193	22	33.84
11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?	X		14-15-16-17-18-19-20-25-26-27-28-30-31-32-33-34-35-36-37-38-40-41-42-44-59-73-79-82-83-84-92-93-94-95-97-98-99-100-103-121-123-140-141-150-151-166-170-174-175-176-179-180-181-183-188-189-190-193	58	89.23
12	Does the textbook bring out similarities and contrast between what is native and what is foreign?	X		34-36-59-82-84-103-121-166-174-181-183-193	12	18.46

N°	Techniques of Presentation of Content Related Questions	Y	N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?	X		Texts: 18-22-23-26-27-28-37-38-44-73-79-83-84-94-98-99-100-140-170-174-175-179-180-189-190	25	38.46
			X	Dialogues: 15-20-24-141-176	5	07.69
			X	Exercises: 16-17-19-21-25-30-31-32-33-34-35-36-40-41-42-59-82-85-93-95-97-103-112-121-123-150-151-166-181-183-188-193	32	49.23
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts?	X		Facts: 14-30-32-34-35-59-82-92-121-150-151-181-188	13	20
			X	In context: 15-16-17-18-19-20-21-22-23-24-25-26-27-28-31-33-36-37-38-40-41-42-44-73-79-83-84-85-93-94-95-97-98-99-100-103-112-123-140-141-166-170-174-175-176-179-180-183-189-191-193	51	78.46
15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?	X		Original Sources: 14-15-30-37-38-41-44-59-73-83-84-92-98-99-100-121-174-175-181-188	20	30.76
			X	Reprinted with adaptation: 22-23-32-94-97-123-179-180-189-190	10	15.38
			X	Written for this textbook: 18-20-24-26-27-28-79-140-141-170-176	11	16.92
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?	X		14-15-22-27-32-35-36-41-42-73-82-92-93-97-103-123-141-151-166-179-188	21	32.30

17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?	X	Comprehension: 14-22-23-28-35-37-38-44-73-92	10	15.38
		X	Production: 17-18-19-20-21-24-25-26-27-30-31-32-33-34-36-40-41-42-59-79-82-85-93-95-103-112-121-123-140-141-150-151-166-176-181-182-188-193	38	58.46
		X	Both: 15-16-83-94-97-98-99-100-170-174-179-180-189-190-191	15	23.07

3.4.3.2. Summary and Discussion of the Main Findings

The major findings of the above Secondary Education ELT textbooks are discussed below separately in terms of positive and negative aspects:

➤ *Positive Aspects*

- In-built cultural content: in all of the three Secondary Education ELT textbooks, cultural information is not inserted in a specific section or part of the files of the schoolbooks, but it is rather in-built in the textbooks' texts, activities and illustrations, i.e. culture is made to be part of the process of teaching and learning. This streamlining of the cultural component is considered 'positive' as it exposes pupils to culture and at the same time to a variety of tasks that aim towards skills integration.
- Focus on both updated and outdated content of culture: in comparison with the other textbooks, SE2 Textbook presents the uppermost percentage of updated cultural information (93.68%). In respect of the outdated cultural information, the three SE evaluated textbooks do not differ remarkably in their extent of discussion of the outmoded cultural content (SE1 Textbook = 63.63%, SE2 Textbook = 61.90%, SE3 Textbook = 64.61%).
- Relevance of the cultural content to the target pupils' age, level, cultural

- background and interests: On the whole, the schoolbooks relate the cultural content to the target pupils' age, level, interests and cultural background to high degrees (SE1 Textbook = 80%, SE2 Textbook = 87.30%, SE3 Textbook = 95.38%).
- Social group presentation: Most of the social group representation is reflected in SE1 Textbook (63.63%), while only 35.38% of that is offered in SE3 Textbook.
 - Inclusion of varied cultural topics (customs, traditions, institutions, history and prominent characters from the different cultures): based on the results analyses of the three SE textbooks evaluated above, the study makes it clear that SE2 Textbook focuses on the target culture institutions, customs and traditions to a limited extent (14.28%), while SE3 Textbook devotes a moderate proportion of its cultural content (41.53%) to this knowledge. Pages with historical dimension reference form roughly 21/65 pages of the total number of culture-specific pages of SE3 Textbook, while only 14/63 and 15/55 of that cultural element is correspondingly represented in SE2 and 1 Textbooks.
 - All the textbooks mirror famous characters from the different cultures they present: the obtained results show that SE1 Textbook focuses on the discussion of well-known characters from various cultures to the largest extent (50.90%), whereas SE2 Textbook deals with that to the least extent (22.22%).
 - Relation of content to the target pupils' native culture: The above results analysis demonstrate that SE 1, 2 and 3 Textbooks differ slightly in their extent of discussion of the pupils' native culture (SE1 Textbook = 30.90%, SE2 Textbook = 31.74%, SE3 Textbook = 33.84%).
 - Depiction of different cultures: all the textbooks depict various target language speaking cultures and non-target language speaking cultures to significant degrees (SE1 Textbook = 74.54%, SE2 Textbook = 58.73%, SE3 Textbook = 89.23%).
 - Integration of content in diverse forms: as it is revealed in the tables above,

the majority of the cultural content of the three SE textbooks is integrated in exercises. By way of illustration, 61.81% of the cultural content of SE1 Textbook is presented in exercises. Mostly, 41.41% of the cultural knowledge of SE 1, 2 and 3 Textbooks is integrated in texts, while only 4.83% of that is incorporated in dialogues.

- Content contextualization: all the textbooks focus on the providence of cultural content in a structured way and in context. For instance, 78.46% of the cultural content of SE3 Textbook is provided in context while just 20% of that content is presented on fragmented isolated facts.
- The use of authentic sources: 19.86% of the cultural content of the overall evaluated SE schoolbooks is made up while 25% is reprinted from original sources and only 15.18% of such content is reprinted with adaptation.
- The use of illustrations: all the coursebooks under discussion offer illustrations of the cultural content they provide at moderate degrees. For example, out of 63 pages, SE2 Textbook has 27 pages that contain illustrations of the cultural content they discuss.
- Focus on culture in listening, speaking, reading and writing tasks: most of the utilized tasks of SE 1, 2 and 3 Textbooks aim towards the development of productive skills, mostly writing. Tasks that are geared to production form respectively 61.81%, 42.85% and 58.46% of the culture-specific pages of SE1, 2 and 3 Textbooks, while only 5.45%, 30.15% and 15.38% of the activities are geared to comprehension in SE 1, 2 and 3 textbooks, correspondingly. Tasks that focus on the development of both skills form 34.54% of SE1 Textbook, 20.63% of SE2 Textbook and 23.07% of SE3 Textbook.

➤ *Negative Aspects*

- Nonexistence of a culture-specific section: None of the textbooks allot a culture-specific section in their units for the learning about culture along with the in-built learning of culture.
- Over consideration of big 'C' culture: in all books, most of the cultural content

(74.23%) is rested upon big ‘C’ culture, while little attention is given to small ‘c’ culture (28.69%).

- Seldom treatment of geography: Knowledge of geography of the target language country is seldom highlighted in the three textbooks examined. The results show that SE3 Textbook devotes 9.23% of its cultural content to this knowledge, while only 3.17% of SE2 Textbook and 1.81% of SE1 Textbooks help to impart knowledge about that.
- Lack of consideration of intercultural knowledge in the textbooks’ cultural content: the data presented in the above tables demonstrate that a very limited range of intercultural products and activities are under focus. The textbooks do not include a variety of tasks that aim towards drawing out similarities and differences between the native and the foreign cultural elements discussed in the textbooks (SE1 Textbook = 7.27%, SE2 Textbook = 4.76%, SE3 Textbook 18.46%).

3.5. Conclusion

To conclude, it would be hyperbole to say that the content of the Algerian MS and SE ELT textbooks’ curricula are culture-free or too weak to provide cultural understanding. To begin with, the cultural component in the four examined MS textbooks is not neglected, especially in MS 1, 2 and 3 textbooks where a whole section in each file is purposefully allotted to culture. Though the cultural information provided in that section is realistic and appropriate to the MS curriculum goals and to the MS pupils’ age, cultural background and interests; it is, however, considered secondary as it may be handled optionally or processed simply for leisure.

The remarkable characteristic of the four examined MS schoolbooks is represented in the consideration of more than one culture. But, the matter is that though the pupils’ native culture along with several English and non-English speaking cultures are introduced in MS 1, 2, 3 and 4 Textbooks, very limited intercultural encounters are observed. According to the researcher’ s point of view,

these textbooks would have been more effective if they had a culture-specific content that relate to the learners' own culture and to one of the English-speaking cultures such as, Britain or USA, as a multicultural dimension would better suit advanced levels.

The analysis of the cultural elements of the Algerian ELT textbooks has revealed that the cultural element is not adequately handled in the schoolbooks in question. By way of illustration, very few small 'c' cultural facts are identified in these textbooks. Actually, this is considered unfortunate as small 'c' culture is believed to stand for what a culture really is. Moreover, at times when the schoolbooks offer authentic reading passages about the foreign cultural facts and phenomena, the foreign cultural understanding remain limited as the passages are not accompanied with culture-oriented activities. In addition to this, though the pupils are expected to more knowledge about the English and the non-English speaking cultures in the project-making section of every file, the projects do not tend to engage pupils in research tasks that will make them better acquainted with the English and the non-English speaking cultures, as most of the suggested projects deal with culture-general topics.

The outstanding characteristics of the evaluated SE textbooks is that their cultural content suits pupils in both literary and scientific streams, because at times some thematic files are entirely literary and some others are purely scientific. Another remarkable point is that most of the foreign cultural content is presented in authentic passages and excerpts that are reprinted from original sources. Nonetheless, it is important that all individuals involved at all levels, from policy makers to administrators, material designers, curriculum developers, textbook writers and teachers, consider the importance of their decisions, make wise choices and give due care to the intercultural and multicultural content of the MS and SE textbooks of English to use the nationally developed textbooks for the optimum benefit.

Chapter Four:

Field Investigation

4.1. Introduction

Chapter five focuses on the field investigation of the present study. In accordance with the objectives of the study, the chapter will elicit data on the students' expectations vis-à-vis the learning about the English cultures at the Department of English at the University of Tlemcen, and examine the teaching/learning situation of the English cultures in the aforementioned department; as far as the level of first-year English language "Licence" is concerned. This chapter will also investigate whether the subjects of first-year English language "Licence" provide students, from the earliest year of their academic English learning, with the relevant cultural content that can excite their interest in English learning and improve their competence in their forthcoming communication in English both at home and abroad and on the cultural themes, 'little c' culture topics or 'big C' culture topics, teachers should pay much regard to in attaining these purposes.

In the present chapter, the data collected from the different research instruments utilized in this study are going to be presented in tabular form (quantitative data) and on commentary paragraphs (qualitative data). In view of those data, the investigator will draw some conclusions about how first-year students go about learning the English cultures and how teachers go about teaching them; and about the students and teachers' reflections about the cultural aspects that the subjects of first-year English language "Licence" should involve to arouse the students' interest in English learning and boost their competence while communicating at home and abroad.

4.2. Field Investigation and the Research Method

The study was conducted in the University of Tlemcen with the participation of a sample of first-year students and teachers of the English Language Department. Relevant data about the research informants and instruments are presented in the sub-sections below.

4.2.1. Research Participants

The first-year students and teachers of the English Language Department of Tlemcen University constitute the target population of the present research. Information about the research participants' number, gender, age and educational background are presented below.

4.2.1.1. Students' Profile

The students who participated in this study were 30 first-year students. By and large, the students of that level study ten subject matters which usually take them 21 hours per-week (see Table 4.1). Of the 30 participants, 3 are males and 27 females. The age of the majority of them (83.33%) ranges between 19 and 20 years old (see Table 4.2). All the respondents come from Tlemcen or from its neighbouring cities or regions which implies that all the informants, share common cultural backgrounds.

Table 4.1: First-year Level Subjects and Session Duration

Subjects	Session Duration(per-week)
Comprehension and Written Expression (CWE)	4H30
Comprehension and Oral Expression (COE)	3H
Grammar	3H
Phonetics	1H30
Linguistics	1H30
Literary Texts	1H30
Anglo-Saxon Culture and Civilization (ASCC)	1H30
Study Skills	1H30
Human and Social Sciences	1H30
French	1H30

Table 4.2: Students' Characteristics

<i>Gender</i>	Number	Percentage
Male	03	10%
Female	27	90%
<i>Age</i>		
19-20	25	83.33%
Over 20	05	16.66%

4.2.1.2. Teachers' Profile

Nine teachers were interviewed for this research, seven female teachers and two male teachers. Undoubtedly, all are of Algerian nationality. The majority of them are between 31 and 40 years of age. All of them teach English as a Foreign Language to students enrolled at the university education. Therefore, the teachers may hold either a 'Magister' or a 'Doctorate' degree; the necessary degrees for teaching at university. Out of nine teachers, there are seven (7) teachers who hold a MA degree, while the remaining ones (2) hold PhD degree. They all come from diverse educational specialties related to English, including TEFL and Applied Linguistics, Sociolinguistics, Literature and Civilization, ESP and Translation. Most interviewees have varying years of teaching experience ranging from 5 to 10 years and that only one of them had attended a training course in the teaching of culture while being in Boston for a scientific visit.

4.2.2. The Research Instruments

For this study, a combination of quantitative and qualitative data was collected by means of two research instruments: questionnaires and interviews. Two questionnaires were designed for first-year students of the English Language Department; one by the outset of the academic year of 2014-2015 and another at its end, while some interviews were carried out with 9 teachers from the same department.

4.2.2.1. Students' First Questionnaire

The Students' First questionnaire is designed to elicit data on the first-year students' expectations vis-à-vis learning about the English cultures in the Department of English at the University of Tlemcen. To do this, the questionnaire was delivered to the students at the beginning of the academic year of 2014-2015. The questionnaire (See Appendix B) includes six questions presented in two sections: *'Please tell us about yourself'* and *'Please, tell us about your expectations'*.

Section One: 'Please tell us about yourself' (Q1 to Q4)

This section aims at collecting demographic information about the respondents, namely their gender (Q1), age (Q2), reason for taking English (Q3) and whether they spent any time in an English-speaking country (Q4).

Section Two: 'please, tell us about your expectations' (Q5 to Q6)

This part of the questionnaire inquires into the cultural topics the students expect to discuss at the level of first-year English language "Licence" (Q5) and the English-speaking countries they think likely to deal with (Q6).

This questionnaire was randomly handed to 30 first-year students in a classroom, after taking the permission from a teacher. Before delivering it, the students were told about its purpose as it is stated in its introduction and instructions concerning its completion were given to them in English and at times in Arabic to make sure they understand the way to fill it right. The completion of the questionnaire took the students about 23 minutes.

4.2.2.2. Students' Second Questionnaire:

The second questionnaire was distributed to the same class by the end of the academic year of 2014-2015 to know about the students' outlooks on the teaching/learning situation of the English cultures as far as the level of first-year

English language “Licence” is concerned. The questionnaire also intends to find out whether the subjects of the first-year English Language “Licence” discuss, from the earliest year of the students’ academic English learning, cultural topics that can excite the students’ interest in English learning and improve their competence in their upcoming communication in English. The questionnaire is also set to investigate on whether the subjects need to pay much regard to ‘little c’ cultural topics or the ‘big C’ cultural ones to fulfill such needs.

To achieve the aforesaid objectives, the researcher designs a two-section questionnaire involving six questions of multiple-choice and open-ended type (see Appendix C). The latter type of questions is used to know about the respondents’ justifications and comments on certain alternatives of some of the multiple-choice questions involving the questionnaire.

Section One: ‘please, tell us about your opinions on the learning about the English cultures’ (Q1 to Q3)

This section consists of items exploring the respondents’ opinions on the learning about the English cultures. The first question asks the participants to state their views about the importance of learning about the English cultures while learning English. The second question intends to examine students’ opinions about whether teaching about the English cultures should be kept occasionally or should be further planned in a separate subject. In the third question, the respondents were given a five-point Likert scale (1= least useful, 2= less useful, 3= average, 4= useful, 5= most useful) to rank their preferences concerning the culture teaching methods they consider useful for their in-class culture learning.

Section Two: please, tell us about your opinions on the cultural content that you have been taught about (Q4 to Q6)

The second section is set with the aim of finding out students’ opinions on their learning about the English cultures. The present section involves three

questions. At first, the students were asked to say whether they are satisfied with the cultural content that they have learned from the subjects of first-year level, and then to justify their content or discontent about it. The next question asked the respondents to state whether the cultural content that is embodied in the subjects of first-year level provides a kind of contribution to raising their interest in the English language learning and improving their competence while communicating in English. In the end of this section, the students were requested to rate the topics they consider helpful to improving their interest and competence in the English language learning and communication on the same five-degree scale mentioned above.

Before the distribution of the questionnaire, the students were informed about its aims. Directions regarding the ranking of some items in certain questions of the questionnaire were given to the respondents in English and at times in Arabic for fear that some students would give incorrect ranking of them (e.g., Q3 in section one and three). The students were also told that they are free to choose between English, French or Arabic when they are asked to give justifications or explanations, lest some of them would skip this type of questions or provide incomplete answers to them. These instructions were put in plain words to the respondents before they start answering the questionnaire so as to guarantee more validity to the research feedback.

4.2.2.3. Teachers' Semi-structured Interview

The interview was carried out with nine (9) teachers during the first weeks of June, 2015 (roughly between the 7th and the 12th of June). It comprises two parts (see Appendix D). Part one takes account of questions related to culture teaching, while part two encompasses questions that have to do with 'big C' and 'small c' culture teaching. As a matter of fact, the former is designed to report on the teachers' outlooks on the teaching/learning situation of the English cultures in first-year level classes of the Department of English at the University of Tlemcen and the latter aims at investigating some cultural themes that the subjects of the first-year English language "Licence" should consider to help improving the students' interest

in their English learning and enhancing their communicative competence when in intercultural interactions with foreign interlocutors.

The first part of the interview includes nine questions. Questions involving this part are set to know about the teachers' opinions about the importance of foreign culture teaching in EFL education, but also to find out about the teachers' culture teaching approaches, methods and techniques and to indicate how often they deal with the foreign culture in their EFL classes; adding to that, the sources they utilize for teaching it, and the difficulties they encounter when in the foreign language/culture teaching situation.

The second part of it takes in six questions. The first question is meant to report on the teachers' familiarity with the concepts of 'little c' culture and 'big C' culture; while the second one explores the extent to which teachers refer to them in the EFL classes of first-year level. The next four questions are meant to investigate the teachers' reflections on whether their foreign culture teaching should cover more 'big C' culture topics or 'little c' culture ones to fuel the first-year students' interest in EFL learning and boost their competence while in communication with foreigners and why.

Both of the questionnaire and the interview were pilot-tested thanks to six volunteered students and two volunteered teachers from the target populations. Their comments and suggestions involved the inclusion of explanations in brackets in question three (3) and six (6) of the second students' questionnaire, the rewording of some items in question 6 and 4 of the same questionnaire, and the division of the teachers' interview into two sections, one for a general talk about the teaching of English cultures and another for the questions that relate to 'big C' culture and 'little c' culture teaching.

4.2.3. Data Collection and Analysis Procedures

The data obtained from the students' questionnaires and the teachers' interviews were collected and then analyzed by following a three-step procedure:

- 1) The first students' questionnaire was delivered to the students at the beginning of the academic year of 2014-2015 with the aim of finding answers to the first research question of the present study.
- 2) The second students' questionnaire was distributed to the students by the end of the same academic year in an attempt to answer the second and the third research questions.
- 3) Following the completion of the questionnaires, the interviews were made with 9 EFL teachers of the Department of English so as to gather data about the second and the forth research questions.

All quantitative data obtained from the research instruments employed for this research are analysed descriptively by calculating the frequencies and the percentages which are displayed in tabular form and graph or pie-charts. By and large, the main qualitative data are summed up in commentary paragraphs and at times reported directly in a form of quotes or scanned documents.

4.3. Results Analysis and Discussion

This section is set to the analysis of the data obtained from the research tools utilized in the present research work regarding the subject in question and to the discussion of its main findings.

4.3.1. Data Analysis and Interpretation

All the way through this section, the researcher analyzes the quantitative and the qualitative data gathered from the data gathering tools employed in this research work, namely the students' first and second questionnaires and the teachers' interview and interprets the obtained results, as well.

4.3.1.1. Analysis and Interpretation of Students' First Questionnaire

The present part of study is concerned with the analysis of the data and the interpretation of results as regards the students' first questionnaire.

Section One: Please, tell us about yourself (4Qs)

As the title implies the investigator is going to analyze in this section some personal information about the respondents of the questionnaire.

Q1: Gender (Male/female)

Results concerning the students' gender in Table 4.2 (p. 154) indicate that most of the students are females and that their proportion surpasses the male percentage to a significant extent. This is not very surprising because in the Algerian society it is largely believed that females are more attracted to foreign languages learning than males.

Q2: Age (19-20 years-old/over 20 Years-old)

The results outlined in Table 5.2 displays also that the majority of the students (83.33%) are between 19 and 20 years-old. This signifies that most of the respondents are peers and therefore they may share similar thoughts and opinions. This factor is an important index of the reliability of the data obtained from the students, as the latter were asked to state their expectations vis-à-vis learning about the English cultures.

Q3: What is your reason for taking English?

When questioned about their motives for taking English, the most recurrent answers of the respondents relate to the fact that English is the language they favour most to learn and that their choice has to do with the worldwide use that the English language enjoys rather than any other language. A sample from their justifications is

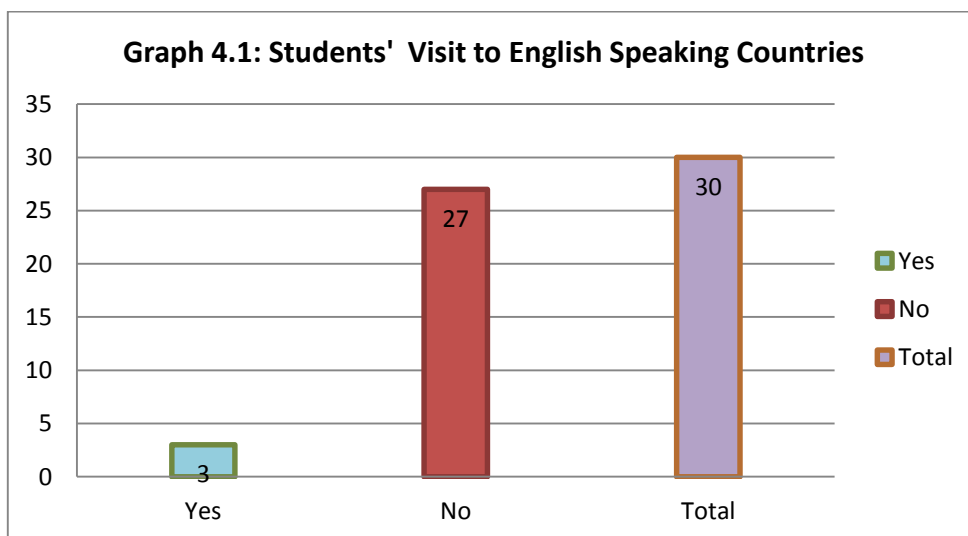
offered below (For all students' justifications, see Appendix E):

- *“because I live this language and it is the most useful language in this days.”*
- *“First of all, because I like this language and since it became universal, I have chosen it in order to be able to communicate with people all around the world.”*
- *“I taking English because it my favorite language. I want to speak it well.”*
- *“I like this language and I want to be a teacher of English in my future”.*

It follows from these replies that first-year students hold positive attitudes towards the English language learning and that communicational and instrumental purposes are the students' major motives to learning it. Similar drives are also found by Kashru (1997) and Strevens (1992).

Q4: Have you spent any time in an English-speaking country?

In order to know if the students had an actual, direct contact with the foreign culture, they were asked to say whether they have spent any time in any English-speaking country. The results in Graph 4.1 show that three students had travelled to some of these countries. Two of them specified the country with region and wrote UK (Bristol) and USA (Atlanta; Florida), while one wrote USA only.



It is very essential to check about the students' visits to English-speaking countries as their visits may affect the way they look upon foreign culture learning. For example, students who had a direct contact with the English culture/s and made real interactions with the English native-speakers may possibly be more interested in learning about the English cultures and more confident in dealing with cultural and intercultural issues in the EFL classroom because they will refer to what they had noticed and learned as way of life, modes of communication, patterns of behaviour or to anything related to the experience they had gained along their stay in the English speaking country that they had visited.

Since travelling to English-speaking countries may influence the way EFL learners think about and deal with foreign culture learning; the researcher sees it very important to inquire into this affair as part of the research takes accounts of the students' outlooks on the teaching/learning situation of the English cultures in EFL learning.

Section Two: Please, tell us about your expectations

Below, the data analysis together with the interpretation of results on the students' expectations vis-à-vis their learning about the English cultures in the English Language Department of the University of Tlemcen are presented in tabular forms and commentaries.

Q5: What cultural topics do you expect to learn about the English cultures?

With a view of gaining insights into what students expect to learn about the English cultures, the respondents were given a range of 22 possible topics and were asked to choose between 'yes', 'perhaps' and 'no'. A closer examination of Table 4.3 shows that the eight (8) top ranking topics are 'history' (27/30), 'differences in the English languages'(26/30), 'literature' (22/30), 'geography'(19/30) together with 'school life'(19/30) and 'verbal-communication means'(19/30), 'food and eating habits'(16/30) and 'national symbols'(13/30). These quantitative results,

however, may not reflect the students' *own, pure* expectations because the students' justifications to Q4 of the second questionnaire prove the opposite.

A gaze at the results in the table below and at students' justifications to Q4 allows the investigator to draw two conflicting conclusions. The first one is that the students do expect learning about the history and the literature of the target language society to a greater extent (see the table below) and the second is that they complain from the learning of history and literature in first-year level. This finding demonstrates that the students may not expect dealing with 'history' and 'literature' as high as it is pointed out in the table below.

Following the students' unwillingness to learning 'history' and 'literature', the investigator doubts on the high scoring of 'history' and 'literature' in the in the table below. One believes that these topics took the lion's share in the scores displayed in Table 5.3 not because the topics are highly expected by students but because there are some subjects in the first-year level that have a direct relation with the scope of 'history' and 'literature', e.g., ASCC and Literary Texts (See Table 4.1., p. 153), that the students may know about from first-year posters, colleagues or from former first-year students, which affected their choice and led the majority of them to tick 'history' and 'literature' more often than other topics.

Table 4.3: The Expected Cultural Topics

N°	Cultural Aspects	Yes	Perhaps	No	Total
1	Geography	19*	07	04	30
2	History	27*	02	01	30
3	Celebrations	11	13	06	30
4	Literature	22*	08	00	30
5	Music	11	06	13	30
6	Humor	10	11	09	30
7	Political matters	06	12	12	30
8	Family life	12	13	05	30
9	School file	19*	05	06	30
10	Verbal communication means	19*	07	04	30
11	Non-verbal communication	09	12	09	30
12	Interpersonal conflicts	06	14	10	30
13	Food and eating habits	16*	07	07	30
14	Social etiquette	07	14	09	30
15	Verbal Taboos	04	11	15	30
16	National symbols	13*	09	08	30
17	Folklore	08	11	11	30
18	Clothing	08	10	12	30
19	Differences in English languages	26*	03	01	30
20	Entertainment and recreation	07	15	08	30
21	Transportation	04	12	14	30
22	Social occasions	09	14	07	30

*cultural topics highly expected

Q6: Which English-speaking countries do you expect to learn about?

Having known about the topics that first-year students expect to learn about English cultures, one can now turn to the English-speaking countries that the students look forward learning about them. The data gathering this point were collected by asking students to choose between U.K. and / or U.S.A. and to add other/s with respect to the English-speaking countries associated with the language they are learning. The results in Table 4.4 show that most of the students who participated in the survey ticked more than one English-speaking country as the

total number of their responses exceeds the respondents' number to a significant extent.

Table 4.4 demonstrates that U.K. is by far the country that students (28/30) expect the most. In addition to U.K., the researcher accounts for twenty-four out of thirty respondents chose U.S.A., while only *one* student out of all the thirty students who participated in the survey specifies Canada and Australia as other expected English-speaking countries.

These results imply that U.K. and U.S.A. are still being the countries generally associated with English language learning, while the other English-speaking countries mainly Canada, Australia and South-Africa get the least attention. This is not surprising to discover because these countries are routinely not regarded in EFL education. Similar results are also noticed by Agasild (1998, cited in Liiv 1999).

Table 4.4: Expected English-Speaking Countries

U.K.	U.S.A.	Other
28	24	01 (Canada- Australia)

4.3.1.2. Analysis and Interpretation of Students' Second Questionnaire

Having ended up the first-year level of their academic EFL learning, the researcher sees it important to question the first-year students about their views on certain concerns vis-à-vis the teaching/learning of the English cultures at the Department of English. Some of these concerns have to do with the importance of learning culture, way culture should be learned, the culture teaching strategies used by teachers, and the cultural content that first-year subjects embody.

The following is the analysis and the interpretation of the results obtained from the first three questions of the students' second questionnaire.

Section One: please, tell us about your opinions on the learning about the English cultures:

Q1: Do you think learning about the English cultures is important while learning English?

At the outset of this section, the students were asked to assert whether it is important for the target language culture(s) to be taught along with the English language. The descriptive results in Graph 4.2 reveal that all students show agreement on the necessity of foreign culture learning in EFL teaching and learning. The respondents consider its learning either very important (17/30) or important (13/30); while none of them denied that.

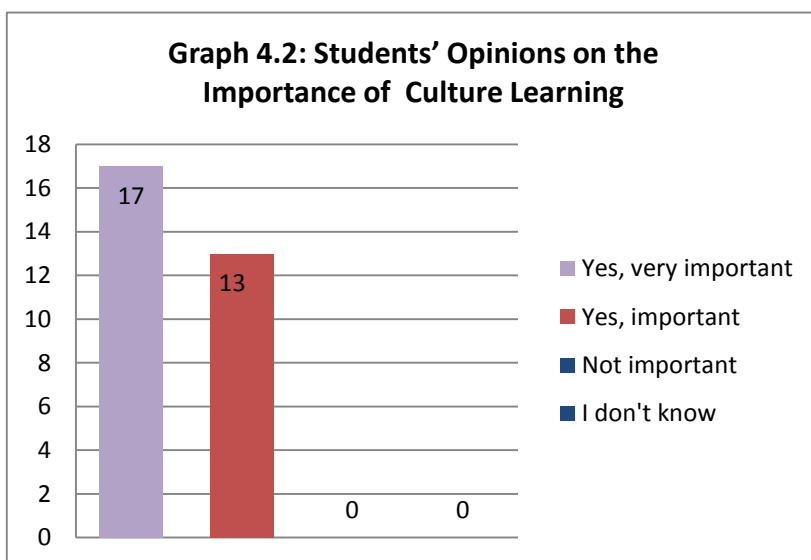
The students were also asked to justify their answers. In fact, all the respondents supported their answers with some reasons about the significance of foreign culture in EFL learning, but two of the given reasons were unclear and as a consequence the researcher does not take account of them (See Appendix E for the students' justifications). It was also found that two students chose Arabic and French to write their arguments and their answers were taken into consideration. This is not very surprising as the researcher permitted the respondents to choose between Arabic, French and English while answering open-ended question (See p. 157).

The justifications provided by the participants were basically centered on the following ideas which are listed in a decreasing order of importance on account of the frequency of their occurrence in the students' responses:

- Providing information about the daily life and routines of target culture holders, their shared beliefs and values and the way they communicate and behave is important.
- Language and culture are interrelated.
- Promoting EFL learning.

- Increasing the students' interest and motivation in EFL learning.
- Enhancing the students' ability to communicate and behave appropriately when in contact with the target language community.
- Promoting the students' attitudes of empathy and tolerance towards the target culture holders.

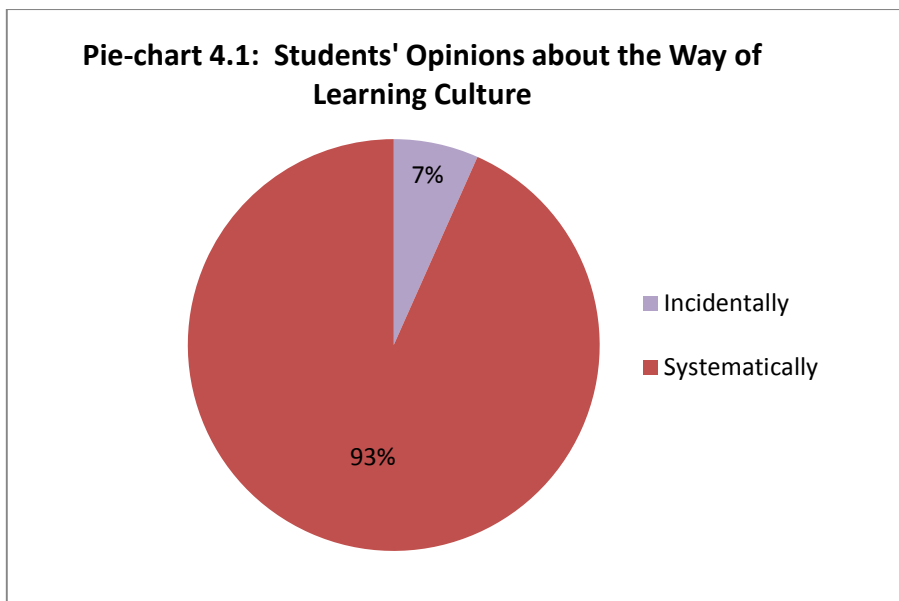
These grounds indicate that first-year EFL students of the English Language Department are aware of the fact that learning/teaching a foreign language should include the learning/teaching of its corresponding culture, supporting the ideas of Byram (1990); Byram & Flemming (1998); Harrison (1990); Kramsch (1993); Atkinson (1999); De Jong (1996); Porto (2000); Thanassoulas (2001); McKay (2002); Nault (2006), Gu *et al.* (2012) who are in support of integrating culture into foreign language classrooms.



Q2: In your opinion, culture should be taught:

- Incidentally (to be dealt with when it incidentally arises in texts, activities, audio/visual tapes)
- systematically (to be planned in a culture-specific subject, in addition to its inevitable, occasional teaching/learning in nearly all the subjects of the first-year level)

To investigate what students think about the way culture teaching/learning should be treated, they were asked to choose between an incidental learning of culture (a by the way approach) or a planned learning of culture (a systematic approach). One aim from this question is to gain insights into whether or not the incidental learning of culture is sufficient in meeting the first-year EFL students' cultural needs. On account of their answers, it was uncovered that the vast majority of the respondents (93%) chose 'systematically' as an answer, while only a few of them (7%) opted for 'incidentally'. This means that the incidental dealing with culture *alone* is not enough for these students and that a culture-specific subject should be allocated to the treatment of the cultural component.



Q3: According to you, which of the following culture teaching strategies would be most useful for your in-class learning about the English cultures?

To shed further light on the way first-year students perceive the learning of the English cultures in the English Language Department, the students were asked about the ways (activities and techniques) that they consider most useful for their learning about the foreign culture after being given a list of some common ones. This question was set with the aim of investigating the preferences of the students

on a five point scale (1=least useful, 2=less useful, 3=average, 4 =useful, 5=most useful) in which the students were supposed to rank their preferences.

After the calculation of all rates, the obtained scores are put in a decreasing order of importance and presented in the table below. A closer examination of Table 4.5 shows that ‘watching videos’ is rated the highest (124/150) while ‘lectures on certain topics’ is rated the lowest (89/150). The high ranking of ‘watching videos’ which is followed shortly by ‘Listening to songs and discussing lyrics’. The low ranking of ‘talking about current events’ and ‘Lectures on certain topics’ suggest that these students get fed up with the university teachers’ common teaching ways (chiefly, delivering lectures, discussing things orally...) and that instead they prefer teaching techniques and certain classroom activities that are set with certain technological aids and tools. ‘Role plays’, ‘Discussions of cultural differences and similarities’ and ‘Drama’ are other useful techniques and activities for the learning about the foreign culture which gain near average scores, being 117/150, 114/150 and 113/150 respectively.

On the basis of the scores outlined in Table 4.5, ‘Reading and discussing authentic texts’ and ‘Doing projects/Oral presentations’ are less touched upon. This was an unexpected result seeing that these techniques appear to be used very often by teachers (consider the results analysis of Q6 of the teachers’ semi-structured interview). To this point, there might be two justifications. The first one is that teachers are disinterested in the students’ preferences and the second is that there might be some problems with the ways that students favour. For example, there might be a shortage of videos and songs with rich, appropriate content for the presentation and practice of foreign cultural aspects in classrooms.

Even though a word was left for all the informants to add other ways that they feel like their teachers to make use of while dealing with culture in the FL classroom, only two respondents who did so. “*The use of ICT*” and “*dialogues (debates)*” are extra techniques added by them. For a second time, it is found that

students are in favour of technology use in the EFL classes, a fact that is validated by the results exposed about the culture teaching strategies that the students consider more useful for their in-class learning about the English cultures (Q3) and from the further ways proposed by them as well.

If one examines the first six students' favoured classroom activities and teaching techniques, one can come up with the conclusion that the six ways of teaching culture are characterized with less teacher-directed orientation. This implies that the students' preferences fall on learner-centered activities, where the teacher takes the initiative to expose his/her students to some aspects about foreign culture by turning on the 'play' button of an audio and/or video recording and letting students predicting, reformulating or making discussions on the content in order to build up positive attitudes towards the otherness; or to engage them in some kind of intercultural comparison so as to make them learn that each culture has certain beliefs, values and traditions that affect its people's way of living or at least to lead them towards intercultural understanding and sensitivity. As it is put down by the students, such culture teaching ways may be more useful for them, as university students, than a mere presentation of knowledge about the foreign culture in reading materials or teachers' talks, where the teacher-directed orientation is high.

Table 4.5: Students' Scores for the Ways of Teaching Culture

Culture Teaching Strategies	Rates
Watching videos	124/150
Listening to songs and discussing lyrics	119/150
Role plays (acting roles of: a company receptionist, a tourist guide, a newscaster, a broadcaster)	117/150
Discussions of cultural differences and similarities	114/150
Drama (performing plays, stage shows)	113/150
Listening to recordings and radio programs	108/150
Reading and discussing authentic texts (passages from short stories, novels and poems)	107/150
Doing projects /Oral presentations	102/150
Reading and discussing newspapers and magazine articles	101/150
Talking about current events	96/150
Lectures on certain topics	89/150
Others (please specify):	Use of ICT dialogues, debates.

Section Two: Please, tell us about your opinions concerning the cultural content that you have been taught about.

The first question of this section asks the students about the degree of their satisfaction with the cultural aspects that they had been taught about throughout the first-year of their EFL learning in the Department of English. The data regarding the students' extent of satisfaction was collected by asking them to choose between 'completely', 'partially' and 'not at all' while responding to the question below.

Q4: Are you satisfied with the cultural content that you have learned from the subjects of first-year level?

Because of the results delineated in Table 4.6, two-third of the students believe that the subjects of the first-year level had partially satisfied their foreign cultural needs. In justifying their partial satisfaction, the respondents provided the following reasons:

- *"It is not enough for us because we they have occasionally talk about culture."*
- *"parce que il ya beaucoup de chose qui manque et qui doit être expliquer par un spécialiste car les étudiants on besoin de ce module."*
- *"In the cultural content we have learned we did not deal with all the cultur but some of that was good somehow. I think we should know more."*
- *"Because we have not learnt in details and we are feeling like there is a lack and we are supposed to learn more about it."*
- *"Because I like to know the cultural content. I have a few knowledge about it so I want to learn more and more about it."*

On a similar ground, only six students out of thirty participants opted for 'completely', while four respondents oppose them and chose 'not at all' as an answer. The students who opted for that option gave the following justifications (For all justifications, see Appendix E):

- *"It is not enough for us as specialized in lge. It's somehow boring. We do not have fun while learning."*
- *"It isn't very easy and the program is difficult to understand and especially we don't know anything about the other countries."*
- *" لا يزال ينقصنا الكثير " (We still lacking a lot)*
- *"Because we don't learn about culture in all modules. In fact, just a few of them that they give us information about culture unlike the other modules."*

This is not an unexpected finding because with a glance at the results of Q5 of the students' first questionnaire, i.e., what cultural topics do you expect to learn about the English cultures?) and of Q11 and Q12 of the teacher's interview, that is, what 'big C' and 'little c' culture topics have you taught about and how often has the subject you are charged with teaching dealt with them?, one can noticeably remark a mismatch between what the students had expected to learn about the English cultures and what they had been taught about.

Table 4.6: Students' Degree of Satisfaction with the Learned Cultural Content

Yes, completely	Yes, partially	Not at all	Total
06	20	04	30

To find out about the students' reflections on whether the cultural content that is embodied in the subjects of the first-year English language "Licence" excites the students' interest in English learning and improves their competence while communicating in English, the students were asked the following question:

Q5: In your opinion, have the subjects of the first-year English language "Licence" discussed cultural aspects that excite your interest in the English language learning and that will improve your competence in your forthcoming communication in English?

Data regarding the above query were collected through asking students to choose between (a) 'Yes, completely', (b) 'partially' or (c) 'not at all' while answering Q5. The results presented in Table 4.7 show that two-third of the participants asserted that the cultural content they had learned throughout their first-year had stimulated their motivation in learning English and improved their competence while communicating in English only to a partial extent. The other remaining options were selected with very little percentages; for example (a) was chosen by only seven students while (b) was ticked only twice. It stems from these results an observable convergence in the top answers of both of Q4 and Q5 which affirms the validation of the students' answers to both questions.

Table 4.7: Students' Opinions about the Learned Cultural Content

Yes, Completely	Partially	Not at All	Total
07	21	02	30

Having known about how much the cultural aspects that are embodied in the first-year subjects have contributed to enhancing the students' interest and competence in English learning and communication, one can turn now to the investigation on whether the subjects should pay much regard to 'little c' culture or

‘big C’ culture in order to boost the first-year students’ interest in EFL learning and to improve their competence while communicating in English.

It is worthy to note that the extent of the students’ perception regarding this perspective was determined indirectly. This is because, the respondents were asked to rate on a five-point scale a selection of twenty-two (22) cultural topics which are not arranged in categories, i.e., ‘little c’ culture topics and ‘big C’ culture topics but which are rather listed at random. The respondents were instructed to rate a topic with ‘1’ when they consider it as ‘the least useful’ topic that helps enhancing their interest in EFL learning and to improving their competence while in communication and to choose between ‘2’, ‘3’, ‘4’, and ‘5’ to mean ‘less useful’, ‘average’, ‘useful’, or ‘most useful’, respectively as it is stated in the question below. To make sure the respondents provide proper rates to all the topics listed in the table below, the researcher sees it important to include explanations in brackets for some of them.

Q6: In your opinion, which cultural topics do you think helpful to improving your interest and competence in the English language learning and communication? (Please, rate from 1 to 5 for each selection; 1- Least useful, 2- less useful, 3- average, 4- useful, 5- most useful).

After the reckoning of all the given rates for each topic, the obtained results were put in Table 4.8 by following the ordinary order of the given selection. The top eleven topics are represented in the coloured columns. If one scrutinizes these topics an interesting fact is observed. This is the dominance of ‘little c’ culture topics. In point of fact, nine out of the top eleven topics relate to ‘little c’ culture while only two out of eleven relate to ‘big C’ culture. This finding implies that the subjects of first-year level, according to the students, are supposed to bring up more ‘little c’ cultural topics in their content and that their teachers should give in their occasional and/or systematic teaching about culture much regard to ‘little c’ culture teaching rather than to ‘big C’ culture teaching so as to provide a kind of

contribution to raising their students' interest in the English language learning and improving their competence while communicating interculturally.

Table 4.8: Students' Scores for the Topics

N°	Cultural Aspects	Rates
1	Geography	94/150
2	History	88/150
3	Celebrations	96/150
4	Literature	105/150
5	Music	117/150
6	Humour	97/150
7	Political matters	78/150
8	Family life	112/150
9	School file	100/150
10	Verbal communication means	123/150
11	Non-verbal communication	107/150
12	Interpersonal conflicts	86/150
13	Food and eating habits	92/150
14	Social etiquette	102/150
15	Verbal Taboos	106/150
16	National symbols	92/150
17	Folklore	106/150
18	Clothing	85/150
19	Differences in English languages	120/150
20	Entertainment and recreation	92/150
21	Transportation	81/150
22	Social occasions	88/150

4.3.1.3. Analysis and Interpretation of Teachers' Interview

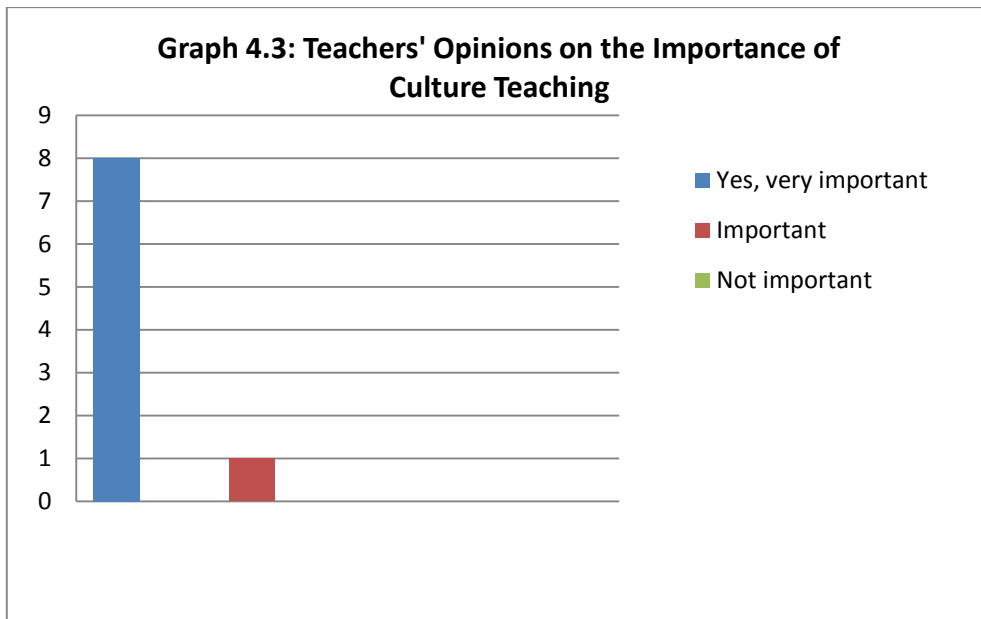
This sub-section concerns itself with the analysis of the data and the interpretation of the results attained from the teachers' interview.

Part One: Culture Teaching-related Questions

With a view of gaining insights into the way teachers go about the teaching of the English cultures in first-year level classes of the English Language Department, a whole part of the interview was devoted for that. Questions pertaining to this part are about the teachers' perceptions of the importance of teaching about the English cultures in the EFL classroom and the frequency of their occurrence in their classes; the approach they follow in teaching about these cultures and the teaching methods and techniques they utilize in class; and the sources they make use of in teaching about these foreign cultures and the difficulties they encounter in the foreign language/culture class.

Q1: Do you think it is important for EFL teachers to include cultural matters of the English-speaking countries into their courses?

To start with, the teachers who took part in the interview were asked to give their opinion on whether it is important for them to incorporate issues about the cultures associated with the FL they teach together within their EFL teaching or not. The data collected from the teachers' interview suggest that no teacher claimed against the idea that EFL teachers should include aspects about the target language culture(s) in their teaching practices. This means that all of them think that teaching culture is as important as teaching the foreign language. The results in Graph 4.3 reveal that eight teachers answered with 'Yes, very important' and one chose 'important' as an answer. This finding corresponds with the views of Byram (1988); Byram and Esarte-Sarries (1991); Byram and Flemming (1998), Bada (2000) and Byran and Kramsch (2008) who are in support of integrating cultural elements into foreign language classrooms.



The interviewees explained their standpoints on the importance of integrating culture-related issues in their EFL classes by giving the following reasons:

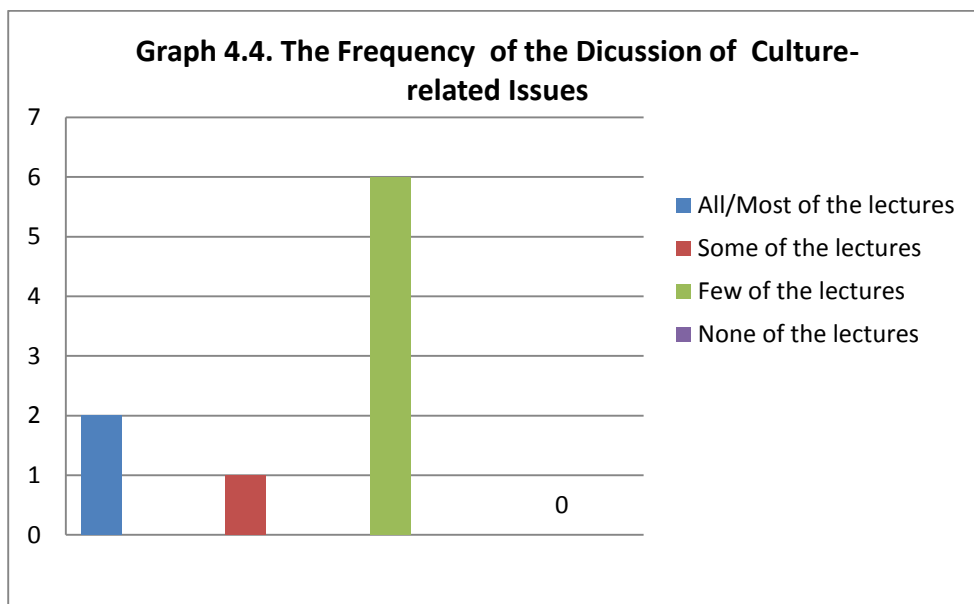
- *“Teaching culture allows students to master the vocabulary of the target language. For example, in ‘Literature’ (meaning the subject of Literary Texts) we focus on metaphors which themselves are cultural icons. Thus, the more culture is mastered, the better and the more effective language is used.”*
- *“because we can’t split English language teaching from culture teaching. We need to familiarize students with the foreign culture in order to make them learn how the target language is used in used in real situations.”*
- *“to study a foreign language, students should know some elements in the culture of then native speakers.”*
- *“because cultural knowledge help learners think and speak or write in English. Also because it familiarizes EFL learners with the target community, raises their sympathy and positive attitudes towards the English native speakers.”*
- *“because learning about the others’ culture is helpful in acquiring a foreign language, just as grammar and vocabulary are.”*

- *“Language and culture are intricately interwoven and there is no way we can split them apart. It is very crucial to teach culture in the EFL milieu.”*

These answers can be considered as an index that these teachers are completely aware of their significant role in transmitting cultural knowledge to their learners.

Q2: How much instructional time do you devote to culture teaching?

EFL teachers may be aware of the important role of the cultural element in foreign language instruction, but it is likewise relevant to check how often they refer to it in the EFL classroom. To know about the frequency of the in-class discussion of cultural-related issues, the teachers were asked to choose between (a) ‘in all/most of my lectures’, (b) ‘in some of my lectures’, (c) ‘in few of my lectures’ or (d) ‘in none of my lectures’. The data collected from the teachers’ interviews reveal that no teacher expressed dealing with culture in none of their classes. The results in Graph 4.4 show that more than half of the participants stated that they deal with cultural matters in few of their lectures, whereas, the other half of teachers does not think so. Among these teachers, one said that ‘some of my classes’ is enough to deal with culture, while only two of the interviewees showed a greater interest to teaching culture and answered that all/most of their lectures is devoted to culture. This means that culture teaching for them is very important.



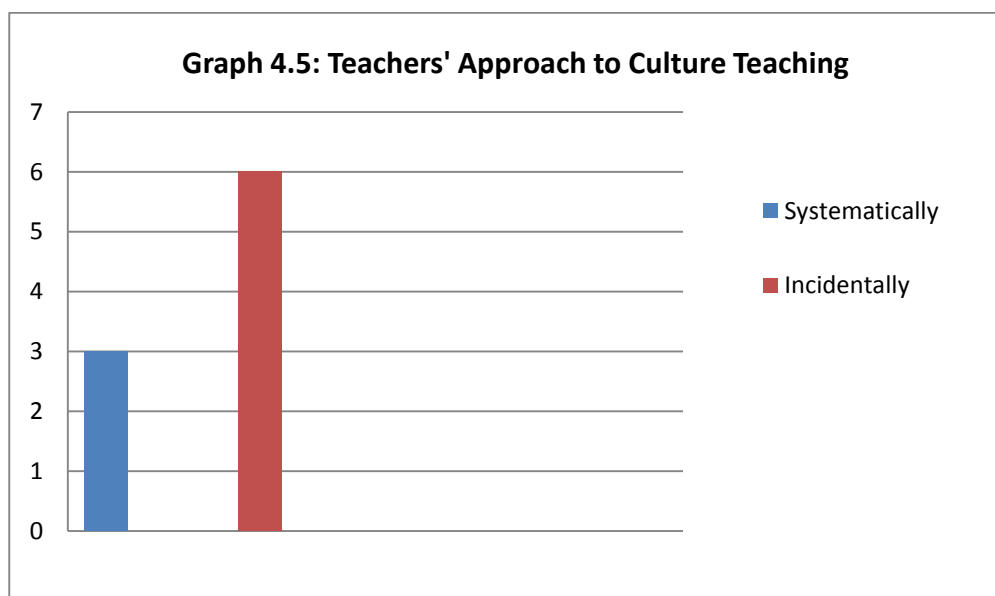
A glance at the previous results, to be precise Q1 and Q4, makes us realize that there are some teachers who oppose themselves in that they all consider culture as an indispensable component in foreign language teaching/learning (Q1), but they disregard the fact of devoting it a significant room in their language teaching. Besides, though the majority of teachers in Q4 expressed that it is not enough to deal with culture incidentally in the foreign language teaching and stressed the importance and the need of a culture-specific subject, the results of Q2 demonstrate that cultural-related issues are rarely discussed by the majority of teachers in their lectures.

The most striking point here is why the majority of the teachers who participated in the interview do not get to teach culture often notwithstanding the noteworthy importance they attributed to the noteworthy importance of the cultural element in FL education in the first question of the interview. According to the researcher, this mismatch can be explained by some of the problems that the interviewees pointed to in an open-ended question of their interview (Q8). Time constraints, the students' low level and the predominance of examination-oriented goal and mark-oriented goal in teachers and learners' mentalities may be the most relevant difficulties that explain why these teachers marginalized the dealing with culture in FL classrooms, even though they admitted the importance and need of the foreign culture teaching in EFL milieus.

Q3: Is your teaching of culture done systematically or incidentally?

With a view of gaining insights into the way teachers go about the teaching about the English cultures in their foreign language classes, the interviewees were asked to state whether they follow a by the way approach in their teaching about culture or a systematic approach.

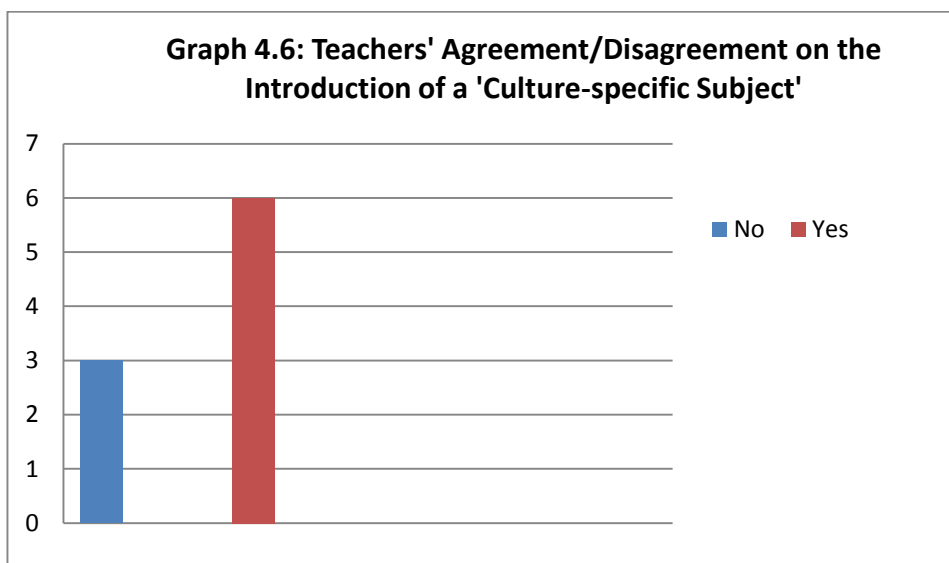
The results outlined in Graph 4.5 show that more than half (6/9) the interviewed teachers opted for (b) *'Incidentally'*, while only a few of them (2/9) chose (a) *'Systematically'* while responding the question above. These findings are perhaps resulted from the fact that there are only two subjects out of all the first-year subjects (See Table 4.1., p. 153) that are typically linked with culture and in view of that there is only few teachers who follow the systematic approach in teaching about culture, while the majority of them do not do so since almost all subjects of the first-year level discuss cultural input only when it arises in several parts of the teaching materials they use, e.g., texts, scripts of audio/video recordings, dialogues, pictures, vocabulary, ... etc.). Accordingly, most teachers teach about culture by coincidence following a by the way process.



These results go together with the results of Q2. In point of fact, as many teachers claimed that they followed an incidental approach in teaching about culture; they would automatically tend to discuss cultural aspects just in few of their classes. This finding matches with Secru's (2005) study who found out that EFL teachers resort to the teaching about the foreign culture occasionally in their teaching practices.

Q4: Do you think it is important for the teaching of culture to be planned on a culture-specific subject?

In order to be acquainted with the opinions teachers hold about the teaching of culture in a culture-specific subject, the interviewees were asked to state whether they are in agreement or disagreement with the proposal in Q4 and they were further asked to justify their choice. The obtained results display that two-third of the interviewed instructors were for the teaching of culture in a specific subject, while the other third does not think so.



The teachers, who think that it is not enough for culture to be dealt with incidentally in EFL classrooms and that a culture-specific subject has to be devoted to the cultural component, gave the following reasons:

- *“It is necessary for culture to be adequately understood.”*
- *“Culture sometimes may be taught implicitly in language forms and meanings, but there are some aspects that need to be made clear, exposed explicitly and taught in a systematic manner, especially that we are Arabs and Muslims.”*
- *“It is advisable because incidental learning is not enough.”*
- *“Enlarge students’ knowledge about the foreign cultures associated with the language they are learning.”*

- *“This subject will lead to greater competence in terms of language use and usage.”*
- *“Culture is a vast arena of research, and it is very important to devote a proper and good time for separate courses of culture.”*

The justifications of the teachers who think it is enough for culture to be taught incidentally in EFL teaching/learning situation are basically centered on the idea that culture language teaching is also culture teaching and that culture is implemented cross-curricularly. That is to say, all the first-year subjects deal with an extent of cultural content in a way or another seeing that language and culture go hand in hand. These teachers explained their standpoint on account of the following arguments:

- *“Because all what we teach about in our English classes is also culture teaching”.*
- *“Culture goes hand in hand with language, it’s needless to have in a separate module”.*
- *“When we teach English we are teaching culture as well. The foreign culture is embodied in the texts, recording videos, pictures we use while teaching.”*

Q5: When you teach about culture, which English-speaking country do you mostly refer to?

In order to collect data about the English-speaking countries teachers usually associate their foreign culture teaching with, the interviewees were asked to specify the English-speaking countries which they bring up in their classes. The teachers were also asked to give approximate percentages about the proportion of referring to them in their lectures.

The results in Table 4.9 demonstrate that UK is the leading country. The focus on Britain and the reason why the majority of the interviewees (7/9) devote more than or fifty percent ($\geq 50\%$) of their foreign culture teaching to U.K, while only

three teachers allocate such teaching to USA may be attributed to the requirement of the teaching of British-English in the Algerian educational institutions.

While responding to the question, none of the interviewees specified an extra English-speaking country. Actually, this is an expected result as the UK and the USA are the English-speaking countries to which much attention is paid in EFL teaching/learning milieus.

Table 4.9: Teachers' Specification of the English-speaking Countries Taught about

English-speaking Country	U.K.	U.S.A.
≥ 50%	7	3
≤ 50%	4	8

Q6: According to you, which of the following teaching ways (methods and strategies) would best describe how you teach culture?

Another clue about the way the teachers of the first-year EFL students go about the teaching of the English cultures in the English Language Department of Tlemcen University concerns the ways (methods and techniques) teachers utilize in the foreign language/culture class. To find out about these ways, the teachers were asked to tick the teaching methods and techniques which would best describe how they teach culture.

On account of the teachers' answers 'Discussions of cultural differences and similarities', 'Talking about current events' and 'Providing lectures on certain topics' are the top three methods and techniques that are highly implemented in the foreign language/culture class by most of the interviewees. The high-ranking of the first two aforesaid methods/techniques suggest that the majority of the teachers consider the importance of the comparative approach in their language/culture classes and that they are concerned with the discussion of up to date issues about the

foreign culture. The ranking of ‘Providing lectures on certain topics’ in third position is not surprising as delivering lectures is very common at university level.

The results in table 4.10 indicate that only few interviewees made use of ‘culture capsules’ and ‘culture assimilators’, which are according to Seelye (1993) the major techniques for the teaching/learning of culture in foreign language classroom. This means that the majority of the interviewees disregard the typical teaching ways of culture that table 4.10 involves, to be precise culture capsules and culture assimilators. This is an expected finding in view of the shortage of foreign culture teaching materials and teacher training programmes that teachers acknowledge while answering Q8.

The least chosen techniques/methods were ‘Listening to songs and discussing lyrics’, ‘Role plays’ and ‘Drama’. The low ranking of the aforementioned methods/techniques may be due to the less or the non-availability of songs with lyrics that have to do with the foreign culture and with the fact that drama and role plays are both time and effort-consuming techniques.

Notwithstanding the interviewees were asked to include extra techniques for culture teaching to the ones presented in the selection below (Table 4.10), no single technique was added. This finding explains that all the techniques in the table were all utilized by at least one teacher, a fact that certifies the practicability of the selection of techniques in the target table.

Table 4.10: Culture Teaching Ways Teachers Use

Culture Teaching Strategies	Frequency
Providing lectures on certain topics	6
Using culture capsules	2
Using culture assimilators	4
Discussions of cultural differences and similarities	7
Watching videos	4
Listening to songs and discussing lyrics	1
Listening to recordings (listening to tapes or radio programmes)	3
discussing articles of newspapers/ magazines	4
Reading and discussing authentic texts (Excerpts from short stories, novels and poems)	5
Talking about current events	7
Role plays	1
Drama	1
Doing projects/ Oral presentations	5
Other (please specify): /	/

Since the teachers were asked to designate the ways (methods and techniques) that would best describe how they teach culture while being interviewed and the students were asked to rate the same ways in the second students' questionnaire, the researcher sees it important to compare their responses in order to determine whether there are any significant differences between the students' preferences and the teachers' practices concerning the ways of teaching culture. To know about that, the results obtained from Q3 of the students' questionnaire and those from Q6 of the

teachers' interview were ranked and presented in descending order of importance in Table 4.11.

A gaze at the methods/techniques in the columns below shows that there is a considerable difference between the teachers' practices and the students' preferences vis-à-vis the ways of teaching culture in almost all cases, but 'Reading and discussing newspapers and magazine articles'. By way of illustration, the top five ways mentioned in the left column, with the exception of 'Discussion of cultural differences', are totally different from the ones listed in the right column. This finding indicates the existence of another mismatch between the teachers' teaching practices and the students' preferences.

To start with, watching videos which was rated premier by students, received a comparatively lower ranking (seventh rank) with regard to the teachers' practices. Other significant differences are noticeable in these cases: talking about current events and lectures on certain topics, which were ranked highly by teachers, rated the lowest from the part of the students. In addition to this, listening to songs and discussing lyrics, role plays and drama which were considered beneficial for learning about the foreign culture by many students, were chosen by only one teacher as it is outlined in the table above and then they get the lowest rank below as it is shown in the left column below. Last but not least, though 'discussions on cultural differences and similarities' gets relatively different ranking positions in the first five left and right sided columns of the table below, it is the only way deemed useful by both of the present research subjects, namely teachers and students. Such consideration implies that both of the teachers and the students are in support of the comparative approach which helps developing a better understanding of their native culture and a feeling of empathy vis-à-vis the foreign culture.

Table 4.11: Differences between the Teachers' Practices and the Students' Preferences about the Ways of Teaching Culture

Students' Preferences	Rank	Teachers' Practices
Watching videos	1	Discussions of cultural differences and similarities
Listening to songs and discussing lyrics	2	Talking about current events
Role plays (acting roles of: a company receptionist, a tourist guide, a newscaster, a broadcaster)	3	Providing lectures on certain topics
Discussions of cultural differences and similarities	4	Reading and discussing authentic texts (Excerpts from short stories, novels and poems)
Drama (performing plays, stage shows)	5	Doing projects/Oral presentations
Listening to recordings and radio programmes	6	Using culture assimilators
Reading and discussing authentic texts (passages from short stories, novels and poems)	7	Watching videos
Reading and discussing newspapers and magazine articles	8	Reading and discussing newspapers and magazine articles
Doing projects /Oral presentations	9	Listening to recordings (listening to tapes or radio programmes)
Talking about current events	10	Using culture capsules ¹
Lectures on certain topics	11	Listening to songs and discussing lyrics, Role plays, drama

Another indication on how teachers perceive the teaching of the English cultures in the English Language Department concerns the cultural input resources they make use of when dealing with culture in their classes. To know about these sources the interviewees were asked the question that follows.

Q7: What sources do you use for teaching culture?

The teachers' self-report regarding the sources they resort to while teaching culture is presented in the table below. A glance at Table 4.12 shows that the teachers utilize varied sources of culture and that the most repeatedly cultural input resource is textbooks (8/9 teachers, 88.88%). The outlined results in the table show

that textbooks are shortly followed by the Internet (7 teachers, 77.77%) and literature (6 teachers, 66.66%). It was noted down from the teachers' interview that the textbooks, the Internet and literature are the most frequently utilized resources by most teachers. This result implies that these cultural input resources are more or less workable in every subject of the first-year level whether the subjects taught by teachers entail content and project-based language learning (e.g., ASCC, Literary Studies or Human and Social Sciences) or whether the subjects focus on the linguistic aspects of the language (e.g., Grammar, CWE or Phonetics).

While the remaining sources for culture teaching gained few proportions, e.g., newspapers and/or magazines (3/9), folklore and videotapes (4/9), realia was the least utilized source as it was pointed out by only one teacher. The latter confessed that she uses personal teaching aids, and that nothing is available otherwise except the data-show projection. Actually, this statement might be sufficient to explain why realia is the least exploited resource by teachers.

It is worthy of mention noting that from the interview it was noticed that the range of the cultural input resources increases with teachers who are charged with the teaching of subjects that involve content-based learning and decreases with teachers who teach subjects that focus on the linguistic aspects of the English language. Consequently, there are less cultural input resources used by teachers when dealing with subjects that focus on the linguistic aspects of the English language than when dealing with content subjects.

The teachers of Phonetics and Grammar classes, for instance, mentioned the use of only two sources, namely, textbooks and recordings. This may be related to the fact that these sources are the premier teaching materials needed for the subjects they are charged with. The teachers explained that as the linguistic aspects of the English language are the focus of most of the teaching materials they utilize, the only cultural input resources made available for their students are merely the authentic pictures and accents that come out from the textbooks and the recordings they bring to class. This means that in teaching Grammar and phonetics, little

attention is paid to the use of many different cultural input resources for the focus on the linguistic aspects of the English language in the abovementioned subjects.

The teachers who are charged with ASCC and Literary Studies classes deemed that the acquisition of culture in their classes is very high and that it is important for them to exploit all the possible cultural input resources made available for them. Textbooks, literature, folklore, videotapes, the Internet and realia were noted to be the common sources utilized by both of them. The wide range of the sources mentioned by the teachers of ASCC and Literary Studies imply that it is of great importance to incorporate various sources of culture, because these subjects delve into the areas of fine arts, literature and civilization to list a few.

Table 4.12: Cultural Input Resources Teachers Use

Culture teaching sources	(x)
Textbooks	8
Newspapers/magazines	3
Literature (short stories, novels poems)	6
Folklore (myths, legends)	4
Videotapes	4
Recordings	2
The Internet	7
Realia (maps, brochures)	1

To end with, though some space was left for the interviewees to insert some other sources to the given list, no teacher did so. This is a surprising finding because despite the fact that five out of nine teachers emphasized the benefits of ‘projects’ or ‘oral presentations’ in improving EFL learners’ cultural knowledge and intercultural awareness while answering Q6, they did not refer to them as cultural input resources when asked to specify any other sources.

By way of illustration, the COE teacher said that the oral presentations performed by his learners in her class were very advantageous for learning about the foreign culture because they push students to take an active role in their learning about the target culture and also because they cover a large range of topics. Additionally, the instructors of ASCC and Literary Studies affirmed that project-based learning is beneficial for students since it enriches the students' learning regarding various aspects of the target culture and provides extra cultural input into their classes. Accordingly, even though the teachers of COE, ASCC and Literary Studies acknowledged the use of oral presentations in their classes they did not mention them as an extra cultural input resource when asked to add any further sources to the given selection.

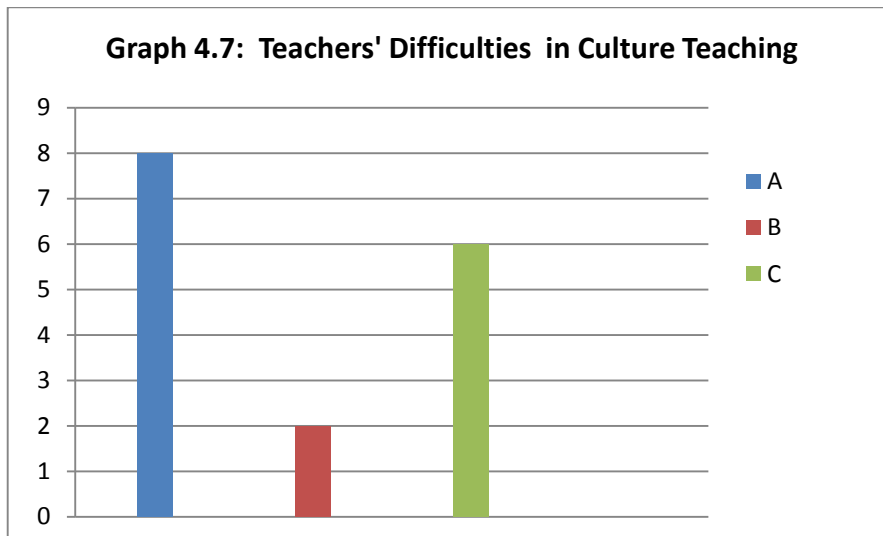
To report more on the teaching situation of the English cultures in the English Language Department, the researcher sees it important to question the teachers about the problems they encounter in their foreign culture teaching. To gather data about these problems, the teachers were asked to answer the multiple-choice question below and to specify other problems, if any.

Q8: What are the impediments you experience in teaching culture?

- (a) I do not have enough time to teach about them in my course(s).*
- (b) I do not have enough culture teaching sources.*
- (c) I do not have the necessary training for the teaching of culture.*

Graph 4.7 reveals that there is much concord between teachers as to what impediments teachers experience in foreign culture teaching as far as the given options are concerned. The recorded results show that (b) is the least chosen option by them. This means that the majority of teachers do not have difficulties with using the cultural input resources made available for them. This finding confirms the findings as regards Q7, in which it is found out that teachers make use of various sources of information to teach culture. However, this adequacy was not expressed while discussing the remaining options. Actually, it was noted that almost all

teachers (8 teachers) expressed their need for more teaching time to culture (a) and that more than half the interviewees (6 teachers) pointed to the lack of culture teaching training programmes.



From their replies, it was noticed that the teachers' complaint on time constraints was explained from two different perspectives. The first perspective has to do with a positive point. This last is represented by the teachers' awareness on the importance of culture teaching. In other words, the teachers complained that they do not have enough time to teach about the foreign culture in their classes and emphasized their need to more time to teach culture for the importance they attributed to the teaching of the foreign culture in EFL classrooms. The second perspective, however, relates to a problem. This was the students' low proficiency in English. The teachers explained that their learners' poor level in English results in a very slight dealing with culture. In addition, they said that that they sometimes overlooked its teaching when culture arises in some pictures, expressions and other language forms in favour of other linguistic aspects like, grammar because of their students' low level of English. This implies that their students' low proficiency level in English led them to allocate all their teaching time to the improvement of their students' basic grammar and vocabulary and for that reason they confessed that they need extra time for the teaching of culture would be possible in their classes. Similar results are also found by Sercu (2005).

Another problem is the need of adequate training in the area of foreign culture teaching. The teachers' emphasis on culture training programmes implies that these teachers are sensitive to the difficulty of foreign culture teaching. In the interview, the teachers put in plain words that they sometimes think themselves incompetent to teach properly about culture and that they were not trained for this teaching. This implies that they are not satisfied with their current cultural knowledge about the foreign culture or that they fear of not having the sufficient information about it and that they lack confidence to deal with its teaching because they were not trained, for example, on how to:

- develop objective critical thinking vis-à-vis the foreign culture;
- tolerate differences between what is native and what is foreign and
- set clear goals that would help them to generate a framework in the area of foreign culture pedagogy.

In addition to the given impediments, some other problems were added by the interviewees. The latter expressed that the fact of being an Algerian English language teacher is a difficulty in itself because the educational system in Algeria is generally characterized by overcrowded classes and curriculum. The teachers gave the impression that they cannot incorporate culture in an already overcrowded curriculum and complained that the overfull classrooms minimized the possibility of even learner-centered orientation in teaching culture in their EFL classes.

One of the problems the interviewees had pointed to is the difficulty of benefiting from study visits to the English-speaking countries, but also from cooperation between colleagues. The teachers asserted in their interview that what adds to their distress is the lack of up-to-date documents about foreign culture teaching/learning (e.g. teachers' guides) but also for materials (e.g. and ICT's) and realia (e.g. maps). The interviewees pointed to the students' weak level as a critical impediment given that the students' low proficiency level leads them to marginalize culture teaching in some subjects (e.g. Grammar, CWE and COE) and to focus on conveying knowledge about the linguistic aspects of the English language,

principally grammar and vocabulary, a fact that confirms the researcher's interpretation to the teachers' complaint on the insufficiency of time.

The interviewees indicated that the predominance of examination-oriented goal and mark-oriented goal in teachers and learners' mentalities forms another impediment for the teaching of foreign culture in EFL classrooms. They confessed that la raison d'être of English learning has relatively shifted from developing EFL learners' intercultural communicative competence, nowadays rationale of English language teaching, to the training of EFL learners to tests and exams and the scoring of average or good marks or passing exams. They made clear that the current trend to EFL teaching and learning places teachers and students' interest in EFL teaching and learning to the development of the students' mastery of the basic grammar and vocabulary of the foreign language, while keeping culture teaching and learning secondary to the main course of EFL teaching and learning.

Following the query on the difficulties teachers encounter when in teaching culture, the interviewees were asked to propose possible solutions and suggest practical recommendations to remedy the teaching situation in question.

Q9: Can you suggest any recommendations?

It comes into view that the teachers had recommended points of several foci in the interview. To illustrate on this, below are some of the raised points:

- Study visits to English-speaking countries.
- Providing teachers with more teaching aids (ICTs), adequate visual aids (realia).
- Organizing, participating and/or attending seminars for refreshing and renewing knowledge.
- Enriching the library of the Department with updated textbooks together with their recordings (cassettes, CDs, DVDs) for classroom use since it is difficult

to put the students into the picture unless they watch and see what the teacher is speaking about.

- Reducing the number of students per-groups in favour of more learner-centered teaching.
- Organizing vacation field trips to the English speaking countries for making students and teachers recognize the need and the importance of foreign culture teaching and learning in EFL pedagogy.

Yet, most frequent raised recommendations were centered on the idea that much time should be devoted to culture teaching and that teacher development programmes, pre-service and in-service training, should be promoted. Below are some excerpts from the interviews:

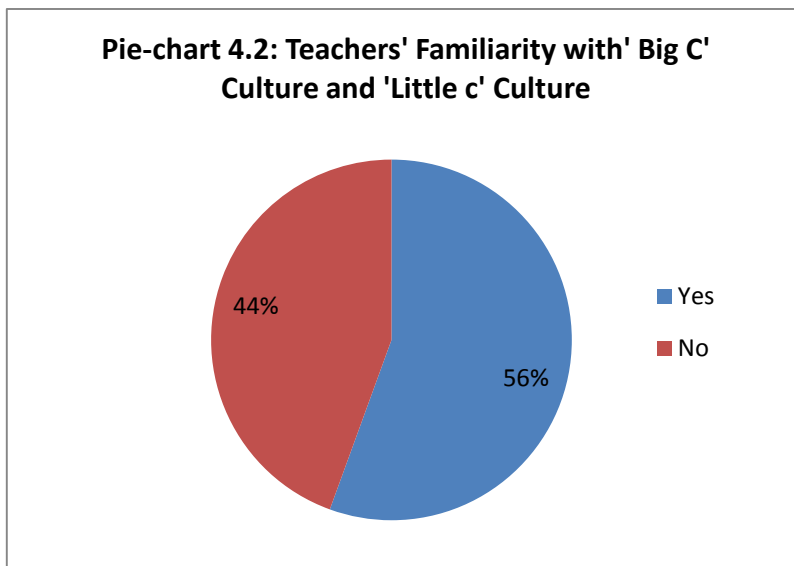
- *“Teachers should devote sometime of their lectures to teach about culture.”*
- *“We need to introduce a culture-specific subject so that the teaching of culture will be more adequate and appropriate than the present time.”*
- *“Devoting specific lectures to culture”*
- *“Teachers’ training is a must.”*
- *“Overseas training programmes are needed.”*

Part Two: ‘Big C’ and ‘little c’ Culture-related Questions

This part of the interview is set to analyze the teachers’ self-report about the situation of ‘big C’ culture and ‘little c’ culture teaching to first-year EFL students of the Department of English. To start with, the teachers were checked for their degree of familiarity with the concepts of ‘little c’ culture and ‘big c’ culture. Next the interviewees were asked to report on the ‘big C’ and the ‘little c’ cultural aspects they have dealt with in their foreign language teaching. After that, they were asked to tell whether their foreign culture teaching should cover more ‘big C’ culture topics or ‘little c’ culture ones to fuel the first-year students’ interest in EFL learning and boost their competence while communicating in English and why.

Q10: Are you familiar with the concepts of 'big C' culture and 'little c' culture? If 'yes' how would you define each of them?

In order to know about the teachers' familiarity with the concepts of 'big C' culture and 'little c', this question is worth placing first in this part of the interview. The extent to which teachers are aware of these concepts was not only gained by asking the teachers to indicate whether they are familiar with the terms 'big C' culture and 'little c' culture but also by telling them to say what they thought 'big C' culture and 'little c' culture are. From Pie-chart 4.2, it can be seen that almost half the teachers answered with 'no', meaning that they are not familiar with the notions of 'big C' culture and 'little c' culture.



The following are the definitions provided by the teachers who replied with 'yes':

- Teacher A: *"small c culture deals with a sort of cultural notions related to the target culture: beliefs, festivals..., while big c culture deals with the methodology of teaching about culture."*
- Teacher B: *"big C refers somehow to the civilization and its impact on a given society, while small c refers to the interaction between the human-beings within that society."*

- Teacher C: “*small c culture means people’s behaviour (customs, clothing styles, eating habits, speech...). Big C means people’ artistic achievements (literature, civilization, history, architecture...).*”
- Teacher D: “*by big C culture we mean the ethics, religion, history that characterize a society and by small c culture we mean the behaviours that characterize an individual’s way of life.*”
- Teacher E: “*big C culture relates to broad cultural aspects like literature, civilization, history... and small c culture has to do with the narrowed cultural aspects including: traditions, clothing, food...*”

It can be concluded from the provided definitions that not all the teachers, who acknowledge their familiarity with the concepts of ‘big C’ culture and ‘little c’ culture, gave ‘*appropriate*’ definitions; an example is the definition offered by Teacher A. Another point is that the teachers defined ‘big C’ culture and ‘little c’ culture by listing the components of each. For example, they mentioned the terms literature, history, religion as a part of ‘big C’ culture definition and they used the terms customs, clothing and eating habits as a part of ‘little c’ culture (e.g., Teacher C and Teacher E’s definitions). This reveals that these teachers are aware of the difference existing between ‘big C’ culture and ‘little c’ culture. Moreover, the teachers’ definitions made it explicit that ‘big C’ culture is associated with societies and that its components are reflected in that societies’ achievements, like the literature and the architecture of a society; and that ‘little c’ culture is associated with individuals and that its elements are echoed in the individual’s behaviours, like the way people speak, eat and dress (e.g., Teacher C and Teacher D’s definitions).

Q11: What ‘big C’ culture topics have you taught about and how often has the subject you are charged with teaching dealt with them?

Considering the teachers’ familiarity with the concepts of ‘big C’ culture and ‘little c’ may be important, but looking at the ‘big C’ and ‘little c’ cultural topics teachers bring up in their EFL classes and the frequency with which they do so may be of crucial importance to indicate what and how often teachers teach about culture

with respect to the ‘big C’ and ‘little c’ cultural component. Data regarding this indicator were collected by asking the teachers to pick out the ‘big C’ and the ‘little c’ cultural topics they have taught and discussed in their classes and to indicate whether the subject they are charged with teaching deals with them ‘*extensively*’ or that it touches upon them ‘*from time to time*’ or that it ‘*never*’ touches upon them. Tables 4.13 and 4.14 show results related to the topics addressed to first-year students and the level of their integration in their subjects.

The results in Table 4.13 show that ‘celebrations’, ‘school life (education)’, ‘history’ and ‘literature’ were the topics teachers deal with most often in the first-year EFL classrooms. It comes into view that ‘celebrations’ along with ‘school life’ were selected by six out of nine interviewees each and that ‘history’ together with ‘literature’ were pointed to by five teachers each. Yet, it is worth noting that all the top four topics get relatively different rates as to the frequency of their occurrence in the subject of each interviewee. In fact, of the nine interviewees, there were only two interviewees who expressed their extensive dealing with history and literature-related matters in their lectures, while four other teachers admitted never touching upon these topics in their classes.

Table 4.13 reveals that three topics appear to be dealt with most extensively in the subjects of the first-year level. These are “history”, “literature” and “political matters” (they get the highest rate in ‘*extensively*’, being 2). “Celebrations” and “school life” are the top topics teachers discuss at times in their lectures (they get the highest rate in ‘*from time to time*’, being 4), while ‘national symbols’ and ‘transportation’ are the minor tackled topics with particular attention to the ‘big C’ cultural component, as many teachers admitted ‘*never*’ touching upon them while in their EFL classes (they get the highest rate in ‘*never*’, being 6).

Table 4.13: ‘Big C’ Culture Topics Teachers Teach and the Frequency of their Occurrence in their EFL classes

Big ‘C’ culture Topics	N ^o	Extensively	From time to time	Never
Geography	4	1	3	5
History	5	2	3	4
Celebrations	6	0	6	3
Literature	5	2	3	4
School life (Education)	6	0	6	3
Political matters	4	2	2	5
National symbols	3	1	2	6
Transportation	3	0	3	6

Last of all, further topics were specified by two interviewees. These involve rituals, religion, scholars and arts. These additions may suggest the teachers’ willingness in ‘big C’ culture teaching as it may suggest the researcher’s failure in covering the maximum cultural topics related to this type of culture.

Q12: What ‘little c’ culture topics have you taught about and how often has the subject you are charged with teaching dealt with them?

The results in Table 4.14 indicate that “differences in the language of the English-speaking countries”, “verbal communication means”, “family life”, “food and eating habits”, “clothing”, “music”, “social etiquette” and “folklore” are the topics teachers brought up frequently in the subjects of first-year level. Actually, the first topic was pointed out by all of the teachers who took part in the interview, meaning that “differences in the language of the English-speaking countries” are by far dealt with in every subject of first-year level. This topic was shortly followed by “verbal communication means” and “family life”. The former was selected by eight teachers and the latter by seven. The results in Table 4.14 elucidate that “food and eating habits” and “clothing” gained equal percentages (six teachers for each

selection) and that “music” in common with “social etiquette” and “folklore” got equal rates (five teachers for each one).

A glance at the table below discloses that only one topic appears to be dealt with most extensively in first-year level classes, with reference to the ‘little c’ cultural component, namely “verbal communication means”. This is because it is the only topic that attained the highest score in ‘*Extensively*’, being 3, while half of the topics in the section below gain no single score, being 0. This means that the major rates are recorded in the ‘*from time to time*’ and ‘*never*’ columns.

To start with, “family life” and “differences in the language of the English-speaking countries”, which are selected by seven teachers, are the major topics teachers touch upon from time to time when in EFL classes. The topics that follow them are “clothing”, which was chosen by six teachers and “verbal communication means” along with “food and eating habits”, “social etiquette” and “folklore”, which were selected by five teachers each. It also comes into view that “verbal taboos” in common with “entertainment and recreation” and “social occasions” were not deemed important for teaching, seeing that most teachers (six teachers) admitted never touching upon them in subjects that they are charged with teaching.

Table 4.14: ‘Little c’ Culture Topics Teachers Teach and the Frequency of their Occurrence in their EFL Classes

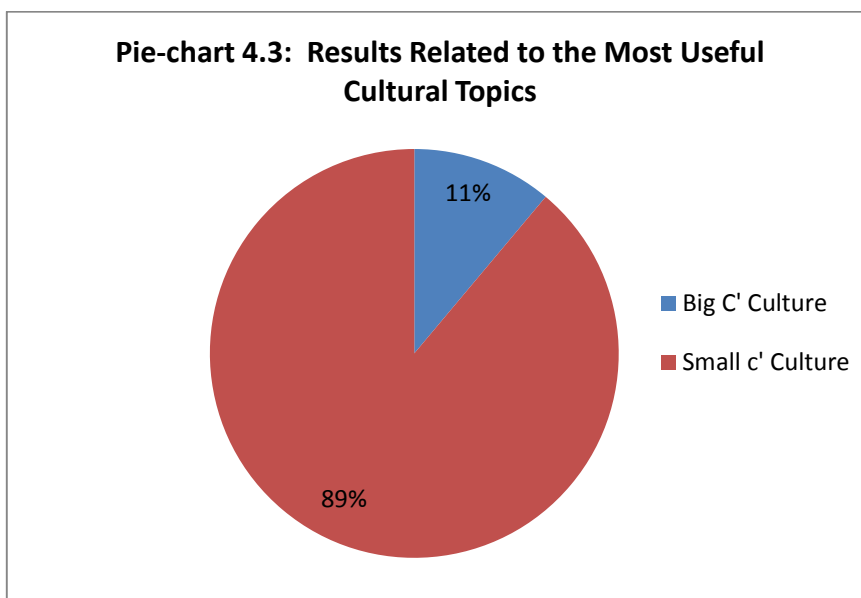
Small ‘c’ cultural aspects	X	Extensively	From time to time	Never
Music	5	1	4	4
Humour	4	1	3	5
Family life	7	0	7	2
Verbal communication means	8	3	5	1
Non-verbal communication	4	1	3	5
Interpersonal conflicts	4	2	2	5
Food and eating habits	6	1	5	3
Social etiquette	5	0	5	4
Verbal taboos	3	0	3	6
Folklore(beliefs, customs, traditions, myths, legends)	5	0	5	4
Clothing	6	0	6	3
Differences in the language of the English-speaking countries	9	2	7	0
Entertainment and recreation	3	0	3	6
Social occasions	3	0	3	6

Though some space was left for the interviewees to specify other ‘little c’ culture topics that they have taught about, no teacher did so. This may imply that the given selection has succeeded to cover as the possible ‘little c’ culture topics as

it may also imply that the teachers had not discussed other themes involving this genre of culture.

Q13: Which cultural aspects, 'big C' cultural aspects or 'little c' cultural aspects, do you think more useful in boosting first-year students' interest in English learning and competence while in communication with foreigners?

After having known about the 'big C' culture and 'little c' culture topics teachers dealt with while teaching the subjects of first-year level, the interviewees were asked to indicate which cultural topics, 'big C' culture topics or 'little c' culture topics, should be given much regard in order that the first-year EFL students' interest and competence in English learning and communication improve. In responding the question above, almost all the interviewees (See the pie-chart below) selected 'little c' culture; and the following question will tell us more in respect of this choice.



To investigate why 'little c' culture is more useful in boosting the first-year EFL students' interest and competence in foreign language learning and communication; the teachers were asked the following questions:

Q14: According to you, how can 'little c' culture topics help enhancing the first-year students' interest in EFL learning?

Q15: According to you, how can 'little c' culture topics help improving the first-year students' competence while in international communication with foreigners?

With reference to the interviewees' answers to Q14, it was noted that the teachers expressed interest about the 'little c' culture-based teaching and learning. They elucidated that this learning plays an important role in piquing not only first-year students' interest in the English language learning but also in increasing their motivation in EFL classrooms.

Some teachers stated that their students were observed to be more interested and motivated when they introduced or brought up cultural or intercultural elements relating to the 'little c' culture facets in the foreign or both of the foreign and native cultures; like when exposing students to, for example the eating habits in the foreign culture or when discussing them in both cultures. The teachers believe that the intercultural discussions, that result in the recognition of the similarities and the differences among both of the students' and the others' cultures, act as motivators since their students seemed eager to learn more and more on not only what is foreign but also on what is native in the foreign context, i.e., in the foreign language.

Others affirmed that when asking students to take part in some culture-based activities, such as role-plays, doing research or oral presentations about the peoples or the countries associated with the foreign language they teach, their students were observed to demonstrate a marked interest in these culturally based activities and a big curiosity about these peoples and their way of life.

The teachers' answers as to Q14 include:

- *“Regarding the age of our first-year learners, they tend to be attracted and particularly motivated as they discover new cultural aspects that are different from their own, thus make them more motivated to learn the language.”*
- *“When teaching aspects of ‘little c’ culture we are likely to compare and contrast between the foreign and the native culture in most of times and this raises students’ interest in the language class and motivation as well.”*
- *“Students may feel themselves motivated if they learn to speak and behave the way the English native-speakers do.”*
- *“It stresses knowledge about the other people’s behaviour, the way they interact in their society and because it deals with the real life of native speakers.”*
- *“because its themes are delightful if compared with history and political matters. This type of culture gives learners a new energy and sense in learning English.”*
- *“Students may be eager to know and compare between the British or the American daily lives and theirs in this culture-based classes.”*

All things considered, the ‘little c’ culture-based classes or activities have a motivating effect on the EFL learner and the learning process. Identical results are also noticed by Mavi (1996), Neiderhausser (1997), Hammerly (1982) who assert that the classes that engage EFL learners in culture-based activities like singing, role-playing and doing projects about the foreign language-speaking countries and peoples do rouse a good deal of the students’ interest in the foreign language classroom and the learning process on the whole.

For the teachers’ answers as to Q15, it was noted that almost all teachers (eight out of nine teachers) consider ‘little c’ culture topics more helpful than ‘big C’ culture ones when it comes to developing EFL learners’ competence when in international communication situation which is likewise an intercultural communication process. Some teachers explained that their students need a sound

knowledge of ‘little c’ culture in order to be successful communicators in English seeing that this culture familiarizes their EFL students with the way the foreign culture bearers speak and behave and with the way things are supposed to be done in the foreign milieu. This has been some long before supported by Samovar *et al.* (1981, p. 3) who write:

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...is the foundation of communication.

In line with this, an interviewee explicates that if a teacher in a culture-based class or activity discusses with his or her students the way social variables such as age, sex, social groups affect the way the English native speakers speak and behave, the students will learn from this class or activity how a linguistic pattern is likely to be applied in a given social context and how to react appropriately in a given social situation.

Other teachers emphasized that they need to make their students acquainted with the foreign culture bearers’ way of life, chiefly their daily routines, the way they speak and behave, their customs and beliefs in order for their students be successful communicators. This is because any lack of such knowledge will undoubtedly lead their students to transfer from their home culture to the target language and context, leading to inappropriate utterances, misunderstandings and breakdowns in communication, especially while addressing overseas EFL learners or English native speakers whose cultures are different from their learners’ culture. Hence, it is safe to say that ‘little c’ culture-based teaching is fundamental for communication to be successful.

The following is a sample from the teachers' answers as to Q15:

- *“These aspects contribute to students' vocabulary. As for communication, they will be able to communicate with native speakers of the target language.”*
- *“‘small c' cultural aspects can be useful and help learners function as if they were in real life, they can start a conversation easily, ... etc.”*
- *“Because they teach and make learners aware about the way the English native speakers speak and behave. As a result of such knowledge, learners are more likely to be native-like speakers of English.”*
- *“Imitating the native speakers or listening to them can really enhance their language proficiency in the target language.”*
- *“‘small c' culture is effective teaching students how to handle conversations, knowing what to say and how to do.”*

Q16: In your opinion, which 'little c' cultural aspects do you think helpful in boosting first- year students' interest and competence in English learning and communication?

Once learned about the teachers' justifications regarding why 'little c' culture topics can help enhancing the first-year students' interest in EFL learning and improving their competence while in international communication, the teachers were then asked to indicate which 'little c' culture topics they deem more important and helpful in fueling the first-year students' interest in English learning and in boosting these students' competence in their future international communication in English as far as these students' level is concerned. To gain insights on these topics a ranking question (See Q16, Appendix D) was designed with a selection of fourteen topics. While answering the question, the teachers were asked to rate from 1 to 5 for each topic (1 being most helpful and 5 being least helpful).

After the working out of all the given rates, the scores obtained were put in order of descending importance (See Table 4.15, p. 208). A gaze at the results leads one to say that the majority of the interviewees called attention to “verbal

communication means”, “differences in the language of the English-speaking countries”, “non-verbal communication”, “social etiquette”, “interpersonal conflicts”, “folklore” and “music”.

The high scoring of “verbal communication means” and “differences in the language of the English-speaking countries” implies that the majority of teachers understand that one of the most demanding aims of ELT teaching is communicative competence and that in EFL teaching situation, teachers are not merely concerned with the teaching of ‘one’ English, mainly British English, and that the introduction of differences among British, American, Canadian and Australian ‘*Englishes*’ is important. It follows from all of this that these research participants are aware that the main goal of ELT has altered from Communicative Competence, which requires both the speaker’s adequate mastery of the target language linguistic competence and pragmatic competence to use the language appropriately for communication purposes, to Intercultural Communicative Competence, which entails the speaker’s awareness of other cultures as well as his/her own culture to use the language effective in his/her upcoming intercultural interactions.

On account of the results outlined in the Table 4.15, the themes that has to do with the foreign culture bearers’ daily interactions, e.g., “verbal communication means”, “non-verbal communication”, “social etiquette” and “interpersonal conflicts” all score high, while “verbal taboos” is the only exception for this, since it gains comparatively a lower score. The low ranking of taboos may be explained by the teachers’ reluctance to teach this topic. Notwithstanding, the teachers’ willingness to teach this topic should be questioned because their EFL learners can scarcely avoid committing breakdowns in communication with the foreign culture holders with their lack of knowledge and understanding of the foreign culture, verbal taboos included.

He Zeran (1997) explicates that an EFL learner who lacks knowledge of the verbal taboos of the culture of the target society is subject to failure in intercultural interaction since s/he is likely to use expressions, rooted in his/her native language

and culture, which have different implications in the target language and culture. In other words, because of the EFL learner's ignorance of the verbal taboos of the foreign society, the learner in an intercultural communication context will transfer from his own culture to the target context and this transfer can unfortunately result in his/her failure in real-life communication with foreigners because of cultural differences. By way of illustration, if an EFL learner, who is short of knowledge of the verbal taboos of the target language society, intends to joke with an English native speaker; s/he is disposed to use an expression of joking which is founded on his/her own culture to mean kidding. At this point, the learner is likely to cause a breakdown in communication with the interlocutor in case his joke imply for a fault in the foreigner's culture. In that case, the EFL learner without knowing has violated a certain convention of the foreign culture and this unfortunately leads him or her to fail in his or her intercultural interaction with that foreigner because of his/her ignorance of the taboos of the foreign culture or of certain differences in the learner's and the interlocutor's cultures.

The results in the table below show that almost all the themes that relate to the foreign culture holders' daily life and routines, e.g., 'family life', 'food and eating habits', and 'clothing' ranked low compared with other themes, e.g., 'verbal communication means', 'differences in the language of the English-speaking countries' and non-verbal communication, to name a few. This finding denotes that the majority of teachers do not deem passing on factual information vis-à-vis the cultures associated with the foreign language they teach important in fueling their students' interest in EFL learning and boosting their competence when in intercultural communication with foreigners and that focusing on the acquisition of intercultural communication skills and promoting the learners' communicative skills while in intercultural interactions is rather more useful.

Table 4.15: Teachers' Rates for the 'little c' Culture Topics

Small 'c' cultural aspects	Rates/45
Verbal communication means	37
Differences in the language of the English-speaking countries	33
Non-verbal communication	31
Social etiquette	30
Interpersonal conflicts	28
Folklore (beliefs, customs, traditions, myths, legends)	27
Music	26
Family life	25
Verbal taboos	24
Food and eating habits	22
Humour	21
Clothing	19
Social occasions	17
Entertainment and recreation	15

Since both of students and teachers were asked to rank their preferences as to the 'little c' culture topics they deem useful in arousing the students of first-year level interest and improving their competence in international or intercultural communication situations the researcher sees the comparison between the scores gained from students and teachers' answers noteworthy. The table below displays a significant accordance between the students and the teachers' preferences of the topics. This is because five topics out of seven topics are found in both columns, i.e., 'Students' Ranking' and 'Teachers' Ranking' while only two topics do not. These two topics are "family life" and "verbal taboos" a propos students' ranking and "social etiquette" and "interpersonal conflicts" as regards teachers' ranking. Yet, most of teachers' practices focus on 'Big C' culture than 'little c' culture.

4.16: Results Related to the Students' and Teachers' Ranking ('Little c' Culture Topics)

Rank	Students' Ranking ('Little c' Culture Topics)	Teachers' Ranking ('Little c' Culture Topics)	Focus on Culture Teaching ('Big c' Culture/'Little c' Culture)
1	Verbal Communication Means	Verbal Communication Means	Differences in the language of the English-speaking countries
2	Differences in the language of the English-speaking countries	Differences in the language of the English-speaking countries	Family life
3	Music	Non-verbal communication	Celebrations
4	Family life	Social etiquette	School life (Education)
5	Non-verbal communication	Interpersonal conflicts	Verbal Communication Means
6	Verbal taboos	Folklore	History
7	Folklore	Music	Literature

4.3.2. Discussion of the Main Findings

As one puts at the outset of this chapter, the present study is set to: (a) uncover the first-year EFL students' expectations vis-à-vis the learning of the English cultures as far as the level of first-year "Licence" is concerned, (b) to pore over the teaching/learning situation of the English cultures at the aforesaid level and (c) to investigate whether or not the subjects of this level have provided students, from the earliest year of their academic EFL learning, with the relevant cultural content that can pique their interest in FL learning and that can improve their competence in their upcoming intercultural communication. From the analysis of the field work described in this chapter, by means of the students' questionnaires and the teachers' interview, it can be concluded that the first research hypothesis is proved to be

partly correct and partly not and that the second, the third and the fourth hypotheses are confirmed to be largely correct.

In accordance with the first research question, namely what are the first-year EFL students' expectations regarding the learning of the English cultures in the level of the first-year "Licence", it has been hypothesized that the students' expectations may focus on themes that relate to 'little c' culture seeing that its topics are believed to match up with the students' level and interests. The data collected from the students' first questionnaire allow the researcher to draw the conclusion that the students do not expect dealing with 'small c' culture all that important.

Actually, the students' responses to Q5 uncover that 'history' and 'literature' ('big C' culture topic) scored higher than 'differences in the English languages' ('little c' culture topics) and that 'geography' ('big C' culture topic) scored just as 'school life' and 'verbal-communication means' ('little c' culture topics). Nevertheless, the researcher believes that these quantitative results may possibly be fake given that the majority of the students complain from the untimely learning of history, civilization and literature of the target language society in the first-year level (See the students' responses to Q4 of students' second questionnaire, p. 171) and this finding explains the researcher's uncertainty about the top ranking topics a propos the students' expectation (see the results presented in Table 4.3, p. 164). On account of the aforementioned research findings, it can be concluded that the hypothesis regarding the first-year students expectations vis-à-vis the learning about the English cultures proved to be partially correct and partially not.

The analysis of the students' second questionnaire and the teachers' interview (part one) feedback confirms the second research supposition which conjectures that the students' outlooks on the teaching/learning situation of the English cultures may not match up with their teachers' current culture teaching practice. The results uncover that the mismatch does not lie merely between the students' outlooks and the teachers' doings regarding teaching/learning situation in question but more

importantly between the teachers' awareness of the weight of culture in the foreign language classroom and their actual practices in classroom terms.

In fact, the attained results from the students and the teachers responses' to Q3 and Q6 (see pages 179 and 183 respectively) confirm that what teachers are currently using as culture teaching strategies do not coincide with the culture-based activities students think interesting for their in-class learning about culture. A careful examination of the results in Table 4.5 (see page 171) demonstrates that what is favoured by students ('watching videos', 'listening to songs and discussing lyrics' and 'role-plays') is marginalized by teachers and what is actually applied by teachers as culture teaching strategies ('lectures on certain topics' and 'talking about current events') is low esteemed by students. It follows from these findings that there is a notable difference in the students' preferences and the teachers' practices as to the ways of teaching culture.

More surprisingly, in view of the analysis of the data gathered from the students' second questionnaire and the teachers' interview a significant mismatch was found in terms of what students and teachers think of the place of culture in FL instruction and of what these teachers are actually doing in terms of classroom practices. The facts that confirm this disparity are represented by:

- The students' answers to Q1, in which the vast majority of students think of the learning of the culture(s) that correspond(s) with the foreign language they are currently learning is very important.
- The teachers' responses to Q1, in which the majority of them confessed their duty to teaching and integrating culture in the foreign language education (Consider the teachers' justifications on page 176).
- The teachers' replies to Q4 which uncover that most of teachers are for the introduction of a culture-specific subject in the level of the first-year "Licence" (Consider the teachers' explanations on page 181).
- The teachers' answers to Q3, in which more than half the teachers confessed dealing with culture only occasionally, i.e. they teach about culture only when

the cultural element appears in language forms and meanings (Consider the results shown in Graph 4.5 on page 180)

- The teachers' responses to Q2, in which nearly all teachers stated that they allocate only a few time of their lectures to the teaching of culture (See results displayed in Graph 4.4 on page 178).
- The teachers' answers to Q6 which affirm the teachers' overlooking of some of the culture-gearred activities, namely culture capsules and culture assimilators that have been confirmed to be very functional in the area of culture teaching.

It follows from the reflection on the above results that the teachers tend somehow to marginalize the teaching of culture though the importance they and their students attribute to culture integration, teaching and learning in the EFL classrooms. This finding, indeed, proves to corroborate what the researcher has conjectured before.

A further instance that may validate hypothesis two concerns the difference that may possibly lay in the cultural topics and the English-speaking countries the students hoped to learn about and the ones that their teachers taught about. On account of the analysis of the students and teachers' responses to Q5 and Q6 of the students' first questionnaire and Q5 and Q11 and Q12 of the teachers' interview, it appeared that while the students' answers as to the English-speaking countries they hoped to learn about (consider the results of Q6 on page 164) and the teachers' responses regarding the English-speaking countries they taught about (consider the results of Q5 on page 182) reveal no significant difference, the students' answers regarding the cultural themes they expected discussing in class (consider the results of Q5 on page 162) and the teachers' replies concerning the cultural themes they brought up in class (consider the results of Q11 and Q12 on pages 196 and 198) appeared to be different.

A closer examination of the relevant results affirm that not all the topics that had been highly expected by students (e.g. ‘geography’ and ‘national symbols’) were taken into account by teachers and not all what was taught by teachers (e.g. ‘political matters’, ‘celebrations’ and ‘family life’) was expected by students. These findings, indeed, count as another variance in the students and the teachers’ outlooks vis-à-vis the culture teaching/learning situation underlying this research; and result in a plus affirmation to hypothesis two.

In line with the third research question, i.e. have the subjects of the first-year English language ‘Licence’ provided students, from the earliest year of their academic EFL learning, with the relevant cultural content that excites the students’ interest in English language learning and that helps improving their competence when in intercultural communication with foreigners, the third hypothesis predicted that the subjects have not because almost all the cultural aspects that would rise the students’ interest and competence in English learning and intercultural communication are seldom brought up in classes. The data collected from Q16 and Q12 of the teachers’ interview and Q5 of the students’ second questionnaire indicate the validation of the aforementioned hypothesis to a considerable extent.

To start with, the teachers’ responses to Q16 and Q12 reveal that all the topics teachers deemed helpful in developing the student’ interest and competence in EFL learning and intercultural competence (consider the results in Table 4.15 on page 208) were proved to be discussed only from time to time by the majority of teachers (consider the results in Table 4.14 on page 200). This fact was further affirmed by the results attained from Q5 which indicate that the embodied cultural aspects in the first-year subjects had contributed to raising their interest in English learning and their competence in intercultural communication just to a partial extent. It follows from this that all what was received by students as culture throughout the first-year level had stimulated the students’ motivation in learning English and improved their intercultural competence only to a little extent. In accordance with these findings, hypothesis three is proved to be largely valid.

The fourth research question underlying this research is determined to check out which cultural themes, ‘big C’ culture themes or ‘little c’ culture themes, teachers should give much regard in order to fuel the first-year EFL students’ interest in English learning and boost their competence when communicating interculturally, starting from their students’ earliest academic learning of English. In an attempt to answer this question the researcher puts forward, at the outset of this study, that it is rather the themes of ‘small c culture themes because ‘little c’ culture-based teaching makes EFL learning more enjoyable and attractive and helps guiding learners to appropriate language use.

The analysis of Q6 of the students’ second questionnaire and of Q13, Q14 and Q15 of the teachers’ interview feedback revealed that the majority of research informants called for the consideration of ‘little c’ culture topics more than the ‘big C’ culture ones in EFL teaching/learning situation to providing a kind of contribution in lifting the students’ interest in EFL learning and improving their competence when communicating interculturally (consider the results of Q6 and of Q13 on pages 174 and 201, respectively). When supporting their choice, namely ‘little c’ culture, all what teachers gave as justifications was centered around the idea that the ‘little c’ culture-based classes engage students in culture-based activities, such as: singing, role-playing, preparing and presenting project works about the foreign countries and peoples which make of the foreign language classroom a pleasant milieu and that a sound knowledge of ‘little c’ culture let students know about the way people in the foreign culture speak, behave and communicate and how things are supposed to be done and that would undoubtedly serve in building competent intercultural communicators (for all justification, consider the teachers’ justifications to Q14 and Q15 on page 203 and 205 respectively). On the whole, the students and the teachers’ answers support one another and confirm hypothesis four.

5.4. Conclusion

To end with, the data gathered using the two students' questionnaires and the teachers' interview together with their results and analysis indicate a significant divergence in the perceptions teachers and students hold about the culture teaching/learning situation in question. The current investigation has also found that the vast majority of students and teachers chose the option of 'small c' culture-based teaching rather than the 'big C' culture-based teaching when it comes to arousing the students' interest in EFL learning and promoting their competence when communicating interculturally and confessed its reconsideration in the subjects of the first-year level for the attainment of these purposes. It follows from these research findings a considerable validation of the hypotheses underlying this research work and a number of implications concerning the way the intercultural teaching of 'little c' culture should be handled in the EFL classroom to foster the maximum of benefits for EFL learners.

Chapter Five:

Pedagogical Implications and Suggested Recommendations

5.1. Introduction

On the basis of the discussion of the main research findings in the previous chapter, the investigator puts forward certain pedagogical implications to the attention of practitioners and decision makers as well as some feasible teaching techniques and suggested activities to syllabus designers, textbook writers, teacher trainers and teachers. The recommendations involving this chapter are in no way comprehensive, but are meant to bring some ideas to improve the teaching/learning situation of the English cultures as regards the level of the first-year English Language ‘Licence’ and remedy the needs teachers and learners associate with culture teaching and learning.

The recommendations included in this chapter are grouped in three major sections: pedagogical implications, practical techniques and suggested in-class and out-class activities.

5.2. Pedagogical Implications

One implication that can be issued from the main findings of the present investigation is the review and the reevaluation of the cultural component that is embodied in the subjects of first-year ‘Licence’ not merely in terms of “know what” but also in terms of “know why” and “know how” dimensions. Another main implication is the introduction of a culture-specific subject in the first-year curriculum in which teachers should give more opportunities to ‘little c’ culture teaching in their classes rather than ‘big C’ culture teaching for arousing students’ interest in EFL learning and enhancing their communication skills, especially when building learners’ intercultural communicative competence becomes the underlying principle of English language teaching.

In an attempt to attain a better teaching/learning of the English cultures and carry out an effectual ‘little c’ culture teaching, the researcher suggests certain implications for syllabus designers and others for teachers and students seeing that

the implementation of effective culture teaching and learning is the responsibility of all the aforesaid parties.

5.2.1. Implications for Syllabus Designers

On account of the findings in chapter five which uncover the necessity of a systematic teaching of culture and a reconsideration of content and the way to teach culture to first-year students of the English Language Department at Tlemcen University, it is recommended for the concerned syllabus designers to reconsider, at first, the educational goals of English language teaching and those of foreign culture teaching. This is because most of the teachers' concerns prove to be far from improving the learners' intercultural communicative competence, the ultimate goal of EFL teaching, but to developing the learners' level of grammar and vocabulary and preparing them for exams for their low proficiency level. In light of this, syllabus designers are advised not to lead teachers and students conceive EFL learning as a means for passing exams or getting good marks but a process for the attainment of intercultural communicative competence. This can be achieved by means of stimulating EFL learners' interest in field-trips, overseas scholarships, summer-school seats and study visits to the English-speaking countries or by determining instructional aims that go beyond the familiarization of learners with aspects about the target language culture or the encouragement of positive attitudes towards foreign cultures but the building up of cross-cultural understanding and intercultural communicative competence on EFL learners. Next is an implication which is developed out of nowadays' developed, globalized world.

Actually, the present day world of technology makes it very much possible for teachers to supply EFL learners with a real-like culture learning environment and for learners to have a direct contact with native English speakers or with people from all over the world; a fact that was unreachable before and that now drives many teachers and learners to cease regarding culture as a supplementary elective material. In view of this, it is recommended for the people in charge with syllabus design to focus the teachers and the learners' attention on the teaching and the

learning of foreign cultures the same as they do with grammar, lexis and other language skills.

It is worth noting at the end of this implication that syllabus designers are ought to provide teachers with teaching materials that would raise the learners' awareness of the diversity in the world cultures by giving reference not only to the English cultures but to the international target culture and the source culture as well in order to encourage critical thinking about what is native and what is not and in order not to overestimate or underestimate a culture over another. The use of teaching materials that are based on these considerations are deemed important to create a culture "friendly atmosphere", foster students' thinking of their own culture, make connections across cultures and avoid feeling overwhelmed by a new or a foreign culture (Frank, 2013; Brdaric, 2016). Along with that, teaching manuals with methodological insights into how to teach cultures should be made available for teachers, in order for the teaching of culture won't be left to the teachers' discretion and to foster teachers' sensitivity towards the complexity of the task of teaching culture(s).

For a comfortable realization of the points mentioned above, it is highly recommended for the concerned people in authority to consider the introduction of a culture-specific subject in the first-year English language 'Licence' curriculum in order for the cultural component to be taught is to be dealt with in a proper, adequate and systematic manner, and for the teaching materials and aids associated with foreign culture teaching and training are to be afforded without insistent interventions from teachers or responsible people at university.

In the subsequent section certain implications are consigned to teachers, given that teachers are the ones charged with conveying linguistic and socio-pragmatic knowledge, meaning cultural knowledge, about the target language and culture.

5.2.2. Implications for Teachers

In chapter five it has been found that the majority of teachers confessed the worth of ‘little c’ culture and the need of its consideration over ‘big C’ culture in the cultural content to be taught to first-year students of the English Language Department to piquing of students’ interest in foreign language learning and enhancing their communicative competence when in intercultural interactions. It was also uncovered that teachers did find the dealing with culture challenging task because of many issues, including the time constraints, crowded curriculum and overcrowded classrooms, the density of cultural themes and the need of teacher training programmes and of teacher-development sessions or self-study. In light of these matters, it is advised for teachers to actively try to look for references of all kinds, documents, training specialists or colleagues, that can lend a hand in guiding these teachers know ‘what to teach’, ‘how to teach’ and ‘how to know’.

In effect, it is advised for teachers to consider the ‘what to teach’ area from different angles, namely the topics they should take much account of (‘big C’ culture and/or ‘little c’ culture themes); their learners’ learnability, (the learners’ age, level, needs and interests) and the teaching materials make available for them (their originality, the types of content and activities they include).

To start with, the content should be organized on account of the gradual increase in the students’ age, maturity, ability, interests, and learning motivation, namely students’ learnability (Neuner, 1994; Basic Education Curriculum Guide : To Sustain, Deepen and Focus on Learning to Learn, 2014) so as to generate an interesting, reasoned content. It is also recommended for teachers to base the content on ‘little c’ culture topics rather than ‘big C’ culture themes since the former are simple to learn and the latter are difficult to understand and suits advanced students (Nieto, 2002; Moore, 2003; Kumaravadivelu, 2008; Brdaric, 2016) more than the first-year students. To this point, it is worth noting that the content should display varied topics (e.g., the daily routines of foreign culture holders, including the way people act, behave and communicate in the English-

speaking countries; what they eat and drink, the way they dress, their social norms, beliefs and traditions) and different cultures (e.g., the American culture, the British culture, the Australian culture, the learners' own culture. Yet, it is likewise important for teachers and textbooks not to reflect an idealistic picture on these cultures, but a realistic picture about them; by referring to both attractive and shocking features of the cultures, historical and modern aspects of them, similar and dissimilar elements between the target and the source cultures and the dark aspects of the cultures together with the bright facets of them (Cullen, 2000). These intentional contrasts are important for they aid depicting a reasonable picture about the cultures, encouraging intercultural understanding and eluding students from overrating what is foreign or what is native.

It is also essential for teachers to consider, before lecturing, the quality of the cultural content and the teaching materials, tools and aids made available for them. As far as this, teachers are supposed for instance to inquire on the degree to which the socio-cultural contexts are comprehensible and learnable and also on the extent to which the topics of the content motivate students and tone with their needs and interests and with the curriculum requirements. In order to make "*learning more concrete, effective, interesting, inspirational, meaningful and vivid*" (Mannan, 2005, p. 108) and not to minimize efficacy of the teaching materials used by teachers, the latter are advised to take into consideration complemented tools as key-answers, audio scripts, CDs, DVDs; non-mechanical aids (Brinton, 2001) like maps, charts, pictures, etc., and mechanical aids (Personal Computer, data-show, projector).

In order to cater the utmost of learners' needs and interests, teachers should bear in mind that they are not obliged to allow for only the cultural content put in their teaching materials or to follow the designed cultural syllabus slavishly. This implies that it is essential for teachers to add, when necessary, extra elements, clues and notes to what is put on hand and to support their cultural teaching with more authentic video-tapes, sound-recordings and photos to fulfill their students' needs. It is likewise important for them to even cancel, adapt some lessons; provided that

they match with the curriculum requirements and that they are appropriate for classroom use. As to this point, Katonyala (1998, p.1), points out to the fact that the teachers who follow textbooks slavishly lack skills to interpret the syllabus objectives and to adapt materials appropriately to meet their learners' needs and interests (as cited in, Balbina, 2004). These skills should be encouraged because the coursebooks used by teachers are not likely to bring up to a one hundred percent all the facets of the foreign culture and all the foreign language learners' needs and interests. Typically, if the textbook the teacher is using integrates culture merely in texts or passages, teachers should refer to some intercultural awareness-raising activities (Taylor & Sorensen, 1961; Meade & Morain, 1973; Byram & Fleming, 1998; Seelye, 1985), such as culture capsules, culture clusters, mini-drama and intercultural communicative competence-raising activities (Damen, 1987; Chastain, 1988; Henrichsen 1998), like role plays, culture assimilators and critical incidents; so as not to simply familiarize students with aspects about the foreign culture but also to enhance their intercultural communication skills and reflective thinking about what is native and what is foreign.

In respect of the scope of 'how to teach', it is advised for teachers to follow a systematic approach in teaching culture for its teaching to be dealt with great comfort. Since successful learning is all about motivation, teachers are supposed to motivate their students to learn culture by creating a culture-rich learning environment to bring real world into the classroom (Brinton, 2001) for them. To do this, teachers are ought to provide learners with native-like socio-cultural situations in order to enable them apply the cultural insights that they have learned in the classroom into practice to eventually prepare them to authentic socio-cultural contexts that they may be in if they will be benefiterers of abroad scholarships or the summer-school seats, especially in the English-speaking countries. But it is also strongly recommended for teachers, to take account of up-to-date methods in this type of classes and not to forget to vary, adopt, and adapt the culture teaching methods and techniques to be used in their foreign culture teaching in favor of catering as much as possible all their learners' learning styles and strategies. In the

lines that follow, one has put in a range of recommendations for teachers to improve their foreign cultural knowledge and teaching.

In view of the fact that teachers are the foremost source of linguistic and cultural knowledge to learners, teachers are supposed to have as good knowledge about the foreign culture as of the target language. Nevertheless, the findings in chapter five have exposed that nearly all teachers are in need of cultural knowledge themselves and of training. As far as this, essential attention should be paid to the concerned authorities and university responsible to afford teachers with professional training programs (Lihui & Jianbin, 2010) and teacher development programmes (Sercu, *et al.*, 2004) for the latter would develop the teachers' cultural and intercultural knowledge and, more importantly, provide them with insights into how to approach the teaching of culture in the foreign language classroom and as to how test their students' cultural learnings as well. But, since not all the teachers who teach in the English Language Department would benefit from teacher-training programmes and as the learning about the foreign language and culture is not a short-term, steady process but a life-long, unsteady process due to the increasing diversities and the rising changes in the world cultures, it would be better for teachers to widen their linguistic and cultural knowledge about the foreign language and culture through self-study.

To obtain information and construct be knowledge about the target culture, teachers are advised to take into account make not only the teaching materials at hand (the instructive materials available in the department library) or of the target language literature (books, journals, magazines, websites); but of all the possible resources in visual literacy (Bamford, 2003) including satellite television and radios, computer CDs and DVDs, video-tapes, pictures and photos that are often disregarded. Teachers can also refer to their own experiences in an English-speaking country as they can also seek their colleagues, some teachers and researchers and even to the possible conferences and symposiums dealing with culture in EFL learning at the local, national or international levels. It is worth stating at the end of this point that in the course of their self-study, the teachers are

not required to amass a body of factual information about the target culture but knowledge of the socio-cultural processes of the English-speaking people, because the objectives that are to be achieved in cross-cultural understanding and intercultural interactions entail knowledge of processes rather than facts.

In order to improve their way of teaching culture in the FL classroom, it is suggested for teachers to organize a set of staff development programs (Hawley, *et al.*, 1999) that allow actual meetings of cooperation among teachers and academics and engage them in collaborative problem solving that aid teachers develop and practice new pedagogical strategies in the foreign language classroom. It is also of great benefit for teachers to organize some professional development organizations (Thompson & Zeuli, 1999) that allow virtual gatherings and contacts with training-specialists and trainees from the national and the international spheres, especially from the English-speaking countries, with the intention of deriving benefits from their *savoir faire* via the intercultural exchange of experiences, viewpoints, documents and syllabuses.

In the next section, a number of implications are directed to the first-year students in order to help improving the teaching/learning situation of the English cultures at the English Language department even from the part of learners.

5.2.3. Implications for Students

Since the first-year students are the actual receivers of cultural input that is generally devised and revised by the concerned authorities and teachers, it is important to allocate some implications for students as well on behalf of their own advantage. Initially, in order for students benefit from their EFL learning, namely to speak to people from all over the world, they have to apprehend that being knowledgeable about the foreign language grammar and vocabulary is essential for achieving short-term language learning goals, like passing exams; but not sufficient for attaining long-term language learning goals, like managing a successful communicative use of English with foreign interlocutors. A way to make students

restructure their standpoints regarding the long-term goals of EFL learning and the importance of the foreign culture ingredient in EFL learning is to afford some short study-visits for them in the English-speaking countries and to offer cream of the crop students some opportunities to live and study in countries like the UK and USA.

Another way to sensitize students about the fact that the knowledge of the daily routines, social conventions, traditions and values of the people of the English-speaking countries is as important as the knowledge of grammar and vocabulary has to do with the instructive materials which teachers utilize in EFL teaching. The materials, indeed, are supposed to include receptive and productive tasks and activities that focus the learners' attention on elements of culture as much as grammar rules or lexis do. In effect, by involving students in both cultural awareness-raising activities and communicative competence-raising activities, students can learn to speak and act in a native-like manner and thus they can use English in a more natural, appropriate way while in intercultural interactions with foreigners, a fact that is not attained by a mere application of some grammar rules and lexis but by the incorporation of certain aspects of the foreign culture such as the social norms, behaviours, beliefs, the verbal and non-verbal communication means of the foreign culture bearers. In a word, it is important for students to realize that building intercultural communicative competence together with linguistic and communicative competence is important in today's EFL learning.

It is worth noting that culture should be presented to foreign language learners in an objective, cautious manner and not in an idealistic one fearing that the students would adopt the foreign culture holders' acts and attitudes and, thus, losing a bit of their ethnic identity (Cullen, 2000) . In support of setting students aside from any ruins in their cultural identity and helping them develop critical thinking towards both cultures, it is very essential for learners to realize instances of their own culture before comprehending those of the target culture (Brdaric, 2016). Actually, by fostering learners' thinking about their own culture and encouraging intercultural understanding, students develop cultural sensitivity towards the source culture that

stands against their fragility towards a different culture and that provides a foundation for other cultures, to make sure that the students are ready to receive input a propos the foreign culture. This can be done by raising the students' awareness of their own before exposing them to aspects of the foreign culture.

As a consequence of the findings in the previous chapter which expose that crowded curriculum and time constraints are the main factors that led many teachers close the eyes to a proper foreign culture teaching and which report that all the time allotted to teaching their classes is hardly able of coping with their students' linguistic knowledge; textbook writers and teachers are advised to employ culture teaching techniques and activities that should be carried both out in-class and out-of-class that try to expand "*learners' knowledge of the target culture (saviors)*" , but that should not ask students to analyze their findings "*independently or critically (savoir-comprendre, savoir- s'engager)*" (Sercu *et al.*, 2005, p. 12). Instead, they should ask students to present and discuss their findings in-class for the sensitivity and the fragility of students.

Last of all, if the ones interested in the teaching and the learning of the foreign culture(s) associated with the English language, that is to say the concerned authorities, the body of the Ministry of High Education, textbook writers, teacher trainers, teachers and learners, share the responsibility of realizing a proper integration, an effective instruction and a realistic acquisition of knowledge about the foreign culture(s), as it is recommended in the aforesaid implications, all of them will get profitable and advantageous gains response of what they have done all together.

5.3. Suggested Techniques for Foreign Culture Teaching

Many techniques have been put forward for the sake of incorporating culture in the foreign language teaching and learning and developing the learners' cultural knowledge and awareness inside and outside the target language classes (Seelye, 1991; Lafayette, 1978; Morain, 1983; Moore, 1996). A propos the needs and the

matters teachers and learners associate with foreign culture teaching and learning in the last chapter, some techniques that are proved practical in creating a culture-rich learning environment for learning and in encouraging students' autonomous learning and that does not entail a considerable luggage of knowhow and time are all going to be considered in what follows.

5.3.1. Micrologues

Micrologues are among the in class ways that foreign language teachers use for presenting culture to their learners (Chastain, 18988). By and large, the micrologue has to do with cultural passages that are selected by the teacher and read out in class to the students. The latter are supposed to listen so as to answer questions about the content of the passage out loud, rebuild the content of the passage into an oral summary and write it as a dictation, as a final step.

Teachers may find themselves susceptible to use the micrologue technique because of some advantages. To illustrate this point, the micrologue makes an allowance for the integration of foreign language use and cultural knowledge (Allen, 1985). Another advantage is that this technique does not necessitate knowledge of certain culture skills and does not take much time (Chastain, 1988) to be completed.

5.3.2. Cultoons

It is a technique developed to teach the visual elements of the foreign culture using a cartoon strip. The latter generally includes four pictures representing situations of possible misunderstandings that persons coming into the target language community are likely to encounter. The situations are also described orally by the instructor or by students reading the attached written descriptions (Morain, 1979). The students may be asked to say whether the characters' reactions give the impression of appropriate feedback or not and if the assumptions they make about the characters are correct or not. To reach the correct interpretation and find out if their deductions are right or wrong, students go through class discussion which

eventually results in developing students' understanding and awareness of what caused the misunderstanding and of what should be done to mediate the situation under discussion.

Techniques of this kind are advantageous as they maximize authenticity in the foreign language classroom especially in case where the target language and culture are taught and learned afar from the foreign language-speaking country. Another advantage is that cultoons help teachers prepare students, for example EFL learners, to appropriate interactions with foreigners and especially those from the English-speaking countries.

5.3.3. Mini-dramas

It consists of a series of scenes ranging from three to five episodes in which examples of culturally significant behaviours of everyday life misunderstandings are exposed (Seelye, 1985). In every episode of the mini-drama, characters provide more information about the misunderstanding, leaving the climax of the misunderstanding till the last episode. After the staging of each episode, the teacher opens a debate with students, not essentially the ones acting in the play but even from the watchers of the play, about the meaning of certain acts and words with the intention of aiding students to find out the source of the misunderstanding. To this point, it is worth noting that teachers are supposed to “*establish a non-judgmental atmosphere*” all through the discussion (Seelye, 1993) also underlines. Seelye (1985) asserts that the principle of this teaching technique is to fee lead students to experience ambiguity in some intercultural communication occurrences because of the differences in the students' native culture and that of the foreign language people. Seelye (1993) also highlights that while teachers lead the discussion they should make use of open-ended questions like ‘what are your impressions of the scene?’ rather than close-ended ones such as ‘is there a conflict in the scene?’ This is maybe because the former questions would bring about productive discussions compared with the latter questions.

Despite the fact that mini-dramas take time for the students to get ready for the play, to act it out and to discuss it, they do result in a threefold achievement: (a) promoting students' participation in the foreign language classroom, (b) enhancing students' willingness to performing plays and (c) identifying the causes of the misunderstanding and mediating it. Therefore, the consideration of mini-dramas in foreign language classes would serve in building up students' speaking skills and in sensitizing them to cross-cultural miscommunication and building up their cross-cultural awareness and understanding as well. It follows that teachers should make use of this technique whenever time permits for the attainments of the aforementioned gains, particularly when the foreign language learners are university students.

5.3.4. CultureQuests

The cultureGuest is a web-based activity. It was founded in 2001 at the Center for School Development of the School of Education, The City College of the City University of New York (CultureQuest, n.d.). CultureQuest projects engage students in enquiry-based classroom research and *“involve the utilization of technology in the study of selected aspects of the culture(s) or subculture(s) of a particular country or people”* (CultureQuest Teachers' Guide, 2007, p. 5). CultureQuests aims to promote cultural understanding and awareness among learners from varied cultures. It encourages students to set up channels of communication with each other, to explore and learn about beliefs, values, traditions, daily routines in different societies of the world

The cultureQuest usually encompasses three major parts that have to do with the preparation, the implementation and the evaluation of the culture quest (Saluveer, 2004). Each of these parts involves a subset of phases itself and the end-product of culture quest is a website. In the first phase, i.e. the preparation of the culture quest, students choose a culture from the foreign cultures that correspond with the foreign language they are charged with learning and a cultural topic from the huge of topics. Besides, they have to set clear goals and consult various

resources in order for the planning stage would be well designed. The implementation phase engages students in data gathering and presenting procedures. Amongst others, browsing the Internet to writing or talking to students from the foreign language community, getting core information and constructing a website are the principal steps of the second stage. When evaluating the culture quest, students and teachers can adapt the criteria suggested by the creators.

The culture quest is worth using with nowadays' adult students as it goes well with their 'e-interests', strengthens their research, study and library skills and builds in them technology skills as well. When students show interest in learning more about the others or when having students asking many questions during classes out of curiosity vis-à-vis the target culture peoples and countries, it would be very helpful for teachers to try culture quests, because it is learner-centered, constructivist, project-based and authentic.

In order for teachers create a physical presence of the foreign culture in the foreign language classroom, especially when the foreign language teaching and learning takes place far-off the target language community, it is important for them to use some culture teaching techniques, such as media units, guest speakers and culture islands.

5.3.5. Media Units

This technique is concerned with the utilization of media to teach the foreign culture. Among the kinds of media teachers can make use of visual literacy materials (Bamford, 2003) as films, news reports, TV commercial, documentaries, songs and other TV programmes, radiobroadcasts, the Internet, pictures, photographs, etc. Teachers are recommended to consider this technique in foreign culture teaching as it proves to be effective for presenting and illustrating many cultural elements. Therefore, if teachers intend to teach about public transportation, the mass media would serve well in providing information and illustrations because they are culture rich resources.

With media units teachers can do more in terms of foreign culture teaching and learning. For example, teachers can ask their learners to prepare media reports from radio and/or TV which they would, later on, present in oral presentations or role-plays or to talk about them in group-discussions. Hence, media unites are not just good at providing information about the target culture but at involving students in classroom tasks and activities that bring out their reactions and traits and that develop their thinking, hypothesizing and analytic skills. Lee (1999), for instance, explains that the domains in various reported in the foreign newspapers or magazines, like ‘Sport’, ‘Economics’, ‘Leisure’ and ‘Arts’ are useful instructional resources as they offer great opportunities for students to discuss similarities and differences between the native and the foreign cultures. (Seelye (1993) likewise asserts that the mass media in general are valuable teaching resources since they offer real interaction with the target language and culture. It is worth noting, however, that media units should be used in the company of certain complementary techniques, such as oral presentations, role-plays and group-discussions for getting the maximum benefits of this technique.

5.3.6. Inviting Native Informants Visits to the Language Classroom

Inviting native informants to the language class for the participation in discussions, seminars or role-plays is also valuable in foreign language and culture learning as they give foreign language learners “*first-hand experience of the second language culture and society*” (Hye-Hoon, 2005, p. 253). a source of updated information regarding the target culture as well as language models. Additionally, inviting guest speakers is pleasing and enjoyable as the technique attaches authenticity to the classroom and breaks with the teachers’ everyday teaching practices and routines. Yet for the invitation would be successful, Galloway (1981) makes out a set of guidelines for student to consider before, during and after the guest speakers’ visitation.

5.3.7. Culture Islands

This technique has to do with the provision and the display of items such as: posters, pictures, maps, signs, bulletin boards, graphs, charts, cuttings from magazines and newspapers (e.g. articles, advertisements, comic strips) and realia (e.g. money, stamps, bus and train tickets, railway and airline timetables, restaurant menus) (Hughes, 1986; Hye-Hoon, 2005). Teachers can make of the language classrooms cultural islands by decorating and displaying many kinds of these items on walls or poster-boards.

Teachers can refer to the culture islands when presenting tangible aspects of the target culture (e.g. clothing, famous people, foods and drinks and flags) for the first time or when teaching them things in remote positions. Cultural islands are likewise useful for warm-up activities. For example, when the lecture or the reading/listening materials relate to the target culture people's leisure and recreational activities; teachers can display a series of pictures or slides or short videos of sports, hobbies and some other spare time activities that people generally enjoy while in free times, in order to help their students guess the title of the lecture that their teachers are about to present or the content of the passage or the audio-video tape recording the students are about to consider. What's more, teachers can base follow-up activities on account of culture islands. By way of illustration, the teacher may ask his/her students to take notes on the borders, the capital cities, the famous cities and rivers and some touristic places of the target language speaking countries on the basis of a map, for example of Great Britain or of the United Kingdom in order to complete a gap-filling activity.

Last but not least, the objective of culture islands is helping students build a mental image (Clark and Kyons, 2004) vis-à-vis the foreign culture and "*eliciting questions and comments*" (Hughes, 1986, p. 168) for learning (as cited in, Kieto Ho, 2009, p. 69). To take full advantage of culture islands, teachers should encourage their students' participation in the making and the renewing of cultural islands at

regular intervals. This is because their taking part will arouse curiosity and motivation in learning about the target culture.

In the section that follows several types of activities and suggested tasks and activities that correspond well with the above listed techniques are going to be considered.

5.4. Suggested Activities

Prior to the presentation of the types of activities and the exercises that have to do with the aforementioned techniques, one suggests to present at the outset of this section, the standards governing the appropriate design and structure of any activity.

5.4.1. Activities: Basic structure and Principles

To start with, teachers should know that not any activity is an activity indeed. This is because there are certain decisive factors that teachers should mull over before selecting an activity and a basic structure that they should mind and respect when designing one. Omaggio (2001) underlines that any activity should be built on the basic structure that follows together with the further considerations below:

- Warm-up/introduction.
- Modeling/presentation of new material.
- Meaningful activity.
- Wrap-up.

Omaggio (2001) further recommends that when teachers design or adopt activities they should give consideration to the extent to which:

- The activities have clear instructions.
- The exercises are adequate, purposeful and interesting.
- The activities foster the spirit of independent learning.
- The exercises move from simple to complex.

- The cultural content is introduced in inspiring and realistic contexts.
- The activities cope with individual, pair and group work.
- The activities can be adapted or supplemented easily.

Omaggio stresses the fact that teachers should likewise consider the inclusion of varied types of activities so as to cater the maximum of their learners' capabilities and learning styles and strategies and ensure that most them if not all of them are actively engaged in the foreign culture and language learning. On account of techniques mentioned before, some types of activities and samples of them are going to be outlined in what follows.

5.4.2. Activities: Some Relevant Types and Models

The types of activities one finds more relevant and functional with the techniques recommended in the previous section are reformulation activities, noticing activities, research activities and prediction activities (Cullen, 2000).

5.4.2.1 Reformulation Activities

Generally reformulation activities take place after having students listened to a reading or listening material or watched a short video. In this kind of activity students are asked to reformulate the content of the passage, the audiotape or the audio-video tape into their own words and let their partners know about it. Via reformulation activities, students can check what they have learned, catch what they have missed and enhance their listening and speaking skills alike. Though their simplicity, reformulation activities are proved successful in learning both culture and language.

In view of their benefits, teachers may give to students reformulation activities to complete at home. In fact, teachers can offer their students supplementary readings for homework. At home, they ask students to work alone reading and taking note on the content and in class they tell them to work in pairs reformulating the content only by means of their notes and compare their reformulation of content

with the left over pairs. Follow-up activities of this type may correspond well with culture teaching techniques and strategies as micrologues, audiotape interviews and observational dialogues or videotaped interviews. The following is a sample of reformulation activities.

Activity N°1: Adapted from (Tomalin and Stempleski, 1993, pp. 89-91)

- **Aims:** To increase awareness of appropriate behaviour in English-speaking cultures; to compare and contrast these behaviour patterns with those in the students' own culture(s).
- **Materials:** Some situational pictures and the task sheet.
- **Level:** Intermediate and above.
- **Time:** 20-30 minutes.
- **Preparation:** Select some pictures that illustrate the social behaviours involving the situations in the task sheet. Make enough copies of the task sheet so that each student has one.
- **In class:**
 - Divide the class into groups of three or four and give a task sheet to each student
 - Focus students on each picture illustrating the situation in the task sheet. Working in groups, students discuss the situations and decide on the appropriate answers.
 - Once finished, ask a volunteer from each group to review the groups' discussion and answers.
 - Go over the student's answers and then conduct a whole-class discussion on what students would do in similar situations in their own country.

Task Sheet

Social Behaviour

SOCIAL BEHAVIOUR

Work with a partner. Imagine that the situations below take place in an English-speaking country. What would you do in each situation? In some cases, more than one answer is possible.

- 1 You've been having digestive problems for a week, and have just started to feel better. You meet a British friend at a party. Your friend says, 'How are you?' What would you do?
 - a. Start talking in detail about your problem.
 - b. Say, 'Fine, thanks. How are you?'
 - c. Say, 'Not bad, thanks. How are you?'
 - d. Nothing.
- 2 You're visiting an American friend in her new apartment. You like the apartment and you want your friend to know. What would you do?
 - a. Say, 'Your apartment is nice. How much is the rent?'
 - b. Say, 'Gee, this place is really nice.'
 - c. Say, 'I really like your apartment.'
 - d. Say nothing, but show that you are interested by walking around, looking at everything in the apartment, and picking up everything that is movable.
- 3 You've been invited to dinner at a friend's home. You're about to sit down to eat, but you want to use the toilet first. What would you do?
 - a. Say, 'Excuse me. Where's the toilet?'
 - b. Say, 'Could I wash my hands before dinner?'
 - c. Say, 'Do you mind if I use the bathroom?'
 - d. Say nothing and start looking around the house for the toilet.
- 4 You're a guest in a British or American friend's home. Your friend asks if you would like something to drink. You really would like a drink. What would you do?
 - a. Say, 'Yes, please.'
 - b. Say, 'Yes, that would be lovely.'
 - c. Say, 'No, thank you' and wait for your friend to ask you again.
 - d. Say, 'That's OK. I can get it myself.'
- 5 You've just been introduced to a British or American friend's parents. What would you do?
 - a. Say, 'Hello', and bow.
 - b. Say nothing and shake hands.
 - c. Say, 'Nice to meet you', and shake hands.
 - d. Say, 'Hi!'

Adopted from (Tomalin and Stempleski, 1993, pp. 90-91)

Activity N°2: Adapted from (Smith, 2012, pp. 52-53)

- **Information Panel:**

- **Type of the activity:** Listening and information exchange.
- **Level:** Elementary to pre-intermediate.
- **Aims:** To explore a range of British celebrations.

- **Warmer:** Ask students to name some social celebrations of theirs. Use some pictures of some well-known British celebrations and ask students if they can name any one of them.

- **Teaching Procedure:** Tell students that they are going to listen to the teacher reading six short passages each one of them talks about a famous British celebration. Hand out each student a copy of the British celebrations questionnaire below. Focus them on the questions they need to answer. Divide the class into groups of six students (1-6) and explain to them that each one of them is concerned with a passage (a-f). For example, tell students ‘1’ that s/he is charged with passage ‘a’ and that students ‘2’ is charged with passage ‘b’ and so on. Focus students on their passages. Students take notes and fill in the questionnaire with the needed information about their celebration.

After that, ask the students concerned with the same celebration to join each other in a group in order to formulate the content of the original passage using their notes and the information they write in the questionnaire. Go through the groups and check the content, supervising their work and discussing any arising points, as required.

Ask a volunteer from the each group to read the reformulated passage out so that the other groups fill in the questionnaire with information about the other British celebrations.

- **The Activity:**

1. Listen to your teacher reading a short passage about your celebration and take notes.
2. Working alone, write the information about your celebration in the exact box in the questionnaire below.
3. Working in groups, check answers and reformulate the original passage into your own words using your notes and the information you put in the questionnaire.
4. Listen to the groups reading about their celebrations and complete the rest of the questionnaire with information about the other British celebrations.

Celebration	Date	What people do on this day
1		
2		
3		
4		
5		
6		

• **Texts 1-6 (for teachers)**

1

1st May is called May Day. It's a national holiday to celebrate the beginning of Spring and Summer. It was firstly a pagan festival – now there are fairs and people, usually children, dance around a flowery Maypole. People have celebrated May Day for over 2000 years.

2

New Year's Day is on 1st January. It is a notional holiday and people often visit their family or friends or just relax. Lots of people also go to parties on the evening of 31st December, Known as Hogmanay, and sing a famous song about friendship called *Auld Lang Syne*. There are many street celebrations and house parties.

3

People celebrate Mother's day in March or April. This falls of the 4th Sunday of Lent, a time just before Easter. On this day people give their mother a card and a present, or flowers. Sometimes they have Sunday lunch together.

4

In Britain there is a funny celebration called April fool's Day. This is on 1st April and children and adult play silly jokes on each other. For example, the TV may broadcast a funny but untrue story. They can only play these tricks before twelve o'clock midday.

5

Hallowe'en is a ghostly night. People dress in strange clothes and go to Hallowe'en parties in the evening. People also decorate their houses with pumpkins, lit with candles and children go 'trick or treating'. This celebration is on 31st October.

6

On the 5th November, people remember the night when a man put a bomb under Parliament in 1604. He was called Guido Fawkes. Bonfire night is also called Guy Fawkes' night. In the evening people light big bonfires, burn 'Guys', have some food and watch the fireworks.

6.4.2.2. Noticing Activities

As their name implies, noticing activities ask students to notice particular features (e.g. acts, behaviours, places, pictures, symbols or signs) at the same time as they watch a video or other materials. Noticing leads teachers to focus on all the teaching materials made available for teachers and provide more practice in classes rather than a passive listening and viewing. It is worth implementing this kind of activities while using cartoons, mini-dramas, guest speakers or native informants, media units and visuals as techniques for teaching culture. To illustrate on this type activity, some noticing activities are offered below.

Activity N°1: Adapted from (Tomalin and Stempleski, 1993, p. 77)

- **Aims:** To compare and contrast features of the target culture with features of the students' own culture.
- **Materials:** A short video sequence.
- **Level:** Intermediate and above.
- **Time:** 20-25 minutes.
- **Preparation:** Select a two or three minutes video sequence illustrating some features of the English-speaking cultures that are to some extent similar and/or considerably different to the students own culture (e.g., cultural rituals and customs, such as: weddings, birthdays, funerals, dining customs.
- **In class:**
 - Ask students to split a sheet of paper into two halves and to write the word 'same' at the top of one half and the word 'different' at the top of the other half.
 - Explain to the students that they are going to watch a video sequence involving several features about the everyday life in the English-speaking cultures and that their task is to uncover three features that are the same in their own culture and three that are not.

- Play the video for the first time in order that students can watch and observe some of the cultural features it involves.
- Replay the video so that students can take some notes
- Divide the students into groups of four or five students and ask them to compare and discuss answers.
- Go over the answers in a whole-class to finally come up with definitive list of similarities and differences, if in a monocultural class.

Activity N°2: Adapted from (Smith, 2012, pp. 36-37)

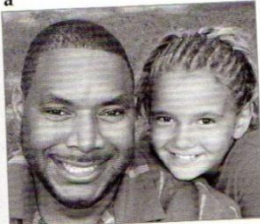
- **Information Panel:**

- **Type of the activity:** Noticing, reading and discussion.
- **Level:** Intermediate.
- **Aims:** To explore the range of British family structures.
- **Warmer:** show to students some slides representing pictures and graphs about British families and let them detect or imagine some information about them, e.g. how many children have they got? What does the father do? Does the mother work? Which social class do they belong to? Do they live with their parents?
- **Teaching Procedure:** Tell student that they are going to learn about some different family groups in the UK. Hand out copies of the worksheet to every student. Focus them on the images and the texts in activity 1. Students match the pictures and the texts in pairs. Go over their responses. Focus students on the variety of family structures in the UK, discussing any surprises and arising points or opinions. Once over and done with, ask students to go through the discussion questions in groups then provide feedback to the class.


• **The activity:**

1 Match the texts with the pictures.


a




b



c



d



1

I live with my two mums, Sue and Kate. My granny and grandpa live about 20 minutes away. My mum had a civil partnership ceremony last year, like a wedding, in the Town Hall. I have a dad too who's around a lot.

2

*Dear Jordan,
I'm much better after my fall last week. The carers have been very nice here. I hope to see you all next weekend and we can go for a nice drive in the country.
All my love
Granny*

3

Wanted

Home help wanted to assist with cooking, cleaning and collecting 12 yr old daughter from school. 41 yr old male single parent works locally. Hrs 3-6pm Mon-Fri. Good hourly rate for right lady
References and experience required

4

Wedding Invitation

Getting married after 10 years!
We'd love you to join us and the kids to celebrate our wedding ...
Sam & Kelly

2. Consider the information in the texts, the pictures and what you have learned about the range of British family structures and discuss with your group:

- Who wrote the texts?
- What kinds of texts are they?
- What they were written for?
- Are the family structures in the UK similar to the ones in your country?
- What are the main differences you have noticed between the family structures in your country and in the UK?

5.4.2.3. Research Activities

Research activities may be the most common activity teachers utilize with university students. Research activities are enquiry-oriented activities in which most or the entire information used by learners is drawn from their interests (Cullen, 2000). To begin with, students utilize the Internet or library to find out information about the cultural topics that interest them. Later on, they present an account to their classmates explaining to them what they have learned to finally answer some of their questions, if any. Teachers can resort to this sort of activity while teaching culture by means of media-units and culture quests since these techniques engage students into an extensive use of culture resources and lots of research and reading.

Research activities may be very advantageous. Among others, saving teachers' time, building independent learners and ending with dependent learning and raising students' short-term or even long-term interest in foreign culture learning are the main benefits teachers and students are likely to gain in return. Some examples of research activities, specifically information search activities and extension activities are offered below.

Type of the Activity: Information search.

Activity N°1: Adapted from (Smith, 2012, p. 12)

- **Level:** Elementary to pre-intermediate.
- **Aims:** To find out information about the UK and develop an understanding of the British people and their lives.
- **Teaching Procedure:** Using the blackboard, write a list of topics about the UK countries and the people living there (e.g. population, size, position, well-known cities or towns, buildings, tourist sites, climate, history, symbols, national dress, food, education, legal system, celebrations, beliefs, values, money system, work, leisure and pastime activities, creative arts and crafts). Working in small groups, ask students to discuss what they most want to find out about the UK and the British people in general. Tell them that they can add further topics of interest. Ask students to choose ten (10) topics and to

rate them from 1 to 10 (“1” being the most interesting topic and “10” being the least interesting). Consider the descending order of importance of the chosen topics in each group and discuss all their suggestions with the class. Together find out the most popular topics and tell students to do small research on the cultural aspects that draw their interest. To find information, ask students to consider Tourist Information sites on the Internet, some travel guides of Britain and other British journals or periodicals if available. Tell students that they are free to choose between oral presentations, TV programme with mini interviews, news reports and short documentaries in order to present what they have searched and uncovered about the UK and the British culture.

Activity N°2: Adapted from (Culture is like an Iceberg, 2013)

- **Aims:** To distinguish between visible and invisible features of culture and find out key facts and some examples about them.
- **Materials:**
 - Worksheet: Features of culture.
 - Outline drawing of an iceberg
- **Preparation:** Make enough copies of the worksheet and the outline drawing to give one to each student.
- **In class:**
 - Explain that culture is complex and that it has some visible elements and many invisible one seeing that the latter are deduced, guessed and learned as the understanding of culture deepens.
 - Divide students into small groups.
 - Give one worksheet and outline drawing to each student and focus all the groups on them.
 - Ask students to decide as a group if the given feature has to be placed above the water line (i.e., visible) or below the water line (i.e., invisible).

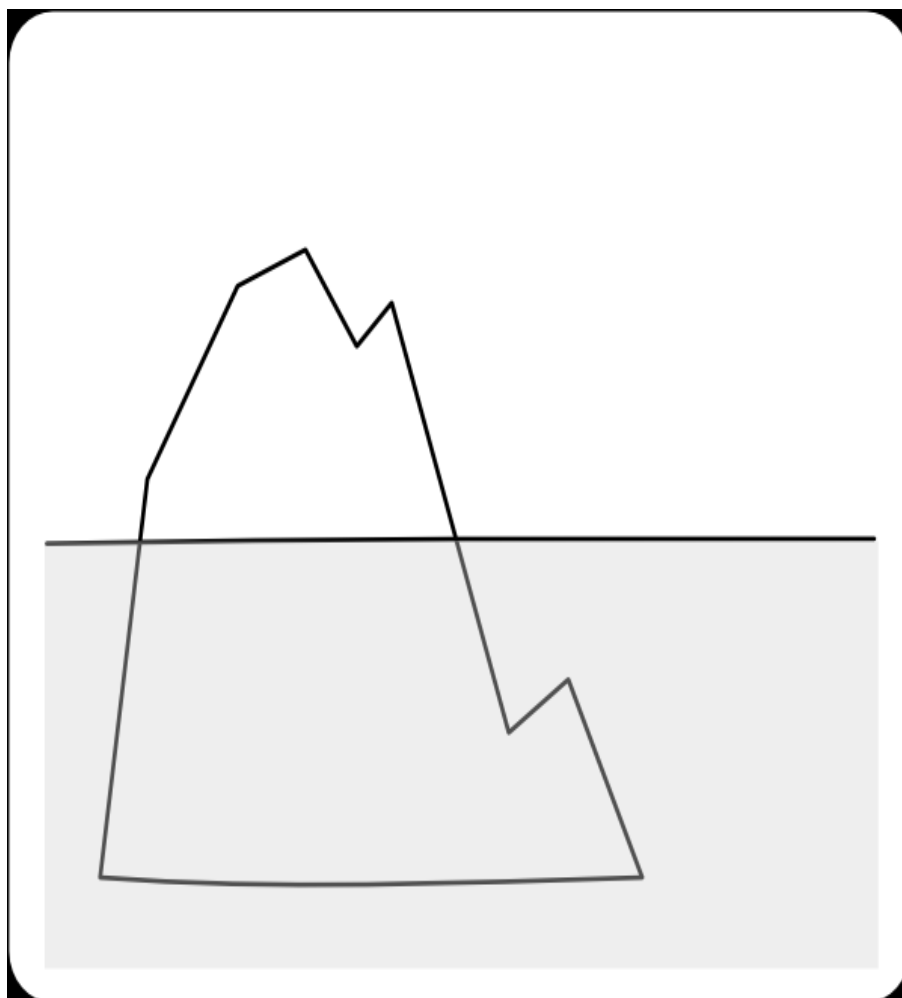
- After the groups finish the placement of all features, have each group discuss why they placed a particular feature where they did.
- Go over the groups' answers discussing any arising points.
- Focus each group on a number of visible and invisible features of culture and ask the groups to do a small research in which they have to:
 - ✓ Provide key facts about each given feature.
 - ✓ Determine whether the given invisible features affect the visible features.
 - ✓ Identify, for each feature, one example common to people in UK, USA another English-speaking country and another example common to people in the student's own country or culture.

Worksheet**Features of culture**

1. Styles of dress	16. Concept of fairness
2. Ways of greeting people	17. Nature of friendship
3. Beliefs about hospitality	18. Ideas about clothing
4. Importance of time	19. Foods
5. Paintings	20. Greetings
6. Values	21. Facial expressions and hand gestures
7. Literature	22. Concept of self
8. Beliefs about child raising (children and teens)	23. Work ethics
9. Attitudes about personal space (privacy)	24. Religious beliefs
10. Beliefs about the responsibilities of children and teens	25. Religious rituals
11. Gestures to show you understand what has been told to you	26. Concept of beauty
12. Holiday customs	27. Rules of polite behaviour
13. Music	28. Attitude toward age
14. Dancing	29. The role of family
15. Celebrations	30. General worldview

Outline drawing

An Iceberg



Type of the Activity: Extension activity

Activity N°1: Adapted from (Smith, 2012, p. 10)

- **Level:** Elementary to pre-intermediate.
- **Aims:** To provide more and different forms of practice and enable students develop their personal British culture blog/book.
- **Teaching Procedure:** Tell students that by the end of each lesson they will be asked to do an extension activity on the aspects already discussed about the UK or the British people in class. Tell students that the aim from these extension activities is to construct a blog/book about the British culture.

One could recommend students to start their British culture blog/book by a page containing pictures and short texts with key facts about the UK countries and capital cities or about the touristic sites or well-known places and buildings of each UK country. Tell students to keep on developing their British culture blog/book as lectures proceed.

You could ask volunteers from the class to further develop some wall charts or posters with key facts and pictures about certain aspects they have researched and put in their British culture blog/book (e.g. the famous buildings or cities in England, the national dress in Scotland, the British capital cities, typical dishes and drinks in the UK)

The following is a number of extension activities which are founded upon the themes discussed in the suggested activities mentioned before.

- **Extension Activity on cultural behaviours in English-speaking cultures:**
Adapted from (Tomalin and Stempleski, 1993, p. 77)
Ask students to watch certain target-language TV programmes (especially when the foreign language learning takes place outside the target-language culture) and focus their attention on the target culture holders' behaviours (e.g., greetings, facial expressions, rules of polite behaviour, physical gestures and the like. Tell students to this would be an on-going project. Tell students to try to find different behaviours to their own culture, seeing that they would be easier to notice and then to search for similar behaviours

to their culture and to report their findings to the class in the form of short oral presentations.

- **Extension Activity on British Celebrations:** Adapted from (Smith, 2012, p. 52).

Using the Internet or in print documents read about the British celebrations and important dates. The latter may include historic days (e.g. Armistice Day on 11th November, the Queen's official birthday; the Lord Mayor's show); religious celebrations (e.g. Christmas, Easter, Boxing Day, Good Friday); sports events (e.g. London Marathon, the Oxford and Cambridge Boat Race) and of other well-liked celebrations (e.g. St Patrick's Day, Notting Hill Carnival, Chinese New Year). Arrange all what you find interesting about the British celebrations and important dates in a timeline following the British festival calendar.

You can further develop your British culture blog/book by adding in some pictures and brief descriptive passages about the celebrations and festivals that interest you.

- **Extension Activity on Everyday Life Patterns in English-speaking cultures:** Adapted from (Intercultural Training Exercise Pack, n. d., pp.25-27).

Focus students on the pairs of descriptions in the handout (Exploring Communication Approaches). Having students work in group, ask students to discuss which descriptions are similar to their country and which descriptions are not. Go over the answers with the class and determine if the student's country tends to A or B descriptions.

Tell students to choose an English-speaking country that interests them and search similar descriptions to those of the handout using the Internet, TV programmes, some tourist guidebooks or magazines and find out the extent to which the communication types of the target country are similar/dissimilar

to those of their own country. Ask students to write a report and present their findings to the class.

Handout: 'Exploring Communication Approaches'

N°	A	B
1	In some countries, people tend to talk quite quickly, frequently interrupting others in order to get their ideas across.	In other countries, people tend to talk in a slow and considered way, rarely interrupting other people when they are talking.
2	In some countries, people tend to talk quite loudly and are not particularly concerned if people they do not know overhear their conversations.	In other countries, people tend to be more soft-spoken, and take care to ensure that they do not talk so loudly that other people can hear their conversations.
3	In some countries, people use many physical gestures (such as smiling a lot, waving their arms or banging the table) to emphasize what they are saying and to communicate important ideas and feelings.	In other countries, people do not often use many physical gestures (such as smiling a lot, waving their arms or banging the table). Instead, they use words and their tone of voice to communicate important ideas and information.
4	In some countries, demonstrating interest in what other people have to say means maintaining good eye contact with them when they are talking.	In other countries, demonstrating respect for other people means trying to avoid too much direct or close eye contact while they are speaking.
5	In some countries, even people who do not know each other very well will hold hands, embrace, place their arms around each other's shoulders, or touch each other on the arms.	In other countries, people are taught not to touch other people they do not know, and will try to avoid physical contact with strangers wherever possible.
6	In some countries, when people talk to each other they stand or sit a considerable distance apart, sometimes as much as 50 cm.	In other countries, when people talk to each other than stand or sit very close to each other - sometimes so close that they are almost touching the other person.

7	In some countries, people are direct and frank in the way they speak. They will give their personal opinions freely, regardless of whom they are talking to, and will often criticize other people directly if necessary.	In other countries, people are less direct in the way they speak. They will often avoid giving their personal opinions unless they know the people they are talking to well, and will try to avoid saying things that might come across as too critical of others.
8	In some countries, people write e-mails or faxes that are as short, direct and factual as possible. They pose questions directly and ask for information in an explicit and unambiguous way.	In other countries, people sometimes write e-mails or faxes in a less direct and wordier way. They often don't feel the need to spell out precisely and unambiguously the information they require.
9	In some countries, people often prefer to use e-mails, faxes, letters or other forms of written communication to pass on important information and make sure they get the response they want.	In other countries, people often prefer to use face-to-face discussions, telephone calls or other forms of spoken communication to pass on important information and make sure they get the response they want.
10	In some countries, learning foreign languages (particularly English) forms a big part of the educational curriculum. People from these countries often speak other languages very well.	In other countries, learning foreign languages is not an important part of the educational curriculum. People from these countries often do speak other languages very well.
11	In some countries, people are happy to talk about their personal and family life with their colleagues at work. They are also inclined to ask other people questions about their private and family life, even if they do not know them very well.	In other countries, people prefer to keep their private life and their work life separate. They do not tend to ask questions or talk about personal and family life at work, unless it is with close colleagues who they know well.
12	In some countries, people like to make 'small talk' (that is, talk about the weather, football, politics) before they start talking about business.	In other countries, people like to get straight into business without bothering with too much 'small talk' (that is, talk about the weather, football, politics).

13	In some countries, people are happy to talk about their accomplishments without embarrassment or shame. They think it is polite and honest to describe what they have achieved in their lives.	In other countries, people feel uncomfortable talking about what they have accomplished. They think it is polite and courteous to keep quiet about their attainments.
14	In some countries, people will try to remain as reasonable, rational and dispassionate as possible during business discussions and conversations. They believe that the best way to remain objective is to argue based on facts and talk from the head, not from the heart.	In other countries, people feel comfortable following their feelings and intuition during business discussions and conversations. They believe that the best way to get their message across is to talk with passion and conviction, even if this sometimes comes across as being emotional.
15	In some countries, people are happy cracking jokes and telling funny stories at work or in business situations, even with people they do not know very well.	In other countries, people think work is a serious place to be and try to avoid making jokes or telling funny stories unless they know the other person very well.
16	In some countries, people tend to communicate in an informal way, using first names at work or when dealing with customers and colleagues. People rarely use formal titles (like Mr or Mrs, Doctor, Engineer, Architect).	In other countries, people tend to use formal titles (like Mr or Mrs, Doctor, Engineer, Architect) at work, or when dealing with customers and colleagues, people tend to use first names mainly with family and close friends.

- **Extension Activity on British Family Structures:** Adapted from (Smith, 2012, p. 36).

Suggest a clip of a film or a short video demonstrating British family life for students to watch. Ask them to answer pre-set questions about daily life, the role of the parents, the behaviour of the children and the adults. Discuss together any arising points or surprises and any comparisons made.

Go online and refer to the 2011 Census or any other up to date Census which provides data about families. Produce a page for your British culture

blog/book on British family life. You may limit your search to the different types of family structures, information on elderly and youth. Illustrate with diagrams or graphs the information and the facts you find out about this research.

- **Extension Activity on the British Royal Family:** Adapted from (Smith, 2012, p. 34).

Use the Internet and try the website www.royal.gov.uk for key facts and www.kingsandqueens.gov.uk for the list of monarchs. As a follow up, discuss in small groups questions about the British royal family (e.g. who was the first king of England? What is the family name of the royal family? Does the king or queen govern the UK? Where do the royal family live? What other things do you find about the British royal family?)

You can prepare a family tree with names and photos of the past and present kings and queens of England/the UK and add it to your British culture blog/book.

- **Extension Activity on Stereotypes:** Adapted from (National Institute of Adult Continuing Education, 2012, p. 20)

Ask students to read accounts in student magazines written by some local or foreign English learners about what they expected before coming to an English or non-English country and about what they found. In the following session, encourage students to talk about what they found apropos the learners' expectations and discuss customs and habits in the different English or non-English speaking countries that the learners had visited.

- **Extension Activity on key facts about the UK:** Adapted from (Smith, 2012, p.20)

Choose or search a region or a country in the UK and research some interesting facts about it. Go online and search on Tourist Information websites or in some books of visitors' guidebooks. Make a short report or a

video programme and explain to your classmates the things you have uncovered about the city or the country that you have researched.

- **Research and Extension Activity on Common Hand Gestures in English:**

Adapted from (Tomalin and Stempleski, 1993, p. 117)

As an extension activity, encourage students to discuss in small groups the following questions:

1. Which of the hand gestures, if any, are not used in the UK or the USA?
2. Which of the gestures are similar and which are different from the hand gestures used in their country?
3. According to you, in which situation do you use gestures?
4. How is it similar to the situation in the UK or USA? And what are the main differences?
5. Are there any offensive gestures that you should not use?
6. Do you know some hand gestures that are common in other foreign countries? If any, mime them and see if the other students can guess the meanings.

5.4.2.4. Prediction Activities

This kind of activities requires students to predict learning. As noticing activities, prediction activities are usable and they involve students more actively. For example, teachers may show to their students some pictures or words on board and leave them deduce the title of the lesson or what they are about to learn. They can likewise provide students with texts or dialogues and ask students guess the missing information. Teachers can also show students a series of pictures or short videos and ask them to predict the missing scene or how they will proceed. Among others, cartoons, micrologues, realia or visuals may be the most matching techniques that teachers are supposed to use in practising this kind of activities.

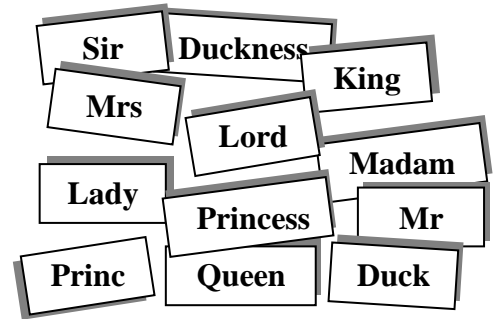
Prediction activities are very useful in-class activities in view of the fact that they draw students' attention to almost all the materials teachers use to teaching

culture and arouse their curiosity about learning. In addition, they engage the maximum number of students in active participation and interaction in the classroom because all they need to do is guessing, giving rough answers, exposing their existing knowledge of the topic and finding out about the right prediction. Sample predictions activities are offered below.

Activity N°1: Adapted from (Smith, 2012, pp. 34-35)

- **Information Panel:**
 - **Type of the activity:** guessing, information gap fill and listening.
 - **Level:** elementary to pre-intermediate.
- **Aims:** To predict the subject of the lesson (the British royal family) and find out key facts about the history and the role of it.
- **Warmer:** write the words king and prince on the blackboard and ask students what is the opposite word of each one of them.
- **Teaching Procedure:** Add other words, e.g. Sir, Duchess, Mr, Lord, Mrs, Madam, Duck and Lady and focus students on the words written on board. At first, ask students to predict the title of the lesson. Give a copy of the worksheet to each student. Focus students on the boxes on their right and ask them to separate the words or the titles for men from the ones for women and to organize the pairs of words together. Next, ask students to read through the article about the British royal family. Working in pairs, students guess the gaps in the text. Play the audio for students to check the gap fill. Go over the answers as a class and replay the audio for answers if needed.
- **The Activity:**
 - A. Consider the words on your right and answer the following questions:
 - To what subject do the words relate to?
 - Can you predict the title of the lesson?
 - B. Write the correct pairs of words together.

Man	Woman
.....
.....
.....
.....
.....
.....



C. Read the text about the British royal family.

- Work in pairs and guess any of the missing words.
- Listen to the audio and see if your answers were right.
- Listen again for the answers.

The British royal family's surname is Windsor. The Queen ¹ at Buckingham Palace in London and other family members live nearby. They go to Balmoral, a ²..... in Scotland, every year on holiday. The king or queen is the ³..... of the State. They have no real power but are still important. He or she⁴..... Parliament, meets with presidents and heads of state, and visits different countries. The Prime Minister and the Government⁵..... new laws. Every week the Prime Minister goes to see the king or the queen at Buckingham Palace to talk about the ⁶..... that the government is doing. In the past, kings and queens had a lot of power and had very different lives ⁷..... . Some fought and died in battle at home and abroad. Others like, King Charles I, were executed. King Elbert was the first 'king of all'⁸..... in the 9th century. A tough English king called Edward I took control of ⁹....., in 1282. The crowns of Scotland and England joined together in 1603, after Elizabeth I died. She had no children so James VI of Scotland, the son of Mary, Queen of Scots, was ¹⁰..... James I of England, Scotland, Ireland and Wales. The oldest son of the king or queen is called the ¹¹..... of Wales but there is no Welsh king now. There have been over ¹²..... kings and queens altogether.

Activity N°2: Adapted from (National Institute of Adult Continuing Education, 2012, pp. 20-22)

- **Aims:** To discuss student's ideas about customs, habits and stereotypes in the UK.
- **Materials:**
 - Task sheet 1
 - Task sheet 2.
- **Preparation:** Make enough copies of worksheet 1 and 2 to give each student one copy of them.
- **Warmer:** Tell students that people who do not live in the UK sometimes have ideas about life in the UK and write one or two common ideas on the blackboard.
- **Teaching Procedure:**
 - Ask students to start discussing their ideas about life in the UK and adding more ideas to the list on the blackboard.
 - Encourage students to label the statements on board.
 - Hand each student Task sheet 1 then check vocabulary.
 - Ask students to work in groups and decide if the statements are true or false.
 - Take feedback and go over the groups' answers.
 - Give them Task sheet 2 and ask them to decide, in pairs, which texts go with the statements on Task sheet 1.
 - Working in pairs, ask students to check the texts that agree with the stereotypes (statements) on Task sheet 1 and the texts that disagree.

• **The Activity:**

1. Consider Task sheet 1. Read what some people, who do not live in the UK, say about life there and decide whether their ideas are true or not.
2. Consider Task sheet 2. Read what the UK citizens say about the ideas on Task sheet 1 and write in the number of the idea that they are talking about.
3. How many texts on Task sheet 2 agree with the ideas on task sheet 1? How many texts disagree?

Task sheet 1

1. “People in the UK like to form orderly queues and wait patiently for their turn, for example when waiting for a bus.”
2. “A handshake is a common form of greeting among the people here.”
3. “People are very polite, and say ‘please’ and ‘thank you’ a lot.”
4. “People pay for drinks in pubs and bars at the time they order them.”
5. “People don’t like it if you ask personal or intimate questions.”
6. “People drink lots of tea and the national dish is fish and chips.”



Task sheet 2

“I think it’s true that people say ‘please’ and ‘thank you’ a lot, but it’s not politeness, it’s just the custom. I often travel to Europe and people don’t say ‘please’ and ‘thank you’ so much, but they are polite all the same.”

“Yes, it’s true on the whole that you pay for a drink when you order it, but it depends where you are. In a restaurant, you pay when you finish. Sometimes, in a café, you don’t know whether to pay before or after the meal.”

“I live in London, and I find that people push to be first on the bus. There is no queue. The bus doesn’t always stop exactly at the bus stop and people rush to get on. However, I know it’s different in some smaller towns.”

“Personally, I like to drink lots of tea and I love fish and chips. However, I don’t think people see it as a national dish. Lots of people eat spaghetti, curry, Chinese stir-fry and other types of food from all around the world. In fact, some people say the national dish is chicken tikka masala.”

“People don’t shake hands so much now, except in very formal situations, for example when you arrive for a job interview. Kissing on both cheeks is much more common than it was 20 years ago.”

“I think it’s certainly true that there are questions you don’t ask. It’s the same in all societies, but the questions may be different. Here, most people don’t like it if you ask certain questions, such as ‘How much money do you earn?’ or ‘Why aren’t you married?’”



5.4.2.5. Quizzes

Quizzes are other important activity types. They have been found useful and successful not simply in assessing what students have learned already but also in learning new things (Cullen 2000). Like predicting activities, quizzes do not require students to give correct answers. In this kind of activities, students are rather asked to predict answers using their own knowledge or common sense.

Quizzes would be more successful activities if they encompass varied activities (e.g. true/false or multiple choice activities or other gap-filling activities) and are practiced in pairs or groups seeing that variety and collective predicting would be more motivating and keep students involved. The right answers can be provided by the teachers after reading a text, listening to a recording or watching a video. Afterwards, corresponding information would be added to supplement students' learning. To illustrate more on this type of activities some quizzes put forward.

Activity N°1: Adapted from (Smith, 2012, pp. 12-13)

- **Information Panel:**
 - **Type of the activity:** communication as a quiz.
 - **Level:** Intermediate.
- **Aims:** To enable learners to find out key facts about the UK.
- **Warmer:** Write two or three statements about the UK on the board. Make students decide on which statements are facts and which are fiction, e.g. it is very often very foggy in London. British people are even-tempered. Scottish people are greedy. Let students know that they are going to discover some facts about the UK by means of a quiz including true/false statements.
- **Teaching Procedure:** Split the class into two halves. Hand out Factsheet A to one half and factsheet B to the other half. Ask students to work in groups of four. At first, ask students to take turn reading statements on their cards to discuss about them and decide together if each statement is true or false. Ask

them to mark their answers on their cards. Once done, distribute Factsheet A and B answers to the opposite groups.

In the next phase, ask every pair with Factsheet A to work together with a pair with Factsheet B. The pairs take turn reading out each statement, guessing answers first then exchanging correct information

• **The Quiz**

Factsheet A

Are these statements about the UK true (T) or false (F)?

1 The capital city of Scotland is Cardiff.	T/F
2 In the UK, the school leaving age is 15.	T/F
3 The patron saint of England is called St George.	T/F
4 The second biggest religion in the UK is Islam.	T/F
5 In Britain a job centre helps you find work.	T/F
6 St Valentine's Day is the Queen or King's official birthday.	T/F
7 Queen Elizabeth II married a prince from Greece.	T/F
8 Scotland and Northern Ireland have their own languages.	T/F
9 The divorce rate in the UK is 45%.	T/F
10 The Prime Minister lives in Buckingham Palace.	T/F

Factsheet B

Are these statements about the UK true (T) or false (F)?

1 The second biggest city in England is Birmingham.	T/F
2 The Welsh language is taught in schools in Wales.	T/F
3 40% of Christians in the UK are Catholic.	T/F
4 The leader of the government is called an MP.	T/F
5 Education is free in the UK.	T/F
6 Traditionally, English people eat roast beef and Yorkshire pudding for Saturday lunch.	T/F
7 Women have had equal voting rights with men since 1965.	T/F
8 Every year it rains and snows more in Rome (Italy) than in London.	T/F
9 In 1840, Queen Victoria married a Russian prince.	T/F
10 1 in 5 British people are vegetarian.	T/F

Factsheet B answers

- True. Birmingham is England's second biggest city with a population of around a million.
- True. Welsh is taught in schools and universities and is spoken mostly in North Wales.
- False. In the UK, about 70% of people say they are Christian but only 10% of them are Catholic.
- False. The head of government is the PM or Prime Minister. 'MP' means an elected Member of Parliament.
- True. However, some parents send their children to fee-paying private schools. Some of these are called 'public schools'.
- False. Traditionally, roast beef and Yorkshire pudding (made with milk, eggs, flour and oil) are eaten together for Sunday lunch.
- False. Women have had equal voting rights since 1928. Women over 30 got the vote in 1918.
- True. The annual rain or snow fall in Rome is 750 mm; in London it is 600 mm.
- False. Queen Victoria married Prince Albert, a German prince.
- False. Around 1 in 15 people are vegetarian.

Factsheet A answers

- False. The capital city of Scotland is Edinburgh. Cardiff is the capital of Wales.
- False. In the UK the school leaving age is 16. Many students go on to further and higher education.
- True. St George is usually shown killing a dragon. He was probably a Roman soldier from Turkey.
- True. The 2001 census showed 2.7% Muslims, 1% Hindus, 0.6% Sikhs, 0.5% Jews, 0.3% Buddhists, 20% no religion.
- True. Jobcentre Plus will help you find work and help you claim some benefits (money to live on while you are unemployed).
- False. It's a day to send gifts or cards to loved ones and wives and husbands: February 14th.
- True. The Duke of Edinburgh was born in Greece.
- True. Scots Gaelic and Irish Gaelic are spoken as a first language by a small minority.
- True. Nearly 45% of marriages end in divorce.
- False. The PM lives at 10 Downing Street.

Activity N°2: Adapted from (Tomalin and Stempleski, 1993, p. 117-119) and from (Emma, 2016).












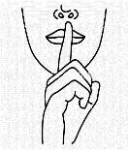


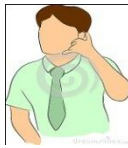









- **Aim:** To enable learners to find out the meaning of some common gestures in English.
- **Materials:**
 - A hand-out for each student.
 - A Key Answer Sheet.
- **Level:** Intermediate and above.
- **Time:** Variable
- **Preparation:** make enough photocopies of the hand-out and the answer key to give one to each pair of students.
- **Warmer:** Demonstrate some pictures of facial expressions, hand and arm gestures to students and then ask them what these signs are used for and if they mean the same in different cultures. Take feedback and tell students that learning something about the hand gestures used by native English speakers is important while learning English as a Foreign Language as there may exist some hand gestures in our culture that have different meanings in the English-speaking countries.
- **Teaching Procedure:**
 - Split the class into two group (Group A and Group B) and give out one copy of the hand-out to each student.
 - Ask students to fold the pictures on the hand-out in half then focus ‘group A’ on the left half of the hand-out (Part 1) and ‘group B’ on the other half of the hand-out (Part 2).
 - Tell students from both groups to work in pairs and to guess the meanings of the hand gestures. Once finished, tell students that they are going to watch a video (Emma, 2016) about the common hand gestures used when speaking English to check which of their answers is right and which is wrong.
 - Give a copy of the answers of part 1 to each pair of group A and of a copy of the answers of part 2 to all pairs of group B for students correct their answers together. Once completed, ask every pair of ‘group A’ to join a pair of

‘group B’ and exchange information. This can be achieved by asking a student of each pair to take turns miming the hand gestures in every picture of the opposite part and the other students guess the meanings of the gestures and write down the correct answers.

- Discuss with the class any interesting or surprising points.

Hand-out: Common Hand Gestures

Guess the meanings

Part 1		Part 2	
1..... 	2..... 	a 	b 
3..... 	4..... 	c 	d 
5..... 	6..... 	e 	f 
7..... 	8..... 	g 	h 
9..... 	10..... 	i 	j 
11..... 	12..... 	k 	l 

Answer Key

Part 1	Part 2
1 is crossed fingers sign and it means ‘good luck!’ or ‘I hope everything goes well!’	a means is thumbs down sign and it means rejection or refusal.
2 means ‘shoot me now.’	b means ‘relax’ or ‘don’t shoot.’
3 means money	c is hitch hick sign and it means ‘Can you pick me in your vehicle.’
4 means ‘I don’t know.’	d is used in some parts of the world to mean that something is a bit suspicious.
5 means ‘that’s enough.’	e means ‘speak louder’ or ‘I can’t hear you.’
6 is rock on sign and it means ‘I like the music.’	f means ‘Be quiet.’
7 snap snap sign and it means to do something very quickly.	g means ‘Call me.’
8 means ‘Oh, I forgot.’	h means ‘Hello’ in Italy and ‘Come here’ in Indonesia, Malaysia and in some Arab counties.
9 means ‘Come here.’	i is peace sign.
10 means loser.	j means anticipation or excitement.
11 is blah blah sign and it means that someone is talking too much.	k means ‘knock on wood.’
12 means crazy	l is air quotes sign and it means that the speaker does not believe in what s/he is saying.

5.5. Conclusion

All along the first sections of this chapter, pedagogical implication have been made for syllabus designers, teachers and students in an attempt to cover the needs and the shortcomings teachers and students associate with the teaching and the learning of the foreign culture in the English language department that are pinpointed in the findings of the previous chapter. Then, different teaching techniques, types of activities plus models have been selected and suggested by the researcher following the issues raised by the research informants in terms of time constraints, shortage in teacher training programmes and foreign culture resources and knowledge. It is worth mentioning at the end of this chapter that the implications, teaching techniques and activities recommended by the investigator in the current chapter are in no way comprehensive, but they are meant to convey some ideas to decision makers like the people in charge of the ministry of higher education and of universities and practitioners as syllabus designers, coursebook writers, teacher trainers, teachers and learners on behalf of improving the EFL teaching/learning situation in the Algerian academic milieu, making its teaching and learning a meaningful and an interesting experience and implementing an effectual teaching and learning of its corresponding culture(s).

Concluding Chapter

Introduction

The closing section of the present dissertation is represented by this chapter. In the latter, the researcher summarizes the dissertation, discusses its main findings and contributions, points out the limitations of the present investigation and provides suggestions for future research.

Summary of the Study

Though the indisputable interrelationship of language and culture and the emphasis on the integration of culture foreign language teaching and learning, cultural aspects have not yet got equal attention as other language aspects in EFL classrooms. The superseding purpose of this study was to find out the pedagogical matters, namely the cultural topics, teaching strategies, motives ... etc. that can contribute in arousing teachers and students' interest in the target culture teaching and learning, in a time when enhancing EFL learners' intercultural communicative competence is the overriding goal of ELT. Since successful teaching and learning is all about motivation, the researcher hypothesized that the focus on 'little c' culture-based teaching in a culture-specific subject may have a great deal to offer in arousing EFL teachers and students' interest in the target culture teaching and learning and in improving students' intercultural communicative skills.

Though the analysis of the data gathered from the research tools used in this study and the discussion of the research findings regarding the teaching/learning situation of the English cultures among the first-year EFL students of the Department of English and the EFL students and teachers' outlooks on its teaching indicate a significant divergence in the perceptions teachers and students hold about the culture teaching/learning situation in question, both of them agree on the need of 'little c' culture-based teaching and learning in EFL classroom and its importance when it comes to arousing the students' interest in EFL learning and promoting their competence when communicating interculturally and confess its importance in reaching these ends. These findings prove to corroborate what the investigator has

conjectured before, i.e., the general hypothesis underlying this research work, being the need of ‘little c’ culture based-teaching.

More importantly, the critical mismatch in students’ expectations or preferences and their teachers’ practices vis-à-vis the target culture teaching/learning process (basically, what teacher do and what students favour in terms of the cultural topics and countries dealt with and the teaching techniques and methods used) was significant to the main findings of this study as it makes the researcher decide on some pedagogical recommendations and some feasible resources, techniques and activities in support of achieving a concord between students’ preferences and teachers’ practices and in realizing better introduction and implementation of ‘little c’ culture-based teaching and of achieving an effective learning of English and of its corresponding cultures.

All what is stated before was presented in depth in this five-chapter dissertation that opens with an introductory chapter in which the researcher points out the basic design and framework of the study. In this opening section, the researcher highlights the significance of the study and its problematic situation and states the different research objectives, questions and hypotheses. In addition, this section provides insights on what the key-terms involving the scope of this study refer and exposes the research subjects, tools and methods that the investigator has brought into play. This introductory chapter also displays the scope of the current investigation plus its layout. In the same way, the dissertation ends with a concluding chapter. The latter focuses on the main results and conclusions that are drawn from this research work, the limitations of the study and suggestions for future study.

The scope of the residual chapters of the thesis is outlined in the lines that follow. Chapter one and two are set for the review of the scholarly literature of culture as a concept and as a component in foreign language instruction. Chapter one aims at explaining the meaning and the makeup of culture together with its intrinsic

relationship with language; while chapter two complements what was discussed in chapter one and refers to culture as a teaching/learning component in the foreign language classroom. Chapter three has been devoted to the analysis of the cultural element of the Algerian ELT textbooks. The aim from this chapter was to represent the target students' background information about the target culture(s) which the investigator gets from the analysis of the cultural component in the Algerian ELT textbooks. Chapter five elicits more information about the research participants, the research instruments and the data analysis methods and analyses and interprets the both the quantitative and the qualitative data obtained from the research tools employed in this research. The fifth chapter strives rather to provide some pedagogical implications and suggested recommendations for a comfortable implementation of culture-specific subject in the first-year English language 'Licence' curriculum and a better teaching/learning experience of the target language and its culture(s).

Main Findings and Conclusions

Hopefully, the research objectives have been accomplished and the research questions and hypotheses have been largely answered and confirmed respectively. Actually, the analysis, interpretation and discussion of the results in chapter four uncover certain findings and conclusions that do coincide with the research hypotheses underlying this study. The findings and their relevant conclusions are going to be summed up in the points that follow:

- Students' preferences concerning the cultural topics they expect learning about are not supposed to relate to 'Big C' culture topics as the results of Q5 of the first questionnaire reveal, seeing that they sooner complain about the untimely learning of history, civilization and literature of the target culture in the first-year of their university studies (Q4 of the second questionnaire), meaning that they favour other topics that go with their age and interests.
- It can be concluded from these results that the first research hypothesis, i.e., students' expectations may possibly focus on themes that relate to 'little

c' culture, is partially correct and partially not. Therefore, the focus on student's age, interests is needed.

- Teachers and students' outlooks on the target culture teaching/learning situation prove to be unmatchable. Typically, students' answers to Q5 and Q3 a propos the topics and the teaching strategies they prefer dealing with in-class do not correspond with their teachers' responses to Q6, Q11 and Q12. More significantly, the teachers' answers to Q1 and Q4 appear to be in opposition to their answers to Q2 and Q3. This is because while they confess the importance of culture teaching in the foreign language classroom they admit discussing it only when it appears in the foreign language forms and meanings and just in few times of their lectures.
- These findings do corroborate what the researcher has conjectured in the second research hypothesis, i.e., teachers and students may have different opinions concerning the teaching/learning situation in question. Hence, it is important for teachers to cease taking their target culture teaching for granted and to start adopting or adapting a systematic approach towards its teaching in the foreign language classroom.
- The data collected from teachers' responses to Q16 and Q12 together with the students' answers to Q5 indicate that the cultural content involving the subjects of first-year level does not contributed in exciting students' interest in foreign culture learning and improving their intercultural communicative competence to a significant extent. This conclusion has been drawn from the fact that the topics teachers deem useful in improving students' interest and competence in EFL learning and communication were rarely discussed in the first-year subjects and also from the students' partial satisfaction on the cultural content they had been taught about.

- In accordance with these findings hypothesis three, being the cultural content involving the subjects of first-year level have not possibly contributed in exciting students' interest in foreign culture learning and improving their intercultural communicative competence, is proved to be largely valid. Thus, the consideration of students' interests, needs, learning motivation is worthwhile in generating a reasoned, suitable and an interesting cultural content.
- The focus on 'little c' culture topics is needed to stimulating students' interest in EFL learning and boosting their communication skills when in intercultural interactions. This finding was uncovered from the students' answers to Q13 and Q6 and the teachers' justifications to Q14 and Q15.
- The data gathered from the aforementioned questions designate that the research subjects' answers support each other and confirm hypothesis four, that is, maybe, it is the aspects of 'little c' culture that the subjects of the first-year English language "Licence" need to consider the most. Therefore, the focus on 'little c' culture themes in EFL teaching is more required than 'big C' culture topics.

Contributions of the Study

The findings of the study could be of some value for EFL teachers and researchers who reflect about what is found to be the most motivating techniques and necessary aspects and issues to be included while teaching about the cultures associated with the foreign language they teach and what would be helpful for attaining an effective teaching/learning of English and of the target culture(s) and for building EFL learners' intercultural communicative competence.

Limitations and Suggestions for Future Research

The focus on this study is put on culture teaching without attributing much concern to other components of foreign language teaching like: culture training programs or culture testing. The findings and the conclusions drawn from this research as well as the recommended implications and suggestions cannot be generalized to other settings as it is limited to a given sample of teachers and students and did not involve direct classroom observation diverse research methodology, such as classroom observation, pre-training and post-training sessions by reason of time constraints, unclear place of culture in teachers' lesson plans and the researcher's teaching responsibilities. Therefore, it is clear that the theme requires further research to look at this respect.

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Appendices

Appendix A: The Textbook Evaluation Checklist

N°	General Analysis Related Questions	Y	N	Pages Found	F	%
1	Does the textbook cover cultural items of big 'C' culture or of small 'c' culture?					
2	Is the cultural content up-to-date or not?					
3	Is it suitable to the learners' age, level, cultural background and interests or not?					
4	Is the cultural content suitable to the curriculum goals?					
N°	Socio-cultural Analysis Related Questions	Y	N	Pages Found	F	%
5	Are the social groups presented in the textbook representative of the TC people?					
6	Does the book provide knowledge of geography of the target language country in question?					
7	Does the textbook display different TC institutions, traditions, customs, festivals...?					
8	Is the cultural content given a historical dimension?					
9	Does the cultural content discuss some well-known characters from different cultures?					
N°	Intercultural Analysis Related Questions	Y	N	Pages Found	F	%
10	Is there reference to the learner's native culture?					
11	Does the textbook mirror several target language-speaking cultures and other non-target language speaking cultures?					
12	Does the textbook bring out similarities and contrast between what is native and what is foreign?					
N°	Techniques of Presentation of Content Related Questions	Y	N	Pages Found	F	%
13	Is culture integrated in texts, dialogues or exercises?					
14	Is the cultural information provided in context and in a structured way or in a form of fragmented isolated facts?					
15	Is the cultural content reprinted from original sources without change (authentic), reprinted with adaptation or written for this textbook?					
16	Are there any illustrations (pictures of people, places, drawings, cartoons, diagrams)?					
17	Is the cultural content geared to comprehension (explanations) or production (role-plays, problem-solving activities...) or both?					

Appendix B: The Students' First Questionnaire

Dear student,

The aim of this questionnaire is to know your expectations regarding the learning about the English cultures at the level of the first-year English language "Licence".

I would appreciate if you can complete the following questionnaire.

Remember that all information will be treated with confidence.

Section One: Please, tell us about yourself:

1. I am male female

2. I am 19-20 years-old Over 20

3. What is your reason for taking English?

.....

4. Have you spent any time in an English-speaking country?

Yes No

Please, specify

Section Two: Please, tell us about your expectations.

5. What cultural topics do you expect to learn about the English cultures? (In order to mark your choice, put a cross (x) in the suitable column)

N°	Cultural Aspects	Yes	Perhaps	No
1	Geography (location, climate, nature, urban-rural areas, population, regional differences)			
2	History (commonly known history)			
3	Celebrations (Christmas, national festivals, feast days)			
4	Literature (main literary genres, famous writers and poets)			
5	Music (vocal and instrumental music, musical genres, famous signers)			

6	Humour (direct humor, irony, telling jokes)			
7	Political matters: Political system and political bodies and institutions			
8	Family life (daily routines, family size, housework)			
9	School file (system, grades, uniforms, breaks)			
10	Verbal communication means: Addressing people (Greetings/leave-taking, degrees of politeness and distance), starting conversations (talking to strangers, friends, children, adults), sayings and proverbs, expressing emotions (gratitude, love, embarrassment)			
11	Non-verbal communication (body language: shaking hands, kissing, hugging and facial expressions: eye contact, smiling, crying, winking, showing anger)			
12	Interpersonal conflicts (everyday situations causing possible problems between local citizens and foreign visitors)			
13	Food and eating habits (family meals, out of family meals, methods of serving dishes and of preparing tables)			
14	Social etiquette (responding and behaving in good manners)			
15	Verbal Taboos (common words and expressions in English have direct equivalents that are not tolerated in the new culture, and vice versa.			
16	National symbols (famous people and places, national flags)			

17	Folklore (traditions, beliefs, customs, superstitions, myths and legends)			
18	Clothing (dress code, general clothing, formal for going out)			
19	Differences in English languages (e.g. British English versus American English vocabulary, spelling, pronunciation, differences)			
20	Entertainment and recreation (sport, holidays)			
21	Transportation (means of transport, traffic, owning and driving cars)			
22	Social occasions (weddings, funerals)			
23	Other (please specify)			

6. Which English-speaking countries do you expect to learn about?

- United Kingdom (Britain)
- United States of America (America)
- Other English-speaking countries

Please, specify.....

Thank you for your cooperation

Appendix C: The Students' Second Questionnaire

Dear student,

This questionnaire is set to know your attitudes towards the teaching/learning situation of the English cultures as far as the level of the first-year English language "Licence" is concerned, find out the extent to which your expectations regarding the learning of the English cultures are fulfilled in the subjects of the first-year English language "Licence" and (c) figure out the cultural topics that you consider useful for exciting your interest in English language learning and improving your competence in your forthcoming communication in English.

I would appreciate if you can complete the following questionnaire.

Remember that all information will be treated with confidence.

Section One: please, tell us about your opinions on the learning about the English cultures:

1. Do you think learning about the English cultures is important while learning English?

- a) Yes, very important b) yes, important
c) Not important d) I don't know

Please, explain.....
.....

2. In your opinion, culture should be taught:

- Incidentally (to be dealt with when it incidentally arises in texts, activities, audio/visual tapes)
- systematically (to be planned in a culture-specific subject, in addition to its inevitable teaching and learning in your EFL classes)

3. According to you, which of the following culture teaching strategies would be most useful for your in-class learning about the English cultures? (Please, rate from 1 to 5 for each selection. 1- Least useful, 2- less useful, 3- average, 4- useful, 5- most useful)

Culture Teaching Strategies	Rates
Lectures on certain topics	
Discussions of cultural differences and similarities	
Watching videos/TV shows	
Listening to songs and discussing lyrics	
Listening to radio programs	
Reading and discussing newspapers and magazine articles	
Reading and discussing authentic texts (passages from short stories, novels and poems)	
Talking about current events	
Role plays (acting roles of: a company receptionist, a tourist guide, a newscaster, a broadcaster)	
Drama (performing plays, stage shows)	
Doing projects	
Other (please specify):	

Section Two: please, tell us about your opinions on the cultural content that you have been taught about

4. Are you satisfied with the cultural content that you have learned from the subjects of the first-year level?

a) Yes, completely b) partially c) not at all

Please, explain.....

5. In your opinion, have the subjects of the first-year English language “Licence” discussed cultural aspects that increase your interest in the English language learning and that help improving your competence in your forthcoming communication with foreigners?

Yes, completely partially not at all

6. In your opinion, which cultural topics do you think helpful to improving your interest and competence in English learning and communication? (Please, rate from 1 to 5 for each selection: 1- Least useful, 2- less useful, 3- average, 4- useful,5- most useful).

N°	Cultural Aspects	Rates
1	Geography (location, climate, nature, urban-rural areas, population, regional differences)	
2	History (commonly known history)	
3	Celebrations (Christmas, national festivals, feast days)	
4	Literature (main literary genres, famous writers and poets)	
5	Music (vocal and instrumental music, musical genres, famous signers)	
6	Humour (direct humor, irony, telling jokes)	
7	Political matters: Political system and political bodies and institutions	
8	Family life (daily routines, family size, housework)	
9	School file (system, grades, uniforms, breaks)	
10	Verbal communication means: Addressing people (Greetings/leave-taking, degrees of politeness and distance), starting conversations (talking to strangers, friends, children, adults), sayings and proverbs, expressing emotions (gratitude, love, embarrassment)	
11	Non-verbal communication (body language: shaking hands, kissing, hugging and facial expressions: eye contact, smiling, crying, winking, showing anger)	
12	Interpersonal conflicts (everyday situations causing possible problems between local citizens and foreign visitors)	
13	Food and eating habits (family meals, out of family meals, methods of serving dishes and of preparing tables)	

14	Social etiquette (responding and behaving in good manners)	
15	Verbal Taboos (common words and expressions in English have direct equivalents that are not tolerated in the new culture, and vice versa.	
16	National symbols (famous people and places, national flags)	
17	Folklore (traditions, beliefs, customs, superstitions, myths and legends)	
18	Clothing (dress code, general clothing, formal for going out)	
19	Differences in English languages (e.g. British English versus American English vocabulary, spelling, pronunciation, differences)	
20	Entertainment and recreation (sport, holidays)	
21	Transportation (means of transport, traffic, owning and driving cars)	
22	Social occasions (weddings, funerals)	
23	Other (please specify)	

Thank you for your cooperation

Appendix D: The Teachers' Semi-structured Interview

- **Greeting and Introduction**

- **Culture Teaching-related Questions:**

1. Do you think it is important for EFL teachers to include cultural matters of the English-speaking countries into their courses? Why?
 - a. Yes, very important
 - b. Yes, important
 - c. Not important
2. How much instructional time do you devote to the teaching about culture?
 - a. In all/most of my lectures
 - b. In some of my lectures
 - c. In few of my lectures
 - d. In none of my lectures
3. Is your teaching of culture done systematically or introduced incidentally?
4. Do you think it is important for the teaching of culture to be planned on a culture-specific subject? Why?
5. When you teach about culture, which English-speaking country(ies) do you refer and in what proportions?
6. According to you, which of the following teaching strategies would best describe how you teach culture?

Culture Teaching Strategies	(x)
Providing lectures on certain topics	
Using culture capsules	
Using culture assimilators	
Discussions of cultural differences and similarities	
Watching videos and/or TV shows	
Listening to songs and discussing lyrics	
Listening to recordings (listening to tapes or radio programmes)	
discussing articles of newspapers/ magazines Reading and discussing authentic texts (Excerpts from short stories, novels and poems)	
Talking about current events	
Role plays	
Drama	
Doing projects	
Other:	

7. What sources do you use for teaching culture?

Culture teaching sources	(x)
Textbooks	
Newspapers/magazines	
Literature (short stories, novels poems)	
Folklore (myths, legends)	
Videotapes	
Recordings	
The Internet	
Realia ((maps, brochures)	
Others	

8. What are the impediments you experience in teaching culture? (If there are others, please specify)
- a. I do not have enough time to teach it in my course(s).
 - b. I do not have enough culture teaching sources.
 - c. I do not have necessary training for the teaching of culture.

9. Can you suggest any recommendations?

‘Big C’ and ‘Small c’ Culture-related Questions:

10. Are you familiar with the concepts of ‘big C’ culture and ‘small c’ culture? If ‘yes’ how would you define each of them?
11. What ‘big C’ culture topics have you taught about and how often has the subject you are charged with teaching dealt with them?

Big ‘C’ cultural aspects	X	Extensively	From time to time	Never
Geography				
History				
Celebrations				
Literature				
School life (Education)				
Political matters				
National symbols				
Transportation				
Other (please specify)				

12. What ‘small c’ culture topics have you taught about and how often has the subject you are charged with teaching dealt with them?

Small ‘c’ cultural aspects	X	Extensively	From time to time	Never	Rates
Music					
Humour					
Family life					
Verbal communication means					
Non-verbal communication					
Interpersonal conflicts					
Food and eating habits					
Social etiquette					
Verbal taboos					
Folklore					
Clothing					
Differences in the language of the English-speaking countries					
Entertainment and recreation					
Social occasions					
Other (please specify)					

13. Which cultural aspects, ‘big C’ cultural aspects or ‘small c’ cultural aspects, do you think more useful in boosting the first-year students’ interest in English learning and competence while in intercultural communication?
14. According to you, how can ‘small c’ culture topics help enhancing the first-year students’ interest in EFL learning?
15. According to you, how can ‘small c’ culture topics help improving the first-year students’ competence while in intercultural communication?
16. In your opinion, which small ‘c’ cultural aspects do you think helpful in boosting the first-year students’ interest and competence in English learning

and communication? Please rate from 1 to 5 for each selection (1 being least helpful and 5 being most helpful)

- **Demographic Information:** gender, age, qualifications, ELT experience, training experience, visits to English-speaking country(ies).
- **Thanking.**

Appendix E: Students' Justifications

Students' Justifications to Q3 (Students' First Questionnaire)

I love English language and I need English for my doctorate thesis in research in scientific study.

because I like learn English and it is language of world.

because I love it and to improve my language.

because English is my best language and also is the first language use in all the world.

because it is my favorite language and the 1st language in the world.

I love this language, it's like a passion for me and also it will help me in many things.

Because it is my favorite language and it is a universal language.

my reason for taking English because I like it and the first language in the world.

First of all, because I like this language and since it became universal, I have chosen it in order to be able to communicate with people all around the world.

I take English because I like it and I want to be professional enough in it and also to teach it.

I like English very much and it is my passion, adding to this it is the language of the world.

it is a dream and I would like to continue in the field of civilization.

My favorite language, I have always dreamed to study this language in details, and to improve my skills in this language.

... Because I love this language and...
It is the most useful language in this days

I like English because I love this language and...
it is the language of the world and I want to speak it correctly

I would like to be teacher of English or travel to England
and have level I mean good level of English to Express it.

because since the childhood, I dreamt to learn English and
now I want to realize my dream.

my reason is to learn a mother language of someone
I like this language.

It is my best language and it is an inter-
national language in which use by many people

... It's my favorite language.

The purpose of learning this language was
parent's decision.

Since it is international language and I really
enjoy when I speak it.

Actually, I like this language.

because it is the international language and I love it
also, I'm influenced by American and people.

I taking it my wish because it favorite
language. I want to be speaker it well.

It is an international language and I like
it.

to know more culture. I can talk
it easily.

I made a pact when I was a child to study
English and speak it fluently as native-speakers.

...I wanted to study medicine as I was in scientific stream but I couldn't because my marks couldn't help, also I hate maths.

I like this language and I want to be teacher of English in my future.

Students' Justifications to Q1 (Students' Second Questionnaire)

Please, explain. It is very important to learn culture while learning English because it is absurd if we learn a language without learn its culture.

Please, explain. because you should know their culture to learn Eng. because lge is related to culture and each country has a specific culture.

Please, explain. I think that learning culture is very important because when we learn English we concern with his cultures.

Please, explain. It gives to students the opportunity to know the others cultures.

Please, explain. because when we want to study a language we are oblige to know the culture of the country that we need its language. It is very help full to us.

Please, explain. It is very important since we want to improve and empower our English. In fact, we cannot study English without some back ground culture.

Please, explain. As Desaussus said we cannot learn a lge without knowing the culture of this lge. We are learning a lge of a specific people with their traditions. & so on.

Please, explain. It gives us the opportunity to know the others culture in the world.

Please, explain. it is important because we should learn about their culture before so that we can learn their language better, and also to improve the language using information of their culture.

Please, explain. I think learning culture is very important while learning English because learning culture is the most thing that we should learn it to know the other culture.

Please, explain. is not like in and, it is in a different.

Please, explain... I think it good to have an idea about the English culture, because it's important to know the first step... of the language and its culture, the culture is the main English...

Please, explain because when we learn English, we should to have information about the English countries, his culture, ...

Please, explain ok about my opinion about to learn the English culture may be it'll help us to know the angrish culture and to know the difference between the speaking of English language

Please, explain learning culture is important while learn English because you should learn culture because it is very import. to know a the language

Please, explain... because if we want to learn anything we should learn it from the beginning to know and learn it well.

Please, explain language work with culture together e... i... scholars linked the learning of (language) any language with knowing the culture.

Please, explain it is really important since wherever learn a language of community safe from their evil, it also to be develop your knowledge.

Please, explain... parce que c'est chose une richesse... s. tout les niveaux et faculte socialiss avec... les autres et l'intégrité et la tolérance.

Please, explain because we have Arab language and Arab culture so if we learn English we should know all things about it culture and we should (and all in world) ^{every}

Please, explain because learning English without learning culture is not important.

Please, explain... because we can't learn a language without knowing the it culture and the origin of this language.

Please, explain... because we must learn the tradition and culture of this people and take an idea about there ways of living.

Please, explain... We will know how to behave if we visit English speaking countries. We should learn it...

Please, explain because we should know how their people live, communicate, history, daily life, system of education.

Please, explain... to communicate with another people.....

Please, explain... Because we are not able to learn a language easily without knowing knowledge about its culture. Knowing the culture of a country helps us to learn its language...

Please, explain... because knowing a foreign language requires the knowledge of its country and its people, we need to know

Please, explain... it is very important because when we learn any language (in English) we should learn (know) our culture and go deeper to more understanding.....

Please, explain... in order to know a language we need to search for its culture and origin.....

► Students' Justifications to Q4 (Students' Second Questionnaire)

Please, explain... Yes, I am because all what I have learnt helps me to know about their culture, and if I go to those foreign countries I will not find too much difficulties.....

Please, explain... it is not enough for us because we have occasionally talk about culture.....

Please, explain... I'm satisfied with the culture I learnt in some modules but not all modules.....

Please, explain... Because our teacher have taught us many different culture of UK and even the USA. Each one gave us some information about it.....

Please, explain... by the end of the 2nd semester we feel that we're progressing and able to speak properly, at least, we do not commit spelling mistakes.....

Please, explain... It is just not enough for us as specified in lge. It is somehow boring... we do not have fun in while learning.....

Please, explain... it isn't very easy and the program is difficult to understand and especially we don't know anything about the other countries.....

Please, explain... because we don't learn about culture in all the modules. In fact, just a few of them that they give us information about culture, unlike the other modules.....

Please, explain.....
..... because I like to know the culture. I have a few knowledge about it so I want to learn more and more about it.

Please, explain.....
..... *جيد لدرجة اننا نلتم*

Please, explain... In the cultural content we have learned we did not deal with all the culture but some of that was good some how, I think we should know more.

Please, explain because they help us to develop our thinking, culture, and we have a large idea about other countries.

Please, explain.....
..... for me we can't learn more and more about all the english culture in one year.

Please, explain... yes it good to learn new culture to know how other people live, you learn different life style.

Please, explain we had learnt in some module really important information but in other module it is not necessary to learnt. *مهم*

Please, explain. There are basis learnt in first year at the high school.

Please, explain... *parce que il y a beaucoup de chose qui manque et qui doit être expliquer par un spécialiste car les étudiant ont besoin de cette module.*

Please, explain.....
..... we learn some other culture in some modules.

Please, explain... because they didn't give us all the information also, every student has his thinking and perhaps let touch his culture.

Please, explain... because in the lectures we take general ideas we must improve our culture by reading and research.

Please, explain because all the modules talk about this language in general but not on culture so that it is very important to have a separate module to learn more informations.

Please, explain. Because we have not learnt it in details and we are feeling like there is a lack and we are supposed to learn more about it.

Please, explain... we have thought only what most visible...
like buildings, festivals, without knowing what the foreigners...
do in their free times and the like (big & more than little.)

Please, explain... I'm very satisfied... because learning a culture
in specific module is important in our life.....

Please, explain... Because I learned their history...
and how they are formed.

Appendix F: Chastain's List (Topics for Teaching Culture)

Chastain (1988, p. 304)

1. Family
2. Home
3. Meeting personal needs
4. Eating
5. Social interaction
6. Education
7. Leisure activities
8. Courtship and marriage
9. Money
10. Earning a living
11. Economic system
12. Politics
13. Contemporary scene
14. Religion
15. Vacations
16. Travel
17. Daily routines
18. Pets
19. The press
20. Holidays
21. Transportation
22. Language
23. Ecology
24. Population
25. Crime
26. Humour
27. Death

28. Clothing
29. Geography
30. Correspondence
31. Services (e.g., medical, postal, banking, police)
32. Health and welfare
33. Commonly known history
34. Retirement
35. Good manners
36. Courtesy phrases
37. Nonverbal communication.

الملخص

تدور هذه الرسالة حول موضوع تدريس الثقافة في قسم اللغة الأجنبية. وهي تحاول أن تدرس وضعية تعليم وتعلم الثقافات الإنجليزية لطلبة السنة الأولى ليسانس إنجليزية كما تسعى إلى معرفة آراء طلبة وأساتذة اللغة الانجليزية في بعض المسائل البيداغوجية التي قد يكون أساتذة السنة الأولى ليسانس وكذا مواد هذه السنة في حاجة إلى مراعاتها من أجل إثارة اهتمام الطلبة بتعلم اللغة والثقافة الأجنبية، وهذا من أجل بلوغ تعليم وتعلم فعالين للإنجليزية والثقافات المرافقة لها وكذا من أجل تكوين متعلمين ومستعملين أكفاء للإنجليزية.

الكلمات المفتاحية: الثقافة، الاهتمام، اللغة الإنجليزية كلغة أجنبية، المهارة، الاتصال

Résumé

La présente thèse s'articule sur l'enseignement de la culture aux apprenants de langues étrangères. L'étude tente d'enquêter sur la situation d'enseignement / apprentissage des cultures anglaises au niveau de première année «Licence» de langue anglaise. L'étude vise également à connaître les points de vue des enseignants et des étudiants de l'Anglais en tant que langue étrangère sur certaines questions pédagogiques qui suscitent les intérêts des étudiants dans l'apprentissage de la langue et de la culture étrangères et qui aident à un enseignement / apprentissage efficace de l'anglais qui est harmonieux avec la culture (s) correspondante, tout en ayant des apprenants et des utilisateurs d'anglais compétents.

Mots clés : culture, l'intérêt, L'Anglais comme une langue étrangère, la compétence la communication.

Summary

The present thesis revolves around teaching culture to foreign language learners. The study attempts to investigate the English cultures' teaching/learning situation at the level of first-year English language 'Licence'. It also aims at finding out about EFL teachers' and students' outlooks on certain pedagogical matters which arouse students' interests in foreign language/culture learning, and help attain an effective English Language teaching/learning alongside with its corresponding culture(s), as well as having competent learners and users of English.

Key words: culture, English as a Foreign Language, interest, communication