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***Professional Development as a Powerful Means to Enhance American Civilization
Teaching: Case of Master II Students at the University of Mostaganem***

*A Thesis Submitted in Fulfilment of the Requirements for the degree of
Doctorat ès Sciences in Didactics of Literary and Civilization Texts*

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DECLARATION

I, hereby, declare that this thesis, its researching, and presentation result wholly from my own work and have not been formerly offered in candidature for any other degree.

A handwritten signature in black ink, appearing to read 'Zaghar', with a long horizontal stroke extending to the right. The signature is written over a faint, light-colored rectangular stamp.

ZAGHAR El Alia Wafaâ

Dedications

To my ever abiding source of elation – My parents – who have marked my life in an everlasting way, with the vision of their minds and the sweat of their brows. They have forged my character with their sheer brilliance, striking care, and outstanding virtuosity. There would never be enough words to describe how dutiful and thankful I am to the both of them. “May ALLAH grant them all the best”.

To the one who does not only make my world a better place, but who is my world ‘my husband and life partner’.

To my siblings who have been from my first unsure steps the strong rocks for me to learn on as an infant and as a young woman encouraging me endlessly to aim high and to their dearie children.

To my treasured daughter who lighted up my life in every sense.

To my kindred spirit who knew how to celebrate the everlasting bond she shares with her family with a dedication and care that have no equal, my sister Aida -May ALLAH bless her soul-.

To my real gems and role models, my grand-mothers who were the unflagging source of love and care and whose extra credit in life was only giving. -May ALLAH bless their souls-.

To all the members of my family in-law from the bottom of my heart.

To all my friends and colleagues, this is just a little gesture to let you know the feelings that I carry for you in my heart.

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ABSTRACT

It is stated that learning English helps learners have greater insights into the target culture. The purpose of research reported in this thesis is to provide a systematic account of the main emphases about American culture teaching. In today's technology driven-world, professional development affirms that it can open-up channels of communication, assure collegiality among peers, help gain practical classroom ideas, and result in attaining higher levels of learning among the students. Being aware of the crucial role of culture as a fundamental element of English language education, a closer inspection of teaching American civilization in the Department of English at the University of Mostaganem reveals that such opportunities are not offered, which remains till present times covered in the traditional way and is described as being inadequate.

This work tends to explore the way American civilization is taught at this institution to 2nd year Master students and proposes an intervention that seeks to redress this situation through the implementation of professional development procedures that may enable instructors to reflect on their own behaviours and classroom practices, recommend some useful initiatives for developing cultural competencies in teachers, suggest applications of cultural information to classroom practices and to curriculum development, as well as better detect the learners' motivations and expectations.

To gather convenient information, a case study is carried out based on a triangular approach encompassing questionnaires, interviews, classroom observations, and analysis of peer teaching appraisal forms. Results show that the integration of these procedures helped teachers better liaise with their learners, maintain high professional standards, and ameliorate their students' academic deficits. Given their strengths, EFL teachers are then recommended to include these professional methods in their syllabuses and put them into action.

This study will be of some help for teachers to make possible changes, additions and deletions to the current syllabus. Furthermore, the revealed findings will be used as a framework for curriculum improvements at the University of Mostaganem.

List of Abbreviations and Acronyms

AM: Année Moyenne (with reference to the Middle School)
AS: Année Secondaire (with reference to the Secondary School)
ASE: Association for Science Education
BEM: Brevet d'Enseignement Moyen (meaning General Certificate of Secondary Education)
BMD: Bachelor's degree/Master/Doctorate
CBA: Competency-Based Approach
CBE: Competency-Based Education
CBI: Competency-Based Instruction
CEIL: Centre d'Enseignement Intensif des Langues (meaning Center of Intensive Language Teaching)
CLT: Communicative Language Teaching
DM: Direct Method
ECTS: European Credit Transfer System
EFL: English as a Foreign Language
EGP: English for General Purposes
ELT: English Language Teaching
ESP: English for Specific Purposes
GTC: General Teaching Council
GTM: Grammar Translation Method
ICT: Information and Communication Technology
LMD: Licence/ Master/ Doctorate
MNE: Ministry of National Education
NPI: National Pedagogic Institute
UNESCO: United Nations Educational, Scientific and Cultural Organization
UNICEF: United Nations International Children's Emergency Fund
US: United States
USA: United States of America.

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GENERAL INTRODUCTION

GENERAL INTRODUCTION

Teaching is a noble profession that enlightens peoples' mind, stimulates their continuing curiosity, and contributes to their personal, interpersonal, cognitive, emotional, social, cultural, and intellectual progress. Throughout history, teaching has been as a process with huge potential to transform lives and build positive futures. It is an enterprise that is affected by views of the nature of language and learning in general. Real teaching has never been about just passing on parcels of knowledge from one generation to the next; it is about producing effective learners equipped with skills of interpretation, criticism, and argument.

Foreign language education runs parallel to this line of work in that it is based on the principle of broadening the horizons of people and providing them with the opportunity to engage positively with the main challenges of life, expressly linguistic and cultural diversity. In today's interconnectedness, embarking to learn English as a foreign language is seen as a worthwhile tool which makes an individual more open to different cultures and helps cross cultural barriers. EFL learners can thereupon enjoy social, cultural, economic, as well as thoughtful gains.

It is certain that foreign languages constitute a crucial part of the set of skills that students need to thrive in an increasingly global atmosphere and the ability to communicate in foreign languages is clearly key. Thus, foreign language

instruction has become a top priority alongside hard sciences. It is also viewed as a sign of respect and has the potential to open doors in the future.

According to many studies, it has been shown that acquiring a foreign language results in learners achieving greater divergent creativity, understanding, patience and tolerance compared to monolingual students. In this connected and globalized era, English has become the dominant foreign language of business, technology, and academics all over the globe, with a large amount of research conducted, written, and presented in English.

In a highly technological society, English, under the flux of innovations, is the nowadays tool for international organizations. In this way, it is the window to new opportunities, connections, and growth. It is a commodity that assists students in improving their literacy skills, expanding their own cultural awareness, and increasing the possibility of a better grasp and appreciation of alien cultures.

In Algeria, the 1970s was the start of a series of reforms designed to modernize the university system and the introduction of foreign languages (particularly English) was imperative. Algerian learners need more than ever to read English because it serves them with a wide range of benefits in terms of cognitive development and career potentials.

In the information technology age, and in an ever-changing world of education, the role of teachers has grown immensely. Teachers in the current times go through a vast array of practices from being the major source of knowledge, leaders, managers and educators to supporters and facilitators; they

are expected to be tech-savvy, computer literate and at the cutting edge of education. Their task is to cope with the 21st century learners; they should possess a repertoire and reservoir of instructional techniques, effective teaching methodologies, and robust directional capabilities in such a way that they can boost their students' interest and up their motivation. Thus, instructors need to take on new roles and responsibilities in order to face numerous changes and challenges rising from their internal and external climate to confront the modifications in curriculum and learners' needs that are met in present-time ELT.

Producing change is then at the heart of the objectives of education, and one of the basic ways through which transformation can occur in educational settings is professional development. Correspondingly, in this digital and challenging context, the need for an enduring professional development in language teaching circles has become strong. In the sphere of foreign language education, many teachers declare that they need to take on their job-related duties within their workplace and outside their classrooms. They claim that they desire to reflect on their own pedagogical decisions and discover particular areas where there is a mismatch between their own teaching methods and better practices.

In this regard, this work is concerned with the importance of teaching cultural aspects within the EFL classroom in an LMD environment, taking as a reference American civilization classes addressed to 2nd year Master students at the University of Mostaganem, where the cultural element is inadequately taken into account and this prevents learners from building up their linguistic skills.

Through this study, one aims at investigating and having deep insights into the reality of teaching ‘American Civilization’; the purpose in particular is to assess the teachers’ understanding of alien culture instruction, their eminent role, and the way they actually handle the cultural component in their classrooms. Additionally, the learners’ viewpoints about and attitudes towards learning the English culture are examined. This questioning entails reference to varied concerns.

In order to try to solve the problems raised in this work, one can put forward the following research questions:

- 1) Is foreign culture learning an effective factor in helping the learners develop their language and intellectual skills?
- 2) Is the teacher’s role vital in enhancing foreign culture learning?
- 3) To what extent is it important to consider teacher professional formation?
- 4) What impacts do EFL teachers perceive by implementing professional development procedures in their classes?

As tentative answers to the former questions, the following hypotheses are suggested:

- 1) Foreign culture learning is an engrossing factor that leads to successful achievement and enables students to be more linguistically and intellectually competent.
- 2) As a possible remedy, a focus will be put on the teacher’s role to show its importance in encouraging efficient foreign culture learning and raising the learners’ cultural awareness.

- 3) It seems that this perspective should be recognized and given careful attention in a world where teachers have lost much of their autonomy and agency.
- 4) One believes that incorporating professional development initiatives in EFL teaching milieux may help teachers forge new professional identities which will assist them to adjust their practices, explore sundry issues, and resolve problems.

The hypotheses enunciated above require the recourse to several means of data gathering. The present work is led through a case study approach based on four methods. First, observation: the researcher has observed 2nd year Master students learning ‘American civilization’ by attending their classes. Second, a questionnaire is administered to ‘American Civilization’ teachers and another one is organised with students, in addition to some informal discussions launched with them. Third, an interview is conducted with teachers covering the module of American civilization. Fourth, an in-depth analysis of peer teaching appraisal forms is added to diversify the amount of information.

This study attempts to propose a teaching based on professional development strategies which may help teachers continuously polish their expertise, reconsider their attitudinal, behavioural and intellectual facets, as well as root out their students’ expectations and wants.

The backbone of this thesis is made of a theoretical part encompassing the first three chapters and a practical part covering the next two chapters. Leafing through this paper, chapter one provides an expanded thoroughly updated account of the major elements of English language teaching in Algeria. It highlights the

situation of English in Algeria, the principal ELT methods and approaches, and the diverse shifts in significance that English witnessed after the integration of some educational reforms and the implementation of LMD system in the Algerian universities.

The main objective of chapter two is to examine the overlap and interplay of ideas that exist both within and between language, culture, communication, and globalization. It throws light on their basic attributes and their relevance to foreign language teaching/learning. Also, a greater emphasis is laid on the study of the chief concepts of culture.

Chapter three is devoted to spotlight the notions of ‘culture’ and ‘civilization’ and the type of relationship that exists between these two terms. It accentuates the leading trends that impacted the teaching of ‘American Studies’ and describes the core components of culture, its place in the foreign language teaching methods, and central approaches to its teaching.

Field investigation is the main focus of chapter four. It explores the students’ and teachers’ impressions about and perceptions of ‘American civilization’ teaching. This section intends to demonstrate how ‘American civilization’ instruction is performed in the Department of English at the University of Mostaganem and the principal obstacles engendering this teaching. As such, it presents the evaluation of the learners’ and American civilization teachers’ views on the subject, based on the data amassed from questionnaires, observations, interviews, informal discussions, and examination of peer teaching appraisal forms.

Pedagogical implications in the form of some conclusions, recommendations, and suggestions for further research introduce chapter five. This final part of the work seeks to remedy the shortcomings associated with ‘American civilization’ teaching at the University of Mostaganem. It underlines a pressing need for American civilization teachers’ ongoing progress and cites some possible remedial actions that can be undertaken by instructors to enable them to learn some classroom practices that they can apply later and to get hands-on experience with various topics. As a consequence, these professional initiatives can aid them to address issues related to both institutional enhancement and individual advancement.

A general conclusion comes next to close this research. It brings about the serious impediments to ‘American civilization’ teaching at the university of Mostaganem and ends with general remarks on how to beat these deficiencies. It is worth mentioning that this study is but an alternative that may contribute to some possible solutions but it does not by any means pretend to find absolute cures.

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ELT in Algeria: Setting the Scene

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Chapter One:

ELT in Algeria: Setting the Scene

1.1. Introduction

This chapter will mention the worldwide position that the English language enjoys for the time being. It will also shed light on the methodology used in teaching English in Algerian schools and universities. It presents an overview of the basic teaching approaches and methods practised in Algeria, and a detailed discussion of the implementation of the LMD reform in the Algerian universities. The quest for teaching English to all students regardless their field of specialism given its paramount role in acquiring updated knowledge, and in carrying out research, was highlighted in this section along with an explanation of the main objectives and purposes of ELT in our nation.

1.2. Foreign Language Education in Algeria:

Language learning entails receiving information about language altering it into expertise through intellectual endeavour and storing it through memorization. With globalization, mobility and communication, knowing another language and culture gives one the opportunity to develop intercultural experiences.

Being equipped with a good knowledge of English as an international language can avoid cultural misunderstanding that may cause embarrassment. For multilingual people, being adept at handling various tasks is their forte. In fact,

multiple studies have proved that mastering different languages can develop multitasking skills.

Learning a foreign language will tell us a lot about the value of cultural aspects in different communities, it is not only limited to have a good curriculum vitae, important job outlook or salary rises. Plus, it can enrich one's life in a profusion of ways. It is really gratifying to feel that in our world where globalization is taking over we are able to build up connections with individuals from around the globe and have a better understanding of their views and beliefs. So, learning a new language can bring light to a lot about issues that are obscure.

Nowadays, people are obsessed with foreign language learning. Many countries now recognize the value of proficiencies in other languages, and acknowledge their importance in widening people's perspectives about the world and sharing their critical thinking.

In an increasingly developed multicultural world, foreign language education is no longer considered as a luxury but a core element needed to have students who can engage in various societies, be able to build cooperation between their fellow citizens, be global leaders in a number of sectors such as: politics, business, science, economics and technology. It plays a crucial role in linking people from every corner of the globe and in creating an enlightened citizenship capable to operate and function in an ever-dwindling world.

Learning a foreign language can improve one's capability to study and function in manifold fields like: problem-solving, reasoning, and conceptualising.

Thus, the need for universal citizens to be proficient in other languages is immensely urged. In addition, foreign language learning does not only provide one with varied means to interact in different languages and to structure connections with other people in other countries but it also broadens their grasp and awareness of the diverse alien cultures that exist in this multifaceted world.

In a nutshell, the striving for foreign language instruction should not be viewed an indulgence; rather, it should be considered a crux to one's education.

1.3.English as a Universal Language:

There are several reasons for learning a foreign language, for instance, to facilitate international communication or for study purposes. The need for humans to make international contact easier urged them to speak and learn all one single language which is known as the 'universal language'.

English which is a language of wider communication is acknowledged as a Global Language, World Language or Globish¹ primarily because it is the most spoken language worldwide. It is spoken in multiple countries as a native, as a second, or as a foreign language. As per statistics, it is guessed that 300 million people speak English as a second language, and a supplementary 100 million people use it fluently as a foreign language.

As a measurement, 1billion people all over the world have some knowledge of English in different fields that have ascended its progress. Further, English is de rigueur for many matters this is why it is well thought of "the language of communication".

It is worth mentioning that users of English do not choose it because they like it, but because it has a unique status intercontinental and it is really genuine in a category of its own. As expressed by Crystal (2003): “*A language achieves a genuinely global status when it develops a special role that is recognised in every country*”.

Certainly, there are logical circumstances that make English arrive at this status. English is the world language not because of the number of its speakers but one of the causes is that it is widely spoken outside the native countries, as stressed by Kitao:

“English is the major language of news and information in the world. It is the language of business and government even in some countries where it is a minority language. It is the language of maritime communication and international air traffic control, and it is used even for internal air traffic control in countries where it is not a native language”

(Kitao, 1996: 1)

Thus, a country can give a language the status of being global by making it the official language which is used in the government, law, media and education. In addition to that, it has to be acquired as early in life as possible. This is generally the case where English is a second language in a country and it complements the first language.

English enjoys a great importance at international level; it is not just a language spoken by disparate nations but it is the world language. Speaking English is seen as an aspect of globalization, Burshfield believes that: “Any

literate, educated person on the face of the globe is deprived, if he does not know English” (Quoted in Louznadji, 2003: 78).

It is often suggested that there must be something inherently beautiful or logical about the structure of English. On the one hand, some say that “it has less grammar than other languages”. On the other hand, others consider the fact that English has neither a lot of endings on its words, nor has a learner to remember the difference between masculine, feminine and neuter gender, as being the reason why it is easy learnt and widespread. Crystal (2003) argued: “*One reason often given for the spread of international English is that it is easier to learn*” (Cited in Cook, 2003:22). Another ground is that a large number of English vocabularies are ‘familiar’ to the learners. More precisely, it is known that English borrowed from several languages it came in contact with and so, there are several vocabularies which are not originally English.

The fact why a language becomes global has nothing to do with the number of its users or its easiness to be learnt. Furthermore, the structural properties, the size/ kind of vocabulary of a language, as well as its great literature or culture do not make a language universal. These parts may encourage the learning process and motivate learners but they are not the only contributors in making English a global language.

There is something more influential for why English became global as well as international; it is generally agreed that due to the political and military power in addition to the economical, technological and cultural influence of its people that the English language had stretched out all over the globe. In this

respect, Crystal (2003) states: *“it needs military power to establish a language, but economical power to maintain and expand it”*.

At the beginning of the 19th century, Great Britain became a leading industrial power and so English was the language of inventions, and other countries recognised the necessity to study it in order to be able to manage British products. However, due to the economical supremacy of the United States of America in the last century; the English language became worldwide stretching and it got the status of a global and international language. In this sense, many researchers alleged that the expansion of that language has been accelerated by the need for and the speed of international language.

The rise of international exchange between different countries and principally USA has led to the increasing worth of English in business and in everyday life, as Voltaire says: *“The first language among languages is that which possesses the largest number of excellent works”*. This means that he does not only refer to products but also to works in several fields.

Another side which was affected by the English language is tourism; several hotels, restaurants and tourism agencies use this language as a means to communicate with different persons from all over the planet. In this regard, an important invention that is associated with the broadening of English is the computer and thereby the internet. Moreover, in the academic field almost all conferences, studies and researches are done in English.

Though the undeniable prominence this language plays in almost everyone's life, each one has wide-ranging motivations to learn it (either for educational or occupational purposes). Yet, no matter which motivating force one may have, but the certainty that English is a way of survival in present days cannot be neglected.

These days, a good command of English is imperative. It is and has always been a diverse entity; it is a language with global extent, it opens doors in the academic world and is subjected to the constant changes and developments that typify all forms of life as well as it connects people from different places as a bridge. Hence, one is assumed to study it because it is the language of the motive globe.

1.4. The Eminence of ELT:

Debates about English education tend to focus on the many merits of English. The political and social events have profoundly affected the English language. It is the largest of the western languages. In an era where economic superiority is what counts, English takes precedence over all languages. It has today penetrated in each corner of the world, it is like a common currency of many nations. It is stated that there is a "universe of the English language"; this expression encompasses the language, teaching, culture, and products of all kinds.

1.4.1. Worldwide:

The learning of foreign languages is aimed at the growth of body, mind and intellect. Being relevant in today's society is a good basis to make them

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higher on the list of educational goals. More and more people, today, are learning foreign languages for utilitarian reasons.

It is largely known that English is hugely described as a link language with global significance and also the most spread language over the earth, second to Mandarin Chinese. Because English is used over 60 countries, many linguists and educationalists thought of it as the language of the century.

Rank	Language	Family	Total number of speakers
1	Mandarin	Sino-Tibetan, Sinitic	1,09 billion
2	English	Indo-European, Germanic	983 million
3	Hindustani (Hindi/Urdu)	Indo-European, Indo-Aryan	544 million
4	Spanish	Indo-European, Romance	527 million
5	Arabic	Afro-Asiatic, Semitic	422 million
6	Malay	Austronesian, Malayo-Polynesian	281 million
7	Russian	Indo-European, Slavic	267 million
8	Bengali	Indo-European, Indo-Aryan	261 million
9	Portuguese	Indo-European, Romance	229 million
10	French	Indo-European, Romance	229 million

Table 1-1: Top Ten Most Spoken Languages in the World

Source: Ethnologue (www.ethnologue.com / 2017: 20th edition)

In an ever-changing world of technology and growing competition for jobs, mastering a foreign language offers people the opportunity to be globally mobile and to stand side by side with worldwide counterparts. Today, the status of English is changing with marvellous speed in the globe. Many academic positions assert that the global increase of English is natural, neutral and beneficial (Brutt – Griffler, 2002; Crystal, 1997 b; Graddol, 2006).

The quest to develop partnership with clients worldwide has increased the move towards English as a corporate and official language of business wherever the companies are headquartered.

Communication underpins how human beings operate in every field of their lives through expressing their ideas and feelings by using a language. In an ever-growing number of languages used in multiple areas English has gained supremacy by using a language. It remains potentially a communicative medium able to express concepts, moods and attitudes in nowadays world. It is established as an important linguistic force in endless communities throughout the globe. Therefore, a refined understanding of its nature and characteristics allows the development of an in-depth insight into its role in the world and its functions at interpersonal, public, and intercultural levels.

For this reason, various states are witnessing tremendous augmentation in public demand of English teaching from early education stages. This language attracts people because it comes to their aid in their commercial transactions, political debates, tactful diplomatic relations, and scientific discourses. English has, thus, become an effective means of the latest business management, a

principal asset in getting a global leadership, and a predominant instrument of satisfying the pressing needs of diverse professions.

To survive in modern society, English language learning helps bringing the confidence in the learners and urges them to improve their skills in communicating with various people and encourages them to handle complex concepts with ease. In the area of globalization and modernisation, English language learning enables to transfer the individuality of a learner into a personality. Thus, unemployed graduates are urged to polish up their knowledge in English and communication skills to better equip themselves. This can be better achieved only if students begin to learn this foreign language with keen interest at the university paying equal efforts along with learning other key subjects.

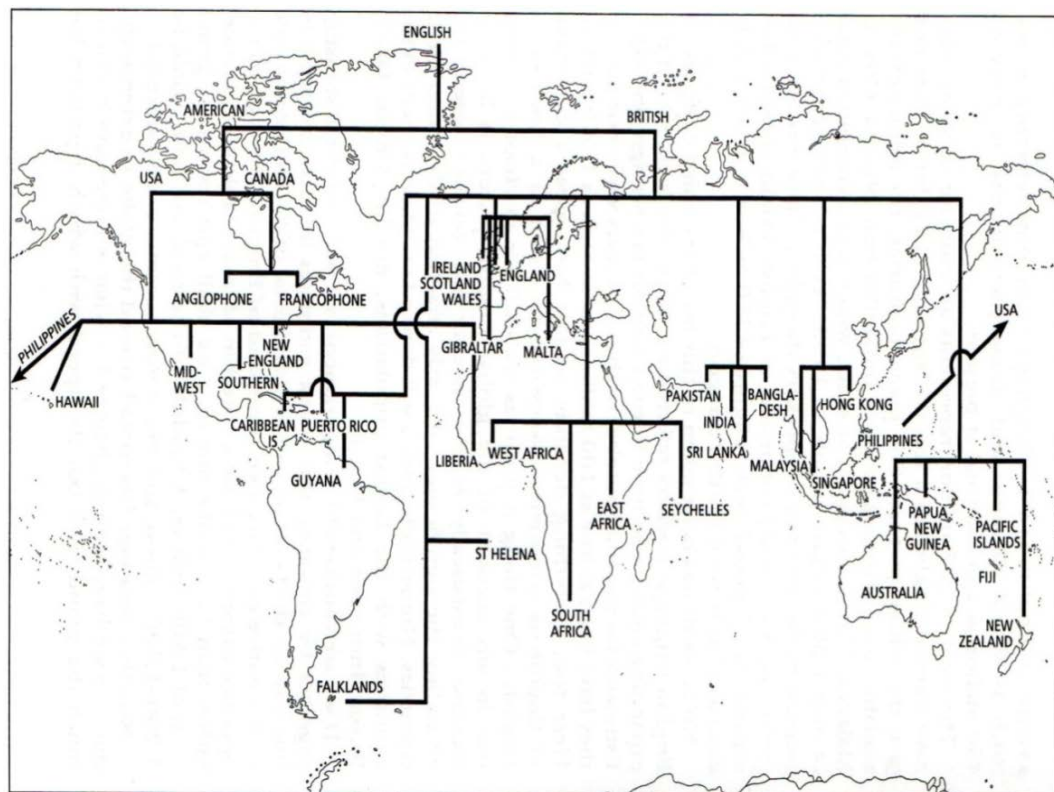


Figure 1-1: A Family Tree Representation of the Way English has spread

Around the World (Crystal, 1997: 62)

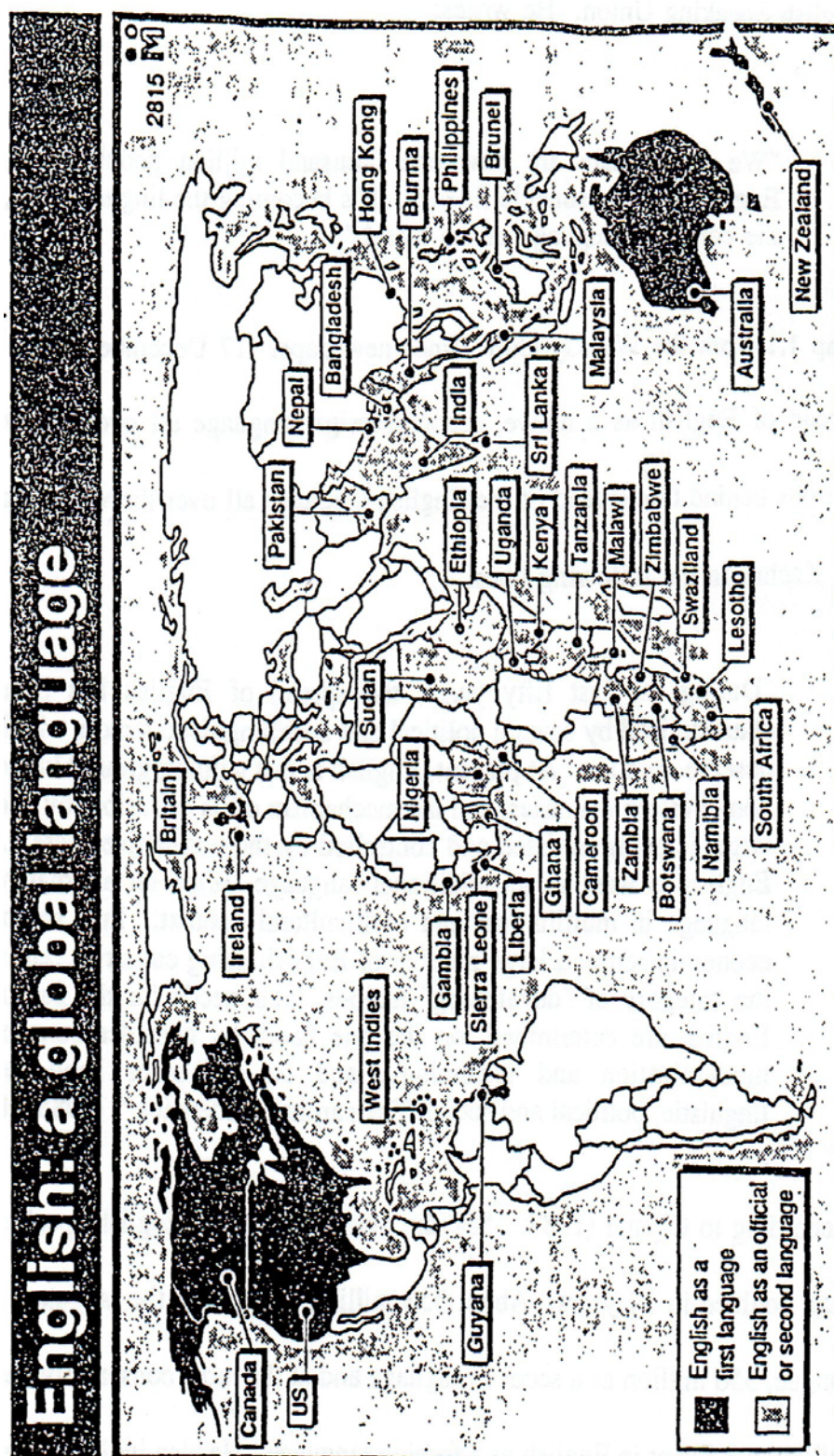


Figure 1-2: English as a Global Language

Accordingly, the rationale behind the extent of the English language is raised by Kachru:

“During the last fifty years, the spread of English has been characterised by several political and sociolinguistic factors which deserve mention. At present, English is fast gaining ground in the non-Western countries, and the mechanism of its diffusion, by and large, is being initiated and controlled by the non-native users.... English is used as an additional language- often an alternative language in multilingual and multicultural contexts. In a socio-economic sense, a large number of English using countries fall in the category of “developing” nations, their needs for the use of English are determined, on the one hand, by considerations of modernisation and technology, and on the other hand, by linguistic, political and social “fissiparous” tendencies”

(Kachru, 1985:14)

From the seventeenth till the mid-twentieth centuries, English has proliferated as a major spoken language in a lot of countries through many ways. Galloway and Rose (2015) provide the following model that explains the spread of English:

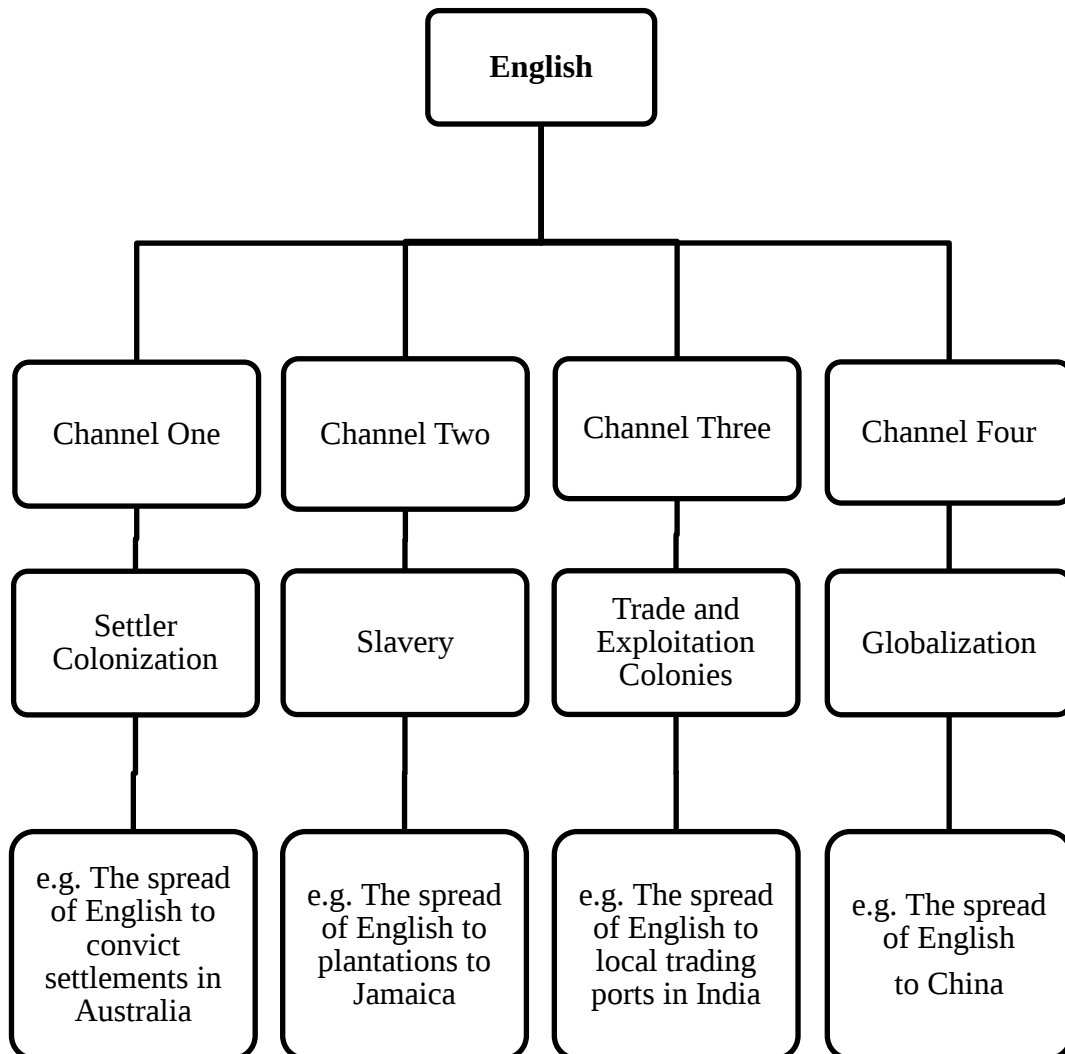


Figure 1-3: The Four Channels of English Spread

(Galloway and Rose, 2015: 9)

This proposal shows the dispersal of the English language through various ways including the establishment of colonies, the slave trade, the coming of free English settlers, and the phenomenon of globalization. Via these four channels, English was used as a contact language for the goals of communication.

In a highly digital world, it is acknowledged that building learners' literacy and abilities in English is a central predictor of academic achievement. Likewise, to have access to a worldwide workforce, to explore areas of research, and to conduct cross-border business communication, English is exceedingly required.

1.4.2. In the Algerian Context:

In an extremely connected globe, foreign language proficiency is more boosted than ever. Learning another language has many benefits; it opens up a whole new dimension and has positive effects on intellectual growth and mental development.

During the French colonisation in Algeria, English was taught as a first foreign language in the first class of the intermediate cycle. Nonetheless, during the first years of independence it was still the first foreign language but it was introduced in the third class of the intermediate cycle. English had a much bigger importance in Algeria than Spanish, German and Italian. These languages were less important till stopped being taught. This shows the eminent place that the English language has had in Algeria.

Moreover, it is noteworthy to indicate that the English curriculum² was set by the French Ministry of Education (1969) which decided about the methods of teaching, the content and the materials to be utilized. In fact, emphasis during the first two years was put on the acquisition of phonetics and the ministry highlighted the importance of providing pupils with cultural objectives in the teaching of English. These ones were reached by the exposure to the British life

and thoughts, and more accurately were taught in the secondary cycle. Yet, because the curriculum was neither appropriate to the students' level nor to their background, the authorities decided to design an Algerian textbook.

In the 1970s, the textbook designers' target was to produce a textbook that improves students' level in the English language and at the same time meets their objectives. To achieve this aim, they opted for a structural approach. Introducing this approach and designing an Algerian textbook had several benefits. First, get rid of French as an in-between language in the teaching of English. Second, English teaching would no longer be in the sphere of French or French-speaking collaboration. Third, the structural approach would permit Algerian teachers to be trained swiftly and to be aware of their learners' needs. Last, this approach favours the oral skills³, that is, intensive drills⁴, memorisation and reading aloud.

In 1975, the first really Algerian textbook was published "*Andy in Algeria*". Before its publication, a survey was conducted and both teachers and learners were asked to fill a questionnaire in order to check their opinions about what the textbook should include and find out their suggestions. In 1996, Algerian authorities intended to make new reforms in the content and a commission was selected to work on the revision of that content. After few years, the results were that teaching of English was based on the Competency-Based Approach and the method followed was a learner-centred one.

At present, English is taught from class one of the intermediate cycle (1st A.M) till the third class of the secondary cycle (3rd A.S). Generally, secondary school curricula and teaching methodologies are formally developed by the

Ministry of Education. The implementation of the curriculum is managed by a group of inspectors and the textbooks are elaborated by the National Pedagogic Institute (N.P.I).

In that post-independence era, the Algerian government has invested in the area of foreign language instruction by establishing many faculties offering formation in this field and leading to diplomas in graduation and post-graduation, and by supporting the teaching of foreign language mainly French and English in various departments.

To explain the increasing influence of globalization, ELT practitioners continue to emphasize the momentousness of English in scientific studies, news media, public forums, world's economy, social networking, communication technology and intercultural encounters.

Today, English is considered as the chief foreign language to be met in schools and universities all over the globe and Algeria is not exempt. It is a paramount part of the curriculum in far-flung places throughout the world, as Kachru (2001) claims: "*it is imperative that teachers and students be aware of the sort of presence that English has in the world today*". Plus, the Algerian school system is composed of twelve years categorised in three main cycles:

- The primary cycle lasts five years. Pupils pass from one class to another on the basis of their yearly evaluation. At the end of the fifth year, they have to sit for a national exam.

- The intermediate cycle comprises four years (from 1st A.M to 4th A.M). The pupils pass from one class to another. At the end, they take a national exam (B.E.M⁵).
- The secondary cycle endures three years (from 1st A.S to 3rd A.S), at the end of which a national exam (the Baccalaureate⁶) is held. This exam gives access to university.

The fact that Algeria is interested in teaching English is considered by some as a way to diminish the French influence and interference as confirmed by Miliani:

“In a situation where the French language has lost much of its grounds in the socio-cultural and educational environments of the country; the introduction of English is being heralded as a magic solution to all possible ills-including economic, technological and educational ones”

(Miliani, 2000:13)

1.5. The Sociolinguistic Situation in Algeria:

It is paramount to mention that the Algerian sociolinguistic situation is known by its complexity and diversity. First, the Algerian society is described as being a multilingual one where four principal languages are practised.

- 1) Classical Arabic: used as the official and national language of the country. It is highly appreciated because it is the language of the Holy Quran.
- 2) Algerian Arabic: it is the mother tongue of the Algerians used informally on a daily basis.
- 3) Tamazight: it is spoken with its four varieties as follows:

- Kabyle: found in Great and Small Kabylie.
- Chaoui: spoken essentially in “Aures” Mountains.
- M’zab: a variety spoken mainly in the city of Ghardaia.
- Touareg: is used mostly in the south of Algeria called Tassili.

4) French: In Algeria, French is the first foreign language taught in schools.

In 2002, Berber was recognized as the second national language, and the government demanded to promote its use in all Algeria’s institutional sectors. Today, some universities such as Tizi-Ouzou, and Béjaia are offering degrees in Berber, books are printed in Berber, and even T.V programmes are broadcasted in Berber.

Second, the sociolinguistic status in Algeria is considered as being diglossic in that two distinct varieties of the same language are spoken:

- Modern Standard Arabic: used in lectures at universities, and political speeches.
- Spoken Algerian Arabic: used at home, markets and sometimes on TV and radio.

Third, Algeria is also seen as a bilingual area, because of the use of Arabic and French. Though many laws and policies were followed so as to weaken the influence of the French language in favour of classical Arabic, this did not succeed to make it disappear from some Algerians’ lives and culture, and Algeria *“is considered as the second francophone nation in the world after France”* (Quéffelec et al., 2004).

The Algerian bilingualism has its own specificity which results from the long period of colonialism. This bilingualism is characterized by the mixture of Algerian Arabic dialect with the French language in everyday conversations. English, on the other hand, is considered as a foreign language, and Algerian learners meet it only in their classrooms. Despite this status, English is currently taught in middle and high schools as well as in most universities.

1.6. English in Algeria and the Forces Behind its Upsurge:

The importance that is given to English affects the Algerian nation and is becoming a matter of concern. We must also recognize that technological progress, economic growth, the mobility of capital and labour, the propagation of global trade, and the life in such a bracketed world have been precursors of keeping a good command of English as a vital factor to get considerable opportunities and to delve into international markets.

As any other nation, Algeria seeks to develop its economy and create prominent living standards and better economic conditions for its citizens. As a developing country, it takes steps to do so by encouraging the teaching of English and the enhancement of its acquisition, because it believes that having a local workforce that has a mastery of English will attract foreign investment and give the national companies a competitive edge in the worldwide economy. Consequently, this will offer more job opportunities and decreases unemployment, one of the thorniest issues encountered by the government.

Being convinced of the efficient effects of English on access to knowledge, international trade, business transactions, diplomatic relationships, intercultural communication, career prospects, and plenty of domains, the Algerian government has shown a strong interest in the initiation of its teaching from early stages of middle school and has incorporated it in approximately all the specialities at the university, and is continuing promoting its instruction.

1.7. The Need for English in Algeria:

Given the academic, economic, and political imperatives, Algeria was urged to integrate the teaching of English in the curricula for middle, secondary, and higher education. English is seen today as the passport to the world of science and technology. In the academic spheres, English has reached unrivalled degrees as predominant language for research and scholarship. Researchers in any area of specialism encounter real difficulties in carrying out their studies if their English is weak. The most updated and useful articles and materials require a good control of this language. This is well illustrated by Truchot:

“Initially established in the publication of papers, the primacy of English subsequently spread to other fundamental language practices in scientific activity. It has become the main language for access to scientific information because researchers tend to look first of all in the “hard core” for information, which is increasingly sent over the internet. With the internationalisation of science, English is tending to become dominant, and often the sole, language used for discussions in symposia, congresses and similar events”

(Truchot, 2002: 3)

Mastering English then, allows researchers to work at international platforms. It helps them bridge the gap between various discussion panels as well as between national and international circles.

From a socio-professional perspective, English has a primary importance since it is considered as a requisite to gain a recruitment within well-known firms which offer better salaries. For instance, being among the key businesses in Algeria, the gas and oil industry is also the field where proficiency in English is increasingly required. This drives demand for building sufficiently skilled local workers in English, and constitutes a motivation for a lot of Algerians to further English education in order to augment the possibilities to join the multinational companies.

With investment and finances ever expanding, the economic crisis facing the European Union, uprisings in different parts of the globe, and huge flows of immigration, our world is becoming more homogeneous, and there is an emerging global politics which necessitates successful communications in diplomatic contexts and with different social groups we interact with and live in. To achieve that, being knowledgeable in English is a major asset.

1.8. The Educational System in Algeria:

Right after the independence (1962) to the mid-seventies (1975) the Algerian educational system witnessed key transformations to revitalize the status of the Arabic language which is considered as an intense symbol of Algeria's

Arabo-Islamic identity, and that was denied and totally marginalized during the period of colonisation. In this respect, Boumediène (1968) insisted:

“Without recovering the essential and important element which is the national language, our efforts would be vain, our personality incomplete, and our entity a body without a soul”

(Boumediène 1968; cited in Mostari, 2004:26)

In elementary schools, the instruction was completely arabized in the six grades, and French was taught as a foreign language. In the middle schools, most of the classes were arabized while the scientific subjects were taught in French. In high schools, Arabic was the dominant language in teaching, for the Mathematics and Scientific streams, the scientific subjects were covered in French. The following tables delineate clearly this information:

a) In Primary Schools(1973-1974):

Grade	Status of Arabization
1 st	Totally Arabized
2 nd	Totally Arabized
3 rd	Totally Arabized; French is a foreign language.
4 th	Totally Arabized; French is a foreign language.
5 th	1/3 of the classes totally Arabized; French is a foreign language.
6 th	1/3 of the classes totally Arabized; French is a foreign language.

Table 1-2: Status of Arabization in Primary Schools (1973-74)

(Adapted from Grandguillaume, 1983:100)

b) In Intermediate Schools(1973-1974):

Grade	Status of Arabization
1 st 2 nd 3 rd	In each of the first three grades, 1/3 of the classes were totally Arabized, whilst the remaining 2/3 were bilingual. Scientific subjects were taught in French.
4 th	All subjects were taught in Arabic, except mathematics, natural sciences and geography.

Table 1-3: Status of Arabization in Intermediate Schools (1973-74)

(Adapted from Grandguillaume, 1983:100)

c) In Secondary Schools(1973-1974):

Grade	Humanities Streams	Mathematics and Science Streams
Première	Totally Arabized	1/3 of the classes Arabized, 2/3 bilingual.
Seconde	Totally Arabized	1/3 of the classes Arabized, 2/3 bilingual.
Terminales	All subjects were taught in Arabic, except mathematics and geography.	1/3 of the classes Arabized, 2/3 bilingual. Philosophy, geography and science subjects were taught in French.

Table 1-4: Status of Arabization in Secondary Schools (1973-74)**(Adapted from Grandguillaume, 1983:100)**

From the 1980s until 2002, the educational system was totally arabized, a new reform came to light termed ‘Foundation School’ (Ecole Fondamentale).

Arabic was the means of instruction in all subjects and French was incorporated in the third level of primary school.

1.9. Foundation School:

Foundation school has been launched in 1984, and has offered pupils the possibility of pursuing three years of study in middle schools instead of four before having access to high schools. However, this educational system constituted a highly controversial topic in the teaching circle. Depicting vividly its downsides, Benmoussat (2003) expounds:

“This approach has had a far-reaching and long lasting effect on many aspects of the educational system. First of all, it has influenced drastically the general style of teaching, which has tended to give priority to acquiring factual knowledge through memorization and imitation rather than developing independent and analytical styles of thinking through the development of critical thinking. A second effect has been its heavy emphasis on science and technology at the primary and middle school level at the expense of what are known as ‘the three Rs’ (reading, writing and arithmetic), which seek to develop the intellectual, emotional and cultural aspects of the child. The prevailing belief was that Algeria needed more scientists and technicians for the economic take-off stage”

(Benmoussat, 2003:114)

Further reports issued by other organizations such as the UNESCO⁷ backed up the idea that the integration of foundation school was far from fulfilling its demanding goals and failed to produce effective learners capable of dealing with specific situations and having high intellectual standards.

From 2003, till today French is integrated in the second year of primary school and is taught until the third year of secondary school and English in the first year of intermediate school as the second foreign language.

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The following table abridges the status of English in the Algerian Curriculum from independence till present days:

	- 1962	1962-1975	1975-1993 ⁸	1993-2003	2003-
English FL1	Intermediate cycle (4years) + secondary cycle (3years)			Primary cycle (3years) + Intermediate cycle (3years) + Secondary cycle (3years)	
English FL2		Intermediate cycle (2years) + Secondary cycle (3years)	Intermediate cycle (2years) + Secondary cycle (3years)		Intermediate cycle (4years) + Secondary cycle (3years)
Total	7 years	5 years	5 years	9 years	7 years

Table 1-5: Status of English in the Algerian Curriculum

(English as a First Foreign Language or as a Second Foreign Language)

1.10. The Status of English Language Teaching in Algeria: English Language Teaching in Intermediate and Secondary Schools

Being the second foreign language in Algeria, English has been incorporated for four years in the middle school, starting from the 1st year until the 4th grade. It is also taught for 3 years in the high school: 1AS, 2AS and 3AS and is included in the curricula of all streams with a different coefficient as demonstrated in the following tables:

Streams	Coefficient
Core Curriculum of Sciences and Technology	2
Core Curriculum of Letters	3

Table 1-6: Official Coefficients of English for 1st Year Secondary School Pupils

(Ministry of National Education, 2015-2016)

Streams	Coefficient
Experimental Sciences	2
Mathematics	2
Technical Maths	2
Management and Economics	2
Letters and Philosophy	5
Foreign Languages	4

Table 1-7: Official Coefficients of English for 2nd Year Secondary School

Pupils (Ministry of National Education, 2015-2016)

Streams	Coefficient	Alloted time (hours per week)
Experimental Sciences	2	3
Mathematics	2	3
Technical Maths	2	3
Management and Economics	2	3
Foreign Languages	5	4
Letters and Philosophy	3	4

Table 1-8: Official Coefficients of English for 3rd Year Secondary School

Pupils (Ministry of National Education, 2015-2016)

1.11.Main Approaches and Methods to ELT Implemented in Algeria:

The teaching of foreign languages went through all motions in the 20th century, from the extremes of the traditional language teaching movement to the

communicative methods. It would be suitable then at this juncture to provide an overview of the leading methods and approaches.

It is argued that one of the first pioneers to articulate a framework for understanding the main components of method was Anthony (1963). He suggested a three-way distinction: approach, method and technique.

This framework served to a certain degree in teaching, designing courses, etc. It was not totally accepted by all scholars. It was rather criticized for being deficient in its composition and required therefore to be modified and improved. In this concern, Kumaravadivelu wrote:

“When it was introduced, the Anthony framework was welcomed as a helpful tool for making sense of different parts of language teaching operations, and it was in use for a long time. However, a lack of precise formulation of the framework resulted in a widespread dissatisfaction with it. Anthony himself felt that modifications and refinements of his framework are “possible” and even “desirable” primarily because the distinction between approach and method on one hand, and method and technique on the other hand, was not clearly delineated”

(Kumaravadivelu, 2006:85)

It appears that this framework is not sufficient for teachers to cope with their courses and well serve their learners. Moreover, there was an attempt to review Anthony’s perspective made by Richards and Rodgers (1982) who proposed also a three-part distinction: approach, design, and procedure. They introduced new terms to capture the small changes:

“The first level, approach, defines those assumptions, beliefs, and theories about the nature of language and the

nature of language learning which operate as axiomatic constructs or reference points and provide a theoretical foundation for what language teachers ultimately do with learners in classrooms. The second level in the system, design, specifies the relationship of theories of language and learning to both the form and function of instructional materials and activities in instructional settings. The third level, procedure, comprises the classroom techniques and practices which are consequences of particular approaches and designs”

(Richards and Rodgers, 1982:154)

This viewpoint shows that Richards and Rodgers (1982) maintained the label ‘approach’ with the same meaning as in Anthony’s description, which means the theoretical rules that govern language, language learning, and language teaching. They presented the new word ‘design’ almost with the same significance as what Anthony meant by method. However, the term ‘design’ comprises specifications of the syllabus, learners’ roles, teachers’ roles, and the teaching materials. Concerning the last term ‘procedure’, it refers to the level of technique in Anthony’s model including the implementation of classroom activities and practices.

Against such framework, some arguments were raised like the one made by Pennycook who was “*stuck by a feeling of strain at attempts to fit disparate concepts into their framework. In many instances, their attempts to demonstrate conceptual unity for methods do not seem justifiable*” (Pennycook, 1989: 602)

Even though Richards and Rodgers’ statement (1986) was broader and more exhaustive than Anthony’s, but both of them could not offer a detailed separation between the three suggested terms.

Alternatively, Kumaravadivelu (2006) has come up with a proposal in the form of a new distinction composed of two parts: principles and procedures. He alleges:

“In light of the just-mentioned argument, it appears to me to be useful to simplify the descriptive framework make a two-part distinction: principles and procedures. The term, principles, may be operationally defined as a set of insights derived from theoretical and applied linguistics, cognitive psychology, information sciences, and other allied disciplines that provide theoretical bases for the study of language learning, language planning, and language teaching. Similarly, procedures, may be operationally defined as a set of teaching strategies adopted/adapted by the teacher in order to accomplish the stated and unstated, short- and long-term goals of language learning and teaching in the classroom”

(op.cit.:89)

Noticeably, both models do not cover all angles of teaching/learning process as well as the teachers' and learners' roles. They were in fact elaborated to facilitate the task of teaching and to categorize constituents in a hierarchical way as illustrated by Kumaravadivelu (2006): *“principles and procedures are useful only for description of methods, and not for evaluation of classroom teaching”* (ibid.).

a) Approach:

An approach to language teaching is a general view of how language teaching should ideally be conducted. It includes the syllabus to be followed, the text to be used, the topics to be covered, and the classroom activities. In short, an approach embodies the theoretical principles governing language learning and

language teaching. Particularly, teaching any language should include the understanding of this language and the way it should be taught. It is axiomatic; it describes the nature of the subject matter under study. This is what is referred to as the approach:

“A sum of assumptions course designers make about language and language learning. This term gives a description of the ways psychologists and linguists look at language...it is a combined theory involving both language and learning process”

(Miliani, 2003:20)

b) Method:

A method is the sum of teaching techniques utilised in a certain situation, i.e. a method is a constitution of a set of classroom specifications for accomplishing linguistic objectives. It is an overall plan for presenting the language material to be learned and should be based upon a selected approach. Methods tend to be primarily concerned with teacher and student's roles and behaviours and secondarily with such features as linguistic and subject matter goals, sequencing, and materials. In other words, a method is procedural; the level at which theory is put into practice.

In this respect, Richards and Rodgers point out that:

“A method is the level at which theory is put into practice and at which choices are made about the particular skills to be taught, and the order in which the content will be presented...”

(Richards and Rodgers, 1986:15)

c) Technique:

A technique is very specific, concrete stratagem; trick or contrivance used as how to present the rules and make learners apply them, it is designed to accomplish an immediate objective. It is the activity or the task that the teachers design to achieve their aims in the classroom, as Anthony puts it: “A *technique* is implementation that which actually takes place in a classroom” (Anthony, 1963:63-67).

So, approach is the first criterion upon which methods are defined, from these latter derive the techniques to be used.

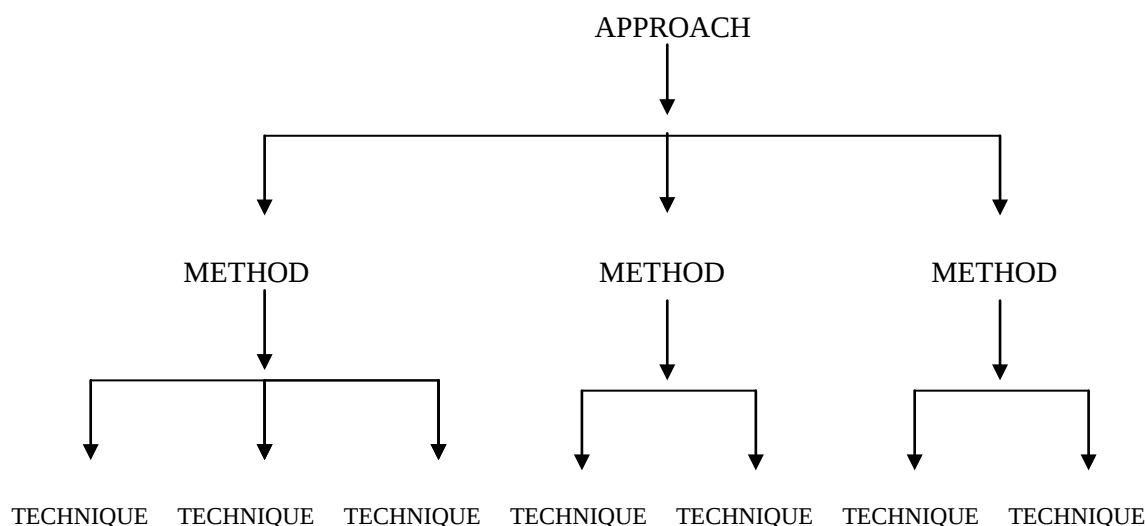


Figure 1-4: Approaches, Methods and Techniques to Foreign Language

Teaching

(Miliani, 2003: 25)

The terms approach, method, and technique are used mutually in many instances. This tripartite arrangement is regularly ranked in order in the field of ELT.

1.11.1. Grammar-Translation Method: (1962-1971)

The Grammar-Translation Method (GTM) also called the Classical Method was basically used in the teaching of the classical languages, such as Latin and Greek. But gradually, it was generalised to teach foreign languages, and its driving force was to exercise the mind to memorize the grammatical demonstrations, explanations and rules that depicted language functions.

Its practitioners advocate translation from the target language into the native language. Students study grammar deductively; that is, they are given the grammar rules and examples, are told to memorise them, and then are asked to apply the rules to other examples. The translated passages may offer a rich semantic framework for language learning, and learners also acquire a good reading knowledge of the target language. It is a teacher-centred method because the learning process is based on the constant interaction between the teacher and the learner. This method is unsuitable for groups of mixed nationality or mother tongue since translation itself is a specialised skill.

Richards and Rodgers (2001: 3-4) sketched the essential aspects of the GTM as follows:

- 1) The goal of foreign language study is to learn a language in order to read its literature or in order to benefit from the mental discipline and intellectual development that result from foreign language study. Grammar translation is a

way of studying the language that approaches the language first through detailed analysis of its grammar rules, followed by application of this knowledge to the task of translating sentences and texts into and out of the target language. It hence views language learning as consisting of little more than memorizing rules and facts in order to understand and manipulate the morphology and syntax of the foreign language. “The first language is maintained as the reference system in the acquisition of the second language” (Stern, 1983: 455)

- 2) Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.
- 3) Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual word lists, dictionary study, and memorization. In a typical grammar-translation text, the grammar rules are presented and illustrated, a list of vocabulary items is presented with their translation equivalents, and translation exercises are prescribed.
- 4) The sentence is the basic unit of teaching and language practice. Much of the lesson is devoted to translating sentences into and out of the target language, and it is the focus on the sentence that is distinctive feature of the method. Earlier approaches to foreign language study used grammar as an aid to the study of texts in a foreign language. But this was thought to be too difficult for students in secondary schools, and the focus on the sentence was an attempt to make language learning easier (see Howatt, 1984: 131)
- 5) Accuracy is emphasized. Students are expected to achieve high standards in translation because of the high priority attached to meticulous standards of

accuracy which, as well as having an intrinsic moral value, was a prerequisite for passing the increasing number of formal written examinations that grew up during the century (Howatt, 1984: 132)

- 6) Grammar is taught deductively – that is, by presentation and study of grammar rules, which are then practised through translation exercises. In most grammar-translation texts, a syllabus was followed for the sequencing of grammar points throughout the text, and there was an attempt to teach grammar in an organized and systematic way.
- 7) The student's native language is the medium of instruction. It is used to explain new items and to enable comparisons to be made between the foreign language and the student's native language.

Paying tribute to the GTM, Schaffner (2002) portrays the following facets:

“(a) improve verbal agility, (b) expand the students’ vocabulary in L₂, (c) develop their style, (d) improve their understanding of how languages work, (e) consolidate L₂ structures for active use, and (f) monitor and improve the comprehension of L₂”

(Schaffner, 2002: 125)

GTM was then used for the purpose of giving the learners the possibility to read and appreciate the foreign language literature. The instructors utilize essentially the native language to teach L₂. However, little focus is put on the development of speaking tasks. This method was introduced in the English language teaching field in Algeria in the 1960s.

During this period, four books were used: **L'Anglais par la Littérature**, **L'Anglais- Langue Seconde** (English through Literature, English as a Second Language – authored by Richard and Hall) (4th and 3rd, 2nd and 1st secondary school classes, 1960-1961-1962-1963).

The use of Grammar-Translation Method, according to Harding, is a real obstacle that prevents the learner from effective foreign language learning. He asserts that:

“Any method of teaching which gives pupils the notion that word-for-word equivalent in one language can convey the meaning of sentences in another, is failing to reach an understanding of language in its widest sense”

(Harding, 1967:23)

1.11.2. **Direct Method**: (1971-1981)

The Direct Method (DM) also known as the ‘reform’ method, ‘psychological’ method, ‘phonetic’ method, ‘natural’ method, and ‘anti-grammatical’ method is regarded as a reaction against the GTM with a distinct grammatical partiality. It was utile in that it: *“provided an existing and interesting way of learning the foreign language through activity. It proved to be successful in releasing students from the inhibitions all too often associated with speaking a foreign tongue, particularly at the early stages”* (Rivers, 1968:20).

This method insists on thinking and communicating directly in the target language: it highlights direct links or associations between forms and meanings (objects, actions, concepts, and matching words).

Maximilian Berlitz, the supporter, referred to the method as the Berlitz method and the Berlitz School of language is best known advocate of this method.

Rivers (1969) catalogues the main strands of the DM:

“A direct method class provided a clear contrast with the prevailing grammar-translation classes. The course began with the learning of the foreign words and phrases for objects and actions in the classroom. When these could be used readily and appropriately the learning moved to the common situations and settings of everyday life, the lesson often developing around specially constructed pictures of life in the country where the language was spoken. Where the meaning of words could not be made clear by concrete representations, the teacher resorted to miming, sketches or explanations in the foreign language but never supplied native-language translations. From the beginning, the students were accustomed to hear complete and meaningful sentences which formed part of a simple discourse, often in the form of a question-answer interchange. Grammar was taught explicitly and deductively as in the grammar-translation class but was learnt largely through practice. Students were encouraged to draw their own structural generalizations from what they had been learning by an inductive process. In this way, the study of grammar was kept at a functional level, being confined to those which were continually being used in speech. When grammar was taught more systematically, at a later stage, it was taught in a foreign language with the use of foreign language terminology”

(Rivers, 1969:182-83)

Sharing the same view, Richards and Rodgers (2001) show the principles and procedures of DM in practice and the guidelines of it for teaching oral language. They are illustrated in details in figures 1-5 and 1-6:

- 1) Classroom instruction was conducted exclusively in the target language.

- 2) Only everyday vocabulary and sentences were taught.
- 3) Oral communication skills were built up in a careful graded progression organized around question-and-answer exchanges between teachers and students in small, intensive classes.
- 4) Grammar was taught inductively.
- 5) New teaching points were introduced orally.
- 6) Oral communication skills were built up in a careful graded progression organized around question-and-answer exchanges between teachers and students in small, intensive classes.
- 7) Concrete vocabulary was taught through demonstration, objects and pictures; abstract vocabulary was taught by association of ideas.
- 8) Both speech and listening comprehension were taught.
- 9) Correct pronunciation and grammar were emphasized.

Figure 1-5: The Principles of DM in the Classroom Practice

(Op. Cit.: 9-10)

Similarly, they added:

- 1) Never translate: demonstrate
- 2) Never explain: act
- 3) Never make a speech: ask questions
- 4) Never imitate mistakes: correct
- 5) Never speak with single words: use sentences
- 6) Never speak too much: make students speak much
- 7) Never use the book: use lesson plan

- 8) Never jump around: follow your plan
- 9) Never go too fast: keep the pace of the student
- 10) Never speak too slowly: speak normally
- 11) Never speak too quickly: speak naturally
- 12) Never speak too loudly: speak naturally
- 13) Never be impatient: take it easy

Figure 1-6: The Guidelines of DM for Oral Language Teaching

(ibid., cited in Titone, 1968: 100-1)

The above figures 1.5 and 1.6 show that in contrast to the GTM classroom, the language teaching focused more on L_2 rather than L_1 in the DM classroom. Thus, much time was allotted to the teaching of vocabulary, pronunciation and listening, while grammar was taught inductively-the students are presented with examples and they figure out the rule from these ones. Learners are required to engage in much repetition of what the teacher says until they have acquired a certain grammatical pattern.

In Algeria, the books used in that period in secondary schools were entitled:

Practice and Progress (1967, 2nd and 1st classes in secondary cycle – 2 A.S. /1 A.S.) and **Developing Skills** (1967, 3rd class in secondary cycle – 3 A.S.)

In his former book, Alexander asserted:

“In order to become a skilled performer, the student must become proficient at using the units of a language. And the units of a language is not as was commonly supposed the word, but the sentence... learning how to use a

*language has become more important than
reunderstanding how a language works”*

(Alexander, 1967: VII)

The grammatical structure exercises, the intensive drills and reading aloud gave the pupils the opportunity to ‘practice’ the English language and therefore to ‘progress’.

In sum, as opposed to the Grammar-Translation Method, the Direct Method denotes a total refusal of translation and use of the mother tongue. It implies a direct contact with the foreign language.

1.11.3. Communicative Language Teaching Approach: (CLT / 1981-2003)

The developments in theories of language acquisition in the classroom context led to changes in methods. In contrast to the traditional language teaching is the ‘revolutionary’ communicative approach which switched focus from language competence to communicative competence⁹. This approach aims at learning how to act adequately with language. As emphasised by Hymes: “*Being able to communicate required more than linguistic competence, it required communicative competence*” (Hymes, 1971). It has been extensively investigated and examined by many scholars in the area of English language teaching. They carried out numerous researches on the use of this approach in EFL settings. It emerges as a new orientation for language instruction, and it captivated widespread enthusiasm and interest as a way of moving language education beyond an obsession with the traditional language teaching movement.

The communicative approach has been adapted to the primary, middle, secondary, and tertiary educational settings, and has generated diverse teaching methods known as teaching for proficiency, proficiency-based instruction, notional-functional, and communicative language teaching. It is founded on the view that learning a language effectively calls for communicating real meaning of the message in lieu of focusing on grammatical performance.

In this approach, the teacher presents situations that learners come across in authentic settings followed by tasks to accomplish using language instead of studying the language. It aimed at developing and upgrading students' communicative competence, i.e. it stresses interaction and problem solving as the utmost goals of learning a language.

Widdowson (1990) explained communicative approach in the following way:

“... it concentrates on getting learners to do things with language, to express concepts and to carry out communicative acts of various kinds. The content of a language course is now defined not in terms of forms, words and sentence patterns, but in terms of concepts, or notions, which such forms are used to express, and the communicative functions which they are used to perform”

(Widdowson, 1990)

In Widdowson's view, CLT is an approach that focuses on the learner (student-centred learning), interaction, task-based activities, and communication for development. Howatt (1983) differentiates between a 'strong' and 'weak' version of the CLT:

“There is in a sense, a ‘strong’ and ‘weak’ version of the communicative approach. The ‘weak’ version which has become more or less standard practice in the last ten years, stresses the importance of providing learners with opportunities to use their English for communicative purposes and characteristically, attempts to integrate such activities into a wider program of language teaching... The ‘strong’ version of communicative teaching, on the other hand, advances the claim that language is acquired through communication, so that it is not merely a question of activating an existing but inert knowledge of the language, but of stimulating the development of the language system itself. If the former could be described as ‘learning to use’ English, the latter entails ‘using English to learn it’”

(Howatt, 1983:279)

The communicative approach is a vague concept, for instance, Brown (1994) delimits its meaning: “[*communicative language teaching*] is a unified but broadly-based theoretical position about the nature of language and language learning and teaching”. He further highlights its chief interrelated features:

- 1) Classroom goals are focused on all of the components of communicative competence and not restricted to grammatical or linguistic competence.
- 2) Language teaching techniques are designed to engage learners in the pragmatic, authentic, functional use of language for meaningful purposes. Language forms are not the central focus but rather aspects of language that enable the learner to accomplish these purposes.
- 3) Fluency and accuracy are seen as complementary principles underlying communicative techniques. At times fluency may have to take more importance than accuracy in order to keep learners meaningfully engaged in language use.

- 4) In the communicative classroom, students ultimately have to use the language, productively and receptively, in unrehearsed contexts.

(Brown, 1994:244-45)

Hence, this approach embraces the principle of “learning by doing”, and encouraging the use of English from the beginning of instruction. The CLT’s main goal is to enhance the speaking competencies, as defined by Hymes (1971): “*knowing when and how to say what to whom*”. That is, being able to communicate requires more than linguistic competence, it asks for knowing what, when, where, and how to say it according to the situation, the participants, and their roles.

Additionally, the CLT is generally described as a list of traits. In this regard, Berns (1990) explains its eight principles:

- 1) Language teaching is based on a view of language as communication. That is, language is seen as a social tool that speakers use to make meaning; speakers communicate about something to someone for some purpose, either orally or in writing.
- 2) Diversity is recognized and accepted as part of language development and use in second language learners and users, as it is with first language users.
- 3) A learner’s competence is considered in relative, not in absolute, terms of correctness.
- 4) More than one variety of a language is recognized as a viable model for learning and teaching.

- 5) Culture is recognized as instrumental in shaping speakers' communicative competence, in both their first and subsequent languages.
- 6) No single methodology or fixed set of techniques is prescribed.
- 7) Language use is recognized as serving ideational, interpersonal, and textual functions and is related to the development of learners' competence in each.
- 8) It is essential that learners be engaged in doing things with language- that is, that they use language for a variety of purposes in all phases of learning.

(Berns, 1990:104)

In its significance, the emphasis is on the meaning conveyed rather than on the forms used. As a result, learners become actively involved with the language and will be more motivated to study a foreign language.

The textbooks that were provided for the secondary cycles are:

New Lines 1 (intended for 1st secondary cycle / 1981), **New Lines 2** (designed to the second classes / 1985) and in 1988, a new one was published **Midlines**. The **New Midlines** addressed to (2A.S. - 2nd class in secondary cycle / 1997), **Comet** (3A.S. - 3rd class in secondary cycle / 1997), and **My New Book of English** (1A.S. - 1st class in secondary cycle).

In short, adherents of CLT argue for the use of language materials authentic to native speakers of the target language¹⁰, in addition to role play, picture strip story, scrambled sentences and language games.

1.11.4. Competency-Based Approach: (CBA / 2003)

This teaching approach stresses the language learning outcomes, and applied the principles of Competency-Based Education (CBE). Richards and Rodgers define the CBE as follows: *“Defining educational goals in terms of precise measurable descriptions of the knowledge, skills, and behaviours students should possess at the end of a course of study”* (Richards and Rodgers, 2001:141).

Further, the characteristics of CBE were indicated by Schenck (1978): *“Competency-based education has much in common with such approaches to learning as performance-based instruction, mastery learning and individualized instruction”*. He saw Competency-Based Instruction (CBI) as:

“It is outcome-based instruction and is adaptive to changing needs of students, teachers, and the community. Competencies differ from other goals and objectives in that they describe the student’s ability to apply basic and other skills in situations that are commonly encountered in everyday life. Thus CBE is based on a set of outcomes that are derived from an analysis of tasks typically required of students in life role situations”

(Schenck, 1978: VI)

Schenck showed that CBI’s main focus is to help the learners refine the skills necessitated in situations that they can come up against on a regular basis.

Competency refers to the combination of skills and knowledge so that they will be used for problem-solving situations. The CBA emphasises the need for developing the learners’ thinking process, that is, they should be aware while acquiring knowledge. Its main focus is to develop the students’ linguistic and

intellectual capacities that will enable them to handle most of the challenging situations both within and outside school. It also helps learners in learning how to use the acquired knowledge appropriately, i.e. it allows the persons who receive education to know how to control and perform their competencies, which are known as both “a know how to do” and “a know how to act”. In addition to that, it shows to the students the usefulness of the acquired knowledge, and prepares them to be adequately qualified in the real life tasks. Moreover, the competency-based approach encourages the learners’ autonomy, in this approach, the teacher is just a facilitator, the learner is responsible of his own learning, and can construct his knowledge using various resources. Docking (1994) summarised what Competency-Based Approach is:

“It is designed not around the notion of subject knowledge but around the notion of competency. The focus moves from what students know about language to what they can do with it. The focus on competencies or learning outcomes underpins the curriculum framework and syllabus specification, teaching strategies, assessment and reporting. Instead of norm-referencing assessment, criterion-based assessment procedures are used in which learners are assessed according to how well they can perform on specific learning tasks”

(Docking, 1994:16)

In this respect, a competency deals with the useful abilities, good command, perspectives, conduct and doings demanded for efficient functioning in varied and relevant contexts to make the students view their learning experience as being worthwhile and pertinent for their studies and their employment opportunities.

According to Nunan (2001), in the CBA, the learner is the one who:

- Achieves purpose of exchange and provides all essential information accurately,
- Uses appropriate staging, for example, opening and closing strategies,
- Provides and requests information as required,
- Explains circumstances, causes, consequences, and proposes solutions as required,
- Sustains dialogue, for example, using feed-back, turn taking,
- Uses grammatical forms and vocabulary appropriate to topic and register; grammatical errors do not interfere with meaning,
- Speaks with pronunciation/stress/intonation that does not impede intelligibility,
- Is able to interpret gestures and other paralinguistic features¹¹.

(Nunan, 2001:59)

This interdisciplinary approach, also referred to as the pedagogy of integration, involves bringing together the attitudes, the knowledge, and 'know-how' needed for effectively solving the real life problems and facing the people's demands. Moreover, it accentuates the interactional, functional, and social aspects of language and its function as a channel of communication between people whose desire is to realize specific purposes and aims in real life. It gives the students possibility to use the language in authentic circumstances probably to be experienced outside the classroom.

Along the same line, Auerbach (1986:411) offers a clarification of the most necessary constituents from which the process of language teaching can develop:

- 1) A focus on successful functioning in society which means that language is taught in order to prepare the students for the different demands of the world.
- 2) A focus on life skills to determine that language is always taught as a medium of communication in concrete tasks in which specific language forms/skills are required.
- 3) Task- or performance-centered orientation. The focus is on what the students can do with the language and certain behaviours instead of knowledge of the language.
- 4) Modularized instruction emphasizes that the competencies which are taught have to be systematically separated into manageable parts so that both the teacher and students can handle the content and realize their progress.
- 5) Outcomes that are made explicit a priori. "Outcomes are public knowledge, known and agreed upon by both learner and teacher". Therefore, the students clearly know what behaviours and skills are expected of them.
- 6) Continuous and ongoing assessment which means that the students are tested before the course to determine which skills they lack and after they have had instructions in that skill they are tested again to ascertain whether they have achieved the necessary skills or not.
- 7) Demonstrate mastery of performance objectives. The assessment is based on the students' performance of specific behaviours instead of traditional paper-and-pencil tests.

8) Individualized, student-centered instruction. The instructions given by the teacher are not time-based but the focus is on the progress the individual students make at their own rate. Therefore, the teacher has to concentrate on each individual student in order to support them in those areas in which they lack competence.

During that time span, new books were planned for both the intermediate and secondary cycle. Among those textbooks, one can cite the following:

1- Textbooks used in the Middle school: (**Spot-light on English 1**: 2004 /class 7), (**Spot-light on English 2**: 2004 /class 8), (**Spot-light on English 3**: 2005 /class 9), and (**On the Move**: 2006 /class 10).

2- Textbooks used in the Secondary school: (**At the Crossroads**: 2005 /class 1) and (**Getting Through**: 2006 /class 2).

To sum up, it is noteworthy that there is no single perfect method, approach or technique for learning a language, that is why classrooms are described as being ever-evolving dynamic organisms. An effective teacher is the one who believes that the eclectic approach¹² is a key formula in foreign language instruction. Thus, a good teacher decides what methodology to use depending on the objectives of the lesson, the learning strategies, and the learners' needs. Plus, successful teachers are capable of offering a positive and conducive environment where there is authentic praise and true recognition to give their learners emotional support and boost their students' energy.

1.12. English at the Algerian Universities:

It has always been admitted that universities are spaces that contribute in nurturing creative minds, in establishing grounds of tolerance and understanding, in modelling climates that promote dialogue and fruitful debates, and in generating social development and individual prosperity.

Collins is in agreement with this description and concedes that the modern university might have the following distinguishing features:

- 1) That it provides some form of post-secondary-school education, where ‘education’ signals something more than professional training.
- 2) That it furthers some form of advanced scholarship or research whose character is not wholly dictated by the need to solve immediate practical problems.
- 3) That these activities are pursued in more than just one single discipline or very tightly defined cluster of disciplines.
- 4) That it enjoys some form of institutional autonomy as far as its intellectual activities are concerned.

(Collins, 2012:7)

Moreover, an educated populace is a key driver of a country’s position in the world economy and can help it be an effective player in the global scene. As many developing nations, Algeria has always given considerable attention to equitable access to higher education. The Algerian authorities have also insisted on the role of English language education as a chief gatekeeper to the access to

university because earning a college degree can help the learners gain prestigious jobs and develop more life skills.

1.13. English at University in LMD Context:

As far as English language teaching is concerned, a new system labelled 'LMD' has been adopted at the Algerian university between 2004 and 2005, and as of 2011, generalised in all faculties offering the students an acknowledged education all over the globe. The Bologna process has been introduced for all university courses except medicine.

In the case of the University of Mostaganem, the Department of English, which belongs to the Faculty of Foreign Languages, has launched LMD in 2005 where three types of degrees are implemented. Learning English in an academic frame is a three year course leading to a bachelor's degree with an exploration of foreign cultures and their contributions to the world civilizations.

1.13.1. The LMD Reform¹³:

In terms of teachings, this process comprises the following characteristics:

- A new structure of the teachings,
- Reorganization of the teachings,
- Evaluation and authorization of education offers,
- Innovative teaching programs.

❖ A New Structure of Teachings

The architecture of LMD teachings is simple and clear. It offers a better intelligibility in the job market. It is structured around three training courses leading to:

- **Bachelor's degree (Licence):** This is the first higher education degree after the baccalaureate. It has the equivalent level of the baccalaureate, plus three years of study (six semesters corresponding to 180 ECTS¹⁴).
- **Master's degree (Master):** The Master's degree requires the successful completion of a bachelor's education. This graduate diploma with an academic orientation is received in a two year course and corresponds to a baccalaureate level, plus five years of study (four semesters corresponding to 300 -180+120-ECTS).
- **Doctorate (PhD):** It is open to candidates earning Bachelor and Master diplomas; students who have access to the doctoral level have to be subjected to a competitive examination to be able to further a three year research-oriented program. This degree is awarded after the completion of research, approximately six semesters corresponding to a baccalaureate level, plus eight years of study. PhD candidates are required to carry out a rigorous research work, write a thesis and defend it.

LMD System		Former System	
Name of the degree	Number of years	Name of the degree	Number of years
Doctorate	≥ 3	Doctorate	≥ 5
Master	2	Magister	≥ 2
Bachelor(Licence)	3	Bachelor	4

Table 1-9: Comparison of the Systems

Chapter One: ELT in Algeria: Setting the Scene

The course programme is made up of sets of subjects:

- For the first year, the following modules are taught:

a. Core (language) modules:

Grammar, phonetics, oral expression, and written expression.

b. Content modules:

French, culture and civilization, introduction to linguistics, introduction to literature, research methodology, and social and human sciences.

Hours per Week	Modules
1H 30	Phonetics- Culture and Civilization- French- Introduction to Linguistics- Introduction to Literature- Social and Human Sciences- Research Methodology
3H	Grammar- Oral Expression
4H30	Written Expression

Table 1-10: Official Schedule of the First Year LMD System (2015/2016)

(Department of English - University Abdelhamid Ibn Badis - Mostaganem)

- Concerning the second year, the covered courses are:

a. Language modules:

Grammar, phonetics, oral expression, and written expression.

b. Content modules:

French, culture and civilization, introduction to linguistics, introduction to literature, research methodology, and introduction to translation.

Hours per Week	Modules
1H 30	Phonetics- Culture and Civilization- French- Introduction to Linguistics- Introduction to Literature- Research Methodology, Introduction to Translation
3H	Grammar- Oral expression
4H30	Written expression

Table 1-11: Official Schedule of the Second Year LMD System (2015/2016)

(Department of English - University Abdelhamid Ibn Badis - Mostaganem)

- Third year students are supposed to learn the following subjects:

a. Language modules:

Oral expression, and written expression.

b. Content modules:

French, linguistics, literature, civilization, translation, ESP, cognitive psychology, didactics, and research methodology.

Hours per Week	Modules
1H 30	Civilization- Literature- French- Linguistics- Didactics- Translation- ESP- Cognitive Psychology- Research Methodology.
3H	Oral expression- Written expression

Table 1-12: Official Schedule of the Third Year LMD System (2015/2016)
(Department of English - University Abdelhamid Ibn Badis - Mostaganem)

❖ Reorganization of the Teachings

The teachings at university are organized into semesters (each university year is divided into two semesters and the examinations are held at the end of each semester) composed of Teaching Units (TU considered as the skeleton). The training courses are proposed in the following forms:

Domain / Course–study / Speciality

Students are required to amass:

- 180 credits to obtain a Bachelor's degree
- 120 credits to earn a Master's degree

The credits allow the assessment of the student's work during the semester including (courses, tutorials, practicals, training, dissertation, homework, etc.)

These credits are accumulated and transferred from one course to another; if the

students do not obtain the needed credits, they may pass to the next semester with the credits gained before, yet they remain indebted till they attain the demanded credits.

(Official Website of MESRS, 2015)

The teaching core units are:

- **Fundamental Unit**, where basic subjects are assembled.
- **Methodological Unit**, meant to make students get expertise in methodology, so that they will be vigorous researchers.
- **Discovery Unit**, where learners can be aware of new issues in new spheres in order to deepen their understanding.
- **Cross-section Unit**, where a foreign language (French, German or Spanish) is learnt, it also deals with the study of how to use computers and internet.

1.13.1.1. The Main Objectives of LMD System:

This system is characterized by:

- Recognition of LMD degrees throughout the world.
- Greater national and international mobility.
- Students' flexibility in terms of the time devoted to the completion of the degree courses.
- Gaining access to education at any age.

1.13.1.2. Key Features of LMD System:

Among the rudimentary parts of the Bologna process, one may cite the following:

- Courses are organized by semesters.
- Courses are designed along study paths.
- The study paths are made up of a combination of ‘Unités d’Enseignement’ (UE) which are either compulsory, optional or additional.

Still, the teaching situation was not that desirable. The lack of resources and rare use of facilities (laboratories and ICTs), and the problems of validating results and degrees are some concerns which hamper the teaching / learning process.

1.14. English at the Departments of Scientific and Human Sciences Fields:

In these departments, ESP-oriented courses are tailored to improve the students’ knowledge of the speciality as well as their English language abilities, as illustrated by Basturkmen:

“Using EFL for workplace or study purposes requires not only linguistic proficiency and knowledge, but also knowledge and understanding of work-related and disciplinary concepts”

(Basturkmen, 2006:137)

That is, designing ESP classes should help the learners cope with the characteristics of the English language and improve the skills required to operate effectively in a speciality, or workplace. In relation to the crucial role of English as the language of Science and Technology, Benmoussat and Azzouz (2013) comment:

“...it is doubtless that scientific research and technological advancement are intrinsically English-oriented. This point would lead us to provide illustrative examples of the hegemony of the English language in international communication – publishing, conferences, electronic networking – within the scientific community: there will come a day in which any scientific paper that is not presented in English will have little or no chance to be accepted”

(Benmoussat and Azzouz, 2013:168)

Correspondingly, Zughouli (2003) highlights the need for English as the language of opportunities:

“...despite the fact that French has had a strong foothold in Tunisia, Algeria and Morocco, it has been retreating and losing a lot of ground to English. In fact the tendency of what can be termed a shift from French to English in these countries cannot be cancelled”

(Zughouli, 2003:122)

1.15. English at the Centres of Intensive Language Teaching:

Today, there are 24 centres (C.E.I.L / Centre d’Enseignement Intensif des Langues) in Algeria. Among their principal missions is to contribute to the teaching of foreign languages and to help distinct learners satisfy their wants in terms of Arabic and foreign language learning. Most of these establishments provide intensive language courses in Arabic, French, Spanish, English, German, Turkish, and Chinese. The key objectives of the Intensive Language Teaching Centre based in ORAN are explained in its official website where it is stated that this institution:

“... is assigned with the prime mission to meet the needs of the university population in the area of language learning by contributing to the improvement of its language level. Furthermore, the centre offers a variety of language courses ranging from language lessons for general purposes to language courses on demand addressed to specific learners or personnel of companies”

(Official Website of CEIL ORAN, 2015)

In these centres, English courses are tailored in EGP and ESP offering masterful writing and other valuable skills to fit some specific careers.

1.16. Aims and Objectives:

In the area of teaching, objectives and aims refer to the underlying reasons for or purposes of a course of instruction. In some countries, the aims of the teaching of a language, be it second or foreign, are determined at the governmental level on politico-economic grounds and *“this is the case of Algeria where ELT textbooks and curriculum guidelines are government-prescribed”* (Benmoussat, 2003).

The worldwide growing interest in English stresses the need to teach it to the Algerian learners who are affected by the process of globalization, in order to respond to their needs and to enable them to open new ways for research. In the same vein, the Ministry of National Education (2005) asserts:

“Teaching English aims at constructing and developing communicative, linguistic, cultural, and methodological competences that would allow the learner to confront situations of oral and/or written communication that have to take into consideration his or her future wants and

those of society in which he or she evolves. Thus, teaching/learning English enables the learner to pass on, exchange, and soak up the culture conveyed by this language and use the latter as a cultural, scientific and technical tool”¹⁵

(MNE, 2005:4)

When dealing with the main objectives of ELT in Algeria, one may say, that after the independence and despite the privileged status given to the French language, Algeria favoured the promotion of ELT.

It is worthy to accentuate that specialists advise the faculties of foreign languages in Algeria to cover their learners’ needs and provide other faculties with competent English teachers since English is supposed to be a compulsory foreign language to be taught in plenty of areas of speciality.

Although the terms ‘aims’ and ‘objectives’ are likely to be employed correspondently regardless of slight differences in meaning, the language educator ought to distinguish between them. Aims are general statements or long-term goals that identify the purpose of the curriculum. Objectives are more specific, they are detailed descriptions and measurements of what to be achieved in a specific programme of instruction or course of study. Objectives, then, are short or medium-term goals to be accomplished in a classroom lesson or sequence of lessons. Also, the instructional intentions can be described in one of two ways:

- What the teacher will do (an aim)
- What the learner will have studied, or will be able to do (an objective)

It can be asserted that objectives have to be SMART, an acronym that stands for:

S- Specific

M- Measurable

A- Achievable

R- Realistic

T- Timely

In short, aims are broader than objectives; they cover what to achieve, while objectives show how the aims will be attained.

1.17. Conclusion

This chapter was devoted to a detailed theoretical section on the many ELT methods as well as the special status English has gained, being considered as a universal symbol of globalization. It has also discussed the main teaching approaches that were introduced and applied in Algeria. The need for understanding the benefits of teaching and learning English was stressed throughout this part to show the capital role of mastering this foreign language in enabling our country and our learners to become effective players and partners in this increasingly competitive world.

Notes to Chapter One

1- Globish: a neologism holding the most frequent words and phrases used to describe the global language; a simplified version of English applied by non-native speakers, it is a blend of “global” and “English”. This portmanteau term was formalized by Jean-Paul Nerrière in his book: **Don’t Speak English, Parlez Globish** (2004).

2- Curriculum: *“The curriculum includes the goals, objectives, content process, resources, and means of evaluation of all the learning experiences planned for pupils both in and out of the school and community through classroom instruction and related programs”* (Robertson, 1971).

3- Skills imply the abilities acquired or learned through teaching.

✓ The four primary skills are: listening, speaking, reading and writing.

4- Drills are marked by intensive language practice exercises to set up habits through repetition.

✓ The main types of drills are: chain drill, repetition drill, pronunciation drill, replacement drill, and transformation.

5- B.E.M, a French abbreviation which stands for: Brevet d’Enseignement Moyen.

6- The Baccalaureate: in French, Baccalauréat.

7- The UNESCO report on education and literacy in the Arab world (1999) has postulated that the Foundation School has resulted in low-quality teaching which has led to the production of some university learners who performed poorly when carrying out simple literacy activities.

8- The period from 1975-1993 refers to essential changes in the entire system applied during the academic year 1980-1981 and termed the Foundation School.

9- Communicative competence is the ability to achieve successful communication in English in any given situation. It includes not only linguistic competence, i.e. the mastery of the abstract system of rules, but also the attitudes, values, and social rules concerning a given language.

10- The use of language materials authentic to native speakers of the target language: *“What is authentic and natural to native speakers of the target language is not so to learners in the classroom. What is important is that these materials should be used in a way that is real for learners”* (Widdowson, 1998).

11- Paralinguistic features or the aspects of paralinguistics (from Greek para: beside or beyond) take account of two prime categories:

- The vocal paralinguistic features which denote the vocal effects i.e. the way the voice is used. They entail the use of: intonation, rate, pitch, and stress of a person’s speech.
- The body paralinguistic features that involve the body movements such as posture, proximity, gestures and facial expressions.

12- The eclectic approach covers a teacher's use of techniques and tasks from a myriad language teaching approaches and methodologies.

13- A reform is a change made to a better state or an improvement by alteration, substitution, abolition, etc. The Higher Education System has been a proof of extendable transformations in its frame, the way it functions, and in its own philosophy.

14- ECTS: English abbreviation for European system of transfer and accumulation of credits (European Credit Transfer System).

15- The translation is mine. This is the original version: "L'enseignement de la langue anglaise se propose d'asseoir et de développer des compétences d'ordre communicatif, linguistique, culturel et méthodologique qui permettront à l'apprenant de faire face à des situations de communication orale et/ou écrite compte tenu de ses besoins futurs et de ceux de la société dans laquelle il évolue. Ainsi l'enseignement/apprentissage de la langue anglaise permettra à l'apprenant de communiquer, d'échanger, de s'imprégner de la culture véhiculée par cette langue et d'utiliser celle-ci comme un outil culturel, scientifique et technique" (Ministère de l'Education Nationale, 2005 : 4).

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Language, Culture, Communication, and Globalization:
Preliminaries

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Chapter Two:
Language, Culture, Communication, and Globalization:
Preliminaries

2.1. Introduction

The aim of this chapter is to provide a sound comprehension of language, culture, communication and globalization. These notions are becoming eminently interdependent; mastering them is crucial for language teachers and learners and for all the people in order to develop intercultural dialogue and overcome cultural crises. An insightful discussion of the bonds that link these notions was provided to raise the awareness of American civilization teachers and urge them to tackle these key elements when delivering their courses.

2.2. Insights into Language:

Dealing with the distinguishing features of language is helpful in exploring its properties and considering language classrooms to a greater degree. Admittedly, language does own a number of characteristics.

2.2.1. Definition of Language:

Language is complex and multifaceted; it affects the daily lives of members of any race and area of the world. It is central to one's learning: people use it to express thoughts and feelings to each other, without it, they cannot make

sense or communicate their understanding of a subject. It is also spreading gradually in every aspect of the teaching / learning process, i.e. it is seen as a means for making and communicating meaning. As Crystal puts (1995) it: *“Language is the systematic and conventional use of sounds (or signs or written symbols) for the purpose of communication or self-expression”*. Language then is a fundamental component of civilization which transformed the human being from an illiterate individual to a real highbrow.

2.2.2. Characteristics of Language:

Language has conspicuous qualities that have multiple effects on various societal levels as cited below:

2.2.2.1. Language as a Code:

In language teaching and learning, language is of the essence. It is beheld as a code where a set of rules fastens words together. In this way, language is subject to limitations as it does not delve into the intricacies of communication development.

2.2.2.2. Language as a System:

Language is viewed as a system of systems, that is, systems of conventions for communication. It is a symbolic, rule-governed system used to convey a message. It is composed of socially shared rules; the ‘rule’ systems that govern a language consist of: phonology, morphology, syntax, semantics and pragmatics.

2.2.2.3. Language as a Science:

Language is the expression of human communication through which knowledge, belief, and behaviour can be practised, elucidated, and shared. It plays an important role in the development of scientific plans. Additional view of language in science is that the main function of language is to convey meaning and information or content from one speaker to another. In an optimistic way, the scientific script has the conveying of scientific knowledge to the reader. Further, language is dynamic, living collections of resources for the accomplishment of our lives.

2.2.2.4. Language as a Means of Socialization:

Language has a crucial social function; it facilitates the social contact. Society is a web of relationships where individuals develop social contacts and can effortlessly exchange their thoughts. According to numerous scholars, language is a system of arbitrary vocal symbols by which members of a social group interact and cooperate. This means of communication is composed of a set of conventional signals utilized by human beings for the purpose of interaction. It carries cultural components and helps build up human bonds. Hall (1968) puts it clearly that: “*Language is the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols*”.

Further, humans are required to know that language is not only a series of rules and conventions, but they should comprehend that it is a social interaction in

which they take part in order to communicate with other speakers, make known their feelings and opinions, produce and explain meaning, and thus preserve shared relationships. To highlight the characteristics of language as being a social phenomenon, Liddicoat and Scarino insist:

“If language learning focuses on the interpretation and creation of meaning, language is learned as a system of personal engagement with a new world, where learners necessarily engage with diversity at a personal level within a professional stance that understands language as a social practice, we need to ensure that students are provided with opportunities to go beyond what they already know and to learn to engage with unplanned and unpredictable aspects of language. Learning language as a complex, personal communication system involves ongoing investigation of language as a dynamic system and of the ways that it works to create and convey meanings. This involves learners in analysis and in talking analytically about language”

(Liddicoat and Scarino, 2013)

The fact that language is viewed as a social phenomenon means that language learners should not limit themselves to the knowledge of lexis and syntax, but they are required to know how the language is used to produce and interpret meaning and also learn how to interact with other speakers.

2.2.2.5. Language as a Culture Vehicle:

Language has a dual function; it is both an instrument of communication and a culture carrier. It is only the human being who via language is capable of acquiring a high level of culture and civilization; it raised the individual from an illiterate person to a scholarly man. Language and culture are rising phenomena of

a progressively complex social existence. They are closely interrelated and vital to build strong partnership. Language may be referred to as a vehicle of thought because it reflects culture and preserves it for posterity.

2.2.2.6. Language as a Useful Conveyor of Ideas:

Language helps in conveying ideas about different things. As described by (Garey, 2007; Nieto, 2010): “*Language is inextricably linked to our identities, not only as learners but also as human beings*”.

Many years ago, when language was not used, ideas were transmitted through signals or cries which were difficult to interpret. The human being was not able to perceive those signs because most of them looked entirely complicated. Nowadays, with the creation of language, a myriad of ideas and expressions can be conveyed and got without problems. Indeed, language is a transmitter of feelings, traditions, habits, and routines. Durkheim (1947) claim: “*Language is not merely the external covering of thought; it is also its internal framework*”.

2.2.2.7. Language as a Cognitive Task:

Language is purely human ability to process information, it lies at the core of learning through which meaning is established, understood and elucidated.

2.2.2.8. Language Is Symbolic:

Language is a system composed of a combination of letters, words and sentences. It is made up of conventions that create connections between meanings

and sound sequences. Humans use signs and symbols to communicate ideas and emotions meaningfully.

2.2.2.9. Language Is Not Static:

Language is on constant change at all levels including sounds, words, and sentences. Because language interacts with every facet of life, it changes all the time in touchable as well as non noticeable manners. Language dynamism is explained in Robinson's words: "*A language is a symbol system... based on pure or arbitrary convention... infinitely extendable and modifiable according to the changing needs and conditions of the speakers*" (Robins, 1985).

2.2.2.10. Language Is Learned:

Humans are able to learn more than one language in addition to their mother tongue. Language is a powerful tool that people learn for exchanging ideas, and imparting knowledge and information that they require for their existence and development. Culture is one of the ways through which language is transmitted and acquired.

2.3. Insights into Culture:

Culture is a huge territory that requires to be investigated. For that purpose, it would be very useful to elucidate its elemental tenets.

2.3.1. Definition of Culture:

The word ‘culture’ derives from a French term, which in turn develops from the Latin ‘colere’, which signifies to tend to earth and grow, or cultivation and nurture. Culture is a difficult and fuzzy concept that has manifold meanings and has been used in different discourses. For some it is viewed as an appreciation of good literature, art, food, etc. For biologists, it is like a colony of bacteria or other microorganisms growing in a nutrient medium in a laboratory Petri dish¹.

Nevertheless, for anthropologists, culture is the full range of learned human behaviour patterns. Along this line, Useem and Useem (1963: 169) state: *“Culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings”*. This broad, fragile and complex phenomenon has also been delineated by Taylor in *Primitive Culture* (1871); he argues 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”*. After a thorough investigation, Kroeber and Kluckhohn (1952) offered various definitions (approximately 164) among which the following description:

“Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action”

(Kroeber and Kluckhohn, 1952: 181)

Culture is a concept that involves many aspects (See figure 2-1). Ergo Wenshu Lee (2002) draws dissimilar prevalent uses of the term ‘culture’ and then explains how each definition serves particular concerns. She also argues for her favoured choice, the sixth meaning.

- 1- Culture = unique human efforts (as different from nature and biology). For example, “Culture is the bulwark against the ravages of nature”
- 2- Culture = refinement, mannerism (as different from things that are crude, vulgar, and unrefined). For example, “Look at the way in which he chows down his food. He has no culture at all”
- 3- Culture = civilization (as different from backward barbaric people). For example, “In countries where darkness reigns and people are wanting in culture, it is our mandate to civilize ... those poor souls”
- 4- Culture = shared language, belief, values (as different from language beliefs and values that are not shared; dissenting voices; and voices of the “other”). For example, “We come from the same culture, we speak the same language, and we share the same tradition”
- 5- Culture = dominant or hegemonic culture (as different from marginal culture). For example, “It is the culture of the ruling class that determines what is moral and what is deviant”. [This definition is a more charged version of definitions 2, 3, and 4 through the addition of power consciousness]
- 6- Culture = the shifting tensions between the shared and the unshared (as different from shared or unshared things). For example, “American culture has changed from master/slave, to white only/black only, to anti-war and

black power, to affirmative action/multiculturalism and anti-sweatshop campaigns”.

Each of these definitions privileges certain interests. Definition 2 privileges high culture and leaves out popular culture... Definition 3 privileges nations that are/were imperialistic, colonizing... Definition 4 privileges a “universal and representative” view of a society, but such a view often represents only a specific powerful group and silences other groups that do not readily share this view. Definition 5 privileges the interaction of the culture authorized by the dominant group/sector/nation – more politically explicit than definitions 2, 3, and 4. Definition 6 is the one I like the most. It is more of a meta view of cultures. It focuses on the “links” between “the shared shared” and the “little shared”. But the sharedness, the unsharedness, and their links remain not only situated but also unstable, shifting, and contested.

(Lee, 2002: 229-230)



Figure 2-1: What is Culture? (dougleman.net/2014)

2.3.2. Associated Terms with Culture:

Being a keyword, culture is related to many domains including:

2.3.2.1. Culture and Identity:

Culture is a determining factor of an individual's identity. It is described as the language, knowledge and skills, values and norms, customs, roles, and the sum total 'ways of life' of any community. It is transmitted from one generation

to another through the process of socialization. Culture is usually defined as the nub in intercultural communication. This umbrella term has been subjected to abundant development and evolution of meaning over years, as such almost all experts in the domain espouse the belief that culture is a “learned heritage” and has boundless interpretations. Williams (1981) expands his view:

“There are three general categories in the definition of culture. There is, first, the ‘ideal’ in which culture is a state or process of human perfection, in terms of certain absolute or universal values.... Then, second, there is the ‘documentary’, in which culture is the body of intellectual and imaginative work, in which, in a detailed way, human thought and experience are variously recorded.... Finally, third, there is the ‘social’ definition of culture, in which culture is a description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in the institutions and ordinary behaviour”

(Williams, 1981: 43)

Identity is a key concept in the present-day world. It refers to how people, i.e. groups or individuals define, see, and know themselves through interactions with others. This phenomenon was at the centre of many debates since the Second World War. Williams (1976: 13) dubs it: *“Identity is a contemporary buzzword, a ‘keyword’”*. Many studies have shown that this widely used term embraces plenteous aspects to different people; it seldom refers to a sense of integration of the self, in which divergent facets come en masse in a unified whole.

In spite of being simple and ordinary, identity seems to be a complicated affair and has captivated the interest of diverse scholars across an intensely broad range of disciplines or fields of study. It is admitted that individuals are part of

motley groups and hold a collection of identities determined by their affiliation to those groups. These identities, according to Miller (2000: 72), are “*multifaceted in complex and contradictory ways; tied to social practice and interaction as flexible and contextually contingent resources; and tied to processes of differentiation from other identified groups*”.

Correspondingly, Weeks (1990) explains:

“Identity is about belonging, about what you have in common with some people and what differentiates you from others. At its most basic it gives you a sense of personal location, the stable core to your individuality. But it is also about your relationships, your complex involvement with others and in the modern world these have become ever more complex and confusing. Each of us live with a variety of potentially contradictory identities, which battle within us for allegiance: as men or women, black or white, straight or gay, able-bodied or disabled, ‘British’ or ‘European’... The list is potentially infinite, and so therefore are our possible belongings. Which of them we focus on, bring to the fore, ‘identity’ with, depends on a host of factors. At the centre, however, are the values we share or wish to share with others”

(Weeks, 1990: 88)

This fluid and ever-changing factor of integration in nation is fastened to culture as stressed by Hall (1995) “*Culture is one of the principal means by which identities are constructed, sustained, and transformed*”.

2.3.2.2. Culture and Ethnicity:

Specialists worldwide have always been absorbed by cultural and ethnic distinctnesses between people. Human beings get most of the times muddled when

contrasting the notions of culture and ethnicity. Culture is a microcosm of ethnic background; it is mirrored in the prevalent heritage, which is typified in the art and artifacts, language, and practices of a society. It can entail one feature or facet, kind of a subgroup of the multiple aspects that constitute an ethnicity. Because the concept of culture has a chain of meanings, it is hard to swallow it in one gulp.

Accordingly, ethnicity as a vague and ever-expanding phenomenon is a process which brings about ethnic communities. It is used, rather, to describe the social factors and not the physical characteristics that are shared by group of people, for instance, a common language, shared culture, values and traditions, common historical recollections and ancestries, religious beliefs, tribe, and nationality. As noted by Schermerhorn (1978):

“An ethnic group is defined here as a collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood. Example of such symbolic elements are: kinship patterns, physical contiguity (as in localism or sectionalism), religious affiliation, language or dialect forms, tribal affiliation, nationality, phenotypical features, or any combination of these. A necessary accompaniment is some consciousness of kind among members of the group”

(Schermerhorn, 1978: 12)

In this sense, ethnic groups can be described as self-conscious members who define themselves as distinct. A deep understanding of the cultural differences between groups, and a loyal description of their histories, can help us gain more information and details about ethnicity. The latter is at the most

important level an architecture, where there is a room for human invention and the influence of the strong emotions and wants of an ad hoc social and cultural life.

2.3.2.3. **Culture and Community:**

Culture as a term connotes a network of attributes that are built on interaction and developed from history. Andah (1982) amplifies this point:

“Culture embraces all the material and non-material expressions of a people as well as the processes with which the expressions are communicated. It has also to do with all the social, ethical, intellectual, scientific, artistic, and technological expressions and processes of a people usually ethically and/or nationally or supra-nationally related, and usually living in a geographically contiguous area; what they pass on to their successors and how these are passed on”

(Andah, 1982: 4-5)

As a result, culture could help us organize our lives by determining our personality, values, attitudes, and assumptions in an unconscious way; it may also denote unconcealed similarities and differences between people within the same nation.

Moreover, community is the realm in which social breeding takes place. Stating it straightforwardly, it is depicted as a group of people who take up a specific territory and who share set of beliefs, custom, principles, and desires that affect the ways in which individuals interact, behave, and cooperate to accomplish common goals and objectives. It refers as well to a place or a collection of groups and teams with shared concerns and connections either in close proximity or a long way. Mattessich and Monsey (2004: 56) clarify what community is: “people

who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live". They added: "... A combination of social units and systems which perform the major social functions... (and) the organization of social activities" (ibid.: 57).

Thus, community evokes initially bonds and mutual aids that bind people and secondly the geographic sites for habitation, education, medical management, daily shopping, and other activities that preserve us mentally, emotionally, humanly, and so forth. Put simply, community is people of a culture and the latter is what makes them. Showing this interrelationship, Dabaghian (1970: 103) was of the view that: *"... the pride of any society lies in its culture since no society in the world could be considered great without reference to its tradition and culture"*.

2.3.3. Major Facets of Culture:

The various definitions of culture attest its complexity as a human phenomenon. Nevertheless, in order to facilitate the understanding of its very nature, Cushner and Brislin (1996:6) suggested several characteristics. First, culture is human, this means that it is made and does not exist in nature. Second, it has subjective facets (beliefs, assumptions, values) "the invisible, less tangible aspects of a group of people"; and objective ones "things as the artefacts people make; the food they eat, the clothes they wear, and even the names they give to things". Third, culture is not innate but learned. It is constructed and transmitted socially and collectively through interactions.

This process begins right from childhood where each one learns what is appropriate and what is expected from him in his culture. The learned values are accepted without reflection. However, when one comes in contact with another culture, he may notice that what is appropriate in his culture may not be in the other one. Fourth, people belonging to the same culture can communicate easily without words, i.e. they can fill in the blanks and deduce what is not said explicitly. Fifth, some cultural values of a society may change through time due to some factors, but they are generally picked up by the members of that society without opposition. Sixth, cultures are described contrastively by highlighting their differences. Seventh, culture is dynamic and ever changing. Eighth, culture serves as a ‘filter’ which can be seen both as selective and limiting to its people. Ninth, since each culture is set up of different sub-cultures such as: age, gender, social class², ethnic groups³, etc., members of one culture do not have exactly the same behaviours. For convenience, it is crucial to discuss the chief traits or qualities separately:

2.3.3.1. Culture as a Communication System:

Culture and communication have been defined and re-defined many times. The two concepts are tightly connected with what is inherently human. Because culture is a unique ownership of man, it is defined – among many views – as the “day-to-day living patterns” that “pervade all aspects of human social interaction” (Damen, 1987: 367). This individual, social, and societal construct is first and foremost ‘communication’, that is, communication is the medium of human contact through which cultural factors are commenced and shared.

The fact that culture and communication are interrelated is commented on by Peterson et al (1965) as:

“Communication is the carrier of social process. It is the means man [woman] has for organising, establishing and modifying his [her] social life.... The social process depends upon the accumulation and transmission of knowledge. Knowledge in turn depends upon communication. Without it, man could achieve only the most primitive knowledge and hence only the most primitive society. Without it human society would remain static, grounded in instinctive behaviour, not much different from the societies of other animals”

(Peterson et al, 1965: 16)

From this point it follows that culture is the residuum of social interaction and in turn communication is the continuous transmission and interchange of ideas, information, meaning, knowledge, and thoughts.

Despite cultural boundaries, and in order to stay away from cultural obstruction and avoid conflicts, global interrelatedness is an aspect of paramount importance that is encouraged by the extensive use of computer network and facilitated by information and communication technology which can join people together leading to a combination of communicative practices.

2.3.3.2. Culture as a Symbolic Frame:

Culture as a broad-based notion is built on a communal set of conventional symbolic systems and meanings. Human beings need culture so that they interact with symbols. These allow people broaden their thoughts and exchange them with each other. This way of expanding the universe and elongating facts into

symbolization is setting truth forth by symbolism. According to Turner (1967: 36) symbols set socialization in motion and are “*determinable influences inclining persons and groups to action*”. Thus, symbols are of crucial importance in making sense of culture and aid in making up our communication mode.

To explain that, Leeds-Hurwitz (1993) clarifies that culture is:

“a set of systems or codes of symbols and meanings. 1) Culture is composed of symbols and other signs; these provide a structure for social actors, limiting possible choices to those culturally available. 2) These symbols and signs are the tools people use to convey meaning; these are the resource materials from which people choose to convey what meanings they wish. 3) These symbols and signs are combined into systems (or codes). 4) Researchers study particular texts in order to understand how the larger entity, culture, operates”

(Leeds-Hurwitz, 1993: 17)

2.3.3.3. Culture Is Socially Learned:

Culture is learned through language, literature, local history, formal and informal education, and is therefore transmitted across generations. Today, with the advent of modern technology culture is easily learned through the various mass media and internet. Additionally, culture is not inherited, but individuals acquire it in the process of growing up in a society or some other kind of group. The process by which young people learn the culture of those around them is called enculturation or socialisation.

When a person learns the culture of a society rather than the one in which he is raised, the process of acculturation occurs. Saying that culture is learned

means that the major way infants and children learn culture is by observation, imitation, communication, and influence, and not by trial and error learning. It also means that culture is not acquired genetically, i.e. by means of biological reproduction, but culture is something people born into a particular group acquire while growing up among other members.

Culture is not inborn but learnt from any individual you communicate with as you are socialized. It is frequently referred to as ‘learned ways of behaviour’, this differentiates cultural behaviour from inherited attributes or inborn inclinations. In view of culture as non-instinctive, human beings are not genetically programmed to learn a specific one, it is not inherently transmitted.

This understanding is well illustrated by Linton who contends that culture is: *“The total sum of knowledge, attitude habitual behaviour patterns shared and transmitted by the members of a particular society”* (cited in Lado, 1957: 11). According to him, culture is acquired not innate, and is taught through structured systems of patterned behaviour.

2.3.3.4. Culture Is Socially Shared:

To say that culture is shared is to emphasise that culture is collective and based on social interaction and creation. Culture cannot exist by itself, it is shared by some groups of people. The people who share a common cultural tradition may be numerous and geographically dispersed. At the other extreme, the group of individuals that shares a common culture may be small, for instance some Amazonian tribes are composed of few hundred members, yet these members

speak a unique language and have different traditions and beliefs. In spite of the complexities, to say that culture is shared is to stress that people who share a common culture are capable of communicating and interacting with one another without serious misunderstanding and without being obliged to explain what their behaviour means.

The notion that people share culture means that they share a common cultural identity; that is, they can recognise themselves, and their culture's traditions and customs as different from other people and other traditions.

Culture is a product of society; it arises through association with others. This social phenomenon encompasses all the qualities of human beings such as people's shared beliefs, customs, and practices. As quoted in Goodenough's definition:

"A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Culture is not a natural phenomenon; it does not consist of things, people's behaviour or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models of perceiving, relating, and otherwise interpreting them"

(cited in Byram, 1989:81)

Representing culture from this angle, additional anthropologists have claimed that culture embraces other diverse social strata within each community where each of them is typified by its own unique cultural properties, conducts and ways of dressing, eating, etc. Hence, it is professed that culture no longer lives in isolation.

2.3.3.5. Culture Is Dynamic:

Culture is responsive to the changing conditions of the human beings. Since culture is made up of individuals who belong to it, it is constantly reformed by these individuals. Culture is subjected to transformations which occur over long periods. Since no culture can remain static, it is witnessing a continuous development and morphing into something new. As cultural features are subtracted and new ones are added; culture changes, varies, and differs from society to society, generation to generation, and therefore tends to become cumulative.

This multi-layered fact carries forward its route of sweeping alterations, some philosophers outline it as: “process of continuing shifting and changing systems of meaning”. It is de facto an ongoing process which keeps on shaping and re-shaping itself, and fluctuating over time and place.

The following diagram illustrates perspectives, products and practices of the culture of a society:

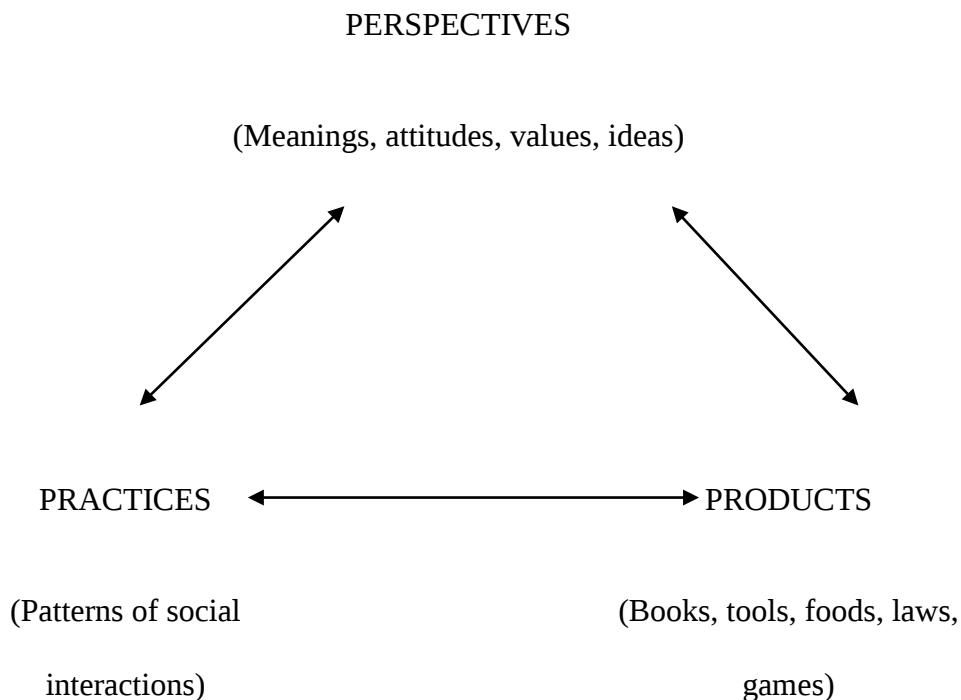


Figure 2-2: Perspectives, Products and Practices of the Culture of a Society

(Standards for Foreign Language Learning, 1996)

2.3.3.6. Culture Is Heterogeneous:

Since there is no general consensus among scholars on the definition of culture, there is diversity of cultural traits. This miscellaneous process through which humans satisfy their needs and achieve their ends arises from diverse cultural groups, and creates a composite of a large number of divergent subcultures. Sharing the same assumption, Kramsch (1998:50) is of the opinion that every culture is heterogeneous in that: *“it is composed of a variety of subcultures, and every situation elicits a variety of responses, even within the same national culture”*. A subculture or co-culture as referred to by some scientists:

“resembles a culture in that it usually encompasses a relatively large number of people and represents the accumulation of generations of human striving. However, subcultures have some important differences: they exist within dominant cultures and are often based on economic or social class, ethnicity, race or geographic region”

(Jandt, 2016: 13)

Maintaining heterogeneity, some authors avow that this term allows for joining and mixing all organizational, cognitive, and cultural heterogeneousness. It is viewed as *“a joint-venture of different sources in the dimensions of knowledge, language and interests”* (Gläser et al., 2004: 7).

2.3.3.7. People Lack Acquaintance with Culture:

In many societies, human beings do not seem to know all things related to their own culture. Not surprisingly, when they have dealings with other persons from another culture that they become conscious that their ways of life are not shared and multinational.

Having an inclination to see one's own temperament, concerns, group, and culture at the centre of the universe is common and typical. This tendency is termed ethnocentrism⁴. Being aware of the alien culture dynamics and aspects is conspicuously key to a nation's development and becoming culturally au courant. At this stage, cultural awareness⁵ arises.

2.4. Language and Culture: Establishing the Ties

It has been argued that language and culture are inseparable and that they cannot be divorced from each other. In any culture, there is a language through which people of that culture express their thoughts and ideas and externalise their norms. Thus, it can be said that culture is a component of language and language on its turn reflects a community's culture. A well known fact is that language is an aspect of culture and culture is a part of language. Both are so intimately interwoven, interrelated and interdependent that they cannot be dissociated the one from the other. For this reason, Byram (1992) believes that any language teaching process has to include cultural elements of that language. Thus, one cannot learn a language and ignore its culture: *"to speak a language is to speak a culture, to exchange language which embodies a particular way of thinking and living"* (Byram, 1992: 169). He keeps insisting that:

"Language cannot be used without carrying meaning and referring beyond itself, even in the most sterile environment of the foreign language class. The meanings of a particular language point to the culture of a particular social grouping and the analysis of those meanings - their comprehension by learners and other speakers- involves the analysis and comprehension of that culture"

(Byram, 1989:41)

2.4.1. Genesis of the Relationship between Language and Culture:

It is acknowledged that a language cannot ever be envisioned in a vacuum. Any language has a setting, and its setting is a society, a culture, for this reason, language and culture permeate mutually. This connection may be seen from two

opposite points of view: on the one hand language and culture are viewed as closely interrelated, on the other hand language and culture are looked on as separable facts. The first opinion towards this subject is that language is allied to culture forming a strong relationship; whereas the other position declares that language being a code and a system of communication can be dealt with in any field and everywhere and is not affected by culture. Boas and others were faithful believers in no connection between the two.

Backing up to these considerations, Thanasoulas (2001) and Wardhaugh (2002) offered dissimilar perception arranged in the following: “... *(l)anguage does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives* (Sapir, 1970: 207). *In a sense, it is ‘a key to the cultural past of a society’* (Salzmann, 1998: 41), *a guide to ‘social reality’*” (Sapir, 1929: 209; cited in Salzmann, *ibid.*).

Regarded as a verbal expression of culture; language enables and influences interactions between members of any society despite their very different backgrounds, both individually and as a group. It is utilized to preserve and convey culture and cultural bonds. Contrary to Thanasoulas, Wardhaugh (2002: 02) clears up language as: “*a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences*”. This writer has not referred to culture by its very nature since he feels there is no tie between language and culture; he sees language as a vehicle for the expression of oneself.

The balance of evidence deemed by other noted specialists in this field hinted that: (a) Language determines thought and culture; (b) Language influences thought and culture; (c) Culture influences people's language; (d) Language and culture influence on each other; and (e) Language and culture do not correlate with each other.

Based on these diverse thoughts, with the exception of the last one, it is paramount to cast light on the mutual influential tie-up between language and culture. This interrelationship can be looked at from a cognitive angle. Scholars put forward that different people speak differently because they think differently, and they do so because their language provides different ways of expressing their world. Among many linguists who were intrigued by this issue, one may refer to Edward Sapir and Benjamin Lee Whorf. They represent through their hypothesis – known as Sapir-Whorf Hypothesis (SWH)⁶ – that language determines beliefs and assumptions of a nation, and therefore affects the speakers' whole view of the world.

Whorf argued that thought is determined by the language that any individual speaks, and he made the following generalisation:

“We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is kaleidoscopic flux of impressions which has been organized in our minds- and this means largely by the linguistic systems in our mind”

(quoted in Colbert, 2003: 8)

Yet, this view witnessed some modifications because of the criticisms made by other scholars such as Pinker (1994). A modified version of the Whorfian hypothesis is that languages provide maps of cultural priorities, not cognitive possibilities, i.e. a language is an aspect of culture and a culture is an aspect of language.

The basis for the Whorfian hypothesis is that language has a real influence over the way we perceive things; this idea is identified as linguistic determinism or linguistic relativity. In its two extremes, this theory is made up of two basic propositions:

2.4.1.1. Linguistic Relativity⁷: (Weak Version)

This principle states that the structure of users of native language has an active effect on those persons' perception and thought, and the way they consider and look at the world. It does not only influence but it also determines the structural diversity of languages.

2.4.1.2. Linguistic Determinism⁸: (Strong Version)

In its strong expression, this belief maintains that our thinking and behaviour patterns, reflections on, and knowledge about reality are shaped and decided by our language.

This hypothesis has created a very large uproar in distinct scientific domains like linguistics, anthropology, psychology and philosophy. The researchers regard the mind as a combination of gradually developed methods and

models of thought that operate without being connected with or influenced by language. Sapir (1986) recognized that language as one of channels through which different meanings are exchanged is needed for the development of culture. He contends that:

“Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and the language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that real world is to a large extent unconsciously built up on the language habits of the group... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation”

(Sapir in Wardhaugh, 1986: 216)

This extract highlights the precedence and influence of language over peoples’ thoughts, values and perceptions of reality. Whorf (1956) pursues this line of reflection. He believes that all intellectual standards are reliant upon language and submits that thinking itself is in language. He puts into words the following:

“Actually, thinking is most mysterious, and by far the greatest light upon it that we have is thrown by the study of language. This study shows that the forms of a person’s thoughts are controlled by inexorable laws of pattern of which he is unconscious. These patterns are the unperceived intricate systematizations of his own language shown readily enough by a candid comparison and contrast with other languages, especially those of a different linguistic family. His thinking is in a language...”

and every language is a vast pattern system, different from others, in which are actually ordained the forms and categories by which the personality not only communicates, but also analyses nature, notices or neglects types of relationship and phenomenon, channels his reasoning, and builds the house of his consciousness”

(Whorf, 1956: 252)

It is generally recognized that language plays a central role in fixing a person’s identity, character, belief and all ideas based on thinking about things in a logical way. In turn, the significant role played by culture in determining the way people categorize their thoughts about the world and their experiences in it is also undeniable.

It is argued that language and culture go hand in hand. This evidence, as identified by Whorf, encourages the two-way direction of influence: from language to culture and vice-versa. Language is a medium whereby different groups conduct their social lives and keep their traditions alive; it is a product and a mirror of culture, in order to be understood, language has to be in a cultural setting. Bringing out the linkage between language and culture, Stern (1983: 207) speaks of the place of language in a culture: *“Language is essentially rooted in the reality of the culture,... and the customs of the people, and it cannot be explained without constant reference to the cultural setting and the surrounding circumstances”*.

This viewpoint indicates that language is influenced by the speaker’s culture and thereupon affected by interlocutor’s expectations. Another illustration is the one that describes the long-standing liaison between language and culture as

an iceberg formed of two parts: what is external is the part of culture conveyed by language; what is internal is the section of culture, which is below the surface of a society, that is not represented in language. In furtherance of this connection, language and culture, in the context of communication, are linked in many ways. Language is used for expressing, building, interpreting, and dispersing cultural reality; different cultures can result in cultural differences that are symbolized, epitomized and manifested through the use of language in speech and writing to produce meaning. Hence, symbols and meanings cause an effect upon each other and are greatly liaised.

Culture is related to language in several ways, it is semantically encoded in the language. Language as a code that constraints the way people think, likewise culture. Another argument that supports the idea of relation is that the shared context is very important in implementing the meaning of the words uttered. That is, culture is expressed through the use of language. More precisely, the way people speak reveals to some extent to which culture they belong.

Another point from which the interrelationship between language and culture can be examined is from a functional and pragmatic point of view. Two examples that can be cited are the *Speech Act Theory* of Austin (1962) and Searle (1969) and the *Cooperative Principle* of Grice (1975). Speech act refers to the “*actions performed via utterances*” (Yule, 1996: 47).

This means that when a speaker utters a sentence, he wants to convey (the locutionary act and the illocutionary force). The reaction of the hearer is called the perlocutionary act. When the speaker and the hearer share the same background

knowledge, the interpretation will be successful and comprehension will be achieved, for the utterance in itself is culturally loaded. Furthermore, the idea of shared knowledge in communication is supported by Grice (1975). He argues that in an interaction the interlocutors have to respect maxims of quantity, quality, relation and manner. Thereby, the utterance needs to be concise, precise, clear, truthful and relevant. If the maxims are flouted because of any reason, misunderstanding and misinterpretation are the outcomes. When the context in which the speech occurs is not shared between people, they cannot understand each other.

Additionally, in order to prove that language and culture are related, Kramsch (1998) suggested three ways in which language is related to culture. First, *language expresses cultural reality*. This means that people use language in order to speak about their experiences and express facts, ideas and events that other people have a common knowledge about. Then, *language embodies cultural reality*. This implies that language is creative and it enables its users to express themselves through verbal and non-verbal ways. Finally, *language symbolises cultural reality*. Each group has its system of signs which symbolises its members' cultural identity. This is noticed in the way each group of people uses language which is referred to as "a symbolic guide to culture".

From all these arguments, it is evident that language and culture are unavoidable in communication and thus, they are related. Certainly, understanding a language needs understanding of the language itself and an awareness of and

sensitivity towards its culture. Thus, teaching a foreign language cannot happen without the integration of the cultural component.

To encapsulate, both language and culture play a seminal role in broadening and deepening people's views of the world and shaping their lifestyle. Having a great influence on man's ways of life, the circular interaction between language and culture is incontestable. For Jiang (2000): *"Language and culture combine to form a living organism where language is flesh and culture is blood; thus, without culture, language would be dead and without language culture would be shapeless"*. To place emphasis on the utility of considering the teaching of language and culture as one entity, Whyte and Braun (1968) declare:

"It is generally recognized that one must learn the language and culture. This way of putting it suggests that these are two separate tasks. Our experiences indicate that it is more profitable to consider them one task. As one learns the language, he should be viewing the culture through his observation of language usage. As he learns the culture he should develop a framework which enables him to communicate effectively to native speakers and interpret more skilfully what they are saying to him"

(Whyte and Braun, 1968: 133)

2.4.2. The English Language and Culture:

It is assuredly admitted that language and culture are important factors in English education. Insofar as language and culture are intimately interwoven in patterns of communication; English, which has been sweeping almost all walks of life, serves as international medium of exchanging information. Along with this view, Hasman (2000) declares:

“English is divesting itself of its political and cultural connotations as more people realized that English is not the property of only a few countries. Instead, it is a vehicle that is used globally and will lead to more opportunities. It belongs to whoever uses it for whatever purpose or need.

(Hasman, 2000: 4)

It is only recently that a growing body of research has emerged emphasizing the idea that English belongs to no specific culture. Paradoxically, the cultural rules and codes of any community are intensely rooted in its language.

2.5. Insights into Communication:

Studying communication can enhance self-knowledge and self perception; it is central to social relations, therefore, it is important to foreground its leading points.

2.5.1. Defining Communication:

Communication cannot be precisely delineated. It is systemically a two-way process of attaining mutual understanding in which persons not only give, receive or exchange information, symbols, signals, messages, ideas and opinions, but also create, interpret and share meanings. The word communication is derived from the Latin word, *communis*, which means ‘common’. This definition underlines the importance of reaching a shared knowledge about a particular subject or situation.

Communication can be viewed as a “*symbolic process whereby reality is produced, maintained, repaired and transformed*” (Carey, 1989: 23). Understood

as a group of interrelated constituents that affect one another, communication consists of symbols which are arbitrary, ambiguous and abstract representations of phenomena. Being a capital pillar of human experience, this process is seen from three prominent views: the social science view, the interpretive view, and the critical view.

a) **The Social Science View:**

This view lays stress on great variety of basic attributes that compose and influence the communicative act. These attributes are the seven inherent components considered as the building blocks of communication encompassing message conception, meaning formation, setting, participants, channels, noise, and feedback. One sees that a thorough clarification will be useful.

- **Message Conception**

Knowing how to present or frame messages is enormously important, and the action of selecting ideas or changing ordinary language into letters, symbols, or gestures in order to represent and send the secret meaning is referred to as encoding. According to Fiske (2011), coding “*consists of both signs and rules or conventions that determine how and in what contexts these signs are used and how they can be combined to form more complex messages*”.

In reverse, receiving messages and converting them into intelligible form to figure out their meaning is called decoding. When making one’s aims, feelings, opinions and thoughts known to other people so that they understand them, they try to encode and interchange two kinds of messages: verbal and nonverbal. The

verbal form of communication serves as a vehicle for imparting knowledge and is indispensable to the processes of learning and teaching; while the nonverbal dimension is identified as communication without words, i.e. not involving or using speech, it incorporates facial expressions, touch, glance, eye contact, the tone and the pitch of the voice (para-language), posture, gestures displayed through body language or movements (kinesics) and the physical distance between communicators (proxemics), as well as cultural and environmental conditions that may affect any encounter between individuals. The act of inventing or producing messages is a cardinal principle of communication to take place.

- **Meaning Formation**

The creation of meaning to make sense of observable facts is a crucial trait of humans' ability to perceive or understand things or to deal with new or difficult situations. A collection of beliefs, norms, and values are sent and received to help establish particular meanings. Constituting the essence of communication; meaning bears a complicated grip and is split into two layers – the content level of meaning which entails a literal message and insinuates the suitable response. In that case, it covers connotative and denotative significance. The other level is the relationship meaning, it traces the relationship between communicators by pointing clearly to each person's identity and the discourses' bonds to one another. It indicates and shapes people's feelings about each other. It seems that the relationship level of meaning outnumbers the content level in terms of prominence as stipulated by Gottman and DeClaire (2001): "*The relationship*

level of meaning may affirm connection with another person". In sum, there is a want to stay in touch through upgrading an open exchange of plans, suggestions, impressions and information.

- **Setting**

The physical environments of communication happenings compose an enchanting aura. Setting, as a set of surroundings; takes in location at which conversation comes about (at university versus a restaurant), environmental situations (climate, illumination), length of time, and the closeness of speakers. Altogether, these deciding circumstances are connected with and affect the act of communicating with people.

- **Participants**

The communication cycle engages two or more individuals, those who initiate and deliver the messages – that can be symbolic, oral, nonverbal or written – using the right combination of communication tools and methods, and those who receive and assimilate information in the form of seeing, hearing, feeling and so on. The two common parts of interaction are the sender and the receiver. They are responsible for sharing their history and fields of experience, and this plays part in framing the message.

- **Channels**

The means through which the message is transmitted from an addresser to an addressee is the channel or medium. This carrier of discussion can be a face-to-

face meeting, electronic (telephone calls, radio and television) or written (reports, memos and letters). Nowadays, with the continuously fast advancement of technology, we still have other emerging channels such as e-mail – one of the earlier forms of computer-mediated communication (CMC) –, instant messaging (IM) and texting (sometimes called “text messaging” or wireless “messaging”) which enable texters to connect in real time⁹ with one or more internet users.

- **Noise**

Anything that interferes with, influences, or lessens the lucidity and degree of precision of a communication is called noise. It subsumes assorted perceptions of information, for instance, language barriers resulting from people who speak unlike languages. It is whatever disrupts the transfer or interpretation of the message from the sender to the receiver. Among the many forms of noise, we may cite:

- **Semantic Noise:** is a linguistic influence – a kind of disturbance that touches the conveyance of a message due to uncertainty of meaning caused by difficult grammar or technical language such as specialized professional terminology, jargon, slang, etc.
- **Physiological Noise:** this type of distraction manifests from the inner part of either the communicator or communicate and is resulted from the physiological factors; namely, exhaustion, hunger, and physical sufferings.
- **Physical Noise:** is any desired environmental or external stimulation that annoys a listener, draws one’s attention away and hinders the transference of information. Examples of this kind of disruption include: a noise from a

building site next to a room where a group of learners is taught, a sudden phone ringing during a lecture, and other interruptible physical conditions.

- **Psychological Noise:** is a cognitive force described as the mental makeup of a person; it is an individual's internal obsession, bigotry and personal bias that have an impact on his capableness to comprehend and liaise with others in an environment. Certain worries that may seriously lessen someone's focus and hamper successful communication could be: disorders, anguish, furies and even joy.

- **Feedback**

The final stage of communication system is feedback. It entails the recipient's response to the message's creator. It is noteworthy as it enables affirmation of mutual grasp.

The following figure offers a detailed understanding of how the process of communication operates:

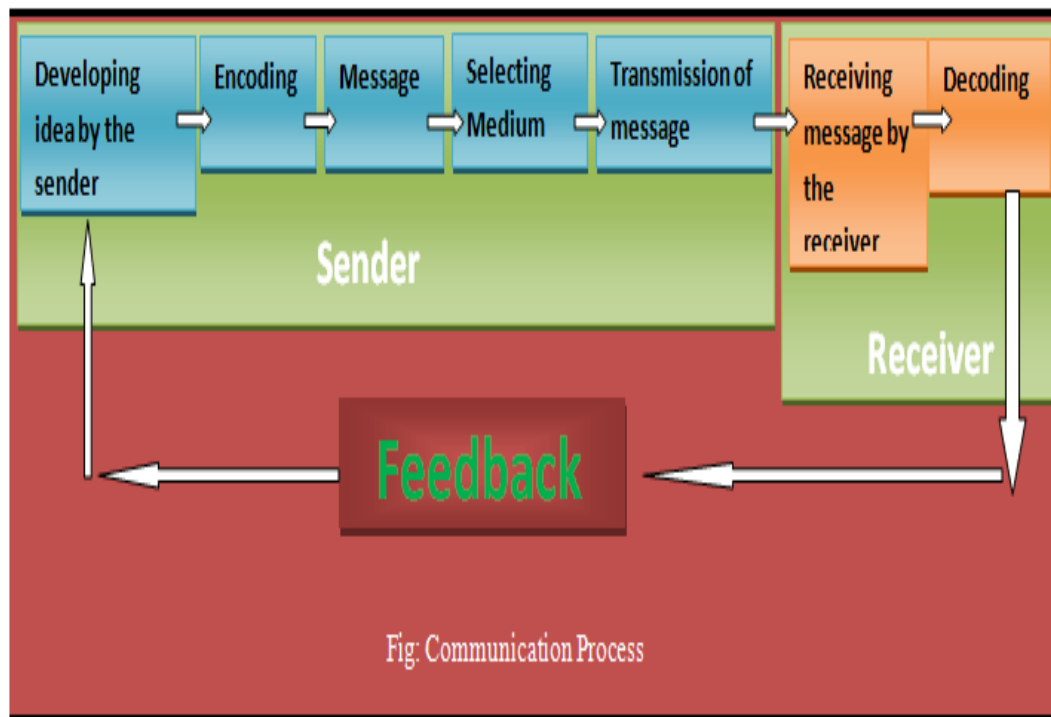


Figure 2-3: The Communication Process

(Thebusinesscommunication.com/2013)

Thus, the communication process is a chain of sequential, interdependent, interrelated and dynamic phases through which information is carried from one party to another.

Forming the lifeblood of productivity, all these ingredients determine the quality of information exchange. Keyton (2011) laid stress on this subject, she says: “A problem in any one of these elements can reduce communication effectiveness”.

b) The Interpretive View:

Another way through which communication can be explored is the interpretive view. This belief considers that communication is based on symbols

and representations that are carried both verbally and non-verbally. It also stresses the notion that negotiation of meaning is an in-progress process as seen from Martin and Nakayama's angles:

“Communication is not a singular event but is ongoing. It relies on other communication events to make sense. When we enter into communication with another person, we simultaneously take in messages through all of our senses. The messages are not discreet and linear but simultaneous, with blurry boundaries of beginning and end. When we negotiate meaning, we are creating, maintaining, repairing, or transforming reality. This implies that people are actively involved in the communication process. One person cannot communicate alone”

(Martin and Nakayama, 2013: 97)

So, this understanding clarifies that each written or spoken piece of information can lead to a great diversity of opinions, views and interpretations. It also scrutinizes communication as a symbolic, operating, and progressive act on the ground of which reality is founded, transformed, conserved, and rebuilt.

c) **The Critical View:**

As reported by Martin and Nakayama (2013), this belief points up:

“the importance of societal forces in the communication process. That is, that all voices and symbols are not equal, but are arranged in a social hierarchy in which some individual characteristics are more highly valued than others; for example, people are more likely to listen carefully to a police officer than to a young child. In addition, powerful societal symbols – for example, flags... and logos – also communicate meaning non-verbally. Many of these symbols are material as well; that is, they have material consequences in the world”

(ibid., 97)

Accordingly, this tradition puts stress on the major parts and impacts of society like feelings, reflections, and all material or physical consequences that reshape how human beings stay in contact and interact and this may create cultural alterations.

As can be noticed, the social science perspective has emphasized individual forces and their impact on communication; the social science scholars believed that the ultimate aim of communication was to describe, predict, and explain how different variables or changing patterns of behaviour exert a strong influence on the communicative act.

Like the social science belief, the interpretive view has focused on the creativity of human behaviour. It looks for an in-depth explanation of communication in specific contexts and the insights it provides into various purposes of the many layers of meaning. Both the social science view and the interpretive tradition concentrated mainly on the human nature, while the critical paradigm is greatly interested in how societal forces shape, affect and connect with the individual power leading to considerable modifications in society.

2.5.2. Ethnography of Communication: the SPEAKING Grid

Ethnography of communication, heretofore named ethnography of speaking, is an outstanding approach to understanding language in use produced by its originator Hymes in the early sixties. He sought to show that speech is not an abstract model as it is regarded by most experts in the area of ethnography. More relevant, Hymes affirms:

“... that the study of language must concern itself with describing and analyzing the ability of the native speakers to use language for communication in real situations (communicative competence) rather than limiting itself to describing the potential ability of the ideal speaker/listener to produce grammatically correct sentences (linguistic competence). Speakers of a language in particular communities are able to communicate with each other in a manner which is not only correct but also appropriate to the socio-cultural context. This ability involves a shared knowledge of the linguistic code as well as of the socio-cultural rules, norms and values which guide the conduct and the interpretation of speech and other channels of communication in a community... [T]he ethnography of communication... is concerned with the questions of what a person knows about appropriate patterns of language use in his or her community and how he or she learns about it”

(cited in Farah, 1998: 125)

The author’s concern is to relate the sociological and cultural factors that help shape linguistic form and create meaning.

The rubric ‘ways of speaking’ subsumes the ability to comprehend the bipartite link between patterns of behaviour (linguistic and non-linguistic) and their contexts. Going over the same ground, Alba-Juez (2009) throw light on the SPEAKING model as instituted and labelled by Hymes whereby data about communicative events across cultures can be collected taking into account the following ingredients:

- **S** for Setting and Scene (where and when does it happen?): this refers to the time, location, and physical circumstances of the situation in which communication happens.

- **P** for Participants (who is taking part?): it encompasses diverse combinations of members who participate in the practice (speaker-listener, addressor-addressee or sender-receiver). They fill particular roles mostly information conveyance.
- **E** for Ends (what do participants want to achieve?): this component includes both interlocutors' intentions and effects. That is, participants have fundamental goals that they seek to accomplish and may obtain expected outcomes of an exchange.
- **A** for Act sequence (what is said and done?): it points out to the exact content and form of what is declared in a given speech community.
- **K** for Key (what is the emotional tone?): in social interaction, this element demonstrates how the message content is conveyed and interpreted i.e. the tone, manner, or spirits in which feelings and certain kinds of behaviour, posture or even deportment are reflected in the message that is communicated.
- **I** for Instrumentalities (what are the channels?): it is connected with the choice of channels or tools; forms and speech styles, verbal or written, by which the communicative act is brought into concrete existence.
- **N** for Norms of interaction and interpretation (why should people act like this?): it relates to the standard socio-cultural rules governing the event and the participators' actions and reactions.
- **G** for Genre (what kind of speech event is it?): this last part concerns types of speech acts, that is to say categories of utterance such as letters, lectures, poems and editorials.

On the whole, this list of constituents as an implement to be applied by ethnographers and researchers is meant to look into and consider the way of life mirrored in humans' speech mode, their needs, sentiments and satisfaction. Basically, the proposed theoretical approach offered a formal analysis of using language in culturally appropriate way.

2.5.3. **Culture and Communication:**

In today's multinational and multicultural world, communication as a social routine and a cooperative enterprise is at the heart of cultural identity and expression. Researchers prove that the communicative interaction functions as a cardinal vehicle for bolstering human civilizations and transferring societal and cultural heritage. In its core nature, the capacity to use language successfully and cross-culturally necessitates a responsive atmosphere for thorough realization of basic assumptions, attitudes, behaviours, and social milieux of oneself and the other. In this respect, Gudykunst (2000) notes:

“Understanding communication in any culture... requires culture-general information (i.e. where the culture falls on the various dimensions of cultural variability) and culture-specific information (i.e. the specific cultural constructs associated with the dimension of cultural variability)”

(Gudykunst, 2000: 285-286)

As reported by Jiang (op.cit.), the tie-up between communication, culture and language can be detected from two different angles: the communicative view where communication is compared to swimming, language to the swimming skill, and culture to water; the pragmatic standpoint where communication is as well

likened to transportation, language to the vehicle, and culture to traffic light. Thus, language assists the progress of communication and culture regulates in that it may boost or hamper it. At this point, it is important to go through the way various scholars have approached the categorization of cultures.

The two most outstanding figures that emerge when dealing with cultural dissimilarities in communication are the American anthropologist Edward Twitchell Hall (1976) and the Dutch social psychologist Gerard Hendrik (Geert) Hofstede (1980). Hall proposed the classification of cultures into high context and low context in order to grasp their elemental diversities in communication style and cultural issues. Context is delineated as the information that encircles an event entailing: situation, physical distance between speakers, body gestures, societal norms and other external factors. The basic difference between the two kinds of context dimensions is the notability that every culture gives to the context in contrast to the real message itself.

In high context cultures, communication style is affected by close connections among group members and vigorous behavioural norms. The meaning is profoundly implanted in the information which is implicitly known in writing or when spoken because of the use of symbols and non-verbal cues; the listener or observer, based on his background knowledge, is supposed to be capable of reading between the lines to infer and perceive an obscure or unexpressed message.

In low context cultures, messages are explicitly and directly communicated; prime meaning is assigned to the mass of information and

subordinate meaning to the context. Communication is linear, accurate, logical and action-oriented. Special emphasis is placed on written words, feelings and true intentions. Another point in question to be observed is time. All cultures either have a polychromatic or monochromatic perception of time. In polychromatic cultures, time is not respected; it is considered as inefficient and people tend to do various things at once. Monochromatic sense of time, which is typical of low context cultures, signifies doing one focussed thing at a time. This means it is well managed and persons work according to schedules and prioritize punctuality.

With regard to cultural concerns and features, humans in high context cultures tend to depend on their relationships, their status and other facts to attribute a signification to an event, whereas in low context cultures individual needs and purposes are given priority.

Correspondingly, Hofstede carried out in 1980 an extensive cross-cultural survey of 116,000 members of staff in IBM¹⁰ corporation affiliates across 72 countries. After all-encompassing examination of the data, Hofstede organized the culture values and styles shared by several groups and cleared up the solutions that ranged from culture to culture. His theory provided a framework for evaluating the differences through certain dimensions applicable to cultures all over the globe and identified in the following model:

1. Power Distance:

This dimension refers to the expectance and acknowledgement by the less influential members of a given community of the idea that power is distributed unequally and at different levels of hierarchy. In societies that value high power distance – for example, Malaysia – the decision-making and relations between executives and their subordinates are realized through formal hierarchical positions. With opposite to low power distance countries where most people believe that power is shared and its distribution is equalized (like in Denmark). The following table gives a rundown on the distinctness of small- and large-power distance societies with reference to general norms, family and education.

Small Power Distance	Large Power Distance
a) Inequalities among people should be minimised.	b) Inequalities among people are expected and desired.
c) There should be, and there is to some extent, interdependence between less and more powerful people.	d) Less powerful people should be dependent; they are polarized between dependence and counter dependence.
e) Parents treat children as equals.	f) Parents teach children obedience.
g) Children treat parents and older relatives as equals.	h) Respect for parents and older relatives is a basic and lifelong virtue.
i) Children play no role in old-age security of parents.	j) Children are a source of old-age security to parents.

k) Students treat teachers as equals.	l) Students give teacher respect, even outside of class.
m) Teachers expect initiative from students in class.	n) Teachers should talk all initiative in class.
o) Teachers are experts who transfer impersonal truths.	p) Teachers are gurus who transfer wisdom.
q) Quality of learning depends on two-way communication and excellence of students.	r) Quality of learning depends on excellence of teachers.
s) Educational policy focuses on secondary schools.	t) Educational policy focuses on universities.

Table 2-1: Key Differences between Small- and Large- Power Distance Societies (Hofstede, *ibid.*: 57)

2. Individualism versus Collectivism:

This cultural variability dimension relates to the weight of bonds individuals have between each other, and it manifests the extent to which people are emerged into groups. In individualistic societies, personal needs, concerns, achievements, success, and autonomy are emphasized. Germany is often quoted as a perfect example of individualism in which persons tend to have more loose ties. The opposite side holds collectivist or group-based cultures where the group goals are placed above individual wishes. Members are raised to be respectful,

ashamed, loyal and attentive to the needs of others. Among the few countries that display this ideology, Japan is an illustration.

Individualist	Collectivist
a) Everyone grows up to look after him- or herself and his or her immediate (nuclear) family only.	b) People are born into extended families or other in-groups that continue protecting them in exchange for loyalty.
c) Children learn to think in terms of “I”.	d) Children learn to think in terms of “we”.
e) Speaking one’s mind is a characteristic of an honest man.	f) Harmony should always be maintained and direct confrontations avoided.
g) Friendships are voluntary and should be fostered.	h) Friendships are predetermined.
i) Low context communication prevails.	j) High context communication prevails.
k) Trespassing leads to guilty and loss of self-respect.	l) Trespassing leads to shame and loss of face for self and group.
m) Students are expected to individually speak up in class.	n) Students only speak up in class when sanctioned by the group.
o) The purpose of education is learning how to learn.	p) The purpose of education is learning how to do.

q) Diplomas increase economic worth and/or self-respect.	r) Diplomas provide entry to higher-status groups.
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Table 2-2: Key Differences between Individualist and Collectivist Societies
(Hofstede, *ibid.*: 97-104)

Table 2-2 lists a selection of striking contrasts between individualism and collectivism.

3. The Masculinity-Femininity Value:

This male-female dichotomy touches communication within gender roles and measures the level of significance a culture attaches to traditional men's and women's values. Masculine cultures exhibit more salient distinctions between genders and tend to be rigid, less fluid, competitive, tough, and focus on material possessions and success. Whereas, femininity societies have fewer gaps between the sexes and lay higher emphasis on relationship building. Genders are treated equitably; powerful women are admired. In these cultures, there is a preference for tenderness, modesty, cooperation, nurturance, and quality of life. The IBM studies conducted by Hofstede (2001) revealed that Mexico, Italy, Venezuela and Austria are masculine-centred cultures, where the division of work is based on gender. Countries like Thailand, Norway, the Netherlands and Finland – where a promotion of sexual equality takes place – score higher on the feminine values orientations. The comparison between the two dimensions is shown in the table below.

Feminine	Masculine
a) Relationships and quality of life are important.	b) Challenges, earnings, recognition, and advancement are important.
c) In the family both fathers and mothers deal with facts and feelings.	d) In the family fathers deal with facts and mothers with feelings.
e) Average student is the norm; praise for weak students.	f) Best student is the norm; praise for excellent students.
g) Jealousy of those who try to excel.	h) Competition in class, try to excel.
i) Failing in school is a minor incident.	j) Failing in school is a disaster.

Table 2-3: Key Differences between Masculinity and Femininity Societies
(Hofstede, *ibid.*: 132-142)

4. Uncertainty Avoidance:

This cultural mindset indicates to what extent citizens of a community, who feel nervous with ambiguity and menaced by unfamiliar situations and unexpected events, react by trying to avoid them. Cultures that rank high in this index (Greece and Portugal) tend to minimize tolerance for conflict and are keen to have structured environment with rules, regulations and policies in place. The opposite type, weak uncertainty avoidance nations (Great Britain, Sweden, Hong Kong, and the United States) are more open to change, favour taking risks, enjoy novel events, seek for absolute truth, and limit rules (as illustrated in Table 2-4).

Weak Uncertainty Avoidance	Strong Uncertainty Avoidance
a) Uncertainty is a normal feature of life and each day is accepted as it comes.	b) The uncertainty inherent in life is a continuous threat that must be fought.
c) Aggression and emotions should not be shown.	d) Aggression and emotions may at proper times and places be ventilated.
e) Comfortable in ambiguous situations and with unfamiliar risks.	f) Acceptance of familiar risk; fear of ambiguous situations and of unfamiliar risk.
g) What is different is curious.	h) What is different is dangerous.
i) Family life is relaxed.	j) Family life is stressful.
k) Students are comfortable with open-ended learning situations and concerned with good discussions.	l) Students are comfortable in structured situations and concerned with right answers.
m) Teachers may say, "I don't know".	n) Teachers are supposed to have all answers.
o) Results are attributed to a person's own ability.	p) Results are attributed to circumstances of luck.

Table 2-4: Key Differences between Weak and Strong Uncertainty Avoidance Societies (Hofstede, *ibid.*)

5. Long-Term Versus Short-Term Orientations:

Hofstede's cultural variability theory has been criticized for containing only four value dimensions and its Western European bias. In response, a group of Chinese scholars undertook a research. Subsequently, from the extracted data and after additional international studies, Hofstede added in the 1990s this freshly created fifth dimension. This cultural value was entitled ConfucianDynamism¹¹ referring to Long-Term orientation. Long-term oriented societies foster long-term planning, persistence, thrift, and adapting to changed conditions. Time is viewed as linear, i.e. stress is placed on the future rather than the present or the past (Many Eastern culture reflect these values). Those with short-term orientation (a lot of Western cultures) emphasize truth and encourage respect for traditions, living for the day, and fulfilling social obligations. Time is seen as circular, or, more precisely, the past and present are interconnected and what can be done today can be put off until tomorrow (as explained in Table 2-5).

Short-Term Orientation	Long-Term Orientation
a) Efforts should produce quick results.	b) Perseverance, sustained efforts toward slow results.
c) Concern with "face".	d) Having a sense of shame.
e) Students attribute success and failure to luck.	f) Students attribute success to effort and failure to lack of it.
g) Less good at mathematics and at solving formal problems.	h) Good at mathematics and at solving formal problems.

Table 2-5: Key Differences between Short-Term and Long-Term Orientation Societies (Hofstede, *ibid.*: 212-217)

6. Indulgence Versus Restraint:

This sixth cultural relatively new index, based on the Bulgarian sociologist Minkov's World Values Survey¹², appears in 2010 to measure a culture's power to meet the needs and individual wants and impulses of its members. Indulgent cultures (Australia and Canada) centre on having personal satisfaction and freedom as well as enjoying life. This is in contrast with those that value restraint where firm social norms and rules govern people's life well-being within which leisure and fun are discouraged (as in India and Indonesia). The following table lists the main features that stand out with special distinctness:

Indulgence	Restraint
a) Optimistic.	b) Realistic.
c) Importance of freedom of speech.	d) More controlled and rigid behaviour.
e) Focus on personal happiness.	f) Happiness is less freely expressed.

Table 2-6: Key Differences between Indulgent and Restraint Societies

(Hofstede et al., 2010)

Hofstede's six-dimensional frame, which became a cornerstone for cross-cultural research, provides valuable insights into the different classifications of culture and helps in gaining exposure to alien encounters. Thus, armed with knowledge of how to communicate successfully and multiculturally is indispensable for developing strong relationships and overcoming communication breakdowns.

2.5.4. Intercultural, Intracultural, Cross-Cultural, and International Communication: Highlighting the Difference

Many different aspects of global communication are greatly impacted by cultural dissimilarities and may possess cultural overtones. That being the case, it is important to draw a distinction between these terms.

a. **Intercultural Communication**: or communication between two or more people of different social groups aims at sharing information in significant ways culturally. It seeks to understand how people, from differing levels of awareness and control, come together and strive to act and interact. Although it is used interchangeably and synonymously with cross-cultural communication, there are some nuances. The former designation ‘intercultural’ focuses on the communicative act itself between individuals from dissimilar cultural areas; however, ‘cross-cultural’ emphasizes the differences existing between the participants in interactions. Scollon (1999) comments on this differentiation, he explains:

“Cross-cultural studies are those studies of different groups in isolation that are then compared or contrasted on the basis of structural differences, behavioural displays, habits, customs, and the like. Intercultural studies, as I use the term, are those that focus on situations in which members of different groups have direct contact with each other”

(Scollon, 1999: 183)

b. Intracultural Communication: refers to interactions between members of the same cultural bonds and orientations. It occurs when communicators are able to share common experiences and to relate to the content exchanged.

c. Cross-Cultural Communication: involves a contrast and a comparison of the communication styles across cultures; it takes place whenever message producers and receivers do not belong to the identical culture. It is defined as the study of a particular idea within many cultures in order to examine how interactions among people of a culture can be different or dissimilar to those from another culture.

d. International Communication: coincides with international communication because it also happens across international borders. Its major concerns are social, cultural, military, economic and political. It deals, as reported by Thusu (2006), with “people-to-people”, “business-to-business”, and “government-to-government” interactions on a global scale. ‘Transnational’ and ‘global’ communication are other terms referring to international communication and denoting the flow of ideas and products.

As globalization has evolved, the role of global communication and international relations has become highly significant. Human communicative practices are difficult when groups come from unlike cultures or locations around the world, therefore, learning how to communicate effectively and globally is the best way to reach out to more thoughtful communicators across diverse continents. Being a matter of interpersonal action and reaction, communication helps in bridging cultures and building better opportunities to widen one’s experience.

2.5.5. Culture and Cross-cultural Communication:

Given distinct cultural contexts, an understanding of cultural diversity is central to effective communicative interactions. Culture is said to endure, for the most part, because of the social groups' need for communication and their leaning towards categorizing the challenges they encounter on a daily basis. Recent attempts spoke of an awareness and an appreciation of the different cultural backgrounds involved. Described as a kaleidoscope, assumptions and expectations forward from generation to generation.

In this rapidly changing globe, where cultures and people circulate and interact at giddy speeds, learning how to communicate cross-culturally is no longer an alternative but an essentiality. Diversity is a challenge as well as an opportunity which may have both positive and negative impacts. Background presumptions and expectations may bring on severe misinterpretations, and hence the breakdown of the communicative act. An individual's acts according to the values and norms of his culture; miscommunication arises when a person from another culture does not receive the sender's intended message, a foreigner holding a dissimilar worldview may perceive, interpret and evaluate the other party's behaviour from an opposite standpoint.

In fact, cultural diversity makes communicative interactions burdensome as the mindsets of people of distinct cultures are divergent. Culture is determined by the way discourse operates; interaction often involves greater degrees of uncertainty due to the difficulty in envisioning a person's replies, moreover, several meanings of signs, symbols and gestures vary according to situations

encountered in different cultures. Culture also gives rise to stereotypes, prejudices, manners and ethnocentrism. These factors can lead to cultural conflicts because of the various misunderstandings and can be barriers to effective communication.

It is important to point out that most of linguistic routines (greeting, parting and complimenting formulas) and speech acts are culture-specific or culture-bound. One should be fully aware of the significance of knowing about others' cultural rules and should grasp the full value of how they think to be able to enter into and hold productive dialogue with them.

To have and build social and healthy interactions with others is a crucial part of any person's life; as part of a cultural group, people learn communication rules differently and in different circumstances to objectively analyse the interplay of culture. The keystone of cross-cultural success is to develop an awareness of cultural patterns and a deep respect for the dissimilarities on the grounds that there is no single best approach to converse with interactants. Being an art and a skill, communication is hard and comparable with culture which is regularly at the root of communicative challenges.

2.5.6. Culture and Non-Verbal Communication :

Language is fundamental to everything people do; it is a primary means of communication, nonetheless, it is not the only vehicle for the expression of sentiments and perceptions characteristic of a certain community. Any culture entails other communication systems, along with verbal communication. They can

be culture-specific, notably when conveying non-verbal messages. These non-verbal cues and attributes are used to complete, replace, clear up, interpret or manage what is verbally communicated. They may create clarity or confusion, for the most part; they can develop intercultural misunderstandings for three principal reasons. First, a single non-verbal action may have various interpretations and meanings in diverse cultures; second, multiple non-verbal codes are sent simultaneously; and third, a high level of emotional display rules¹³ is of paramount consideration, for instance, variations in role, gender, relational distance, socioeconomic status, and the context. The non-verbalized interaction is the target of such fields of study as proxemics and kinesics, which are sometimes grouped together as ‘body language’.

2.5.7. Culture and Kinesics: (Body Movements)

Kinesics, which is a word derived from its Greek root meaning ‘movement’, refers to communicating using the visual mode. It involves the study of all forms of bodily movement, namely, gestures, eye contact, bearing, and facial expressions. These visual signals have different communication functions that perform variously according to culture and can be intentional or unconscious.

Crystal (1997) notes that: “*some cultures (like the Italian culture) make extensive use of gestures and facial expressions, while others (like the Japanese) use very few*”. This means that there are varied categories cross-culturally, but some are identifiable across cultures. Body language also includes posture and affective displays, some emotions – expressed through SADFIHS: sadness, anger, disgust, fear, interest, surprise, and happiness – are universal but they may be

open to interpretation in some cultural contexts. In Japan, for instance, people smile when confronting embarrassing situation. Actions differ from one culture to another. In Muslim cultures, patting on the shoulder, or touching other body parts between opposite gendered individuals – with the exception of the unmarriageable persons – is impermissible; it is forbidden. In some communities, this rather means the opposite.

2.5.8. Culture and Proxemics: (Personal Space and Territoriality)

Proxemics, which determines the degree of intimacy, is concerned with how interpersonal, environmental, and psychological boundaries influence communication. It studies how humans use space to communicate with each other in divergent cultures. Scholars have identified four major zones of proxemics, which are public, social, personal, and intimate distance.

a) Public Space (12 Feet or More):

This spatial distance is related to the space used when persons engage in formal speeches. For safety reasons, for example, executives maintain the aforementioned space.

b) Social Space (4-12 Feet):

This zone is preferred in professional or casual settings; it refers to the distance of interactions among acquaintances. In this layer, relationships between people in impersonal social affairs, business meetings, etc. are more official. A

vivid illustration of that is the Muslim culture whose members tend to be distant in their social gatherings.

c) Personal Space (1.5-4 Feet):

Personal distance is reserved for close friends, colleagues, and peers. It permits spontaneous and interpersonal communications; it may be close when one can easily touch the other, or far when one cannot. French people, for instance, maintain fewer spaces from one another compared to the British.

d) Intimate Space (1.5 Feet):

Friends, members of the family, and relatives fall under the intimate zone. Being close to persons with whom there is no very close tie is hugely inappropriate for most cultures.

Territoriality is another facet of proxemics shared by many creatures, varying from packs of animals to human beings to states or nations, and meant to guard and secure a personal or a group's geographical area for a variety of purposes. On this point, Ivannia (1996: 33) refers to this specific form of ownership as *“any area controlled and defended by an individual or group of individuals with emphasis on physical possession”*. The territorial behaviour can be broken down into three dominant territories for humans: primary, secondary, and public.

All things that belong to a person – a car, a laptop, a house or even a spouse – are considered primary territories. Secondary territories are not really

owned by individuals and are not under their control, but they signal their association with a certain object or place. This happens more often in class where students sit in the same desk or at least favourite spot. Public territories are everybody's space; people may enter these areas freely except for suspicious strangers. In almost all cultures, humans are territorial and want their private space respected free from any encroachments or violations.

It should be noted that culture plays significant roles in both verbal and non-verbal modes of communication. As asserted by Jandt (2010: 25): "*Culture cannot be known without a study of communication, and communication can only be understood with an understanding of the culture it supports*". Non-verbal communication is a difficult yet integral part of how people communicate. For intercultural flexibility, it is important to deepen an understanding of these non-verbal cues in order to reduce miscommunication and improve interaction with others.

2.6. Insights into Globalization:

Being a multifaceted phenomenon, that includes several sorts of trends in various spheres, globalization is a term that needs to be described in a thorough way.

2.6.1. Definition of Globalization:

Being of prime eminence, globalization is present everywhere as Scholte (2004: 102-10) suggests: "*The concept of globality refers to the condition [in this case omnipresence] resulting from the process of globalization*". Many social

scientific theorists and commentators have maintained that globalization has become a 'keyword' for intensification of worldwide social relationships and structures. It is as Bauman (2003) stressed: "*the most important change in human society*". This buzzword should be called the "global age" (Albrow, 1996). Indeed, McGrew (1992) indicates that globalization is:

"the multiplicity of linkages and interconnections that transcend the nation states (and by implication the societies) which make up the modern world system. It defines a process through which events, decisions, and activities in one part of the world can come to have significant consequences for individuals and communities in quite distant parts of the globe"

(McGrew, 1992: 13-14)

Taken at its broadest sense, globalization can be defined as "*the growing interconnectedness and interrelatedness of all aspects of society*" (Jones, 2006: 2). Countless academics have not yet agreed upon one standard definition of globalization due to its vagueness. It touches on diverging conceptions causing a huge proliferation of interpretations, Scholte (2005: 59) contends that globalization can be adequately grasped as: "*the spread of transplanetary – and in recent times also more particularly supraterritorial – connections between people*".

Globalization is au fond a process of cross-cultural interplay, interchange, and switch. This fluid, evolutionary, and serious issue influences multifold states. It runs the whole gamut of experiences shared by all members of a society. By looking at the complexity of this calibre, Appadurai (1996: 4) indicates that: "... *globalization is a 'world of things' that have different speeds, axes, points of*

origin and termination, and varied relationships to institutional structures in different regions, nations, or societies”.

Considered as one of the most challenging topics, globalization is an ideology with multiplex meanings. It is a splintered, fragmentary, intermittent, and in many ways baffling process and contested issue. In a broader sense, Guillén (2001: 235) refers to it as “*a process leading to greater interdependence and mutual awareness (reflexivity) among economic, political, social units in the world, and among actors in general*”. Thus, the term appears allied to various frames creating world homogeneity and heterogeneity.

Due to its multidimensionality, this macro phenomenon has been approached from innumerable perspectives – cultural, political, sociological, economic and technological. It is inevitable that this complex and multifaceted conceptualization could be considered as an achievement of daily life dealing with people’s engagements in variant territories.

2.6.2. Aspects of Globalization:

The complexity surrounding the topic of globalization urges us to look at it in many of its manifestations.

2.6.2.1. Language and Globalization:

Knowing a language enriches one’s personal life and enables to communicate and keep up with a broader network. Language goes beyond description, that is, it is more than a means of communication and device for

characterization; it is also a social practice, a way of doing and interpreting things as Wood and Kroger (2000) put it: “*Language is a central and constitutive feature of social life*”. It is part of the richness of human beings’ experiences and the core of understanding practices, linguistic and cultural diversity, and identity.

This exclusively human property embraces plenteous complexities of communication, sharing this view; Shohamy (2007: 05) described language as being: “*Open, dynamic, energetic, constantly evolving and personal*”. It is a creative act through which individuals share a social persona, construct, establish and maintain interpersonal ties. This complicated system has no fixed boundaries and contributes to bolster the community’s educational, diplomatic, economic, social and scientific potentiality.

From a constructivist perspective, Halliday (2001) contends that the way people use language frames the way they experience the natural world. He states:

“Language does not passively reflect reality: language actively creates reality... The categories and concepts of our material existence are not ‘given’ to us prior to their expression in language. Rather they are construed by language, at the intersection of the material with the symbolic. Grammar in the sense of the syntax and vocabulary of a natural language is thus a theory of human experience. It is also a principle of social action. In both these functions, or metafunctions, grammar creates the potential within which we act and enact our cultural being. This potential is at once both enabling and constraining: that is grammar makes meaning possible and also set[s] limits on what can be meant”

(Halliday, 2001: 179)

This interpretation takes account of ideas, facts, language, and culture which are evidently dynamic. Language serves as a central symbol of belonging allowing different ethnic groups to share common heritages.

It is multilingualism¹⁴ that has preserved humanity together. The global language system is interrelated, associated, and tied by multilingual groups making up potent interdependences. Globalization – the convoluted bonds between varietal states, countries, and regions in every corner of the world – is drastically changing and developing engendering scepticism. Giddens (1999a) characterizes it as: a “runaway world”, ‘for better or worse’, he expounds: “*we are being propelled into a global order that no one fully understands, but which is making its effects felt upon all of us*”.

This contemporary term can be reduced to the notion of one world order. The latter functions through an array of disparate arenas:

- Political, i.e. implementation of a one-world-political order, characterised by democracy and political pluralism¹⁵.
- Economic, i.e. implementation of a one-world-economic order, characterised by market-oriented economy.
- Educational, i.e. implementation of a one-world-educational order, characterised by competency-based education in primary and secondary levels and the top-down introduction of the Bachelor / Licence-Master-Doctorate degree structure.

We may anticipate that, in the long-term, the educational perspective would lead to an international harmonization of tertiary education systems in terms of curricula, degree and diplomas.

- Linguistic, i.e. implementation of a one-world-linguistic order, characterised by the shift of English from the status of an international language to that of a global language. In our very specific context, this would lead us to refer the worldwide hegemony of the English language as the *lingua franca*¹⁶ in tertiary education and scientific research.
- Cultural, i.e. implementation of a one-world-cultural order, characterised by an increase of inter-cultural exchange and cross-cultural understanding aiming at developing the sense of tolerance vis-à-vis others' differences and ultimately promoting world peace.

(Benmoussat and Azzouz, 2013: 165-166)

2.6.2.2. **English and Globalization:**

Globalization, a clumsy appellation, lacks meticulous delimitation. More than this; it is in peril of becoming to a certain extent a clichéd concept, specialists do not hold similar visions. From a hyperglobalist view, it seems reasonable that the role of global language falls to English. The sceptics on the other hand believe that the world's continuing desire for the supremacy of the English language will lead to linguistic imperialism¹⁷ which may undermine the spread of multilingual education. The transformationalists on their part admit that English could be a contributing means to the huge advancement that is witnessed throughout the

globe. The following table reflects the complex denotation of the term ‘globalization’:

	Hyperglobalists	Sceptics	Transformationalists
What’s new?	- A global age	-Trading blocs, weaker geogovernance than in earlier periods	- Historically unprecedented levels of interconnectedness
Dominant features	- Global capitalism, global governance, global civil society	- World less interdependent than in 1890s	- “Thick” (intensive and extensive) globalization
Power of national governments	-Declining or eroding	- Reinforced or enhanced	- Reconstituted, restructured
Driving forces of globalization	- Capitalism and technology	- States and markets	- Combined forces of modernity

Pattern of stratification	- Erosion of old hierarchies	- Increased marginalization of south	- New architecture of world order
Dominant motif	- McDonalds, etc.	- National interest	- Transformation of political community
Conceptualization of globalization	- As a recording of the framework of human action	- As internationalization and regionalization	- As the recording of interregional relations and action at a distance
Historical trajectory	- Global civilization	- Regional blocs / clash of civilization	- Indeterminate: global integration and fragmentation
Summary-argument	- The end of the nation – state	-Internationalization depends on state acquiescence and support	- Globalization transforming state power and world politics

Table 2-7: Conceptualization of Globalization

(www.armyacademy.ro/2015)

The learning of English in a range of diverse contexts is perceived as a path to aggrandize one's social and cultural capital. Around a globalized world, English as a natural and neutral medium of academic excellence offers fresh

insights into economic, political, historical, societal, and technological headways: it is the language of international communication, business, science, diplomacy and internet.

In response to the rapidly accelerating digital communication technologies, Graddol (2006: 72; 2010) testifies that: *“information technology and English have become part of a ‘basic education’ or ‘functional literacy’, as they are both needed today to engage with the global economy, as well as to gain access to the products of knowledge generation”*. He (2006: 22) goes on giving facts: English is, these days, assented to the belief that is a ‘done deal’ or a ‘mainstream feature of the 21st century. Classing English as global is closely linked with how a language is beheld, as described by Seargeant and Earling (2011): *“English as a language for international development”*.

Being given a global status, English is not solely used for universal communication, but it has an overriding target through which social relations are recognized by the dynamisms of globalizations. Experts in the field of education opt for ‘Englishes’; thereby giving reasons that language should be looked at not as a single, monolithic entity, but rather something that has diversified forms and varieties. Kachru (1992b: 357) draws up: *“The result of [the language’s global] spread is that, formally and functionally, English now has multicultural identities. The term ‘English’ does not capture this sociolinguistic reality; the term ‘Englishes’ does”*. Being promoted as part and parcel of educational enhancement, English should be labelled ‘Global’ (Toolan, 1997) or ‘Englic’ (Suzuki, 1975).

The proliferation of appellations utilized to name English; and to explicate its registers, types, functions, and status all across the world, makes apparent the double-quick changing nature of the utilization of the language in contemporary global societies. Given this multiplicity, the interrelation between English and globalization is one of mutual influence.

2.6.2.3. Education and Globalization:

Because there is no general agreement among researchers on the depiction of globalization, Block (2004) classified this intricate phenomenon as follows:

Debatable Issue # 1: The Emergence of Globalization	
Some believe that globalization began in 15 th century Europe, when Europeans began to map and colonize the world.	Others see it a phenomenon of the latter part of the 20 th century.
Debatable Issue # 2: A Done Deal versus On-going Process	
Some see it as essentially a ‘done deal’.	Others as a ‘work in progress’ which is unequally developed in different parts of the world.
Debatable Issue # 3: Favourable versus Unfavourable	

Some see globalization as both progress and progressive (benign and indeed ‘good’).	Others see it as the steamroller of late modernity taking away all that is authentic and meaningful in our lives.
Debatable Issue # 4: Imperialist versus Egalitarian	
Some see globalization as hegemonically western, and above all an extension of American imperialism.	Others see the process as more egalitarian, and reject discussion in terms of western dominance over ‘the rest’.
Debatable Issue # 5: Prescriptive versus Descriptive	
Some discuss globalization in a prescriptive way as a way of life that should be adopted.	Others see it as a sociological descriptor of events around us.

Table 2-8: Varying Perspectives towards Globalization

(adapted from Block, 2004: 75)

Out of the information displayed in table 2-8, it can be deduced that the first questionable problem about globalization is its advent. The second controversy is the degree of expansion of globalization. This belief is shared by some academicians who wonder whether globalization is approaching its end or is a lasting fact. The next disputable argument stresses the notion that globalization has enlightened our lives or on the opposite has invaded our existence causing harm and damages. Another view centres around the idea that globalization is a

continuation of American imperialism, whereas adversaries claim that globalization does not equal Westernization but calls for the implementation of egalitarianism among all human beings. The last discussion explains that while a category of scholars believe that globalization identifies the events that take place in our daily lives, the other group considers this phenomenon as a lifestyle.

Gibson-Graham (2006) offered a useful explanation of globalization, he puts it forward as:

“a set of processes by which the world is rapidly being integrated into one economic space via increased – international trade, the internationalization of production and financial markets, the internationalization of a commodity culture promoted by an increasingly networked global telecommunications system”

(quoted in Tatto, 2006: 232)

It is argued that these processes are having profound changes and implications for education, this is due to two distinct paradoxes of globalization: difference and complexity. The first domain refers to the mass migrations where a multitude of relationships between different linguistic, racial, religious milieux, and engagements with the lifestyle issues are all brought together to face the challenges. The other sphere of influence causes disputes in that it angles for understanding, analysing and examining the nature and structure of odd perspectives. These matters engender dealing with complicated situations, finding solutions and cultural upbringing.

In conformity with the global embrace of modern technology and eager for a higher degree of competitiveness, education is generally credited an undeniable

fact to raised upward mobility as path to competitive advantage¹⁸ and success through acts of innovation. With the ever-growing and changing paradigms of instruction and demands on educational systems, psychological and interpersonal skills are altogether imperative for solving the riddles. These abilities to engage with young minds have brought the amelioration of humanity to the fore.

A sound grasp of the global nature of knowledge and information interchange can raise awareness towards refining and bolstering school curricula through the implementation of technology-based courses in plenty of teaching contexts including foreign language classrooms. This brings an outstanding way of understanding how globalization has made bottomless impact on education. Despite the acute anxieties and inherent ambiguities in holding the full significance of what the terms generate, globalization and education are both gripped by humans' interaction. The intersection of socially enacted actions and reflections promotes integration of sweeping reforms in economic systems, human rights, cultures, human conflicts and so forth.

Educationalists state that globalization urges us to restructure and review the courses and syllabi so that they can be marketed – a process labelled commodification¹⁹. Thus, an educational system for globalization [comprising UNICEF and UNESCO programmes like 'Millennium Development Goals' (MDGs) and 'Education for All' (EFA)] constitutes a major element for societies which seek to adapt the world's holistic changes and to produce global citizens who are "... *intellectually curious, cognitively autonomous, socially responsible, democratically engaged and globally conscious...*"(Rolls, 2007: 100).

Looking at some of the core characteristics of educational globalization, Broadfoot (2009) mentions:

**Key Points: The Components of
Educational Globalization**

1. The adoption by nations of similar educational practices, including curricula, school organizations and pedagogies.
 2. Global discourses that are influencing local and national educational policy makers, school administrators, college faculties, and teachers.
 3. Intergovernmental and nongovernmental organizations that influence national and local educational practices.
 4. Global networks and flow of ideas and practices.
 5. Multinational corporations that market educational products, such as tests, curricula, and school materials.
 6. Global marketing of higher education and educational services.
 7. Global information technology, e-learning and communications.
 8. The effect of the world migration of peoples on national and local school policies and practices regarding multiculturalism.
 9. The current effect of English as the global language of commerce on local school curricula and cultures.
- -
 -

(Broadfoot, 2009: 05)

These central constituents accent the leading dimensions of educational globalization in terms of developing new strategies and skills of cooperation and communication, encouraging critical thinking and problem-solving among learners, and exploring possible shifts in policy and other sensitive areas where education has to play imperative roles. For the sake of argument, Jones and Coleman (2005) assumed that “*no education system globally can survive and stay unaffected by globalization*”. Having a close linkage, we should recognize how globalization has transformed education and how, as a result, these modifications have raised even more pressing issues and challenges for scholars and practitioners.

2.6.2.4. Culture and Globalization:

Globalization hovers over vast facets; it has political, social, economic, ideological, and cultural dimensions which exert strong influences on human beings, groups and societies. Jaja (2010) contends: “*Globalization constitutes a policy and/or system that promotes global interaction, interdependence and interconnection among nations through advanced technologies*”. This explains how the gradual growth of networks covering the whole world communication, systems of production, and exchange stretches and affects people’s lives.

This controversial fact is split up into two major tiers, those who suggest “*one dominant logic of globalization*”, i.e. a single cause for globalization, and those overemphasizing “*a phenomenon with a complex set of causes*”, i.e. involving multitudinous reasons (Beck, 2000: 30). As a cover term of multifarious meanings, it is not easy to unravel the essence of this contested concept.

Being a patchwork of variegated connectivity, globalization refers to ‘interconnections’, ‘networks’, and ‘flows’ (McGraw, op cit.). At another level, McLuhan (1967: 63) considers it to be a: “global village’ in “[w]e now live in a *global village a simultaneous happening*”. Likewise, Held et al. (1999) provide a detailed definition:

“Although in its simplistic sense globalization refers to the widening, deepening, and speeding up of global interaction, such a definition begs further elaboration.... Globalization can be located on a continuum with the local, national and regional. At one end of the continuum lie social and economic relations and networks which crystallize on the wider scale of regional and global interactions. Globalization can refer to those spatial-temporal processes of change which underpin a transformation in the organization of human affairs by linking them together and expanding human activity across regions and continents. Without reference to such expansive spatial connections, there can be no clear or coherent formulation of this term.... A satisfactory definition of globalization must capture each of these elements: extensity (stretching), intensity, velocity and impact”

(Held et al., 1999: 14-15)

The authors’ accentuation of globalization spans a critical interplay of factors (it is not only about geographical scales, but also about different links in the chain). This ongoing syndrome remains uneven in scope since it has evolved into a catch-all process.

On the other side, culture is similarly open to doubt since it embraces a range of perceptions and hence tends to be a problematic concept. From this standpoint, Williams (1976) writes: “*Culture is one of the two or three most*

complicated words in the English language... it has now come to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought". Culture is not immutable, it is a process that mounts up through interaction allowing mankind to make their lives meaningful and create a society with traditions, values and customs. Sharing this opinion, Scollon and Scollon (2001: 139) add: "Culture is any of the customs, worldview, language, kinship system, social organisation, and other taken-for-granted day-to-day practices of a people which set that group apart as a distinctive group".

Interpreting culture as a 'group of people' reflects essentialist²⁰ overtones (conceived of as collective dimensions and individualistic fragmented actions); it is both tangible, because it is learnt and taught, and intangible for it is difficult to describe. The multiplexity of this term arises out of usages with abundant and antithetical significance, it is a derivative of human beings experience in a social environment, something borrowed and handed down by the members of a community by forebears or contemporaries. Due to the fact that culture became a pivotal engrossment of modern era for a whole range of concerns, many specialists consider it as their 'terrain' since it has always been the 'raison d'être' of a nation.

In a strict sense, culture is the distinctive aspect of man; it is now regarded as a versatile factor that encompasses the models for living and determines the goals of life – there is scope of augmenting individual powers and improvements – It is not a force functioning on its own, but rather dependent on human's

involvement and seeks for change and innovation, it is also the driver of inclusive strategies, visions, and growth. This reveals that culture accumulates, transforms, transfers, manifests itself in the ways members of the same group value things and permeates all levels of society. It, positively, absorbs inside and outside consequences and displays a nebulous application.

A critical issue that is related to the controversies is the growing apprehension that culture entails imparting and strengthening peoples' identity, it is the stuff of one's life. In Geertz's words (1973): "*Culture... is not just an ornament of human existence but... an essential condition for it.... There is no such thing as a human nature independent of culture*". This aptly offers a snapshot of what culture is, highlighting its dependence on human intervention and other strands. In a related persuasion, Williams (1989: 4) puts it assuredly: "*Culture is ordinary, in every society and in every mind*". Forming a counterpart, culture and society are co-existent; culture is made up of tradition, organizations, knowledge, institutions, etc. while society consists of people who share these cultural norms and this is part of their cultural heritage.

Consequently, culture is the excellence of society; no society can thrive and be capable of being sustained without culture. Culture comes to have an effect on one another through communication: 'Melting pot', 'World community', 'Global village' are all used to speak of the definiteness of intercultural, multicultural²¹, and cross-cultural influences. Again this prism that distorts perception of the globe is a channel to forge new shapes of global unity and citizenship.

In the area of cultural studies and globalization, Appadurai (1996) attempted to explain the idea of global exchange of dissimilar cultural values through a model of global ‘cultural flows’ that has been described as a notion including five ‘landscapes’ namely: ‘ethnoscapes’, ‘technoscapes’, ‘financescapes’, ‘mediascapes’, and ‘ideoscapes’.

The first three ‘-scapes’ are not fixed but tightly interconnected. Ethnoscape means the movement of people such as tourists, refugees, immigrants, etc. beyond the further side of cultures and frontiers picturing the world and its distinct communities as being likely to change in place of being immovable. Technoscape gives birth to new kinds of cultural exchanges through the chronological breakthroughs. Technology recognized also as having the power not just to better our personal and work lives but to refine the economy of states producing financescape which denotes the flow of global currency and capital transfer.

The last two ‘-scapes’ focus on the national and international production and circulation of information across the planet. Mediascape can be explained as the mass media such as newspapers, magazines, radio and television that reach and influence a colossal number of people, where events and images are usually the only source from which an individual can build a viewpoint about a community, location or civilization. Ideoscape accentuates the set of beliefs of a state and those who are against these ideologies. “...*These ideoscapes are composed of elements of the Enlightenment worldview, which consists of a chain of ideas, terms, and images, including freedom, welfare, rights, sovereignty,*

representation, and the master term democracy” (Appadurai, *ibid.*: 36). Global culture thereby is all-embracing and so unique in its definition. This overall label is marked by the concept of ‘World Village’, the image of the world as a single place, it refers to the way cultures throughout the world have become more akin.

The phenomenon of globalization has emerged all over the world and it is logical to deal with its challenges. Skelton and Allen (1999) tried to explain some of downsides of this:

“The cultural globalization that we are witnessing today is not the net result of human endeavors and experiences and even it has not equitably benefited from cultural diversities. Rather it is the manifestation of dominance of a certain overpowering culture”

(Skelton and Allen, 1999: 23)

This statement reflects the idea that the cultural impact has been subject to a large-scale of criticism essentially at the cultural level. It highlights the menace of the spread of cultural homogenization. Meanwhile, other theoreticians are against this widely held view and believe that globalization has a lot of positive aspects. They claim that cultural globalization allows people to gain better understanding of alien values and assumptions and to have fewer misconceptions about different people and foreign cultures. This can lead to the prospering international communication and can open borders between domestic affairs and global matters.

When intermeshed with other factors, culture and globalization whose definitions are thoroughly elastic have a reciprocal interdependence since both

lack clear-cut taxonomy: in the sense that they encounter each other generating the problematic conception of a 'bounded entity'. Being a condensed view of human relations across the boundaries, globalization is composed of a string of cultural processes circulating and springing in differing fields. Tackling this matter, Tomlinson (1999) comments:

“Globalization therefore matters for culture in the sense that it brings the negotiation of cultural experience into the centre of strategies for intervention in the other realms of connectivity: the political, the environmental, the economic...”

(Tomlinson, 1999: 30-31)

He went on to emphasize: *“Globalization lies at the heart of modern culture; culture practices lie at the heart of globalization. This is the reciprocal relationship”* (ibid.: 01). All in all the two-way relationship between globalization and culture remains overly abstract for direct portrayal.

2.6.2.5. Technology and Globalization:

Globalization is expanding as a powerful force for change in all spheres of life depending on the angle that is concentrated on. Whether it is used in negative or positive way, the savants are claiming that its deeper meaning will remain a delicate puzzle with impressive outcomes. To elaborate further, through the shifting contours of humans' state of living, this impenetrable notion has given a fresh impetus to time and state compression with recent developments in modern technologies allowing for the removal of exchange of information barriers.

The social pressures for alterations continued to mount by means of worldwide manufacturing and management due to ease transport and communication over long distances, entertainment, advertising, internet and social media capabilities which have accelerated as speedily as possible the technological thrust. At the push of a button, technology has promoted opportunities for heightening and building strong relationships by keeping in contact with members of family, friends, and colleagues and thus encouraging social acts.

Advances in communication involved the telegraph and telephone which have spread geographically and assisted the conveyance of information over borders; the pace of invention continued through the emergence of digital literacy²² like digital television, the internet, smart phones, and tablet PCs. Telecommunications – the scientific knowledge used to send signals, images and messages to far-flung corners by satellites – or communication channels²³ have resulted in an enormous boost in the transmission of digital content²⁴ to any part of the world. On a more particular level, MySpace, Facebook, Twitter, Instagram, and Tumblr are the leading social networks whereby people are becoming more mobile than ever and as a sequence international relations have escalated considerably.

To recap, globalization includes a host of issues and there is no wonder that it is subject to infinite determination. Accordingly, technology helped to spur all the changes that the globe as a whole witnessed. It can be said that globalization and technology have further polished the ways individuals operate

both in the virtual and actual world. One other concern to achieve in all-pervading sense of expansion, it is proclaimed that information technology has come to be the backbone of globalization. The latter alongside with technology form a virtuous instrument that conditions science, innovation, and the potential for change.

2.7. Conclusion

This part of the work has offered an insightful account of the terms language, culture, communication, and globalization. It highlighted the core features of these concepts as well as the type of rapports that liaise them.

This section has also depicted how the impacts of globalization on education have brought tremendous progress in technology and sciences, which has produced salient transformation and created solutions to various issues. It has been delineated that they play a seminal role in broadening and deepening people's views, cultural identities, and lifestyles.

Notes to Chapter Two

1- Petri dish - also known as Petri plate or cell-culture dish - is a cylindrical glass or plastic covered dish that biologists use to culture cells, for instance bacteria.

2- A social class: is a group of people who share a similar socio-economic position; a social division based upon economic or social factors.

3- Ethnic groups - from 'Ethnicity': that is a sentiment of loyalty towards a particular population, cultural group or territorial area; bonds that are cultural rather than racial.

4- Ethnocentrism: is a commonly utilized term applied to the cultural or ethnic bias and other social issues - both consciously or unconsciously - where people tend to evaluate and view alien groups from the perspective of one's own, especially with the conviction that one's own ethnic group is the centre of everything and superior to all others.

5- Cultural awareness: is a significant constituent of cultural competence which refers to ability to understand and recognize the different cultural norms, beliefs, customs, attitudes and values that exist among members of dissimilar cultural groups. It allows an individual to establish strong, effective personal and professional ties in a culturally diverse environment.

6- Sapir-Whorf hypothesis: states that the structure of a language determines or affects the thought patterns, behaviour, and worldviews characteristic of the culture in which it is spoken.

7- Linguistic relativity: a (weak) version of the Sapir-Whorf hypothesis of the relationship between language, culture and thought, which asserts that language influences the way people think and view the real world.

8- Linguistic determinism: a (strong) form of the Sapir-Whorf hypothesis of the relation between language, culture and thought, which argues that language restricts thought and culture.

9- Real time (computing): the fact that there is only a very short time between a computer system receiving information and dealing with it, i.e. the actual time during which something takes place.

10- IBM: these letters stand for International Business Machines Corporation which is a giant worldwide enterprise specialized in the manufacturing and marketing of the basic parts of computer systems (software, middleware, hardware). This information technology company is headquartered in USA.

11- Confucian Dynamism is connected with Confucian work ethics. It is based on or believes the teachings of the Chinese teacher, editor, politician, and philosopher Confucius.

12- World Values Survey (WVS) is a global research project that investigates and scrutinizes peoples' values and beliefs, how their perceptions and actions alter

over time and what socio-cultural and political effect they have. It is undertaken by social scientists since 1981 in approximately 100 countries.

13- Emotional display rules refer to the cultural norms and etiquette for when, where, and how to express one's emotions in a given situation. They are learned at an early stage of life through intercommunication and socialization. In American culture, for example, it is disrespectful to not make eye contact when individuals talk; when eyes shift or avoid meeting, Americans may sense lack of interest.

14- Multilingualism: is meant to refer to the practice of using several different languages, to varying degrees of proficiency, among an individual speaker or a community of speakers.

15- Pluralism: means the existence of many diverse groups of people in one society; it is used to refer to people of different races or dissimilar political or religious beliefs to live together in peace in one community.

16- Lingua franca: is a language or mixture of languages that people use to communicate when they have several different first languages.

17- Linguistic imperialism: this term - otherwise known as linguistic nationalism, linguistic dominance, and language imperialism - is defined as the imposition or expansion of a dominant language at the expense of other languages and communities.

18- Competitive advantage: is a business concept resulting from associating core capabilities or distinctive competencies to the opportunities. It is the advantageous rank an organization looks for in order to be more lucrative, money-making, than its competitors.

19- Commodification: here experts mean that education can be treated as a product to be bought and sold.

20- Essentialist from ‘essentialism’, which is a philosophical theory that ascribes ultimate nature or reality to the essences (the properties or attributes by means of which something can be placed in its proper class or identified as being what it is) integrated in something noticeable to the senses.

21- Multicultural from ‘multiculturalism’ which is the practice of giving importance to various cultures in a society, i.e. it describes the coexistence, acceptance, promotion, or preservation of multiple cultures or cultural identities within a unified state or nation.

22- Digital literacy relates to “... *the various social, discursive and textual practices which occur within communities using digital technologies*” (Thomas, 2011: 91)

23- Communication channels cover methods, systems, or media through which a message is transmitted to its intended audience such as broadcast or electronic media.

24- Digital content means the information or other material contained on a website or other digital media.

Chapter Three:

Teaching American Civilization:

Main Foundations and Distinguishing Features

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Chapter Three:
Teaching American Civilization:
Main Foundations and Distinguishing Features

3.1. Introduction

This section will discuss insights into culture and civilization, and deal with the methodology of teaching American civilization and its main interests. It will mention the major trends that have directed the research in American culture. After describing the early development of the field of cultural studies, one turns to ways in which the teaching of American civilization was conducted and its fundamental foundations.

The writer sought to emphasize the similarities and key distinctions between culture and civilization and wanted to focus on the need for the acquisition of intercultural awareness in EFL teaching settings. To understand the dissimilarities and common constituents between culture and civilization, a profound discussion was put forward along with an account of the need for intercultural language learning to help our learners become familiar with other cultural norms and to refine their interactions with individuals of different domestic and alien cultures.

3.2.A Review of Literature:

Throughout this research work, one has noticed that the teaching of ‘American civilization’ as an academic subject taught at the University of Mostaganem applies the methods of ‘American studies’. Therefore, an explicit understanding of the main concerns and methodology of ‘American studies’ is useful.

In the previous century, a revolt against the rigidity of the traditional academic disciplines of history and literature gave birth to the American studies movement in the 1930s. A basic principle of the interdisciplinary domain that emerged in the succeeding decades is that ‘America’ is too richly complex to be analysed with the tools of a single discipline. Drawing a wide variety of intellectual traditions in the humanities and social sciences, American studies scholars have developed new methods and theories that help learners understand the relationships between politics, economics, literature, values, and racial, ethnic and gender identity in America.

‘American studies’ is then a discipline which examines the core values and ideas that define American culture and society as well as their transnational exchanges and impact over generations. Due to its interdisciplinary nature, ‘American studies’ comprises a multitude of sub-areas such as: history, culture, economics, politics, etc.

It is worth noting that this complicated enterprise should not be seen as an amalgam of disciplines that are utilised to look at cultural facts from various

perspectives to have different viewpoints on the same issue, but this branch of knowledge includes many disciplines where each one emphasises one aspect of American culture that cannot be analysed by another discipline. Hindle raises this issue and writes: “*We still proceed...in the illusion that American studies can remain a compound of literature, conventional history, government, and a few sprinkles of economics, sociology, philosophy, and fine arts*” (Hindle, 1969: 117).

Hence, teachers are warned not to stress only American history which is considered as one single realm among others in this field.

3.3. Radical Genealogy of ‘American studies’:

A tremendous amount of debate surrounds the roots of this tradition, its intent and actual nature. The origins of the field of ‘American studies’ are traced back to four outstanding pillars; Louis Parrington, F.O. Matthiessen, Robert Spiller, and Perry Miller, who were the first to introduce the concept of a holistic approach¹ to studying American life in the 1920s and 1930s.

In early 1940s, Harvard University claimed to be the birthplace of ‘American studies’ when scholar Henry Nash Smith developed his own doctoral programme there in “History and American Civilization”. The pioneering trailblazers in this terrain explored concepts that define important American character traits including the idea of American exceptionalism excluding any real criticisms of American culture or politics.

American studies (Americanistics² or American civilization) is so perplexing interdisciplinary territory to the extent that it eliminates nothing as expounded by Bailis:

“Where most disciplines use limiting conceptions and methodologies to select their subject matters from common-sense experience, American studies has taken an expansively common-sensical approach to this task, and it has been a willing borrower of ideas and information from various disciplines. As well, where most disciplines seek to reduce the number of theories that are needed... American studies has been both eclectic and pluralistic... American studies has been highly responsive to the fluxion of its historical surroundings. The field has thus not emerged as a discipline, but as an arena for disciplinary encounter and staging ground for fresh topical pursuits. It embraces America in a Whitmanish hug, excluding nothing and always beginning”

(Bailis, 1974: 202)

The rise of American studies as an interdiscipline is clearly recognized by the establishment of the leading journal ‘American Quarterly’ at the University of Minnesota (Twin cities) in 1949, and the consequent organization of the American Studies Association in 1951. Since their foundation, they have promoted and encouraged a broad understanding of the American culture in all its diversity and complexity throughout the U.S. and across the globe.

Later, ‘American Studies’ Programmes started to adopt a less ethnocentric view³, and began to bring more international viewpoints in their instruction, and the teaching of this discipline began to appear in other nations, mainly in Europe during the Cold War where communism was menacing. In this respect, Charles Seymour, President of Yale University in the 1950s revealed: *“The best safeguard*

against totalitarian developments in our society is an understanding of our own cultural heritage and affirmative belief in the validity of our institutions of freedom enterprise and individual liberty” (quoted in Davis, 1989: 355-56).

Today, ‘American studies’ is one of the most commonly available interdisciplinary academic areas in higher education, and is a subject taught through the concentration on the critical study of race⁴, gender⁵, mass culture⁶, as well as the examination of America as part of an increasingly globalised world.

To sum up, ‘American studies’ allows learners to acquire an understanding of the American history, and learn to think analytically and systematically about the American spirit, society and the representation of various cultural groups. Explaining the attitude that instructors should adapt towards covering American civilization courses, Wachman in 1958 maintained that: “*teachers of American studies need not be provincial in their interests and learning nor chauvinistic in their Americanism*” (quoted in Davis, 1989: 356). For this writer, teachers should not be willing to take into account different ideas about the American history nor show an unreasonable belief that America is better than all other countries.

3.4. Major Trends in ‘American Studies’:

For a thorough awareness of ‘American studies’ teaching, it is crucial to have an overview about the territory and its methodology. The methods that should be applied to explore the American culture have been subjected to hot debates, which has led to the birth of several movements in the field, each one offering a specific methodology and particular techniques in their research.

a) The Myth-Symbol School:

Since its conception, ‘American studies’ as a scholarly endeavour began in the 1930s with the signature methodology of the Myth and Symbol school. In such works as Henry Nash Smith’s *Virgin Land* and Leo Marx’s *The Machine in the Garden*, Myth and Symbol prominent figures claimed that there were identifiable and recurrent themes that marked the United States as unique and virtuous with a special mission to spread its very “Americanness”⁷ across the globe.

Moreover, the Myth-Symbol school (also called the Humanist school) was the leading trend in the area of American studies. Defenders of this movement believe that symbols and myths -products of the individual’s consciousness- could give more information about culture than facts would. Accordingly, Kuklick claims that for ‘American studies’ humanists, the primary interest is “*the landscape of the psyche, the inner, not the outer world; actual objects and events are secondary. The location of an image is not out there but in consciousness*” (Kuklick, 1972: 436). This saying reveals that culture could be best deduced from the personal consciousness rather than from the observation of social behaviour. Defending the idea that throughout history, human beings have always developed some symbols, Kuklick declares that: “... *symbols and myths designate larger or smaller units of the same kind of thing: an intellectual construction that fuses concept and emotion into an image*” (ibid.: 438).

Further, many advocates of this trend highlighted the role of literature in representing the American heritage through the literary images it symbolized. The

result of this process was the formation of an American collective spirit, and the creation of a national integration. In the same vein, Smith argued that regardless of the varying strata of the American spirit, yet it is considered as one entity, because of the events that affected it and which happened only in the **New World**. He continues claiming that this American collective mind is to be seen in any American, because it is: “*the enduring form in our intellectual history with themes such as Puritanism, Individualism, Progress, Pragmatism, Transcendentalism, Liberalism⁸, etc...*” and it is typified by “*hope, innocence, and idealism⁹ within a world of boundless opportunity*” (Smith, 1957). In Smith’s view, this type of literature carries the **American Dream** and made “*no distinction between race and gender, and the entire American history was seen as one*” (ibid.: 202).

Clearly, to avoid any disintegration, the representativeness of this movement tried to introduce a notion of homogeneous identity to Americans which states that the differing communities that compose the American society have to develop a new alike identity while preserving their own personalities and cultural backgrounds. Humanists were severely criticized because of the supreme priority they have given to the writers and philosophers as the most eminent persons in society. However, with the incorporation of ethnographic methods into American studies in 1972 that stress the recording of human races and cultures, many voices insisted on considering common people as conveyors of culture.

The Myth-Symbol supporters were also castigated for asserting that the American culture is fundamentally White, showing a noticeable disregard of

various points in question such as gender, class and ethnic background that are closely connected with the reality of American history.

b) The Social Scientific School:

As a reaction against the humanist approach to American culture and its methodology, the field of American studies sees the emergence of a new movement called the social scientific school. This movement examines the American culture through the observation of real behaviours of people with objectivity. The social scientist Americans view ideas as existing through behaviour and experience and not separately. This has led to get information about the American culture in its pluralistic expression. In this regard, Kuklick asserts:

“Ideas could only be inferred from behaviour and thus, culture can best be inferred from the behaviours of people and not only from the mental production of great minds”

(Op.cit.: 438-39)

Furthermore, supporters of this trend saw the importance of discovering minority groups within the American studies which has led later to the emergence of ethnic studies, and new programs became the focus in American studies such as Hyphenated Americans (African-Americans, Chinese-Americans and others).

c) Multiculturalism:

Multiculturalism came as a reaction to criticise the values that prevent those who were outside mainstream America from expressing their opinions. This view is well echoed in Fox-Genovese's statement:

*“Today we know Americans to be female as well as male,
black as well as white, poor as well as affluent,..., and of
diverse national and ethnic backgrounds”*

(Fox-Genovese, 1990: 1)

Thus, multiculturalist theorists defend the recognition of minority groups and claim that diversity and group difference are the distinguishing features of American society. Additionally, proponents of multiculturalism see that American studies should focus on the plural, multi-group character of the composition of the United States, a nation formed by diverse ethnic, racial, and religious groups from all over the world. They state that ‘American studies’ should be committed to the study of the American identity with various facets.

3.5. Definition of Civilization:

Etymologically, the word civilization is derived from the Latin “civis”, a reference to ‘inhabitant of a city’. Thus, civilization in its most essential sense, is the ability of people to live together harmoniously in cities, in social groupings. It denotes also a way of thinking, and a set of beliefs.

Sometimes, civilization is used in the meaning of culture, that is, a people’s way of life (Cazeneuve, 1969). Other scholars see civilization as the recipient of a host of cultures, referring to the whole society’s collective life as civilization and to its constituent groups’ life-styles as cultures (Sowell, 1991).

From an ideological viewpoint, many historians and anthropologists - around the eighteenth and nineteenth century - restricted the signification of the term ‘civilization’ and subsumed it under a broader phenomenon, namely, the

‘West-centric’ value. Civilization is seen as the western way of life outside of which all other forms of society were ‘barbaric’ and ‘primitive’. In this sense, Cazeneuve states:

“The history of the word ‘civilisation’ shows that, at first, and according to etymology, it referred to what could distinguish between the most advanced peoples and others.... It was thus naturally used in a colonialist, and indeed imperialist, context to refer to the European, western culture as being absolutely superior to others”

(Cazeneuve, 1990: 944-45)

It appears, therefore, that civilization was a notion employed to belittle non-European individuals and countries, and to designate them as lacking a modern culture and lifestyle. Nowadays, the general consensus refers to civilization as a relatively progressive state of human society involving developed forms of urban comfort, enhancement of thoughts, science and good conducts, and to bring persons up to an elevated status of human functioning.

3.6. Conceptions of Culture:

Defining culture is not an easy task owing to the fact that it can be interpreted in a variety of angles. Some anthropologists and linguists maintain that it is a communication system, while others see it as a system of symbols and meanings. It is also viewed as a social phenomenon and as a learned behaviour.

In the last half of the nineteenth century, E. B. Tylor, one of the founders of the field of cultural anthropology defined culture as *“that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities*

and habits acquired by man as a member of society” (Tylor, 1871). This broad definition explains that culture means almost everything about a people’s overall way of life, from their knowledge to their habits. It also reveals that culture is something that individuals acquire and obtain as members of a given society who grow up and live together. (See figure 3-1)

Accordingly, the term ‘culture’ originated from the Latin word “cultura” which means ‘cultivate’. One may cultivate a garden; and one may also cultivate one’s mind, and abilities. But most of its definitions refer to all the positive aspects and achievements of humanity that make mankind different from the rest of the animal world. Culture has grown out of creativity: a characteristic that seems to be unique to human beings.

Moreover, culture is a concept that necessitates delicate delimitation for it means different things for different people; therefore it is not easy to define. Goodenough argued that:

“Culture is not a material phenomenon; it does not consist of things, people, behaviours, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating and otherwise interpreting them”

(Goodenough, 1957: 74)

Thus, it can be considered as a ‘filter’ through which reality is perceived. It reflects what people think about themselves and about others. Scholars of different fields define the term culture differently, according to their field of interest. For example, Yule (2006) defined it: *“as a social knowledge that members*

of a particular group acquire unconsciously. These people share the same ideas and assumptions”.

Nieto (2002) confirmed that each one has his understanding of the term culture; some limit it to food, clothing, and lifestyle. Nevertheless, it cannot be defined only in terms of the above mentioned aspects since it includes so much more. It has to do with beliefs, values, customs, language, religion, etc. that a particular group of people share. In this regard, culture is related to all the aspects that are shared between members of a society. Another definition that can be given to culture is that it is *“a historically transmitted pattern of meanings, embodied in symbolic forms by which men communicate, perpetuate, and develop their knowledge about and attitudes toward life”* (Geertz, in Kachru and Smith, 2008: 31).

Since culture is transmitted from one generation to another partly through language; and language is known as to be dynamic, so culture too is constantly changing. Moreover, it refers to widely shared ideas, beliefs, values and assumptions about life that become unconsciously or sub-consciously accepted by people who see themselves as members of a society.

Furthermore, since culture is said to be related to different aspects of life, scholars; among them Chastain (1976) and Kramsch (1991) made a distinction between two levels of culture namely “little c” culture and “Big C” culture. The former refers to customs, family institutions, and daily life routines of a given society, i.e. the culture of the four Fs; foods, fairs, folklore, and statistical facts. The latter alludes to civilization and the various achievements in different domains of that society, i.e. the culture of literary classics and works of art. In

reference to small “c” and big “C” culture, some argue that culture has two major components. The first is mainly anthropological and refers to values, customs and the way of life of a given community and their understanding of and reference to the world. Such understanding can only be achieved if there is a shared knowledge about the language of that community. This is why having knowledge about a language helps in understanding its culture. The second component is historical and denotes the history, the geography, arts, the literature and the achievements of a society. In the same vein, Chlopek explains:

“It seems useful to make a distinction between the so-called big-C culture and small-c culture. The big-C part of a given culture is usually easy to study, as it constitutes factual knowledge about the fine arts such as literature, music, dance, painting, sculpture, theatre, and film. Small-c culture, on the other hand, comprises a wide variety of aspects, many of which are interconnected, including attitudes, assumptions, beliefs, perceptions, norms and values, social relationships, customs, celebrations, rituals, politeness conventions, patterns of interaction and discourse organization, the use of time in communication, and the use of physical space and body language. Needless to say, language is also part of what we call culture, and it also reflects and interprets culture”

(Chlopek, 2008: 11)

It is evident then that one cannot easily say what culture is, what can be done is to say what culture does. As claimed by Street:

“...what culture does is precisely the work of defining words, ideas, things and groups. We all live our lives in terms of definition, names and categories that culture creates. The job of studying culture is not of finding and then accepting its definitions but of discovering how and what definitions are made, under what circumstances and

for what reasons...Culture is an active process of meaning making and contest over definition, including its own definition”

(Street, 1993b: 25, quoted in Hall, 2002)

Nonetheless, the best definition of culture is one that embodies all functions: social, historical and all other perspectives. Kramsch’s definition seems to include all these aspects and thus it can be considered as definition that is worth to the status of culture. According to her, culture sets its people free from nature’s generalities. This happens by providing a frame that limits and restricts them to this particular frame. In other words, culture brings order and predictability into people’s lives. It liberates and at the same time constraints. Kramsch (1998) stated that: *“Etiquette, expressions of politeness, social does and don’ts shape people’s behaviour through child rearing, behavioural upbringing, schooling and professional training”*(Kramsch, 1998: 6).

According to her, cultural effects are observed at three levels. First; at a social level, culture shapes, guides and educates its people in the way they behave and think. This fact is reflected in the use of language, i.e. what to say and what not, how and when to say it according to the shared norms of that society. Next; the historical level, what is cultural is reinforced through time and transmitted from one generation to another till it becomes unquestionable and considered as natural. Kramsch (1998) stated: *“The culture of everyday practices draws on the culture of shared history and traditions”*. This dimension entails the achievements and products of a society such as literary works or scientific achievements. Accordingly, preserving these achievements means preserving one’s culture. Last,

culture has an imaginative aspect. In Kramsch's opinion: "*Discourse communities are characterised not only by facts and artefacts, but also by common dreams, fulfilled and unfulfilled imaginings*" (ibid.: 8). Hence, these imaginings are mediated through language which serves as a means to express and externalise people's (metaphorical) thinking.

Significantly, the distinction between civilization and culture has been subjected to various hot debates for more than two centuries. For this reason, it is important to note that there has been a strong tendency to use these terms interchangeably as though they mean the same thing, but they are not the same.

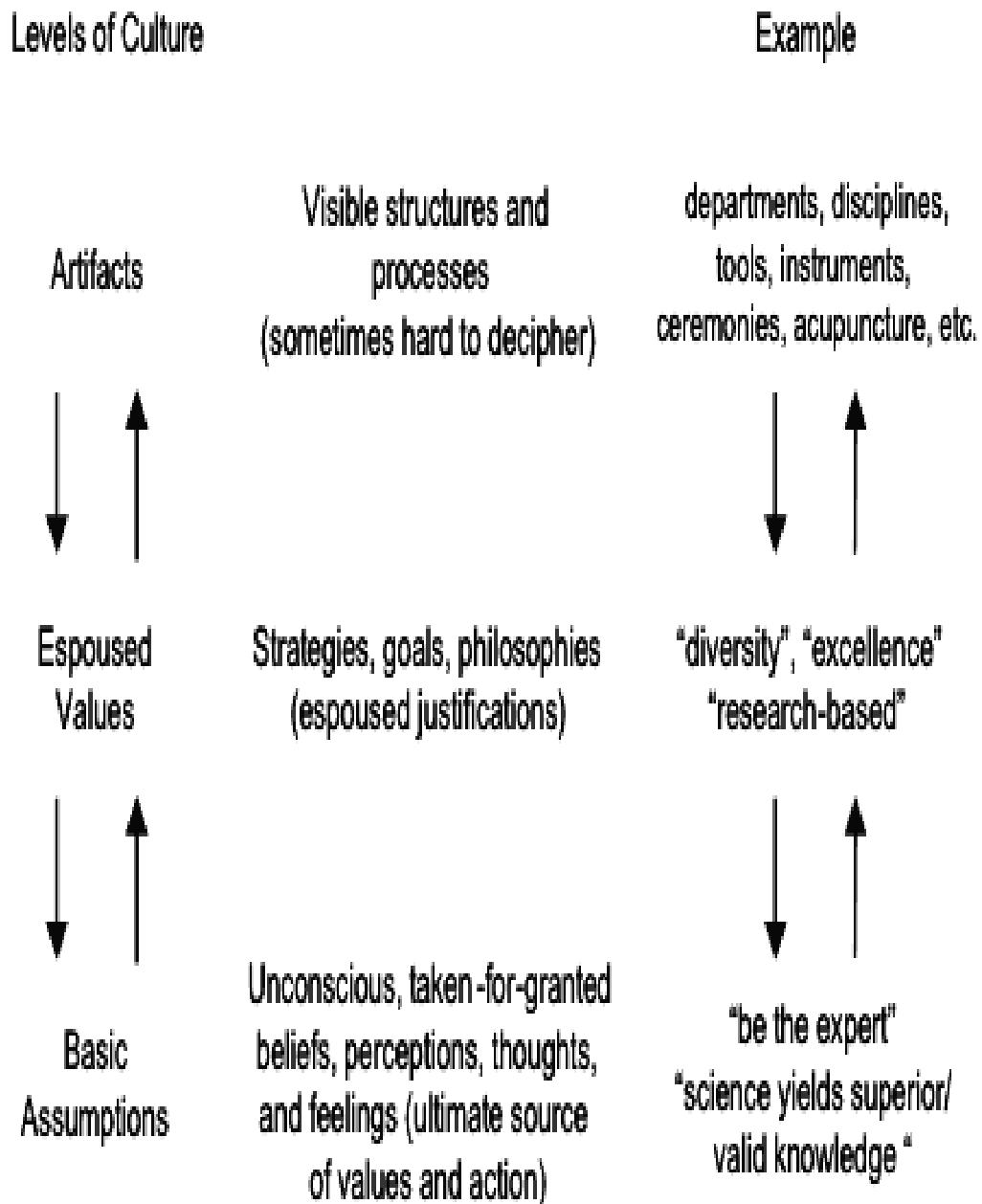


Figure 3-1: Levels of Cultural Interaction

(Schein, *Organizational Culture and Leadership*, 1992: 15-20)

3.7. Constituents of Culture:

Many scholars take the view that holds its relevance from the role it performs in the classroom; it is a fundamental element of language learning since it allows a room for interpretation, expression, and negotiation of meaning. All

cultures around the world comprise distinctive parts that are necessary for the sustenance of social life and interactions. These components include:

3.7.1. Beliefs:

Beliefs describe particular ways in which we understand the world, Ott (1989: 39) defines them as: “*consciously held, cognitive views about truth and reality*”. They are the individuals’ representation of the outside globe. A belief is “cultural input” that one takes from his surrounding environment. There are those which seemed to be true such as $(1+1=2)$; others appeared to be less probable like ‘all the girls are talkative’.

They can be classified, in the opinion of different specialists, into three categories: informational, experiential, and inferential. The informational beliefs handle facts and details obtained from interpersonal relations, the experiential kind involve a man’s experiences, and the inferential type concerns opinions and ideas that are based on reasoning.

A belief calls attention to the assumption and conviction that is held to be true by an individual such as: Muslims believe in the Day of Judgement, angles, etc. It is the basis of one’s actions and values. Moreover, Beliefs serve as a storage system of one’s past experience including thoughts, memories and interpretations of events. They are shaped by the individual’s culture. Thus, the cultural belief is the one that is shared by the most people of a given culture.

3.7.2. Values:

Values are general abstract beliefs or accepted standards which members of society use to assess constantly their preferences and to express their approval or disapproval of things. Cushner and Brislin (1996) support the view that:

“people make judgements and draw conclusions about what is and what is not of value. These judgements 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”

(Cushner and Brislin, 1996: 318-319)

This means that values shape and permeate differently the way humans think and behave, as stated by Damen (1987, 191-192): *“Values bring affective force to beliefs. [...] Values are related to what is seen to be good, proper, and positive, or their opposite. They are also often the hidden force that sparks reactions and fuels denials”*. These reactions and denials are intercultural due to the fact that cultures differ in their values. The latter serves as wide guidelines for the social living.

Values are things to be achieved; they refer to moral principles expected from members of a person or a social group in different situations and depend upon the culture. They reveal what is right and wrong, good and bad; they tell how to live one’s life. Besides, they are the basis for one’s behaviour and motivation. They are often concerned with desired aims, such as the Muslim value of Allah mercy, as well as the way of behaving to achieve these goals such as cleanliness. What is more, values vary from one culture to another and change

through time, that is, they are different in every social situation and may only be embraced by some and not by others in the same culture.

3.7.3. Assumptions:

An assumption is a belief that something is true often without any real proof. Occasionally, assumptions are regarded as “*the preconscious system of beliefs, perceptions, and values that guide behaviour*” (Ott, op.cit.: 37). Like beliefs, they affect feelings, action, thought, and reflect divergent worldviews. Hinkel (1999) puts accent on this point, he writes:

“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”

(Hinkel, 1999: 5)

Being described as self-evident truths that constitute basic layer of culture, assumptions are established principles that members of a community take for granted and believe to be true. This may cause disputes between people holding very dissimilar assumptions about how they should act in different situations.

Assumptions are well explained through the Iceberg model of culture (see figure 3-4) which represents them as cultural components that include the opinions and beliefs of what is acceptable or unacceptable, desirable and undesirable as well as the norms that shape our daily lives, and can be interpreted

in distinct ways and be passed throughout times from generation to generation because they have an effect on the way we see the world around us and on decisions we take. In this manner, to guarantee successful cross-cultural contact, it is essential to acknowledge and to be conscious of one's own assumptions and those of one's interlocutor.

A culture is based on a set of assumptions about life and world. Moreover, a cultural assumption is when a person develops specific values and attitudes related to his/her cultural background. Without assumptions, people would need to ask about the meaning of things.

3.7.4. Attitudes:

An attitude is defined as a favourable or unfavourable psychological tendency to respond to persons, issues, events or objects. Each attitude is a combination of beliefs, feelings and evaluations; they are the way people feel and think, i.e. emotional reactions that are unobservable by other people. They are the established ways of responding to people and situations based on the learned beliefs, assumptions and values. Attitudes play a significant part in determining an individual's personality. This is because they affect the way people perceive and act towards given aspects of the globe. They are done implicitly, so the surrounding persons do not grasp one's feeling or thought. Hence, they store these emotional responses the same way beliefs store the content of the past events. Besides that, attitudes can also guide one's social interactions.

Experts point out that attitudes are made up of three major elements:

- A cognitive component: the information or actual beliefs that a person has about a particular matter.
- An emotional component: how positive, negative or neutral feelings make an individual feel in social situations.
- A behavioural component: how the attitude has an impact on one's intention to behave in a certain way towards somebody or something.

The basic structure of attitudes is also explained in terms of other models proposed by several scholars. The two well-known models are presented as follows:

The ABC Model developed by Eagly and Chaiken (1998) submits that attitudes are built around three parts:

- Affective component (Feeling / Emotion)
- Behavioural component (Response / Action)
- Cognitive component (Belief / Evaluation)

Whereas, the CAC Model created by Schiffman and Kanuk (2004) suggests that attitudes entail three ingredients:

- Cognitive component (beliefs)
- Affective component (feelings)
- Conative component (behaviour)

These models are displayed in the following figures:

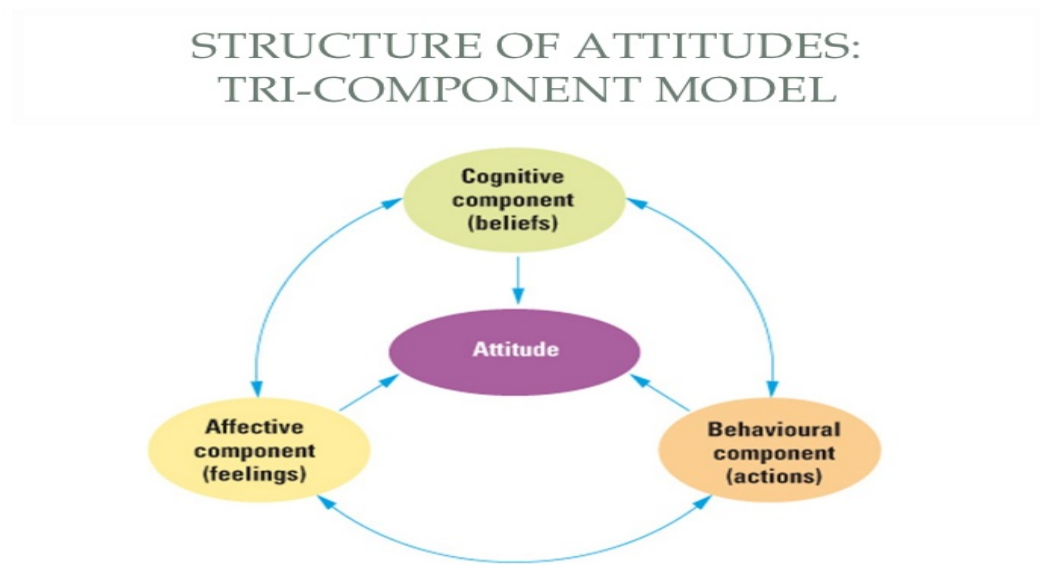


Figure 3-2: The ABC Model of an Attitude (www.studyblue.com/2012)

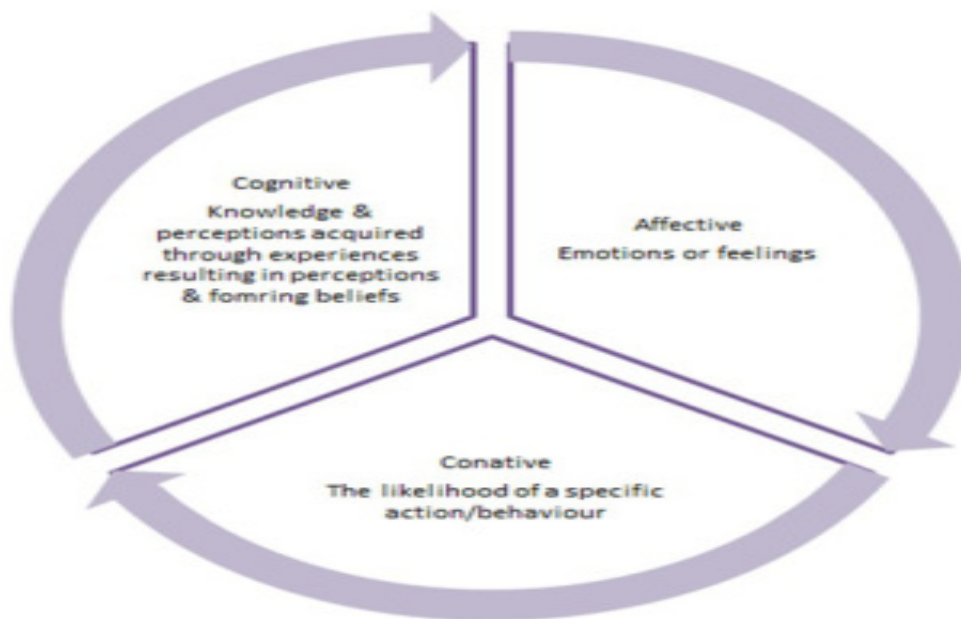


Figure 3-3:The CAC Model of an Attitude
(stuffjessthinks.wordpress.com/2014)

In essence, attitudes affect greatly on our performance, accomplishments, and the way we handle life's obstacles; they are deeply implanted in one's beliefs

and nurtured from one's environment and interactions. Interestingly, attitudes are unique across individuals; in order to foster the proper attitude, it is vital to discard the negative one as it generates failure and severely hampers growth and success.

Exploring culture helps us discover how much people have in common and how they are revealed to each other through a host of different aspects known to humankind, and this leads us to understand the others' backgrounds and perspectives, as well as to be effective community builders.

3.7.5. Behaviours:

Behaviour can be defined as the way in which individuals control and comport themselves: it refers to what people do in certain ways on the ground of their acquired beliefs and values. Human beings are expected to engage in a variety of behaviours according to their social ranks (parent, supervisor, manager, etc.). In describing the number of roles people fulfil in their daily lives when interacting with each others, Cushner and Brislin observe:

“Productive, efficient, and healthy persons are able to shift roles as needed (e.g., from participant to leader, from employee to spouse) and understand the appropriate behaviours in each context”

(Op.cit.: 297)

Researchers regard cultural behaviours of a given community belonging to the same nation as cultural patterns. For Lado (1957) the pattern of behaviour is the operating part of a culture. Each pattern is composed of many constituents

such as the way, the objective, the context, the act and the doer. There exist ‘static units’ for example human beings, plants, places; ‘process’ referring to actions including: writing, walking, teaching; and ‘qualities’ i.e. adjectives and adverbs, for instance, smart, forceful, increasingly, fast, etc.

Psychologists claim that behaviours are viewed as being tangible and difficult to be assessed. Still, it is a subject that needs to be explored in order to comprehend people’s strong and weak sides. Humans, all over the world tend to follow different courses of action even if they sometimes share the same cultural principles. In some contexts such as foreign language classrooms, international meetings, intercultural exchanges, etc., when misbehaviours may occur, the consequences may be severe.

To alleviate unwanted behaviours, providing a sound teaching about alien cultures in educational settings, and a continuous training in developing effective intercultural communication in the workplace is highly recommended to optimize efficiency. Further, in business milieu where the issue of misbehaviours takes place frequently, being aware of it can create a stronger business communication, help firms reach the full potential of their workforce, and allow issues to be escalated and resolved before they combust.

Iceberg Model: Surface and Deep Culture

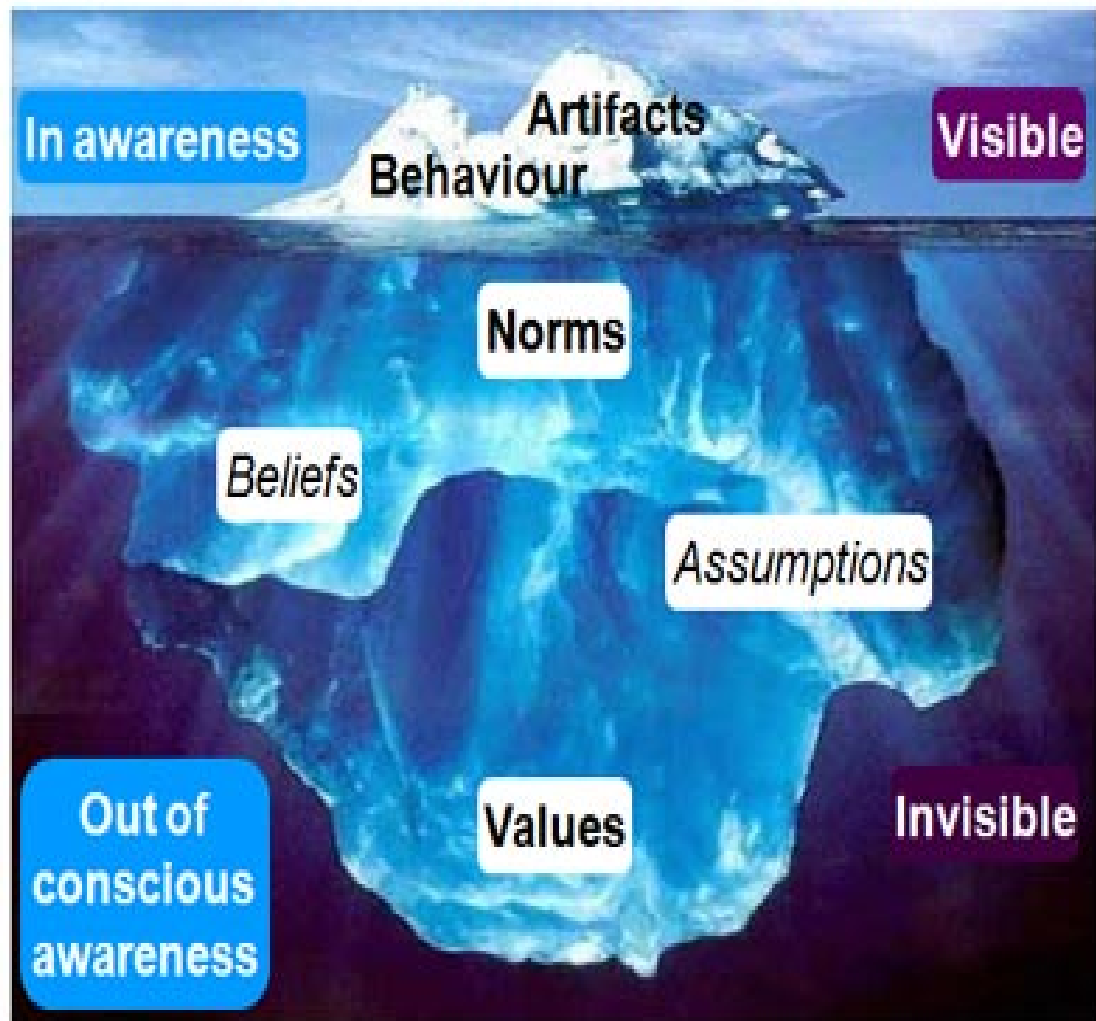


Figure 3-4: Culture as an Iceberg (www.diploweb.com/2011)

3.7.6. Perceptions:

Perception signifies the faculty of recognizing and translating information and impressions by means of the mind to make sense of the various situations and stimuli we encounter every day. As elucidated by academics, the perceptual process follows a sequence of steps (as shown in figure 3-5)involving:

- Selection: it is the first stage through which people centre their attention on specific information. They may select impetus that meet their desires and may neglect and disregard other stimuli that lead to frustration and anxiety.
- Organization: it is the second part that deals with the simplification and categorization of the stimuli. It enables individuals to better deal and engage in complicated cognitive and behavioural activities.
- Interpretation: this final phase comprises filtering information and assigning meaning to it on the basis of one's own experiences and expectations.

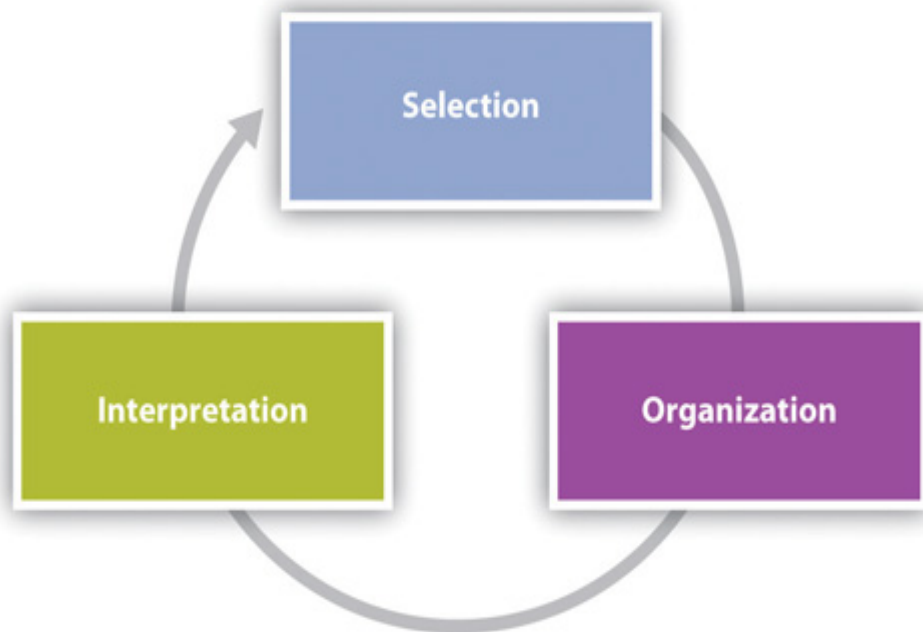


Figure 3-5: The Perception Process (Fiske and Taylor, 1991)

To explain the phenomenon of perception and the way it functions, psychologists propose an illustration labelled IDAHO Scenic State Map which is an optical illusion used to test the human visual system to verify whether human beings can have consistent interpretations of the same image they see. Viewers generally present two different distinctions. Some recognize the map as the north western region of the US (coloured area) whereas others perceive it as a human head (black area) (see figure 3-6).

The study of culture in EFL settings offers a variety of insights when dealing with alien people which stresses the fact that we should not ignore the way people view things and perceive them because this can result in disastrous consequences and may create real obstacles for successful cultural communication.

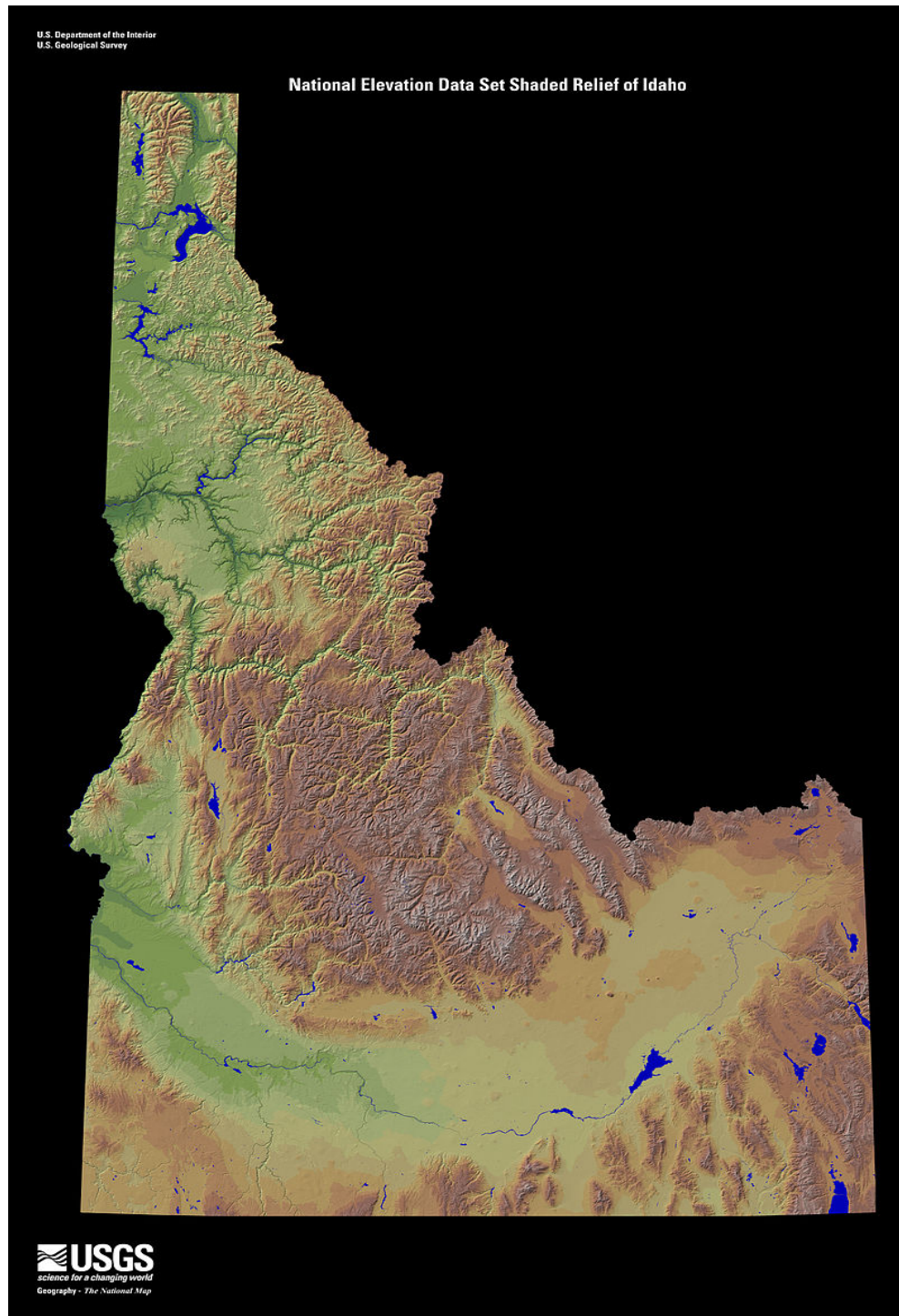


Figure 3-6: Idaho Scenic State Map (en.wikipedia.org/2016)

3.7.7. Stereotypes and Prejudices:

The term ‘stereotype’ comes from the Greek ‘stereos’, meaning solid and firm, and ‘tupos’ referring to image, impression or engraved mark. It was originally a solid printing mould or plate that duplicated any typography. Over time, outside of printing, the phenomenon of stereotyping became a standard topic in social psychology and sociology. A stereotype is regarded as a cognitive category that often satisfies emotional needs, forms the basis for prejudice, and leads to issues and social conflicts as well as acts of discriminations (behavioural bias).

Stereotypes are widely considered beliefs about a group or a class of people involving ethnicity, occupation, gender, and other factors. They help individuals realise what to expect from others. They may be positive, negative or neutral but most of the time unfavourable ones, which one has about particular groups of persons. Stereotypes powerfully shape the stereotyper’s perception of the stereotyped groups mostly on the basis of preconceived ideas, and then assuming that all members of that group will think and behave identically; hence, any difference is not tolerated. These kinds of opinions about a culture which tend to be overgeneralized are echoed in Lado’s words:

“Another type of problem related to distribution differences or rather to assumed distribution differences, occurs when member of one culture, who normally recognize many subgroups in the population of their own culture, assume that another culture with which they come in contact is uniform. Hence, observations made about one individual of that other culture tend be generalized to the entire population”

(Lado, *ibid.*: 120)

Further, stereotypes are passed on from generation to generation as circulated generalizations about ‘the other’. Kramsch (1998: 131) discloses stereotypes as: “*conventionalized ways of talking and thinking about other people and culture*”. She continues explaining that they are formed by: “*extending the characteristics of one person or group of persons to all*” (p. 127), and by: “*focusing on certain classificatory concepts prevalent within a certain discourse community*” (p. 128).

Clarke and Clarke (1990) make out three main sorts of stereotyping: gender stereotyping, portraying women as weaker and less adept than men, and limiting their role to family service and housework; racial stereotyping, which covers exaggerated, prejudicial or racist judgements that people hold about all members of a particular ethnic/racial group, e.g. all African-Americans are lazy, not very intelligent, and tend to be involved in nefarious activities. The last type is class and regional stereotyping where classes or groups are looked at as being homogeneous, for instance, Northerners are more worldly than Southerners.

Because stereotypes frequently function at unconscious level and so are constant, people have to work consciously to reject them. For example, if some people think that most women are bad drivers, they will tend to notice when a female driver makes a mistake but to ignore bad male driving.

On the other hand, the word ‘prejudice’ derives from the Latin roots ‘prae’ (in advance) and ‘judicium’ (judgement), which essentially signifies a prejudgement. It is the process of forming ideas of people on the basis of gender, age, race, class, and ethnic minorities.

Prejudices are those unfair opinions and attitudes (usually negative) that are grounded on one's own stereotypical assumptions or ignorance (based on little or no evidence). They can be a fertile terrain which results in discrimination and restricts equality of opportunities.

In the sphere of foreign language education, teachers ought to raise their learners' consciousness towards the need for developing anti-prejudice attitudes so that they can avoid the severe consequences of these unwanted opinions.

3.7.8. Culture Shock:

Culture shock is an experience which describes a state of anxiety, discomfort, frustration and uncertainty felt by those immersed in a cultural environment distinctly different from one's own; it is also the personal disorientation that may affect a person when suddenly being exposed to a new, unfamiliar culture or milieu.

According to most experts, the causes of culture shock are wide and varied, they may occur when individuals meet the following situations:

- Unfamiliar cues and rules for social, interpersonal, and communication skills
- Dissimilar attitudes, traits, and expectations
- Unaccustomed climate

Oberg (1960), the coiner of culture shock defines this term as follows:

“Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and

one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people,....., how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing up and are as much a part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and our efficiency on hundred of these cues, even though we are often not consciously of them.

Some of the symptoms of culture shock are: excessive washing of the hands; excessive concern over drinking water, food, dishes, and bedding; fear of physical contact with attendants or servants; the absent-minded, far-away stare (sometimes called “the tropical stare”); a feeling helplessness and a desire for dependence on long-term residents of one’s own nationality; fits of anger over delays and other minor frustrations; delay and outright refusal to learn the language of the host country; excessive fear of being cheated, robbed or injured; great concern over minor pains and eruptions of the skin; and finally, that terrible longing to be back home, to be able to have a good cup of coffee and a piece of apple pie, to walk into the corner drugstore, to visit one’s relatives, and, in general, to talk to people who really make sense”

(Oberg, 1960: 176; quoted in Furnham and Bochner, 1986: 48)

In a similar vein, Marx (1999) attributes other terms to culture shock such as ‘transition shock’, or ‘the experience of foreignness’ and defines them as the reactions to experiencing a new culture. Marx cites some symptoms of culture shock among which we can mention the following:

- Strain
- Sense of loss
- Confusion

- Anxiety
- Helplessness
- Obsession with hygiene

Physical symptoms can include:

- Headaches
- Sleeplessness
- Overeating
- Desire for comfort foods (for example, chocolate)
- Stomach pains

For this scholar, there are many stages of culture shock (as demonstrated in figure 3-7) identified in the following lines:

1- The Honeymoon Phase

This phase deals with the arrival in a new place and the first moments of contact with a new culture. Generally, the entire experience is viewed as a new enthusiastic and interesting event. This can take place over a period that can last some days or weeks. Then the visitor goes through a crisis phase where he develops negative sentiments vis-à-vis the host culture.

2- The Recovery Phase

During this period, the sojourner learns how to operate in the new culture and to overcome the encountered difficulties by assimilating and developing appropriate ways and problem-solving abilities. As a result, effective interaction

and successful communication mechanisms will be acquired, and familiarity with the new milieu will be upped.

3- The Adjustment Phase

This stage called also 'Breaking through' is characterized by the decrease of anxiety and the desire of the individual to establish social relationships and integrate in the host environment.

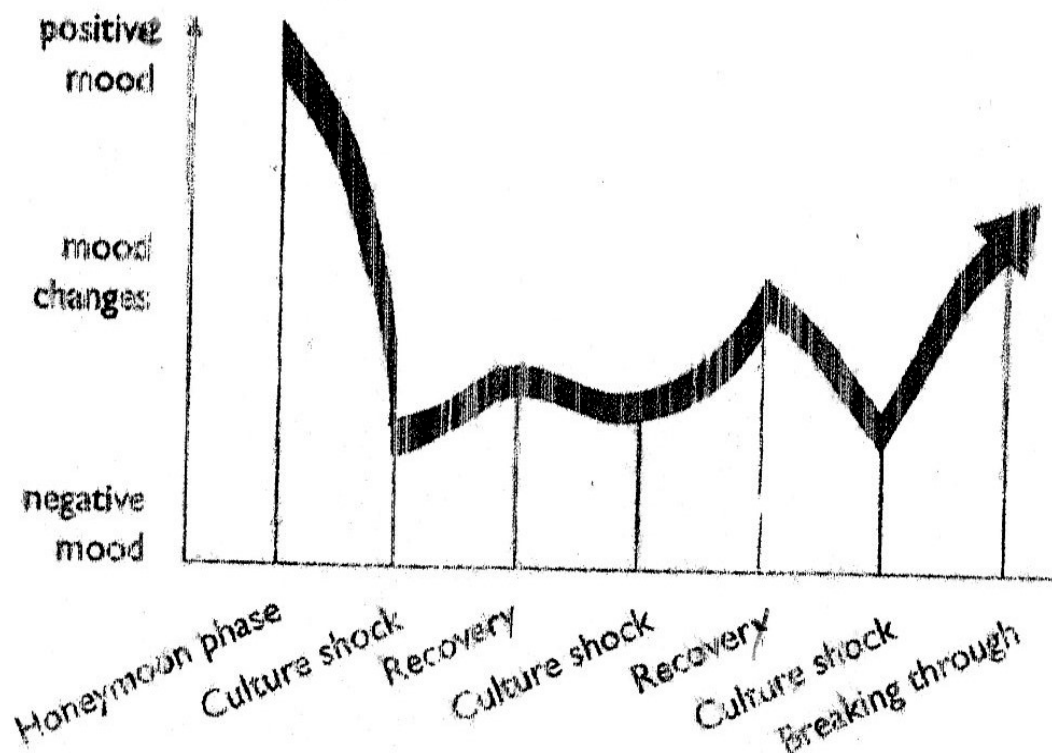


Figure 3-7: Phases of Culture Shock (Marx, 1999: 16)

To cope with culture shock, one is recommended to develop a sound awareness of the others' cultures.

3.8. Rationale for Teaching Culture:

Language, as a human method, is a means of expression and a mainstay of culture. It is the carrier of culture and reflects its values and beliefs. Consequently, culture is significantly important in language learning and teaching which is recognized to a great degree by academicians. As Gao (2006: 59) declares: *“the interdependence of language learning and cultural learning is so evident that one can conclude that language learning is culture learning and consequently, language teaching is cultural teaching”*. What is more, he believes that foreign language teachers should foster learners’ cultural awareness and boost their communication competence.

According to Tomalin (2008), the teaching of culture in ELT should encompass:

“cultural knowledge (knowledge of culture’s institution, the big C), cultural values (the ‘psyche’ of the country, what people think is important, it includes things like family, hospitality, etc.), cultural behaviour (knowledge of daily routines and behaviour, the little c), and cultural skills (the development of intercultural sensitivity and awareness, using English language as the medium of interaction)”

(Tomalin, 2008: 1)

Cultural awareness, then, is essential for developing knowledge about the dynamic nature of culture and mastering communication. Teaching about culture in the foreign language classrooms is believed to have strong impact on broadening the learners’ horizons and augmenting their cognizance of foreign

language learning. In this sense, Hendon (1980) maintains that teaching about the foreign culture:

“... stimulates interest in FL study, besides being a welcome change of much of the oral drill or grammar exercises. Most students are curious to know more about the foreign peoples and their way of life and many find the discussion about culture an exciting experience. Cultural materials provide many topics of personal interest to a student, thereby increasing motivation. The inclusion of culture in a FL classroom could provide an important bridge for the language student in his research for relevance”

(Hendon, 1980: 192)

A great number of ELT experts affirm that the goals of teaching culture in the foreign language classrooms can be categorized as either pragmatic or educational goals. Nostrand (1966) speaks of these purposes as ‘cross-cultural communication and cross-cultural understanding’. Other educationalists classify them under particular goals: cognitive (knowledge), skill (doing), and affective (feeling). The benefits which arise out of the principal objectives of teaching foreign culture in the foreign language classroom comprise the following:

- Improving the Learners’ Communicative Competence:

Teaching about other people’s culture in a foreign language setting is seen by many specialists as preparation for communication and international contact. The development of communicative competence involves more than a knowledge about or understanding of a surface linguistic code, it requires the management of linguistic forms in different sociocultural contexts. It is also maintained that linguistic knowledge and sociocultural knowledge are closely connected and

affect each other. Commenting on this issue, Ochs (1988: 14) writes: “*Given the meanings and functions are to a large extent socioculturally organized, linguistic knowledge is embedded in sociocultural knowledge*”. It becomes apparent that it is imperative for students, in order to communicate effectively in the foreign language, not only to fully cognize it as linguistic notions but also to be versed in its cultural constituent. This indicates that gaining insights into and access to other cultures and promoting cross-cultural interaction are the focal aims of teaching the cultural component.

- Enhancing Socialization:

Socialization is the learning process which helps define, develop, and shape human personality. As a social being, each individual is involved in a continual interactive socialization during which he begins to acquire language, constructs meaning, and gains more knowledge. Andersen and Risager (1978) assert that teaching foreign languages should take in the social reality as one of the fundamental elements:

“Our point of departure is that language teaching, at every level, consists of teaching both the language and the social reality of the foreign language community. Consequently, we find it necessary to demand a careful and coherent planning of the sociocultural content as well as of the linguistic content and a conscious integration of these two aspects”

(Andersen and Risager, 1978: 73)

In this way, foreign language and culture learning should not be separated and it is up to the teacher to better equip the students with necessary skills for successful socialization with native or non-native speakers of the language.

- Boosting the Students' Motivation and Enthusiasm:

It is believed that including culture in the foreign language teaching paves the way for learners to relate to reality. Learning about culture creates interest and motivation for knowing real facts and situations. Commenting on the important role that cultural content can play as an integral part of the language learning curricula, Valdes (1990: 21) insists that: *"Attention to cultural studies 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"*.

- Training Learners to Face New Culture Issues:

Many researchers have hotly debated the problems students encounter when they face up to alien cultures which give rise to what is referred to as 'culture shock'. It is described as a natural response to the feelings of uncertainty and anxiety that occur when people are uprooted from their cultural environment and exposed to a new situation without adequate preparation. On that score, introducing culture in a foreign language classroom helps learners surmount the predicaments that they meet as a result of facing different ways of life and, consequently, alleviate if not avoid culture shock.

- Gaining a Wider World View:

In addition to the previously mentioned objectives, teaching the culture of the foreign language has great advantages in widening students' purview of a larger world and creating opportunity to become open, accepting and caring citizens of the world community. Goodeson et al. assert:

"If one of the aims of education is to increase children's awareness, tolerance and understanding of the world about them, to widen their experience and horizons, the teaching about the wider world must have a place in the curriculum"

(Goodson et al., 1985: 1)

Further, they take the view that:

"Foreign language learning makes an invaluable and unique contribution to the education of every child, offering him what no other subject can; an opportunity to see into another society and to see his own language and society through the eyes of a foreigner. It offers pupils an opportunity to view with sympathy and understanding another society and another culture"

(ibid.: 105)

In the writers' opinion, studying culture of the foreign language contributes to the general education of the learners.

- Promoting Positive Attitudes towards Other People and Other Cultures:

Advocates for integrating culture into the foreign language teaching claim that this will assist the students to gain tolerance, avoid stereotypes and lessen

prejudice and self-centeredness. Learning about different cultures and forming a global view enable learners to discard egocentricity and to perceive that each culture has its own uniqueness.

To recapitulate, Tomalin and Stempleski (1993), adapting Seelye's 'seven goals of cultural instruction' (1988), provide the main aims of teaching culture as follows:

- 1- To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.
- 2- To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- 3- To help students to become more aware of conventional behaviour in common situations in the target culture.
- 4- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
- 5- To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- 6- To help students to develop the necessary skills to locate and organize information about the target culture.
- 7- To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

(Tomalin and Stempleski, 1993: 7-8)

The importance of incorporating culture in language teaching has been addressed by many specialists who indicate that teaching culture is a contributory factor for fruitful collaboration across cultural borders. Nevertheless, as it is generally the case when covering a new educational idea, there are often differing points of view.

3.9. The Adversaries' Viewpoints on Teaching the Target Culture:

Some opponents are against teaching the target culture in the foreign language classroom and their oppositions are manifold comprising social, political, educational, historical, and economical circumstances. They claim that the learners of a foreign language and culture should take into consideration their native culture and past experiences which should not be dismissed. The introduction of culture in the foreign language setting has been open to criticism since students' main motivation is to integrate with other communities and interact with target language like native speakers.

According to other antagonists, teaching the foreign language (especially English) together with its cultural content will create cultural colonisation. Holly (1990) comments on this opinion; he argues:

“English is not simply a language like any other language. In the contemporary world it can also act as a means of political-cultural colonization of the spirit, serving the interests of the most powerful concentrations of economic power the world has ever known”

(Holly, 1990: 18)

This detractor cautions against the cultural imperialism with its cultural subject matter and stresses that the integration of English with its culture in the third world is critical and challenging. Despite this fact, the majority of learners at the present time are studying English for instrumental reasons on account of its unique status as the language of global dominance.

3.10. The Exponents' Viewpoints on Teaching the Target Culture:

Regardless of significantly different views, culture has taken an elemental position in foreign language teaching. It is now widely recognized that cultural instruction serves the development of cross-cultural communication and helps to overcome potential negative outcomes that may result from ignorance and lack of cultural awareness – a situation which hinders students from effective language learning and cultural understanding –.

Kramsch (1993) asserts that EFL teaching should include the teaching of the target culture, she claims: *“it is impossible to operate a divorce between language learning and learning about the target language culture”*. Concurrent with that, Peck (1984) emphasizes 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”

(Peck, 1984: 69)

Embedding cultural matters in a foreign language programme allows learners to master communicative competence and the skills needed to be

cognizant of the meaning of their home culture in the target language adequately.

Wei (2005) speaks about this thought:

“EFL teaching should lead to a better understanding of and an insight into one’s native culture. Students must be provided with the necessary linguistic, communicative and intercultural skills to reflect their own culture in the target language. Besides, discussion can be initiated for the students to compare the underlying values and beliefs in students’ native culture with the target culture so that the students cannot only know the difference but also better appreciate both cultures”

(Wei, 2005: 56)

In this regard, the incorporation of culture into a foreign language course points to raise students’ motivation and stimulates their intercultural curiosity.

3.11. The Role of Teaching Culture in Upping the Students’ Motivation Level:

It is extensively agreed comment that presenting culture in the foreign language instruction is a matter of considerable interest to language educators who report that culture implementation plays an all-important role in raising learners’ intellectual sensitivity and maximizing their achievements in real life situations. Culture learning has a strong influence on motivation level of EFL learners as it comes in the voice of Niederhauser (1997):

“bringing cultural content into the language classroom is one of the best ways of increasing motivation. In a society in which the conflict between globalization and nationalism remains unresolved, many members of the younger generation greatly appreciate the opportunity to learn about life in other countries and to exchange ideas with teachers who are sensitive to both cultures”

(Niederhauser, 1997: 11)

Different scholars, in today's globe of ICT, proclaim that introducing culture in an EFL milieu is a highly contributing factor in familiarizing students with other cultures and learning the crux of effective communication; culture instruction elevates learning and makes of it a determined enterprise prompting learners' enthusiasm. Kitao (1991: 7) writes: "*... the study of culture increases students' curiosity about and interest in the target countries, their people, and their culture*".

It should be pointed out that inspite of the fact that many complications may arouse when including culture in EFL classrooms (e.g. instructors' limited competencies, lack of appropriate materials and knowledge about cultural experiences, and limited curriculum), culture puts language learning and language use in a specific context, decreases artificiality, and augments authenticity.

3.12. Language and Culture Instruction:

It has been stressed in the area of language teaching and learning that language and culture are largely interrelated and interdependent, and are best acquired together. To this respect, the Standards for Foreign Language Learning note that: "*the true content of the foreign language course is not the grammar and the vocabulary of the language, but the cultures expressed through language*" (National Standards in Foreign Language Education Project, 1999: 43).

Culture teaching has been variably described; its labels vary across boundaries and nations. Risager, (2007) speaks of 'culture pedagogy', whereas Byram (1989: 14) refers to 'cultural studies' delineating: "*any information,*

knowledge or attitudes about the foreign culture which is evident during foreign language teaching”.

Culture is a component of language and language reflects a community's culture. Indeed, Kramsch (1998) relates language to *identity* and culture. She argues that there is a natural connection between speakers' language and their identity, the gestures they make and the vocabulary they use. In the same view, Byram (op.cit.: 41) stresses that: *“language pre-eminently embodies the values of meaning of culture, refers to cultural artefacts and signals people's cultural identity”*. He supports the idea that one cannot learn a language and neglect its culture because speaking a language means living and expressing its culture.

Furthermore, teaching a foreign language needs the implementation not only of language knowledge but also knowledge about its culture. Language is a means of communication and culture can be considered as a foundation of communication. For this reason, culture has to be introduced in the teaching process. Kramsch (1993: 8) adds: *“If, however, language is seen as a social practice, culture becomes the very core of language teaching”*. According to Tucker and Lambert, the teaching of culture is considered as a means of *“developing an awareness of, and sensitivity towards, the values and traditions of the people whose language is being studied”* (Tucker and Lambert, 1972: 26).

In recent studies and from works of several scholars such as Fairclough (1989), Byram (1989) and Kramsch (1993), it has been indicated that the cultural content as a contextual background for language should be included in teaching programmes. However, the method and the manner in which the foreign culture is

introduced need to be carefully selected. In other words, the cultural content that is presented to the learners needs to be appropriate to their home culture. Foreign language learners are not required to adopt beliefs and assumptions of the target culture. On the contrary, knowing about customs and beliefs will improve language proficiency.

There is a variety of opinions about what is to be incorporated and how to include culture in language education besides several teaching methods and approaches. For example:

- The requirement to introduce culture at all stages of language learning: Brooks (1968) is of the opinion that learning about culture should be planned out during the early phases of language instruction. His argument is that having knowledge about a wide range of topics and issues can bring FL learners closer to, and in contact with language in context, alien culture and its people. Thus, allowing suitable and correct use of language in diverse situations.
- The necessity to incorporate student's native culture and language into courses: this assists learners to be aware of the value of their own cultural principles, augment their interest, and involve them emotionally in the process of second or foreign language and culture learning.
- The need to raise and make intercultural awareness a central concern of language teaching projects: the prime aim of intercultural exploration is to enable learners to interact successfully with and understand people from diverse linguistic and cultural backgrounds in a multicultural globe. Also, intercultural experience allows the students to discover critical and creative

thinking, to demonstrate the tolerance and respect for others, and to get ready to cope with and overcome misperceptions and miscommunications.

It is advocated that the major goals of language and culture learning are to search for a third place¹⁰ from where the language learners will be capable of seeing their native culture in the eyes of the others.

In sum, culture is a complex entity which comprises a set of symbolic systems, including knowledge, norms, values, beliefs, language, art and customs, as well as habits and skills learned by individuals as members of a given society. Moreover, culture is not fixed but changeable through time.

3.13. Approaches of Teaching Culture:

As far as culture instruction is concerned, culture as content can be a crucial factor both in favouring low affective filter¹¹ of the learners, increasing their cultural awareness and interest for learning. In this sense, a broad range of practical teaching techniques and strategies have been suggested. Among various methods that encourage the learning of cultural awareness, the following examples can be noted:

a) Culture Islands:

This technique aids in boosting the students' learning process through the utilization of some supporting materials such as pictures, posters, and maps. Teachers try to establish a cultural island through these realia (objects and materials from the target culture used as teaching aids) that will help learners gain

a great amount of vocabulary, and get familiar with any distinctions that exist between diverse cultures.

b) Culture Capsules:

The concept was developed by Taylor and Sorenson in 1961. Culture capsule is a short oral presentation that includes a content that highlights an elemental contrast between two distinctive cultures and which is incorporated in the classroom to introduce the learners to the dissimilarities that exist between their domestic culture and the alien one. The use of this kind of activity results in raising the learners' self-awareness vis-à-vis differences.

c) Culture Clusters:

It was Meade and Morain who introduced the idea of culture clusters in 1973. A cluster is a series of culture capsules that handle the same theme or topic. In this method, the teacher acts as a narrator to guide the learners. The cultural insights gained can assist the students to become personally involved in a cultural situation.

d) Culture Assimilators:

This technique dates back to the last century thanks to the work of Fiedler et al. (1971), which took place at the University of Illinois. A culture assimilator presents a problematic situation; it is a brief presentation of a critical incident of intercultural communication that could be misread by the learners. Then, four possible interpretations are given, each student is asked to choose the most

appropriate explanation. If the wrong option is selected, they are advised to look for additional information that would help them pick the right answer. This initiative aims at intensifying the learners' intercultural competence and surmounting numerous cultural obstacles.

3.14. The Position of Culture in the Prevailing Foreign Language Teaching Methods and Approaches:

From a historical perspective, in the field of ELT as the 19th century dawned, the integration of culture into foreign language teaching comes to extend and cast light on its roots and place in various teaching methods, as noted by Kramsch (2006: 11): *“Culture has always been an integral part of language teaching”*. Admittedly, the inclusion of culture in language teaching is valuable and aims at captivating students' attention and interest in gaining cultural consciousness and deep insights into alien people's beliefs and worldviews. Nostrand (1974) emphasizes this importance in saying:

“We cannot help teaching the foreign culture... As we teach a people's language or literature, we unavoidably form our students' ideas of that people's way of life. The factual curiosity of our students impels them to find answers to their common-sense questions in whatever we say, even if we were never able to indulge in a single explicit generalization about the foreign people's values, or worldviews, or strengths or weaknesses. What is worse, our students are bound to practice the fallacy of judging any fragment of the foreign culture as though it were intended to fit into their own scheme, unless we are prepared to help them draw an informed comparison instead”

(Nostrand, 1974: 197)

Hence, culture should be increasingly stressed in the foreign language curriculum since it imprints an overall value system on learners' predispositions to learn the target language so that they develop an intercultural understanding. It is crucial to mention the major point for discussion which is the position of the cultural dimension in different teaching methods.

3.14.1. The Grammar-Translation Method:

As reported by the Grammar-Translation Method, foreign language teaching was devoted to reading and studying artistic texts and classical Latin and Greek literary works. One of the objectives was to broaden students' mental acuity that would allow them to interpret the passages and form grammatically correct and meaningful sentences.

This method, thus, adopted a 'civilization' approach which valued the big 'C' or high culture. This cultural constituent was an independent element of the course of study. The pedagogical materials focused on the grammatical content rather than the cultural one, and in an indirect way offered a stereotypical angle as depicted by Damen (1987):

"The civilization approach reflected a stereotypic conception more frequently than it did ethnographic reality. Few who struggled with such texts escaped confusion and disappointment when they moved from the gallery of one-dimensional natives who graced the pages of their textbooks to the real world"

(Damen, 1987: 255)

3.14.2. The Direct Method:

At the end of the 19th century, the so-called Reform Movement substituted the grammar-translation method and concentrated on raising verbal and communicative skills. Berlitz, Jespersen and other theorists support the view that the embracement of culture in foreign language teaching commenced with the direct method. In their opinion, aspects of the foreign culture embodied historical, geographical, political and economic facts of the country or countries where the language is spoken and their contrast with the learners' own cultural data.

They advocate that small 'c' culture was the focal point of this method at early stages and capital 'C' culture at the advanced phase. Among its basic principles was encouraging international exchanges and economic growth in a European context where there is a huge struggle between countries to gain control and power.

3.14.3. The Audio-Lingual Method:

In the sixties and seventies, some leading educationalists admit that the significance of culture in foreign language instruction developed with the audio-lingual method (also known as audio-visual approach). They demonstrate that this approach emphasized the behavioural verbal aspects of language; language structures and patterns are highlighted and their use is decided by cultural rules: same words have dissimilar meanings and cultural connotations in distinct languages.

Culture is comprised of everyday behaviour and lifestyle of the target language; the main emphasis is laid on the message to permit real communication in the target language. Nevertheless, communication is the result of this method's extensive insistence on memorization, repetition and over-learning of standard phrases and language patterns.

The aim of the audio-visual approach is to master the linguistic forms and learn about others' cultures, thus, the increase of necessity of bridging the gap between language and culture in the content of teaching. Taking this argument into account, many linguists and researchers argue that an instructional process of learning cannot be successful if the content of the course is culture-free.

Although culture is entwined with language in teaching; it is not manifested as an integral part to a programme, it is handled implicitly. It should be mentioned that language has taken priority over culture and therefore learners are not completely immersed in the learning process.

3.14.4. The Communicative Approach:

The earliest 1970s is marked by the rapid growth of theories of language acquisition and weighty tentative to implement culture in the EFL setting, largely as a result of the appearance of the communicative approach to language teaching known as the CLT. This broad approach emphasizes interaction and communication, including verbal and non-verbal aspects, for real-world meaningful purposes, that is the principal objective is to learn to express communication functions and categories of meaning in authentic contexts. This

fact is underpinned by the notion of ‘communicative competence’: learners’ capability to develop the required communicative skills that allow them to interact with other speakers in a way appropriate to their mutual needs.

It is clear that the role of the cultural dimension has been reconsidered; yet being a sub-element of communication in this approach, culture is presented in the same way as in the audio-lingual method, it is taught unsystematically and discretely without being directly expressed. In this light, attention is drawn to the audio-visual and the communicative approaches that have the same perceptions of culture as an object and a set of conventions, and that they concentrate on observable products and behaviours. For Murphy (1988), this belief can contribute to two problems or worries:

- 1- The selection of a few, isolated, de-contextualized features results in learners acquiring a superficial, touristic knowledge of the target language.
- 2- A descriptive point of view does not attempt to analyse the circumstances and reasons as to why these phenomena occur.

Subsequently, Murphy puts forward a suggestion which stresses that teaching a foreign culture should be covered in a thorough manner. The CLT as a movement in language instruction raises significant issues for further investigation and continues to gain momentum.

3.14.5. The Civilization Approach:

The two approaches that give prominence to culture teaching and recognize its objective in an explicit way are the civilization approach together

with the intercultural approach. To make sense, Murphy (ibid.: 149) explains:

“They start from the idea that the cultural domain surpasses the linguistic one”.

In fact, the civilization approach does not only deal with the cognitive facets of learning, but it also accentuates the teacher’s role and puts language and culture together, where language is considered as an object not as a task and as a tool to gain cultural knowledge in the sense of ‘high culture’.

3.14.6. The Intercultural Approach:

The role of involving culture in the foreign language classroom over the past years has increased and continued to be improved. Since the intercultural is among the approaches that have favoured this enhancement, it tried to create universal bridges between various cultures; it also sought to make the learners more acquainted with the target culture. Highlighting the significance of introducing the cultural aspect in language learning, some teaching professionals spot that while the 1960s presented an area of almost great revival in culture integration, the 1970s symbolized its golden period.

In this approach, the notion of culture has shifted to a creative system based on practical knowledge that language users should possess in order to enable them build intercultural skills and therefore become interculturally competent. Because intercultural language learning stresses the necessity for an analysis of, a reflection upon, and a practice of the cultural matters, De Jong (1996) clarifies:

“knowing lists based on (...) differences between everyday occurrences is not sufficient for the language

learner to avoid cultural pitfalls. What is necessary is training in recognition, observation, understanding and participation in situations requiring the use of phrases like these, as well as appropriate non-verbal behaviour”

(De Jong, 1996: 97)

The implementation of this approach in a foreign language curriculum attempts to help students recognize not only the role of the multiple socio-cultural factors in shaping speech and behaviour, but also the importance of cross-cultural awareness to be able to develop an appreciation for other cultures without losing perspective of their home culture. As a result, Murphy illuminates how the affective domain can play a major role in heightening sensitive awareness of a number of different factors and having knowledge about other social groups and their cultures. He points out that: *“Deep cross-cultural understanding can only occur if the affective dimension of cultural acquisition is integrated with the cognitive dimension”* (Op.cit.: 152).

The intercultural approach to language teaching, then, aims to offer an ideal arena for cultivating the learners’ curiosity about the foreign culture and empathy towards its bearers, and for encouraging them to increase their awareness of language and a parallel perception of culture. In pursuit of a coherent curricular framework between language and culture in EFL teaching, the concept of ‘Intercultural Competence’ has emerged as the guiding notion of the overall aim of foreign language education. This term is defined as a set of attitudes, knowledge and skills needed to communicate in an effective and appropriate manner in intercultural contact situations.

A more inclusive and insightful conception of intercultural competence is suggested by Byram in his following model:

Intercultural Competence				
Attitudes	Knowledge	Skills of interpreting and relating	Skills of discovery and interaction	Critical cultural awareness / Political education

Figure 3-8: Byram's Five Savoirs, Components in Intercultural Competence (IC) (Byram, 2003: 61-62)

This proposal offers five distinctive ingredients:

- Attitudes (*savoir être*): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
- Knowledge (*savoirs*): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.
- Skills of interpreting and relating (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.
- Skills of discovery and interaction (*savoir apprendre / faire*): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

- Critical cultural awareness / political education (*savoir s'engager*): ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

This approach has shown that intercultural competence leads to a minimization of cultural differences, rises mutual understanding, and promotes tolerance among diverse communities. To a similar line of reasoning, Kramsch (1993: 205-206) determines four approaches to teaching culture:

- “Establishing a ‘sphere of interculturality’”: this approach is meant to relate the native culture to the target culture.
- ‘Teaching culture as an interpersonal process’: this is built on the idea that teachers should go beyond the presentation of cultural facts and move towards a firm grasp of foreignness.
- ‘Teaching culture as a difference’: this signifies that having a different culture is not only restricted to national identities, but may also comprise other traits such as gender, age, and ethnic origins that frame a person's cultural personality.
- ‘Crossing disciplinary boundaries’: in this approach, culture has a strong connection with a wide range of subjects including sociology, ethnography, and anthropology. That is why teachers should show complete mastery of these areas of knowledge.

These approaches present a vivid illustration that requires a quest for the inclusion of culture instruction in EFL contexts.

Based on closer examination, it can be concluded that the cultural dimension is not quite present in the Grammar-Translation Method; its weightiness begins with the Direct Method and continues to be improved through the Audio-Visual and the Communicative Approaches to language teaching where culture is looked at from a behavioural standpoint.

In contrast, the Civilization and the Intercultural Approaches deal with the cultural element in an uncomplicated way aiming attention at humans' behaviour and entirely different interpretations of their actions. The civilization approach is hoped to be appropriate to tertiary education on account of its intensity of concentration on the cultural instruction. The intercultural approach highlights the importance of incorporating culture in the classroom which aids teachers show and explain to their students how they can relate and compare cultures, prepare them for effective intercultural contact, and train them to be skilled at handling other people and alien cultures. As a consequence, learners better understand their cultural identity and develop a sense of confidence and greater adaptability to use language for communicative acts in various universal settings.

3.15. Intercultural Language Learning:

3.15.1. Definition of Intercultural Language Learning:

Intercultural language learning refers to the acquisition of a combination of skills and attitudes that foster the possibility of learners to understand their own culture and interact successfully and appropriately with people from dissimilar cultures. This is well elaborated in Liddicoat et al.'s description:

“Intercultural language learning involves developing with learners an understanding of their own language(s) and culture(s) in relation to an additional language and culture. It is a dialogue that allows for reaching a common ground for negotiation to take place, and where variable points of view are recognised, mediated, and accepted. Learners engaged in intercultural language learning develop a reflective stance towards language and culture, both specifically as instances of first, second, and additional languages and cultures, and generally as understandings of the variable ways in which language and culture exist in the world”

(Liddicoat et al., 2003: 46)

3.15.2. Major Principles of Intercultural Language Learning:

Being aware of the role of intercultural language learning in raising students’ awareness towards alien cultures and in helping them better interpret and understand different cultures, Liddicoat et al. (ibid.) suggest a series of five principles considered as a framework for developing the process of intercultural language learning as shown in the below table:

1	Active construction	Learning involves powerful, active engagement in interpreting and creating meaning in interaction with others, and continuously reflecting on one’s self and others in communication and meaning-making in variable contexts. For students, it is more than a process of absorption of facts but continuously developing as thinking, feeling, changing intercultural beings.
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2	Making connections	Learning is developed firstly through social interactions (interpersonally) and then internally within the mind of the individual (intrapersonally). In the interpersonal process precious knowledge is challenged, creating new insights through which students connect, recognise, elaborate and extend their understanding. In this process, constant connections are made between: • Language and culture and learning • Existing conceptions – new understandings • Language and thinking • First language – additional languages(s) • Previous experiences – new experiences • The intercultural self – intracultural self others.
3	Interaction	Learning and communication are social and interactive. Interacting and communicating interculturally means continuously developing one's understanding of the relationship between one's own framework of language and culture and that of others. In interaction, participants engage in a continuous dialogue in negotiating meaning across variable perspectives held by diverse participants, and continuously learn from and build upon the experience.

4	Reflection	Learning involves becoming aware of how we think, know and learn about language (first and additional), culture, knowing, understanding and their relationship as well as concepts such as diversity, identity, experiences and one's own intercultural thoughts and feelings.
5	Responsibility	Learning depends on learners' attitudes, dispositions and values, developed over time. In communication, it involves accepting responsibility for one's way of interacting with others within and across languages and for striving continuously to better understand self and others in the ongoing development of intercultural sensitivity.

Table 3-1: Principles for Developing Intercultural Language Learning

(Liddicoat et al., *ibid.*)

3.16.The Relationship between Culture and Civilization:

A sound understanding of the link between civilization and culture requires a knowledge of their similarities and contradictions.

To emphasise the relationship between culture and civilization, Soustelle states that: "*Civilisation is the organic progression of culture whose transformation into civilisation is marked by the emergence of the city*"(quoted in Bénéton, 1992: 141).

a) Substitutable Relation:

Both civilization and culture are fairly modern words, which came into being during the 19th century by historians and anthropologists. Many scholars believe that the terms civilization and culture are synonymous and can therefore be used interchangeably. Culture is seen as a sign of excellence of a human being in education, letters, arts, good manners, etc. In turn, civilization means an advanced state of human society, in which a high level of science, technology, culture, successful political ruling, and highly developed social planning has been reached.

Some anthropologists designate culture and civilization as the two sides of the same coin sharing identical sense. Equating between culture and civilization, Tylor gives the following definition:

“The word culture, or civilization, taken in its widest ethnographic meaning, refers to the whole composite including at once sciences, beliefs, art, morals, law, customs, and the other faculties and habits which Man acquires in the social state”

(Tylor, quoted in Cazeneuve, 1990: 944-45)

In favour of this kind of ties, Jandt (1998) adds:

“To begin to understand a culture, you need to understand all the experiences that guide its individual members through life, such things as language and gestures; personal appearance and social relationships; religion, philosophy, and values; courtship, marriage, and family customs; food and recreation; work and government; education and communication systems; health, transportation, and government systems; and

economic systems. Think of culture as everything you would need to know and do so as not to stand out as a “stranger” in a foreign land”

(Jandt, 1998: 8)

In raising the similarities between the two concepts ‘culture’ and ‘civilization’, some confirm that civilization means the country’s collective lifestyle and culture refers to its constituent groups’ ways of life. Wald shares this agreement and affirms that:

“The members of congregation may share regular social interaction, a common status, and a distinctive way of life, out of these experiences, a common culture may emerge”

(Wald, 1992: 28)

Ultimately, this notion of similarity between the two cited conceptions seems to be fairly controversial between these academics who assent with one another to a certain degree.

b) Accordant Relation:

It is believed that culture and civilization are considered to be socially complements of each other in the sense that the former term relates to humans’ mental creation and the latter deals with the material aspects of life. Backing up this kind of connection, Bennabi maintains that civilization is the social setting indispensable for man’s growth: *“Civilization is the sum of moral and material conditions which allow a society to assure, to each member, all the necessary guarantees for his development”* (quoted in Bénéton, 1992).

Further, he observes that culture is the intellectual activity which takes place in this social milieu: “*Culture starts when the intellectual effort transcends the aim of individual need*” (ibid.). Nevertheless, Stewart and Bennett notice that culture is composed of two kinds: ‘subjective culture’ which stands for “the psychological features of culture, including assumptions, values, patterns of thinking”. The other type is named ‘objective culture’ which has to do with “the institutions, artifacts of a culture, such as its economic system, social customs, political structures and processes, arts, crafts, and literature” (Stewart and Bennett, 1991: 2).

Seen from Stewart and Bennett’s viewpoint, culture is bundle of patterns that can be detected through adjusted actual patterns of thought and behaviour of individuals. Recognizing the contrast between these two sorts of patterns, the writers conjecture:

“The difference... was originally thought to be... a result of cultural change... Cultural systems are composed of individuals who generally find it convenient to do what they are supposed to do, but who are quite willing to do something else if it is more convenient...”

(ibid.: 36)

Beals et al. (1977: 36) put the patterns of behaviour into five particular categories:

- 1- Compulsory patterns where the general culture provides one particular acceptable behaviour in a particular situation.

- 2- Restricted patterns where the general culture allows some specific behaviours for particular members of society and not for the society as a whole.
- 3- Preferred patterns where various patterns are acceptable in a particular situation but “one is more highly valued than the rest”.
- 4- Typical patterns where various behaviours are acceptable in a particular situation but members of the society tend to express one more than the others.
- 5- Alternative patterns where various behaviours are acceptable in a particular situation and are equally valued and expressed.

However, in American civilization teaching settings, instructors are advised to help their students gain an awareness about the American restrictions that are specific to the American spirit and cultural heritage. Also, this corresponding bond is regarded as not matching ‘third world’ countries which continue to struggle in order to achieve steady social and economic growth that are reckoned to be chief markers of civilization. Then, we ought to acknowledge that the debacle of cultural norms is definitely equivalent to the downfall of civilization.

c) Antithetical Relation:

When establishing a distinction between culture and civilization, one may understand that civilization is larger than culture because of its complexity since it is seen as a whole whose one of its basic components is culture.

Moreover, culture can be tangible or intangible mainly if it is a product of the customs and practices of a certain people but civilization is something more tangible because of its magnitude.

Furthermore, culture can be learned, transmitted across generations, and inherited by other groups of people through the use of symbols in the form of language and other means of communication, whereas an entire civilization cannot be transferred by mere language alone due to its great size.

In addition to that, unlike culture which can exist and enlarge residing in a civilization, civilization can decline and may eventually end if its subunits (such as culture) collapse, i.e. civilization can never grow and exist without the element of culture. In highlighting the difference between culture and civilization, Andrew Bosworth asserts:

“Civilisation is fundamentally a cultural infrastructure of information and knowledge that serves survival and continuity. What distinguishes a civilisation from a culture is that this infrastructure, having reached a critical level of complexity, becomes autonomous from constituent cities, nations and empires. In ordinary cultures, the passing of information and knowledge may depend upon imitation or oral communication; in civilisations, this cultural memory, etched into clay or down into papyrus, takes on a life of its own”

(Bosworth, 2003: 49-9)

This shows, therefore, that civilization was a concept used to criticise unfairly non-European peoples and nations and treat them as uncivilised which justified the colonial occupation of Europe on the African and Asian territories.

Today, in modern anthropology, this view proved to be wrong and civilizations are classified on the grounds of their functioning.

Scholars argue that civilization is the most sophisticated form of culture. They state that culture gives more importance to spiritual wealth including morality and ethics, whereas civilization puts particular emphasis on material wealth such as scientific inventions considered as the products of civilization.

According to sociologists, culture is what we are; it has connection with internal thoughts and values, on the other hand, civilization denotes what we have, that is it includes a wide range of external things. Like most prominent figures, the German historian and philosopher of history Oswald Spengler reopens the discussion about the differences between culture and civilization and proposes the following oppositions:

Culture	Civilization
Becoming	Become
Life	Death
Expansion	Rigidity
Natural	Artificial
Internal	External
Organic	Mechanic
Creative	Rational
Genuine	Fake
Traditional	Modern
Concrete	Abstract
Spontaneous	Calculated
Warm	Cold
Community	State
Spiritual	Material
Rooted	Superficial

Table 3-2: The Link between Culture and Civilization

(Spengler, 1938: 32)

It seems to Spengler that civilization is seen as decadent and as symbolizing the last stage of culture; shifting from culture to civilization implies to pass from life to death. This reveals that the dissimilarities between culture and civilization have been subjected to considerable disagreements. Yet, these two

concepts are complementary and should not be treated as two parallel phenomena that work independently; civilization without culture is empty of its essence.

3.17. Cultural Differences and Similarities:

The resemblances and dissimilarities across cultures can make a huge difference between people. Utilising and understanding cultures, their likeness, and their contrast will allow a teaching process to thrive and lead to the gain of tolerance and respect to other cultures.

a) Cultural Differences:

Cultures may differ in several respects, and in others can be very similar. The differences are not simply between nations, there can be differences within communities. Sometimes, cultural differences arise among people due to their behaviour, which may appear to be perfectly recognised and valid from their own point of view, from the standpoint of their own culture, but may be odd in another atmosphere.

Cultural differences can manifest themselves in diverse aspects covering time, silence, male/female relations, etc.

The perception of time varies cross-culturally; some cultures may tolerate delays in appointments such as in France, if the lateness does not exceed 15 minutes, it is acceptable to stay in place in expectation of, while in America people are more time-oriented i.e. they believe “time is money”, each moment

counts, and this has been the driving force of their ways of living and working. To this respect, Cushner and Brislin specify:

“The working unit of time for European Americans is the 5 minute block; any amount of time smaller than that is not considered very important. Thus an individual can typically be 2 or 3 minutes later for a meeting without apologizing. After 5 minutes, he or she is expected to offer a brief apology. If the individual is 15 minutes late _ a block of time representing three significant units_ he or she is expected to make a lengthy sincere apology, and perhaps may even be expected to make a phone call to the waiting party to explain the delay. Other cultures, however, do not place the same emphasis on time and punctuality as do most Europeans and European Americans”

(Op.cit.: 285)

Silence is a further cultural element to consider. It is discerned differently in distinct settings and cultures. It may be or not preferred in various communication milieux. In some cultures, silence is encouraged, deemed normal and appropriate. In Asia, people put extra emphasis and value on listening rather than speaking; the use of silence suggests hearing, observing, analyzing what is said by the other person, and waiting for him to end his speech. Nevertheless, other societies are not comfortable with more than a minute or two of silence in conversations; they are characterized by extreme verbal exchanges, for instance, Italians and Latin Americans frequently cut in on the discussion.

The sensitive discourse on male/female relations is a complicated issue to explicate as it engenders controversies and provokes false impressions. From an Islamic perspective, both men and women should be treated equally; women’s

responsibilities, roles, and rights have to be balanced with those of men but are not exactly the same. In terms of finances, men are obligated to work in order to support the family; women have the right to earn and spend their wealth as they want, but have no obligation to share the money with their husbands, it is a matter of good will. Unlike some dominant aspects in Western cultures where men involve enormously themselves with their infants, in the British context, females do more childcare than their partners.

When encountering a new environment, it is normal to feel disoriented and anxious. Adapting to different cultures takes time and making this transition can be more difficult than imagined. It is only through developing a greater awareness and understanding towards different cultures from one's own, that it would be possible to make sense of and accept the others.

b) Cultural Similarities:

It is stated that cultural similarities allow people to go further than their own culture and this results in enabling them to learn about others. In this sense Damen thinks that: *"it was what we share that makes it possible for us to learn another culture"* (Damen, 1987: 94). Most of the times, human rights and values are similar in all cultures. Supporting this view, Gunter insists:

"I don't know of any culture that considers murder legitimate, I know of no culture in which rape, torture or genocide is held justifiable. These fundamental values are more or less the same in all cultures around the world"

(Gunter, 2000: 51)

Resemblances have been noticed in individuals' communicative conducts depending on their gender, as reported by Jandt (1998: 212): *“more women make suggestions, whereas more men give orders..., and more women use conversation to create a feeling of connection whereas most men give information”*.

In certain Middle East territories, namely Arab culture, men wear the same traditional headdress known as Shemagh¹², Ghutra¹³, Keffiyeh¹⁴, or Rezza¹⁵. Also, the majority of Arabs are Muslims, speak Arabic as their first language, and have a variety of dishes and eating habits in common. On the whole, Arab nations constitute a homogeneous culture with regional diversities. Distinctions between cultures call attention to the individuality and uniqueness of each culture, and aid in surmounting all the barriers to intercultural understanding.

3.18. Objectives of Teaching ‘American Civilization’:

In this modern era, the need to know a foreign language is highly acknowledged, as the world amalgamates into a small village. Being a multilingual nation where different language varieties are practised either in formal or informal contexts; Algeria has given greater weight to foreign language education.

In the largest sense, because we are living in a business-oriented globe and due to the technological revolution grounded on the vast use of English, this language is now extensively utilized as a major medium of communicative acts. At the University of Mostaganem, American civilization courses are intended to offer the students the possibility to investigate the history of a nation that holds

various cultures from its beginnings until today, and to invite them to take part in discussing and commenting on the different topics that provide the large conceptions and useful insights that are essential to cultivate historical understanding.

If foreign language instruction is to be a successful and beneficial for learners, teacher education must include multicultural awareness and foster an acceptance and respect of distinctive cultures and linguistic traits in order to help students acquire a foreign language and learn the modes of a new culture while maintaining an esteem appreciation of their culture.

Moreover, exposure to alien cultures in the English degree is intrinsic to the role of the university which is supposed to produce a group of intelligent and well-educated persons who form or try to guide the political and social development of their society. Effective instruction requires teachers to formulate learning goals which take into consideration the learners' needs.

3.18.1. The Linguistic Objectives:

Teaching American Civilization has to offer a range of enriching linguistic insights to enable students to function effectively in English. Making cultural issues an inherent part of the curriculum, identifying key cultural items in every aspect of the language, and teaching the cultural context of conversational conventions will help teachers enable their learners being successful in speaking English and knowing what is appropriate to say to whom, and in what situations,

as well as understanding the beliefs and values represented by the different forms and usages of the language.

Throughout the course, the teachers aim at focusing on language use in realistic settings. When speaking about the American experience and culture and supporting the lessons with authentic materials, students may learn some facts, procedures, and practise certain grammatical rules.

The vast mixture of courses can help the learners to:

- acquire the skills needed to carry out several tasks.
- gain adequate mastery of the grammar or structures of the target language.
- be able to identify, describe, and sequence the main ideas relevant to diverse issues.
- develop an understanding and respect of cultural dissimilarities among nations.
- become acquainted with a wide array of technical terms and concepts.

3.18.2. The Cultural Objectives:

Besides its linguistic objectives, ‘American Civilization’ has crucial cultural aims. The teaching of American Civilization aims at revitalising the educational system by creating an understanding and awareness among students about the plurality of the cultures of America and integrating this knowledge with education. The main thrust is on linking language with culture to achieve what Hymes and his followers named communicative competence. Incorporating cultural components in the teaching process will introduce the learners to

American culture and create awareness among students and teachers of their role in conserving and preserving their own cultural heritage.

Being “*a branch of culture studies and as such is closer to the social sciences theoretically than to the humanities*” (Sykes, 1963: 253), American civilization will supply English students with the tools they need to approach the American culture.

3.18.3. The Intellectual Objectives:

In the teaching of American civilization, teachers tend to help their learners develop to the greatest possible extent a competency in comprehending and producing the target language, both spoken and written, as well as socio-cultural competency in communicating with people who speak the target language. Since the learning of a foreign civilization rewards human resourcefulness, and commitment, teachers should instil a new vision of human greatness, and tolerance within their learners. This will equip them later with desired capabilities and skills to contribute to the productivity and manufacture of a variety of goods, as well as run the administration, and fulfil diverse tasks.

Seeking to reach these objectives, American civilization courses assist students to:

- boost their argumentation, critical and reflective thought through class talks and debates.
- build up a high level of knowledge related to American literature and culture to deal successfully with any cross-cultural misconceptions and fallacies.

- become familiar with the major historical events and occasions that have marked the American society.
- polish their analytical and problem-solving capabilities.
- establish a successful network of contacts.

3.19. Conclusion

This theoretical part has provided some insights into the concepts of ‘civilization’ and ‘culture’. This section has cited the types of relationships existing between these two notions. It has also given a general description of the principles that American civilization is based on and grows from through the exploration of the principal schools in the area of teaching American culture. This third part of the study gave a precise understanding of the fundamental beliefs that are shared by a number of scholars who favour the inclusion of culture in foreign language teaching and highlighted the opinions of those who do not advocate the integration of cultural components when covering foreign language courses. The writer sought to pique the teachers and researchers’ attention and raise their awareness of the acquisition of intercultural knowledge.

Notes to Chapter Three

1- A holistic approach: from 'Holism', which is a belief that the whole is more important than its parts; it implies that understanding is gained by studying relations among parts.

2- Americanistics: an interdisciplinary domain that explores the study of Americas (the continents of North and South America), with a historical stress on the US.

3- Ethnocentric view: from 'Ethnocentrism'; it is a tendency to judge other nations, cultures or groups of people as inferior to one's own. Instead of making false assumptions and generalisations about the differences between cultures, humans should learn to recognise that societies and cultures operate and function differently than one's own. For instance, the notion of punctuality is stressed differently in Western and Middle East cultures.

4- Race: a collection of people who share a common genetic inheritance and are thus distinguished from others by biological factors.

5- Gender: a social and cultural distinction between males and females, as opposed to sex, which refers to biological and therefore ineradicable differences between men and women.

6- Mass culture: it is the culture that is widely disseminated via the mass media. More precisely, it is a culture which is produced by mass media having an impact

on the public opinions and values. It is also known as “media culture” and has another alternative term which is “image culture”.

7- Americanness: this conception comes from a sense of belonging to American culture; the quality or characteristic of being American.

8- Liberalism: a movement that stresses the autonomy of the individual and allows a lot of political, social, and economic freedom.

9- Idealism: a theory that is based on the belief that one’s ideas are the only things that are real even if this is not very likely.

10- Third place: a notion developed by Kramsch (1993) which proposes a model that would enable the language learner to see the world through the other’s eyes without losing insights of him or herself, that is, to take both an insider’s and an outsider’s perspective on the home culture and the target one.

11- Affective filter: a term used by Stephen Krashen in the 1970s to refer to the invisible, psychological filter that can either aid or hamper the process of language acquisition. When the filter is at an augmented level, individuals may experience stress, anxiety, and lack of self-confidence. Whereas, when the filter is at a lessened level, positive emotional responses are upped such as motivation and high self-confidence.

12- Shemagh: a piece of cloth mostly made of cotton and embellished with colours. It is typically worn by Middle Easterners, more precisely, Saudi Arabians and Kuwaitis.

13- Ghutrah: a piece of cloth dressed by Iraqi and Iranian citizens.

14- Keffiyeh: this item is unique to Palestinians.

15- Rezza: this headgear is primarily worn by inhabitants of North Africa and Egypt.

Chapter Four:

Exploration of the Terrain

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Chapter Four:

Exploration of the Terrain

4.1 Introduction

This chapter will examine the reality of American civilization teaching at the University ABDELHAMID IBN BADIS - Mostaganem with reference to Master II students. It will describe the research instruments used to explore the current situation of this teaching. The researcher has carried out a case study to collect data through the utilization of a range of tools counting questionnaires administered to the students and American civilization teachers, interviews conducted with teachers, classroom observation procedures, and an in-depth analysis of peer teaching appraisal forms, to depict and record the encountered difficulties and identified deficiencies.

4.2. Investigating the Reality of American Civilization Teaching:

This research took place at the University of Mostaganem in Algeria, where “*the existing arrangements of teacher education are not producing teachers who meet the expectations of insuring both excellence and equity for all students*” (Beauchamp and Clarke, 2016: XI). A thorough understanding of the current situation of the teaching of American civilization reveals a series of gross inadequacies that manifest the existence of real problems which call for immediate actions. For a better investigation of this teaching reality, a number of research tools such as questionnaires, interviews, and data based on classroom

observation, analysis of peer teaching appraisal forms, and informal discussions are utilised to gain an insightful account of the situation before suggesting any changes.

4.3. The Educational Approach Utilised:

To better explore the situation, a case study approach is adopted in this research to collect useful data through the use of many instruments of investigation.

- **The Case Study:**

This approach is utilised because it is considered as an in-depth longitudinal examination of a particular problem which focuses on and assembles through information about various events within a real-life setting. In his definition of a case study, Yin (1984) proposes that it is a powerful research means which: *“investigates a contemporary phenomenon within its real-life context: when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used”* (Yin, 1984:23). It is, therefore, a research method that enables the researcher to look at the subject from various and different perspectives (Thomas, 2016). One has undertaken a case study as a strong research procedure used to provide insights into key issues within its natural real-life contexts.

The case study, be it descriptive or explanatory or exploratory, provides the investigator with an instrument to conduct comprehensive, intensive, qualitative as well as quantitative research. Creswell (2007) depicts:

“Case study research is a qualitative approach in which the investigator explores a bound system (a case) or multiple bound systems (cases) over time through detailed, in-depth data collection involving multiple sources of information (observation, interview, audiovisual method, documents etc.) and reports a case description or case-based themes”

(Creswell, 2007: 73)

It can also be regarded as a methodology, a research strategy or design, an object of study as well as a product of enquiry. A case study, then, is concerned with studying the issue in a specific context; it is ideal for looking at research questions and appropriate for hypotheses testing and producing. In line with this description, Abercrombie et al. (1984) say that:

“A case study is a detailed examination of a single example of a class of phenomena... it may be useful in the preliminary stages of an investigation since it provides hypotheses which can be tested systematically using a larger number of cases”

(Abercrombie et al., 1984: 34)

Case studies have the advantage of being capable of including a vast array of methods or approaches , as pointed out by Denzin and Lincoln (2003): *“Case studies have become one of the most common ways to do qualitative inquiry... we could study it analytically or holistically, entirely by repeated measures or hermeneutically, organically or culturally, and by mixed methods”* (134). So, for these writers, the case study approach gives opportunity for more scientific aspects that make probably the yielded data to be realistic.

4.4. Collecting Data:

Data collection is a systematic approach to measuring and gathering information from a wide range of sources to capture the exact picture of a subject under study; it enables a person to answer the problematics and evaluate outcomes. The researcher tried to get in touch with the teachers covering the module of American civilization to gain their cooperation. The purpose of the research was explained and key data were collected. One has made regular observation of classes by taking notes about teachers' practices, problems encountered, learners' feedback, and other issues. Moreover, potentially pieces of information were gathered from a large portion of students and teachers through questionnaires administered to the students and the teachers of American civilization, interviews with teachers covering this module as well as examination of peer teaching appraisal forms.

To avoid that some participants might misinterpret some points in the questions, one has attempted to pilot questions on a small group of students and colleagues.

4.4.1. Means of Data Collection¹:

Before describing how the research was carried out, it is important to provide some background information on the utilised means of data gathering, i.e. questionnaires, interviews, classroom observation and analysis of peer teaching appraisal forms. These data gathering means can offer an insightful picture of the encountered difficulties faced by the teachers in their classrooms.

a) The Questionnaire:

A questionnaire is a printed document composed of a list of questions used to gather information from people about a given issue. Brown explains:

“Questionnaires are any written instruments that present respondents with a series of questions or statements to which they react either by writing out their answers or selecting from among existing answers”

(Brown, 2001:06)

Also, a questionnaire is a data-gathering instrument used to elicit different kinds of information and opinions. Richards (2005) states clearly:

“Questionnaires are one of the most common instruments used. They are relatively easy to prepare, they can be used with large numbers of subjects, and they obtain information that is relatively easy to tabulate and analyze. They can also be used to elicit information about many different kinds of issues, such as language use, communication difficulties, preferred learning styles, preferred classroom activities, and attitudes and beliefs”

(Richards, 2005:60)

This statement shows that the questionnaire is a helpful research tool employed to extract particular information about various topics. Moreover, the questionnaire aims to gather complete and valid data; it is made for the purpose of understanding, analyzing and interpreting the views, attitudes, and experiences of a given group of people from a target population. In this regard, Gall et al. articulate: *“use questionnaire to collect data from participants in a sample about their characteristics, experiences, and opinions in order to generalize the findings to a population that the sample is intended to represent”* (Gall et al., 1996: 289).

In the area of education, this method of research can help specialists take considerable decisions for evaluating present-time instructional practices. Some of the major benefits of questionnaire can be summarized as follows:

- Questionnaires are cost effective when compared to other research instruments as they accumulate information with no waste of time, effort, and money.
- Questionnaires are versatile, which means that they may be used effectively with different people in diverse situations targeting a multitude of topics.
- Questionnaires are easy to plan, administer and analyze.
- Questionnaires ensure anonymity to its informants; the participants feel more comfortable and free to express their thoughts.
- Questionnaires reduce bias because there is uniform question representation and this allows objective gathering of answers.

The researcher has utilised the questionnaire as an effective mechanism for efficient collection of specific data from a large group of students in addition to other useful information obtained from teachers. Confidentiality being highly respected, the questionnaire allows for a reliable method of analysis as all respondents are asked the same standardised questions.

b) The Interview:

The interview is a conversation between the interviewer and the interviewee to gather data in the form of verbal responses. Interviewing is a way

to assemble information as well as to gain knowledge from individuals.

Accordingly, Kvale (1996) regards interview as:

“...an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data”

(Kvale, 1996: 14)

An interview is a discussion that has a structure and a purpose; it goes beyond the simple interchange of opinions in everyday conversations and becomes a thoughtful questioning and listening method with the aim of having an in-depth description of a particular subject. In addition, participants are able to discuss their interpretations of their daily life, and to express how they perceive a given situation from their own viewpoint. Cohen et al. (2007: 349) point out: *“the interview is not simply concerned with collecting data about life: it is a part of life itself, its human embeddedness is inescapable”*.

There are many reasons to conduct interviews for assembling data by virtue of the several strengths of this research instrument. These merits are:

- The interview is relatively flexible.
- Interviews have the potential to provide in-depth analysis and comprehensive understanding;
- They allow opportunities for clarification of questions.
- Any interview broadens the knowledge of both the interviewer and interviewee.

- Interviews offer both parties a continuous interchange of ideas and thoughts.
- In face-to-face conversation, body language and facial expressions are clearly identified and can show the motivation of the subject under study.
- Interviews are more time saving since they bring a high rate of return on responses.

In this research work, the interview is conducted with American civilization teachers to investigate issues in a deep way and to capture the instructors' attitudes and personal opinions. It provides also an insightful idea about possible suggestions for enhancing the situation of teaching/learning American civilization at the University of Mostaganem.

In accordance with these positive points, Oppenheim (1966) declares that:

“The greatest advantage of the interview in the hands of a skilled interviewer is its flexibility. The interview can make sure that the respondent has understood the question and the purpose of the research... above all, they can build up and maintain rapport, that elusive motivating force that will keep the respondent interested and responsive to the end of the interview... the richness and spontaneity of information collected by the interview is higher than which a mailed questionnaire can hope to obtain”

(Oppenheim, 1966: 31)

Nonetheless, one should be careful when drafting the questions in that a well-designed interview can help considerably in achieving the goals. The

possibility of bias from the interviewer's questions or respondent's answers may result in reduced reliability of this research tool.

c) **The Classroom Observation:**

Observation as a research process offers the opportunity to collect live data from naturally occurring situations. For Morrison (1993: 80), observations help investigators to gather data on:

- the physical setting (e.g. the physical environment and its organization)
- the human setting (e.g. the organization of people, the characteristics and make-up of the groups or individuals being observed, for instance, gender, class)
- the interactional setting (e.g. the interactions that are taking place, formal, informal, planned, unplanned, verbal, non-verbal etc.)
- the programme setting (e.g. the resources and their organization, pedagogic styles, curricula and their organization).

In order to gain an understanding of some aspects of teaching, learning, or classroom interaction, a classroom observation is used. It is a useful process in research by which a teacher sits in one or more class sessions to see real-life teachers practising the profession in naturalistic environments. As Good (1988: 337) notes: *“One role of observational research is to describe what takes place in classrooms in order to delineate the complex practical issues that confront practitioners”*.

The main purpose behind this self-report method is to allow a room for getting a feedback about one's strengths, and weaknesses, and it is a way of developing self-awareness on one's own teaching and obtaining suggestions for further improvements. Additionally, a classroom observation can help determine professional learning, support collegiality among peers, and provide opportunities to discuss challenges and concerns.

Being a strong data collection instrument used to get a good grasp of the context under study, one has carried out the process of observation, since it has been very often used as a method of assessment and an important tool for nurturing key pedagogic skills and teacher learning (O'Leary, 2014). As a powerful research strategy it helps to record the teachers' practices and the students' actions and offers a detailed and precise evidence about several aspects of the class than other data sources. This strategy has also allowed to have thorough knowledge and a close examination of the subject under study, and to view the target group (Master II students) in its natural circumstances.

4.4.2. The Pilot Study:

Before addressing the questionnaire to the whole population of students, a pilot study was carried out with an important number of participants with distinct levels of competence as far as English is concerned to verify that the questions were clearly posed, and to take into consideration the respondents' remarks concerning the wording of questions.

4.5. Analysis of the Findings:

- **The Students' Questionnaire:**

- a) **Determining the Population:**

The questionnaire was addressed to Mater II EFL students. This population was made up of 190 learners (male and female) over three academic years:

- 2014-2015: 61 students (male: 09 / female: 52)
- 2015-2016: 53 students (male: 05/ female: 48)
- 2016-2017: 76 students (male: 20/ female: 56)

The following table indicates the targeted population of learners:

Academic year	Number	Percentage
2014-2015	61	32,11%
2015-2016	53	27,89%
2016-2017	76	40%
03 years	190	100%

Table 4-1:Targeted Population of Learners

- b) **Purpose of the Questionnaire:**

The questionnaire sought to get an overview about the students' linguistic and cultural requirements, the importance of American civilization in their academic achievements, their attitudes towards the English and English-speaking

cultures, and the changes that may be made to improve the current situation of teaching American civilization at the University of Mostaganem.

c) Types of Questions:

The students' questionnaire comprises three sorts of questions:

- Open-ended questions
- Closed-ended questions
- Multiple choice questions
- Open-ended Questions

The purpose of this type of questions is to offer the possibility to the participants to express their view and ideas in a free-flowing way to get insightful feedback for possible enhancements.

Example: Do you have any other comments which might be helpful in improving the teaching of American civilization at your University?

- Closed-ended Questions

This type of questions contains all possible options of answers, and the informant has to select among any of the given multiple choice answers.

Example: Which foreign language did you study at high school?

- English
- Spanish
- German
- Other (specify).

- **Multiple choice Questions**

These questions give the respondents the opportunity to classify the suggested answers.

Example: What do you think of the topics dealt with in your American civilization courses?

Interesting

Quite interesting

Not interesting

4.5.1. Analysis of the Students' Questionnaire:

To offer more freedom of expression to the students, and to transform the obtained data into credible evidence, the participants were informed that anonymity will be exceedingly kept. The students' questionnaire comprises many sections arranged as follows:

Section One: General Information

This opening part of the questionnaire includes three questions that deal with the students' gender (question 1), their acquired foreign language (question 2), and the amount of English language they have learnt throughout their study life (question 3).

Section Two: English Language Learning

The prominence of learning English and the English culture together with the importance of American civilization in academic attainment were the central focus of the four coming questions.

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Section Three: Attitudes Towards English and English Speaking Cultures

The aim of this section is to discuss the students' attitudes towards the English language, the English culture and the module of American civilization along with its content in questions 8, 9, 10, 11, 12, 13.

Section Four: Learners' Wants and Viewpoints on the Current Topics Covered in their American Civilization Courses

In question 14 the learners revealed the type of the themes they would like to tackle in their American civilization classes, whereas in question 15, 16 and 17 they expressed their opinions about the way the objectives of the current American civilization courses are explained.

Section Five: Use and Appropriacy of Teaching Aids

This part entails two chief questions and seeks to check whether or not American civilization classes were bolstered by the utilization of suitable teaching materials (question 18), and it aims also at verifying the quality of these aids for the courses (question 19).

Section Six: Drawing the Learners' Attention and Encouraging their Involvement in the course

The purpose of the two following questions was to check the extent to which the teachers were able to increase their students' attentiveness and help them engage in the learning process.

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Section Seven: Learners' Estimation of Teaching and Useful Skills

Questions 22 and 23 verified whether or not the themes tackled in American civilization classes were attractive and interesting and checked the significant skills that may help the learners improve their language competencies.

Section Eight: Learners' Views about the Role of American Civilization Teachers

This section intends to find out the learners' opinions regarding the functions that their instructors are expected to have when ensuring American civilization courses.

Section Nine: Further Comments

The possible changes and modifications proposed by the students and that may contribute to the betterment of the current situation of American civilization teaching are cited in this last section.

4.5.1.1. Discussion of the Students' Questionnaire Results

Section One: General Information

- **Question 1:** Gender distribution

Option	Absolute frequency	Relative frequency
Male	34	17,89%
Female	156	82,11%
Total	190	100%

Table 4-2: Gender Distribution

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It is noticed that within the target population under study the girls outnumber heavily the boys.

- **Question 2:** Which foreign language did you study at high school?

Foreign language studied	Absolute frequency	Relative frequency
English	190	100%

Table 4-3:Foreign Language Studied at High School

As it is mentioned in the above table, English was the foreign language learnt by the totality of respondents.

- **Question 3:** How long have you been studying English?

Number of years	Absolute frequency	Relative frequency
11	190	100%

Table 4-4: Years of English Language Learning

Table 4-4 shows that the length of time devoted to English language learning equals 11 years for all the participants.

Section Two: English Language Learning

- **Question 4:** What does learning English mean to you?

Almost the totality of learners 185 (97,37%) asserted that English is the language of their field of specialism and that they are conscious that it is the one

which allows them to have access to a multitude of useful data, specific knowledge and a wealth of job opportunities. They added that the mastery of the four macro skills: listening, speaking, reading and writing is very elemental for them.

- **Questions 5:** Do you think that it is important to learn about the culture (s) of English-speaking countries?

181 participants (95,26%) confirmed that learning a foreign language without the cultural framework in which its functions can be socially and economically disastrous, and may therefore create serious barriers. For them, culture should be part and parcel of English language learning because it permits the learners to study the history and civilization of the people who use the target language in a thorough way and interact easily with its speakers.

- **Question 6:** If no, state your reasons

Very few students 09 (4,74%) see that having a good control of the linguistic competencies of the alien language ought to be given priority over its cultural facets.

- **Question 7:** How important to success in your studies is American civilization?

High

Moderate

Low

Percentage Degree of importance	Absolute frequency	Relative frequency
High	177	93,16%
Moderate	5	02,63%
Low	8	04,21%
Total number	190	100%

Table 4-5:The Importance of American Civilization in the Curriculum

The overwhelming majority of the informants (93,16%) believe that a good attainment in American civilization is crucial for them since it is a part of their curriculum, and it is also important mainly in their academic life in case they further their post-graduate studies (doctorate).

Section Three: Attitudes Towards English and English-Speaking Cultures

- **Question 8:** Do you like English?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	161	84,74%
No	29	15,26%
Total	190	100%

Table 4-6: Attitudes Towards the English Language

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A considerable figure of students (84,74%) expressed their positive attitudes towards English, whereas 15,26% of these learners responded negatively to this question.

- **Question 9:** Do you like learning about English-speaking cultures?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	175	92,11%
No	15	07,89%
Total	190	100%

Table 4-7:Attitudes Towards English-Speaking Cultures

Most students (92,11%) pointed out that they desire learning about the cultural aspects of the English-speaking cultures compared to a minority who are not really interested in gaining information about the culture of the nations where English is officially spoken.

- **Question 10:** What culture do you prefer to learn more about and why?

A palpable number of the students who took part in this study (175) i.e. (92,11%) indicated that they really want to gain a knowledge about the cultures of the English-speaking countries and more essentially the American one. These participants explained that learning about the United States of America which is a highly multicultural society creates a classroom environment that encourages a

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better understanding of cultural differences and obstacles, and helps them expand their horizons and maximize their potential when dealing with these differences.

- **Question 11:** What are your feelings about American Civilization as a module

Learning this subject is of great importance because almost all the informants explained that it helps them develop an intercultural awareness and become more familiar with new assumptions and cultural practices of the American people and get a perceptive overview of the American history and spirit.

- **Question 12:** What do you think about the topics dealt with in your American civilization courses?

Interesting

Quite Interesting

Not Interesting

Most of the learners 177 (93,16%) recognized that the topics of American civilization are of a notable interest. Very few observed that it would be preferable to tackle more challenging topics that call for their involvement in the learning process and increase their interaction with their peers.

- **Question 13:** Are you learning English because:
 - a. It is a language highly required in most specialities
 - b. You would like to pursue your post-graduate studies
 - c. Its mastery opens up a wide variety of employment opportunities
 - d. Other, please, specify.

Option	Absolute frequency	Relative frequency
a	05	02,63%
b	10	05,26%
c	30	15,79%
ac	35	18,42%
abcd	110	57,89%
Total	190	100%

Table 4-8: Reasons Behind Learning English

The table above demonstrates that the preponderant number of respondents declared that there are multiple imperatives behind the learning of English including its eminence in various fields of specialism, in post-graduation, and for job-careers. These informants added that they ought to learn English because it is also a major part of their curriculum.

Section Four: Learners' Wants and Viewpoints on the Current Topics Covered in their American Civilization Courses

- **Question 14:** About which topics would you like to acquire more information in American civilization classes?
 - a. General topics about American people
 - b. Specific information that focus on the American history and culture
 - c. Other, please, specify.

Option	Absolute frequency	Relative frequency
a	10	05,26%
b	35	18,42%
c	25	13,16%
bc	120	63,16%
Total	190	100%

Table 4-9: Type of Preferred Topics to Be Taught

The vast majority of the learners affirmed that they prefer to study the key topics of the American culture and history to reinforce their culture experience and better comprehend contemporary world affairs. Some of them believe that learning about the United States of America can give them a competitive edge when searching for a job.

- **Question 15:** Were the objectives for the lessons explained clearly from the text?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	11	14,52%
No	179	85,48%
Total	190	100%

Table 4-10: The Way Courses Objectives Are Explained to the Learners

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The majority of students think that their teachers explain the course goals in general as broad statements without really providing guidelines for using these objectives.

- **Question 16:** If 'yes', please, explain

A minority of students think that their teachers explain the course goals in a clear way right from the beginning but did not expand their answers.

- **Question 17:** If 'no', please, explain your dissatisfaction with the way they were presented to you?

The larger part of the informants (85,26%) replied that the course goals were not identified in a thorough way. They made clear that they were not offered the opportunity to make connections across courses and to establish a logical sequence of learning.

Section Five: Use and Appropriacy of Teaching Aids

- **Question 18:** Were your courses reinforced by the use of teaching materials?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	190	100%
No	/	/
Total	190	100%

Table 4-11: Use of Teaching Materials in American Civilization Classes

The whole students asserted that their American civilization classes were supported by teaching aids.

- **Question 19:** If ‘Yes’, how was the material for the lessons?

The largest number of learners stated that they felt that the material was too little. They indicated that the introduction and selection of solid aids such as authentic materials and tailor made ones help them manipulate and interact in the target language and culture and contributes consequently in an efficient way to their learning experience.

Section Six: Drawing the Learners’ Attention and Encouraging their Involvement in the Course

- **Question 20:** To what degree was your teacher capable of rousing and maintaining your interest for the duration of the class?

A massive part of participants (91,58%) recognized that their courses were really interesting. However, they argued that they were not stimulated in terms of critical thinking and discussion and therefore they were not actively engaged. For

them, if they were allowed to function in groups, participate in debates, and manage a certain amount of tasks, their attention could have been better captured and increased.

- **Question 21:** Do you think that you have sufficient opportunities to participate in the learning process?

Most of the respondents answered that they were not really engaged in the learning process because the courses were not based on a student-centered approach. They added that this methodology did not help them delineate an apparent focus on the course content from multifarious perspectives.

Section Seven: Learners' Estimation of Teaching and Useful Skills

- **Question 22:** Mostly, did you find that your teacher has:
 - a. presented the teaching aids plainly?
 - b. aroused your interest in the topics and given you opportunities to develop autonomy?
 - c. Other, please, specify.

Option	Absolute frequency	Relative frequency
a	5	02,63%
b	2	01,05%
c	183	96,32%
Total	190	100%

Table 4-12: Learners' Estimation of Teaching and Useful Skills

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According to the students, classroom interaction has a central role in creating access to knowledge and in establishing an encouraging climate for successful communication and exchange of ideas. This atmosphere for them was not totally found in their American civilization classes.

- **Question 23:** Which of the following would be useful to you in your American civilization courses to enhance your language abilities?

- Participating with your classmates in debates
- Carrying-out collaborative projects
- Summarizing and synthesizing key information
- Other, please, specify.

Option	Absolute frequency	Relative frequency
a	8	04,21%
b	2	01,05%
c	155	81,58%
ac	25	13,16%
Total	190	100%

Table 4-13: Skills to Be Improved

Table 4-13 mirrors that most of the learners (81,58%) declared that the skills they desire, include the knowledge and understanding of the concepts central to the topics they are dealing with. They insisted that they want also to learn how to synthesize and challenge information from various sources. The

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students maintained that they covet to develop the specialised language relevant to the area of American civilization and long to be able to critically write about subjects related to this field in a range of contexts.

Section Eight: Learners' View of the Role of American Civilization Teachers

- **Question 24:** Do you think that the teacher of American civilization should be:
 - a. The source of knowledge about language and context
 - b. A facilitator who guides the learning process and encourages learner involvement
 - c. Other, please, specify.

Option	Absolute frequency	Relative frequency
a	3	01,58%
b	11	05,79%
c	157	82,63%
ab	19	10%
Total	190	100%

Table 4-14: Learners' View of the Role of American Civilization Teachers

It is mostly maintained that the teachers of American civilization have a great command of the English language, and a sound knowledge of the American history and culture. The informants proposed that these teachers need to reflect more on their instruction and to bring innovation into their classrooms.

Section Nine: Further Comments

- **Question 25:** Do you believe any changes should be made to refine the current teaching of American civilization courses for Master students?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	181	95,26%
No	9	04,74%
Total	190	100%

Table 4-15: Further Comments

The above table illustrates clearly that approximately the entire number of students regard that changes to the present time teaching situation of American civilization for Master II students are highly required. Their answers made known that the current teaching does not satisfy their needs.

Furthermore, they acknowledged their limited skills in this area. According to them, there might be something wrong in the teacher's competence and methodology. As indicated in the following statement:

“It seems clear that students are not necessarily unmotivated or unwilling learners; they are simply uninvolved in the depersonalization of the traditional classroom. They are willing to learn; they simply may not be able to endure the way they are taught. I now know if I really want to see motivation in my students, I have to be motivated to rethink what it is I am doing to them”

(Luce, 1990: 2-3)

- **Question 26:** If ‘yes’, what do you suggest?

The students contended that they prefer to develop an analytical and creative thinking in order to build up the requisite skills that will help them formulate strong arguments, solve problems, and lead constructive discussions. They wish also to augment their intercultural awareness and widen their horizons by learning the dominant facets of the American people and society.

- **Question 27:** Do you have any other suggestions which might be helpful in improving the teaching of American civilization at your university?

This closing query offered the students the opportunity to put openly their thoughts into words and to come up with some proposals to ameliorate the conditions of learning American civilization in the department of English at the university of Mostaganem. From the obtained suggestions, it is concluded that:

- The students showed a strong desire to acquire basic and numerous information in the domain of American civilization.
- They were concerned about the need to buttress this knowledge through writing and speaking practices.
- The informants placed a pivotal emphasis on the teacher’s role as being the fundamental agent of change in the educational process and the most significant constituent in refining the teaching methodology and classroom practices.
- The students referred to their learning atmosphere as not being an encouraging one as described by Stiles who opines that:

“the answer to “making school interesting” is to create in every school attractive environments where every youngster can feel accepted and may achieve success. On the most obvious level this means neat and attractive (not necessarily new) buildings, abundant teaching materials...”

(Stiles, 1971: 194)

- The respondents recognized that they have skilful and understanding American civilization staff, yet they believe strongly that the institution along with officials ought to take measurements to provide the teachers with adequate support, professional training, and innovative programs.

4.5.2. Analysis of the American Civilization Teachers’ Questionnaire:

Five teachers who cover the module of American civilization have been asked to fill in a questionnaire that contained an array of questions which sought to get their opinions, and gain a feedback about their personal viewpoints about the current situation of American civilization teaching to graduate students. The posed questions aimed also at depicting the instructor’s professional requirements.

Section One: Teachers’ Position and Work Experience

The first two questions (questions 1 and 2) are intended to give information about the teachers’ status and the length of their career.

Section Two: The Key Components of the Syllabus and the Learners’ Engagement in the Courses

The next four questions (questions 3, 4, 5 and 6) offered the teachers the opportunity to comment on the basic ingredients of the present-time program of

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American civilization. They were also asked in this part to provide their viewpoints about the level of students' involvement in the learning process.

Section Three: Encountered Difficulties in American Civilization Classes

The main concern of this section was to identify the major obstacles that the teachers may come across when ensuring their American civilization classes (questions 7, 8, 9, 10 and 11).

Section Four: Acquisition of Knowledge

In an attempt to clearly delineate the students' comprehension of and responses to the courses, this segment was put forward.

Section Five: The Quest for Ameliorating the Teaching of American Civilization

Queries about the significant and useful improvements and initiatives to be taken were developed in this part of the questionnaire.

Section Six: Significance of Professional Development

This portion tried to explore the way teachers visualize the meaning and the merits of professional development in their field of specialism.

Section Seven: The Need for an Ongoing Professional Development

This section comprises a set of questions posed to uncover the teachers' ways of describing professional development, and to unearth their viewpoints on its usefulness.

Section Eight: American Civilization Teachers and Professional Development

This closing part queries the kind of dissimilarities that can be observed after the incorporation of professional initiatives in the classrooms and intends to determine those who should provide a continuous professional growth for American civilization teachers.

4.5.2.1. Discussion of the American Civilization Teachers' Questionnaire

Results:

Section One: Teachers' Position and Work Experience

- **Question 1:** Position
 - a. Permanent teacher
 - b. Part-time teacher

Option	Absolute frequency	Relative frequency
a	5	100%
Total	5	100%

Table 4-16: Teachers' Status

As displayed in the table, all the teachers do have a permanent status.

- **Question 2:** How long have you been teaching English?

The whole teachers with whom the questionnaire was carried-out have high academic credentials and approach approximately ten years of work experience.

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Section Two: The Key Components of the Syllabus and the Learners'

Engagement in the Courses

- **Question 3:** Are culture-specific items (such as concepts, objects, etc.) well explained within the current syllabus?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	5	100%
No	/	/
Total	5	100%

Table 4-17: The Incorporation of Cultural Items in the Current Syllabus

The total number of teachers concurred with each other in the view that the current syllabus comprises a multitude of basic and revealing culture facets that illustrate clearly the American heritage.

- **Question 4:** Does the current syllabus contain difficult perspective on aspects of the American culture?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	1	20%
No	4	80%
Total	5	100%

Table 4-18: Difficulty of Cultural Aspects in the Current Syllabus

Almost all the teachers acknowledged that the present-time syllabus is well crafted and organized and the cultural aspects within it are apparent and understandable.

- **Question 5:** Are the students involved in the learning process?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	1	20%
No	4	80%
Total	5	100%

Table 4-19: Students' Involvement in the Learning Process

Approximately, the whole participants conceded that the students do follow the courses but do not show a real possession for the covered topics.

- **Question 6:** If 'yes', to what extent?

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The extent of involvement is not too large. This may be due to the fact that the pedagogical goals are not explicit so the learners do not exactly know what they have to accomplish by the end of their courses and cannot therefore reflect on what they are acquiring.

Section Three: Encountered Difficulties in American Civilization Classes

- **Question 7:** Do you experience some difficulties when dealing with some cultural parts in your teaching?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	4	20%
No	1	80%
Total	5	100%

Table 4-20: Encountered Difficulties in American Civilization Classes

The results reveal that almost all the informants answered ‘yes’ to this question.

- **Question 8:** If ‘yes’, can you cite them?

The majority of the informants noted that the difficulties raise when tackling cultural aspects. They observed that a real prudence is required when dealing with some delicate notions and concepts that characterize the American culture such as capitalism, individualism and individual independence and which

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oppose our learners' Islamic culture that is based on a collectivist ideology and opts to obey the rules and regulations that protect the individual, the family and the entire society.

- **Question 9:** How do you consider assessment of American civilization learning in Master II level?

- a. Sufficient
- b. Insufficient
- c. Other, please, specify.

Option	Absolute frequency	Relative frequency
a	/	/
b	1	20%
ac	4	80%
Total	5	100%

Table 4-21: Assessment of American Civilization Learning

Nearly, all the respondents believe that although assessment strategies have some key advantages since they reveal what students have really learnt and help teachers get an overview of their learners' strong points and weaknesses, they have to be criticized because they do not encourage the students' self-diagnosis and do not put pressure on them to expand their knowledge and enrich it.

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- **Question 10:** Do you think that you need specialised training to overcome these difficulties?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	5	100%
No	/	/
Total	5	100%

Table 4-22: The Need for Specialised Training

The entire respondents strongly approved the idea of an ongoing specific training.

- **Question 11:** If ‘yes’, please, explain

By common consent, all the educators concluded that the teaching profession at university has never been given so much limelight in Algeria. As far as American civilization is concerned, they explained that a continuous training can make significant impact on their career, help them reflect on their own practices, allow them to remain open to critique and ready to do better.

Section Four: Acquisition of Knowledge

- **Question 12:** When covering ‘American Civilization’ courses, do students show understanding of the unfamiliar topics dealing with the different historical and general aspects of USA?

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- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	1	20%
No	4	80%
Total	5	100%

Table 4-23: Understanding of Unfamiliar Topics

The results show that according to the teachers it seems that the students have considerable difficulties in comprehending some historical facets of the history of the United States of America and its foreign policy. It appears also that the learners are acquainted with the ways Americans conduct their lives and govern themselves.

- **Question 13:** Do students give a positive feedback when asked about the presented information?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	2	40%
No	3	60%
Total	5	100%

Table 4-24: Students' Feedback

The largest number of teachers sees that the students are interested in the courses and respond to the questions posed in the class, yet their answers are described as being generally specific. Perhaps, they need more appropriate teaching strategies to ensure they can develop a critical thinking.

Section Five: The Quest for Ameliorating the Teaching of American Civilization

- **Question 14:** Do you think that the teaching of American civilization within your institution needs to be improved?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	5	100%
No	/	/
Total	5	100%

Table 4-25: The Improvement of the Teaching of American Civilization

The complete number of informants states that the need to enhance the instruction of American civilization is real and pressing.

- **Question 15:** If ‘yes’, what do you suggest?

The participants proposed some recommendations that take into consideration the institution, the teachers and the learners. They claimed that the

university is required to provide the teachers with a professional knowledge in their field on both theoretical notions along with practical insights. They suggested that the instructors should instil explicit information about the American spirit, culture, cross-cultural understanding and other relevant data into their students. Further, the learners should be autonomous and ought to read a lot, and invest their time in getting familiar with authentic materials to develop their language abilities and American civilization knowledge.

- **Question 16:** If you think that there are inadequacies in the way the cultural component is provided, explain where do you think they lie?

The teachers replied that they try to bypass any defects. They insisted that they are conscious that American civilization classes are spaces where learners will explore totally unfamiliar terrains, essentially items of cultural ingredients, which can affect them in unexpected ways. Thus, they have to help them better grasp the dissimilarities between their home culture and the American one, and assist them in overcoming the cultural barriers they may encounter in their courses such as culture shock, stereotypes, prejudices, etc.

For these purposes, the informants explained that they need to be very careful when handling cultural components and selecting teaching materials. These findings reveal that prudence is therefore highly recommended when teaching American aspects to our learners in order to avoid any misconceptions and misunderstandings.

- **Question 17:** Does the current syllabus provide useful information about the American culture and guidance as how to present it to the learners?

As a response to this question, the participants maintained that the current syllabus offers valuable and utile information, and asserted that some modifications and readjustments need to be carried-out to design a syllabus that serves a variety of purposes and exceeds the confines of few courses, and which will:

- teach the students how to evaluate and critique the data, and how to draw conclusions
- encourage the learners reflect on their thinking, examine a situation, and make recommendations
- satisfy the students' needs and meet the job-market expectations
- make the pedagogical goals for the course explicit to engage the students in the process of learning
- meet the demands of globalization and the digital age.

Section Six: Significance of Professional Development

- **Question 18:**What does Professional Development mean to you?
 - a. Updating knowledge
 - b. Learning new strategies
 - c. Getting closer to experts
 - d. Other, please, specify.

Option	Absolute frequency	Relative frequency
a	/	/
b	/	/
c	/	/
abcd	5	100%
Total	5	100%

Table 4-26: Meaning of Professional Development

As indicated in the above table, the teachers opine that professional development has manifold senses counting:

- Keeping up to date with the latest developments in content and modules in the area of foreign language teaching
- Getting acquainted with new teaching techniques and strategies
- Staying in touch with leading experts
- Attending study-days, seminars, workshops at the local, national and international levels
- Reading papers in national and worldwide conferences
- Publishing articles in well-known and reputable journals and e-zines.

- **Question 19:** What does Teacher's Professional Development mean to you as far as the learners are concerned?

- a. Reinforcing the learners' abilities to overcome difficulties
- b. Developing the learners' positive attitudes towards the foreign language

- c. Improving the learners' tolerance and intercultural understanding
- d. Other, please, specify.

Option	Absolute frequency	Relative frequency
a	/	/
b	/	/
c	/	/
d	/	/
abcd	5	100%
Total	5	100%

Table 4-27: Meaning of Teacher's Professional Development as far as the Learners Are Concerned

Answering this question, the teachers reported that as far as the learners are concerned, the teacher's professional development has a wider significance involving:

- Strengthening the learners' skills
- Helping the learners develop positive attitudes towards the foreign language
- Raising the learners' intercultural awareness
- Encouraging the learners to acquire large portions of knowledge by fostering autonomous learning.
- **Question 20:** Do you think that it is necessary to further professional training?

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- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	5	100%
No	/	/
Total	5	100%

Table 4-28: Furthering Professional Development

As it is mentioned in the Table 4-28, the option ‘yes’ was opted by all the instructors.

- **Question 21:** If ‘yes’, how can you assess the importance of professional development in the teaching of American civilization?

All the teachers maintained that pursuing professional training should now be at the top priorities and claimed that it is high time the officials took immediate measures to achieve this aim.

Section Seven: The Need for an Ongoing Professional Development

- **Question 22:** When covering the module of American civilization, does it happen to you to incorporate professional development strategies?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	1	20%
No	4	80%
Total	5	100%

Table 4-29: Incorporation of Professional Development Strategies

The uttermost number of informants responded to this query with ‘no’.

- **Question 23:** If ‘no’, please explain

The contributors to this study admitted that they do not integrate any of the professional strategies, but it happens that they try to reflect on their teaching practices by collecting information about their classroom management, and evaluating their own performance, that is they implement a self-monitoring procedure.

- **Question 24:** Do you think that professional development is useful for boosting the teaching/learning process?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	5	100%
No	/	/
Total	5	100%

Table 4-30: Usefulness of Professional Development in the Enhancement of the Teaching/Learning Process

The entire teachers went for the option ‘yes’.

- **Question 25:** If ‘yes’, how do you see this usefulness?

The respondents maintained that it ought to be recognized that professional development offers an array of possibilities to refine the teaching/learning process by:

- Identifying and focusing on specific pedagogical practices
- Regulating the teachers’ own behaviours
- Imparting robust knowledge
- Comparing different teaching methodologies to bring the necessary changes
- Allowing the students to become more self-directed.
- **Question 26:** Have you ever participated in professional progress sessions provided by your institution?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	5	100%
No	/	/
Total	5	100%

Table 4-31: Participation in Professional Progress Sessions Provided by the Institution

All the teachers replied that they took part in some professional development sessions organized by their department.

- **Question 27:** If ‘yes’, can you describe this type of professional sessions?

The respondents adduced that their institution has organized few scientific events like study-days and international conferences that gave them the opportunity to get in touch with some specialists in the field of civilization. However, they declared that it remains very insufficient, and pointed out that other academic meetings that stimulate the inclusion of professional development initiatives are extremely recommended.

Section Eight: American Civilization Teachers and Professional Development

- **Question 28:** Have you noticed any positive difference after the implementation of professional development procedures in your American civilization classes?
- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	5	100%
No	/	/
Total	5	100%

Table 4-32: Positive Differences after the Implementation of Professional Development Procedures

The obtained results gave evidence that the teachers observed noticeable differences after the introduction of some professional development strategies in their classes.

- **Question 29:** If ‘yes’, what type of differences?

The participants affirmed that after being advised by the researcher to integrate some professional development procedures in their classes, they discerned palpable changes that afforded them a batch of possibilities that enabled them to:

- reflect on one’s own classroom instruction and methodology
- develop new competencies
- find out the learners’ fosters and downsides
- keep on the pulse with the latest developments in the area of ELT as well as the teachers’ field of speciality.
- **Question 30:** Do you think that it is the teachers’ duty to pursue ongoing professional development training?

- Yes
- No

Option	Absolute frequency	Relative frequency
Yes	/	/
No	/	/
Yes along with No	5	100%
Total	5	100%

Table 4-33: The Teachers' Duty to Pursue Ongoing Professional Development Training

The rejoinder to this questioning was a combination of approval with disapproval.

- **Question 31:** If 'yes', how could this be possible?

When singling out the answer 'yes', the participants disclosed that they recognize the fundamental role of the teachers in running their own professional advancement, and proposed some actions to be undertaken such as:

- Incorporating the process of peer observation in teachers' classes to mutually sharpen up the quality of the observee and the observer's instructional practices.
- Organising team work sessions, workshops, study-days, conferences and other scientific initiatives as well as applying problem-solving teaching methods.
- Meeting peers and sharing the knowledge gained when attending national and international academic events.

Yet, their answers contained many buts, declaring that the provision for professional development should not be the concern of the teachers only.

- **Question 32:** If ‘no’, whose responsibility is it then?

When answering ‘no’, the informants commented that the teachers have to take on a certain responsibility, but the immense assistance should be supplied by other establishments such as the government, the Ministry of Higher Education and Scientific Research, the universities and the departments which possess the suitable instruments, support, and budget to help the teachers take ownership of their professional growth in order to up the educational standards.

4.5.3. Analysis of the Teachers’ Interviews:

Being convinced of the necessity of the interview as a contributing tool for gathering information, the researcher utilized it to better identify the main issues encountered by the teachers and experienced by the students during the teaching/learning of American civilization. In highlighting the usefulness of the interviews as powerful means of data collection, Brinkmann and Kvale (2015: 3) contend that: *“In research interviews, we talk to people because we want to know how they describe their experiences or articulate their reasons for action”*.

The interviews undertaken with the teachers covering the module of American civilization focused on a range of themes comprising the following:

- The current situation of American civilization teaching
- The benefits of implementing professional development procedures

- Factors behind the inadequacies of American civilization teaching
- Some advice to novice teachers
- Further comments and suggestions
 - **Question 1:** How can you evaluate the current teaching situation of American civilization to Master II students at the University of Mostaganem?

After explaining the importance of learning about the American history and civilization in widening the learners' horizons and discovering the differences between peoples' values and assumptions, the respondents recognized that the present-time situation of teaching American civilization to Master II students has witnessed tangible progress, yet there remains a potential demand for further changes.

- **Question 2:** Being an expert of American civilization, do you think that the integration of professional development procedures may enhance the present-time teaching situation to the population of Master II students?

As a reply to this question, the informants conceded that the inclusion of professional development initiatives is viewed as a contributing strategy to hone the teaching of American civilization to Master II students. They explained that these innovative methods are regarded as a way to reinforce the linguistic and intellectual abilities learners need to succeed in the 21st century.

- **Question 3:** If 'yes', would you explain how could it be possible?

The teachers believe that professional growth implies essentially to invest in one's greatest resources and to make the full commitment. They consider that this process should be an ongoing shared responsibility comprising all the following:

- The officials in the Ministry of Higher Education and Scientific Research
- Some local private enterprises that sponsor continuous professional training
- The parents
- The teachers' own initiatives
- **Question 4:** Among the following professional development strategies, which do you think could be more beneficial to increase the learners' academic performance?
- Self-monitoring
- Peer observation
- Teaching journals

The participants consider that each of the proposed methods is conducive to learning and has a remarkable worthiness. They agreed that all the cited strategies are easy to be implemented, help teachers build their credibility and confidence, permit them to showcase their progress, and allow them to cope positively with change.

- **Question 5:** Since you have tried your professional development strategies, please tell us about your experience in details?

To this query, the instructors disclosed that their experience revealed the existence of a positive link between professional progress, their teaching practices and the learners' performance. The input they have received from the recorded courses, the constructive oral and written feedback on their instruction, and the reflection about what might be dropped, retained or improved demonstrated that both teachers and students experienced the greatest gains on a range of language and literacy merits. They furthered explaining that these procedures provided them with a strong will to learn, integrate, reflect upon and practise new initiatives that facilitate transformations in their practices.

- **Question 6:** Are there any other factors that you think may contribute to the defects that have been observed in the teaching of American civilization?

Replying to this question, the teachers maintained that the causes are multiple such as:

- **The teacher-learner rapport:** this component is described by the interviewees as the one that facilitates learning, encourages students' participation, and increases accessibility to the learners. This is well echoed in Wright's (1987: 32) words: "*... we can achieve nothing without the cooperation of the learners. The learners can achieve little without the cooperation of their teachers, too*".
- **The allotted time to the course:** the respondents asserted that expanding the duration of American courses is highly recommended.

- **The size of classroom:** teachers complained about the large classes of Master and opined that it should be admitted that learners' accomplishment and engagement decline as class size increases.
- **The affective side of the learner:** one of the paramount causes of the difficulties and issues raised with American civilization classes is the psychological side of the learner whose role in foreign language spheres is strongly recognized by educationalists and psychologists as claimed by Hilgard who indicates that: *"Purely cognitive theories of learning will be rejected unless a role is assigned to affectivity"* (cited in Arnold, 1999: 7). In the same vein Csikszentmihalyi discloses that there are some barriers which prevent the successful learning and whose origin is affective:

"The chief impediments to learning are not cognitive. It is not that students cannot learn; it is that they do not wish to. If educators invested a fraction of the energy they now spend trying to transmit information in trying to stimulate the students' enjoyment of learning. We could achieve much better results"

(Csikszentmihalyi, 1990: 115)

The teachers recapitulated the affective factors as follows:

- Upping the students' motivation and involving them in the learning experience.
- Reinforcing positively the learners' behaviours and offering an encouraging and supportive learning atmosphere that is well described by Watson (2003): *"students are more likely to become engaged in, and committed to, the*

school and, therefore, inclined to behave in accord with its expressed goals and values”.

- Reducing anxiety and establishing a sound partnership in the classroom.
- **Question 7:** What would you advise novice language teachers in general and American civilization teachers in particular regarding the implementation of some professional development strategies in their classrooms?

Responding to this question, the participants declared that novice teachers whatever would be their covered modules, they should not be reluctant and need to develop a taste to participate in professional learning networks with other colleagues nationally and globally. They are advised to become reflective practitioners, develop appropriate teaching materials to satisfy their students' needs, and update their knowledge continuously.

- **Question 8:** Do you have any further comments?

The teachers disclosed that for better learning outcomes and a more effective instruction of American civilization, there is a need to put in place some mechanisms supported by the institution that will help promote the qualifications of the teachers and boost students' achievements like:

- Providing continuous career development opportunities for teachers.
- Encouraging teachers to take responsibility for their own professional development and regulate their profession.

- Ensuring distance learning programmes to keep the teachers up-to-date with ELT knowledge as well as content knowledge of American studies.
- Developing and organizing workshops to demonstrate and share better practices and teaching methodologies
- Allocating much more time to American civilization classes addressed to Master students to help learners better explore the American history, promote teacher-student interaction and enhance students' performance.
- Incorporating interactive procedures that include brainstorming, critical thinking, assigned reading, debates, and teacher-led and student-developed presentations.

4.5.4. Analysis of the Classroom Observation:

Observation is viewed as a contributing tool for data gathering that enables the observed teachers to discover their flaws, strengthen their assets and re-evaluate their classrooms from a different perspective. Given its prominence, Wragg (2012) pinpoints clearly its need:

“Classroom observation is now becoming for more common that it once was. The advent of systematic teacher appraisal and lesson evaluation, the greater emphasis on developing the professional skills of initial trainees, or honing those of experienced practitioners, the increased interest in classroom processes by curriculum developers, all of these have led to more scrutiny of what actually goes on during teaching and learning”

(Wragg, 2012: 2)

Richards and Farrell view observation as a strategy which:

“provides an opportunity for novice teachers to see what more experienced teachers do when they teach a lesson and how they do it....it can be a way of collecting information about teaching and classroom processes”

(Op. cit.: 86)

Moreover, some of the basic advantages of using classroom observation allow the teachers to examine the process of education in naturalistic environments, improve their practices and stimulate appropriate changes.

4.5.4.1. Discussion and Considerations:

Throughout three years of research and before the integration of some professional development procedures such as the examination of critical incidents, teaching journals and teaching portfolios, and on the bases of careful analysis of data collected from classroom observation, some ruminations can be put forward:

- **Before the Inclusion of Professional Development Strategies**

Results revealed that the teachers exert noticeable control over their classrooms but competition among students is not stressed, which may imply that the teachers face some challenges to draw their learners' attention and arouse their curiosity. It was also mentioned that in most American civilization classes, the classroom atmosphere did not appear to encourage persistent effort and favourable attitudes towards the courses, may be the implementation of some challenging tasks that demand some efforts and participation can boost their motivation.

Among the observations that have been noted, American civilization teachers seem to be unable to sustain their students' motivation. They have then,

to review and reflect on their teaching strategies and techniques and to create a more dynamic classroom climate. A perceptible reluctance and a certain degree of anxiety were also cited in some observation sessions, this could be due to the learners' limited information about the covered topics, their linguistic weakness, or the fear of giving false answers. This signifies that there is a number of methodological concerns that require to be addressed to obtain a more effective instruction.

- **After the Implementation of Professional Development Procedures**

The analysis of this phase sought to depict and accentuate the dissimilarities observed before the incorporation of the proposed approach and after the integration of professional development initiatives. According to the recorded comments, the differences can be presented under the following headings:

- 1- **Teachers' Increase of Analytical and Reflective Abilities:**

The teachers revealed that all types of professional procedures they tried to implement in their classrooms were fruitful and allow them to reflect critically on their current pedagogical decisions and find out particular areas where there is a disparity between their own teaching strategies and better practices. They declared that they became capable of identifying and evaluating their learners' problems and weaknesses and acquiring analytical skills. They added that the recommended approach based on professional progress helped them in upping their motivation,

building their self-confidence, polishing their intellectual competencies, and encouraging in more research and independent learning.

The following vignette is a vivid illustration of a teacher's professional reflections and sentiments:

“Honestly, I did not realize that I asked and answered my own questions very frequently. I was in reality catering to my students too much, and this is not serving them. Now, I realize the power of these professional strategies to clarify some possible ways to change my approach to the class”

2- Establishing a Solid Classroom Community:

Making use of the proposed professional methods allowed the teachers to ascertain their learners' lacks and expectations, and permitted them to obtain a penetrating comprehension of their dissimilarities concerning the learning styles and strategies which helped them to utilize an array of pedagogical aids to capitalize the students' strong points and figure-out their preferred modalities.

3- Palpable findings in terms of Students' Achievements:

Targeting a myriad of aspects encompassing the instructional delivery, the teacher-learner liaison, the selection and development of appropriate teaching resources, the content knowledge translated to the students' achievement gains on both spoken and written capacities.

4.5.5. Analysis of the Peer Teaching Appraisal Forms:

It is acknowledged that ‘Peer Observation’ is a helpful professional strategy that is beneficial for both teachers and learners as described by a bunch of scholars who professed that: “*Peer observation has been demonstrated to be an effective tool for the enhancement of teaching, leading to improvements in student outcomes and experience*” (Bell, 2001; Carbone, 2011; Nash and Barnard, 2013).

Being convinced of the usefulness of this procedure, the researcher has utilized it as a supporting data collection instrument. Compared to classroom observation which sought to capture all the events that may happen in the classroom, this strategy although it is based on observation, it attempted over three years of research to focus on specific areas, and the obtained findings were recorded on a “Peer Teaching Appraisal Form”. These forms centred on the following elements: Course content, Course organization, Appropriacy of teaching materials, Opportunities for learner involvement in the course, and raising the learners’ interest.

4.5.5.1. Discussion of the Comments:

Section One: Course Content

- Does the teacher show a good command of the topics covered?

The results demonstrated that the teachers showed a mastery of the taught topics that contained essential and impeccable information; however, the students were not really engaged actively with the content to say that deeper involvement

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occurs. Thus, planning a more coherent and dynamic course content along with clear learning objectives is highly recommended.

Section Two: Course Organization

- How useful was the organization of the courses?

The courses were well-organized and multi-functional because they:

- presented and explained many related concepts
- stimulated students' interests
- encouraged further investigation

Yet, we suggest an ordering of the topics that:

- is more cumulative to help the learners build their information on the previous knowledge

And that:

- engages the learners in thorough discussions and debates.

Section Three: Appropriacy of Teaching Materials

- How appropriate were the teaching materials to achieve the course objectives?

It is observed that American civilization instructors work with many valuable classroom resources that clarify the subject matter more easily and sometimes create an environment of interest. However, we suggest the selection

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of more engaging teaching aids to make content more vibrant and appealing to the learners such as:

- Authentic materials
- Maps
- Historical documents
- Realia
- Tailor-made materials, etc.

The teachers of American civilization are also urged to tailor courses that satisfy the different learning styles and capacities of Master students.

Section Four: Opportunities for Learner Involvement in the Course

- Did all the students get enough opportunities to participate in the learning process?

It is important to mention that the learners were calm and seemed to grasp and retain the material. But at the same time, they were not totally engaged and did not always maintain focus. May be, they need to be presented information in multiple formats to accommodate their diverse learning styles. To ensure a better involvement in American civilization classes, where the cultural facets are weighty, American civilization teachers are demanded to select culturally relevant materials to help our students find representations of their own culture in texts and other teaching materials and raise their enthusiasm to actively engage in their learning experience.

Section Five: Raising the Learners' Interest

- To what degree were the teachers able to raise and sustain the interest of all the learners during the class?

Out of the analysis of the provided comments, it has been noted that most of the learners showed an apparent interest in the courses, yet there exists always some hard-to-reach students. We do propose that instead of delivering many traditional lectures, the instructors can vary their teaching methods to prevent boredom, boost reflective thinking, and heighten learners' motivation through undertaking the following options:

- Allowing a self-direct learning from time to time.
- Designing relevant courses by connecting the content to real-world experiences in order to deepen the students' comprehension.
- Giving challenging exam questions with a certain degree of difficulty that increases as the academic year progresses.
- Paying careful attention to the affective side of the learners and showing that their teachers care about them.

4.6. Conclusion

The main objective of this chapter was to mention the main research procedures undertaken to better explore the current teaching of American civilization. It has also discussed the obtained findings and their analyses. This practical part provided a multitude of findings. The examination of the results gained from the questionnaires administered to the learners revealed that

American civilization students regard learning about the alien culture as a useful factor that contributes effectively in the academic achievement. Thus, these findings approved the first hypotheses elaborated in this doctoral research.

The analysis of the teachers' questionnaire illustrates vividly the pivotal role of the teachers in polishing the foreign culture learning which affirms the second hypothesis of this study.

The interviews conducted with the teachers showed in an explicit way the usefulness of implementing professional development procedures for the improvement of the teachers' practices and the learners' outcomes, which confirms the third guess proposed in this work.

The results of classroom observation and the thorough remarks recorded on the peer teaching appraisal forms mirrored clearly the many merits of incorporating professional development activities in helping the teachers to gain solid expertise in language teaching generally and in American civilization particularly and in boosting their learners' potential, and this permits us to confirm the fourth hypothesis of this research.

Notes to Chapter Four

1- It is worthy to point out that one single data source will not sufficiently answer all critical educational questions. Multiple measures are employed to help capture a more comprehensive picture of what occurs in the classrooms (i.e. triangulation data).

2- It is the impact people feel when they move into a culture different from the one to which they belong. It is a state characterised by the absence of familiar and comforting features of one's own culture and by the presence of offensive and hostile aspects of the new culture.

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Towards Leadership for Teaching

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Chapter Five:

Towards Leadership for Teaching

5.1. Introduction

The main concern of this ending section is to offer some recommendations through useful guidelines based on the obtained findings, and focusing mainly on the teachers' role and professional growth. These proposals comprise also the classroom climate, the relationship established between the learner and teacher as well as the learner's role and the educational institutional role. One proposes that integrating some professional development methods in American civilization classes will work if certain conditions are met such as strong will to produce readjustments in teaching practices, collegiality and cooperation among teachers, and ongoing institutional support.

5.2. The Learning Atmosphere:

In the area of education, the term atmosphere means the physical and psychological context where the learning process occurs. It comprises the setting, the ambience and the circumstances under which learners grasp knowledge and are involved in the process. It is agreed that the nature of the conditions will have impacts on the learners' desires to acquire knowledge. Thus, this classroom environment needs to have some specific aspects to become an encouraging and motivating climate:

“The answer to ‘making school interesting’ is to create in every school... attractive environments where every youngster can feel accepted and may achieve success. On the most obvious level this means neat and attractive (not necessarily new) buildings, abundant teaching materials, and skillful and understanding teachers”

(Stiles, 1971: 194)

According to Stiles, an inviting classroom environment is the one which offers acceptance, competent and tolerant teachers, as well as plentiful teaching materials. It is worthy to state that the psychological conditions are vital to implement a motivating atmosphere in the classroom. The environment that teachers create within the classroom has a great impact on the students’ day-to-day functioning, thus building and maintaining a pleasurable learning climate from the start is imperative.

Speaking about the classroom ecology opens doors to a debate about the usefulness of audio-visual aids in teaching. This issue is described as being too controversial since it raises voices that defend it and others which opine that the use of the visual instruments is not required. In Baloto’s opinion:

“Visual aids are important tools for the teacher. Used appropriately in the classroom, they enable the teacher to avoid long and confusing explanations. At the same time they help the teacher to have a lively class as students associate real objects with their English equivalents. In this way, they can exchange information with each other since they will be familiar with the topic and/or object under discussion”

(Baloto, 1996: 31)

A relaxed, free-anxiety educational setting will urge the learners to make efforts to foster their interests and make their motivation up. In supporting this idea, Ngeow (1998) writes:

“Understanding and creating language learning environments thus becomes a primary concern of the language teacher. Teachers can observe circumstances under which learners acquire language and can make adjustments toward creating optimal learning conditions”

(Ngeow, 1998: 2)

In insisting on the importance of motivation as a contributing factor in increasing the learners’ accomplishment, Littlewood adds:

“The development of communicative skills can only take place if learners have motivation and opportunity to express their own identity and to relate with the people around them. It therefore requires a learning atmosphere which gives them a sense of security and value as individuals. In turn, this atmosphere depends to a large extent on the existence of interpersonal relationships which do not create inhibition, but are supportive and accepting”

(Littlewood, 1999: 93-94)

This reflection suggests that a stimulating classroom environment can enhance learners’ motivation, in almost the same way a discouraging milieu can affect negatively the students’ achievement.

A more successful, positive educational climate fosters learners’ involvement and cooperation and helps to maximize their potential for studying. Zedan (2010) writes: *“The quality of classroom life is significant in shaping*

students' emotion and attitudes towards their classmates, teacher, the subjects that they study and the entire education system".

The learning ecology assists in the development of learners' cognitive capabilities and influences their behaviour. According to scholars, there are two major aspects of the learning environment that complement each other in contributing to a satisfying teaching and learning process. The physical component covers things that can be seen, heard, and touched, for instance, classrooms, teaching materials, lighting, and other learning facilities. In contrast, the psychological constituent aims attention at the social systems entailing student-student, student-teacher, and student-environment interactions.

5.3. The Teacher-Learner Rapport:

Rapport is a feeling that students have among themselves on the one hand and between instructors and learners on the other hand. Being an interpersonal side of teaching and learning, rapport is defined as *"the ability to maintain harmonious relationships based on affinity for others"* (Faranda and Clarke, 2004). The sustenance of enjoyable, respectful, caring, and socio-cultural bonds between students and their peers are the essence of good rapport.

To promote academic and professional success for the learners and the teachers at all levels, the classroom should be an environment free of behaviours which can undermine the important missions of the educational institution. An atmosphere of trust, fairness, and mutual respect is crucial. Although both teachers and learners bear significant responsibility in creating and maintaining

this climate, teachers carry particular duty with respect to their evaluative roles relative to students work and to appropriate professional behaviours.

Bonds, regardless their nature, are seen to have real consequences on different walks of life. Several academics found that emotions-based experiences that emerge out of teachers can influence students' academic performance. McCombs and Whisler (1997) note: *“Learning occurs best in an environment that contains positive interpersonal relationships and interactions and in which the learner feels appreciated, acknowledged, respected, and admired”*.

In addition to that, out of class communication makes student-teacher relationships more personal and contributes to student learning. The teacher being the one who manages the classroom, shows respect, gives positive feedback, is patient, inspires confidence, masters his/her subject, and establishes discipline, is seen as the main partner to have the capacity to make learners feel better or worse about the sort of relationship that exists between the students and their teachers. Many researchers have demonstrated that an instructor who exudes competence and enthusiasm for a content area may transmit those feelings to the learners.

All these cited qualities will help the teacher in building a good relationship with his/her learners that can lead to a good classroom atmosphere. Thus, Scrivener (1998) claims that:

“Rapport is not a skill or a technique that you can mimic. It is not something you do to other people. It is you and your moment relationship with other human beings. Similarly ‘respect’ or ‘empathy’ or ‘authenticity’ is not clothes to put on as you walk into the classroom, not temporary characteristics that you take on for the

duration of your lesson. You cannot role play 'respect' or any of the other qualities. On the contrary, they are rooted at the level of your genuine intentions"

(Scrivener, 1998: 8)

Rapport, then, is a requisite for thriving critical pedagogy practices. Similarly, the role of affect is vital in establishing a good teacher-learner relationship. Cognitive factors gained too much importance from leading educationalists who: *"have focused so intently on the cognitive and had limited themselves so completely to educating from the neck up"* (Rogers, quoted in Arnold, 1999: 5).

Taking into consideration the affective side in teaching is essential for the success of the teaching/ learning process. This component plays a pivotal role in interpersonal communication and can offer assistance to learners who find difficulties to cope with their teachers, their classmates and the learning context. In the same line of thought, Moskowitz asserts:

"Affective education is effective education. It works on increasing skills in developing and maintaining good relationships, showing concern and support for others, and receiving these as well. It is special type of interaction in itself, consisting of sharing, caring, acceptance, and sensitivity. It facilitates understanding, genuineness, rapport and interdependence. Humanistic education is a way of relating that emphasises self-discovery, introspection, self-esteem, and getting in touch with the strengths and positive qualities of ourselves and others. It enables learning to care more for ourselves and others. In addition to all humanistic education is fun"

(Moskovitz, 1978: 14)

This thought shows that learners can show progress if they feel that they are within a relaxed atmosphere that is likely to motivate them and help them overcome anxiety and frustration. Teachers' ongoing interactions with their students have shown to be an elemental ingredient in forging a safe, supportive classroom climate conducive to learning.

Eminent educational discussions stressed the idea that the outstanding role that teachers play in the trajectory of students throughout their learning experience is not only delivering knowledge but strengthening the aptitudes needed for solid teacher-student connections. In the same manner, Hargreaves (1994) declares:

“Good teaching is charged with positive emotion. It is not just a matter of knowing one’s subject, being efficient, having correct competencies, or learning all the right techniques. Good teachers are not just well oiled machines. They are emotional, passionate beings who connect with their students and fill their work and classes with pleasure, creativity, challenge and joy”

(Hargreaves, 1994: 835)

To implement such a climate, Sins (2001: 157) postulates salient hints on how to develop positive teacher-students relationships:

1. Greet students at the door with a ‘good morning’ and a personal question or compliment.
2. As you are taking attendance, again, connect personally with each student.
3. Tell the students that they are a great class and how excited you are to be their teacher.
4. Let the students know that this is going to be a great day

5. Use positive verbal suggestions and positive body language to create an environment where students are happy to be and feel safe from the fear of put-downs.

In maintaining that the success of teaching/learning process is the outcome of teacher-learner partnership, Wright comments: “...*we can achieve nothing without the co-operation of the learners. The learners can achieve little without the co-operation of the teachers, too*” (Wright, 1997: 32).

It is important to mention that all the factors cited formerly work in a collaborative way pushing the teaching/learning process towards the common aim of the teachers and learners which is favourable outcomes.

5.3.1. The Teacher- Learner Relationship: A Touch-and-Go Situation

The elements tackled previously were discussed from a theoretical perspective. In reality, however, the situation is different due to the existence of plenty of deficiencies in the Algerian context. Some of these deficits include:

a) Classroom Size:

In the Algerian universities, classrooms and amphitheatres are generally made up of dozens of students. This teaching environment prevents teachers from giving learners more individual attention, and hinders the possibility of working in pairs and in groups.

Criticising this situation, Harmer (1991) opines: “Classrooms *that are badly lit and overcrowded can be excessively de-motivating*” (Harmer, 1991: 5).

b) Teacher's Lack of Professionalism:

In the absence of specialised organisation and institutions that offer professional training (in language subjects as well as content disciplines such as 'American civilization'), each teacher depends on his own knowledge and experience in deciding about the different methods and techniques that he will implement in his classroom which will make the learners exposed to an individualistic approach. Thus, students are likely to develop negative attitudes and diminish their interest in learning.

c) Centralisation of Educational Decisions:

An extreme situation of centralisation is also called one-man rule. This issue can reduce flexibility, and innovative educational management in a globalised world. This will make educational managers less confident about their abilities. Supporting this idea, Miliani (2000) argues:

"A language planning in a multilingual context requires the decision-makers to proceed according to long-term intentions, not to conjectures. The latter have often led to reforms developing paradigms of convergence in their apprehension of the future and of tomorrow's society in a world celebrating diversity"

(Miliani, 2000: 16)

Decentralisation can also decrease the teachers' motivation due to participation of non- specialists in the decision-making and executive processes.

d) Insufficient Communication:

When communication is successful, both the teacher and the learners benefit. Communication has the potential to improve the learning experience, strengthen ties, and increase opportunities for the performance of the students in examinations. However, teachers sometimes fail to initiate engaging lectures and battle to connect with their learners.

5.4. Main Suggestions:

After pointing out the main encountered issues that teachers and learners face in American civilization classes, one tries to suggest some possible solutions. Recommendations include the chief agents of the educational process (the teacher, the learner, the institution). The prime emphasis will be put on the teacher's role and specialised training being the principal agent of change in the instructional operation.

5.4.1. The Role of the Teacher: Professional Development

It is agreed that teachers have distinctive needs at different times throughout their careers, and the needs of their learners and the institutions in which they work also change over time. The major role of teachers is to prepare their learners for today's scenario when they have to study hard and compete. To perform such a task, instructors need to be strongly aware of the elemental aims of education as highlighted by Rogers (1969):

“The goal of education, if we are to survive, is the facilitation of change and learning. The only person

who is educated is the person who has learned how to learn; the person who has learned how to adapt and change; the person who has realised that no knowledge is secure, that only the process of seeking knowledge gives a basis for security. Changingness, a reliance on process rather than on static knowledge, is the only thing that makes any sense as a goal for education”

Rogers (1969: 152)

The pressure for teachers to bring up to date their knowledge in fields such as foreign language acquisition, teaching trends, technology, or evaluation is very strong, and it is the educational institution that provides a key source for further professional growth.

Professional development often involves examining various dimensions of teacher’s practices, understanding different styles of teaching, and identifying learners’ perceptions of classroom activities. This professional growth is based on the assumptions that it is an ongoing process rather than an occurrence that begins and ends with formal training or graduate education.

This process can be provided and assisted both at the institutional level and through teacher’s own personal endeavours. Richards and Farrell (2005) believe that professional development is this educational philosophy which is:

“based on the belief that knowledge is actively constructed by learners and not passively received. Learning is seen as involving reorganisation and reconstruction and it is through these processes that knowledge is internalised. In teacher education, this has led to emphasis on teachers’ individual and personal contributions to learning and to

understanding of their classrooms, and it uses activities that focus on the development of self-awareness and personal interpretation”

(Richards and Farrell, 2005: 6-7)

This statement makes known that professional development is a teacher learning process viewed as a personal construction that encourages teachers to investigate their own beliefs and thinking processes.

Furthermore, the General Teaching Council for England draws up a list of recommendations for ongoing professional development in the field of teaching, which focuses on “*engaging the individual teacher in reflection and action on pedagogy, the quality of learning, setting targets and high expectations, equal opportunities, planning, assessment and monitoring, curriculum and subject knowledge, and classroom management*”(GTC, 2000).

These components upon which professional development is built help the teachers identify personal needs and set priorities for efficient growth.

Stressing the major role of professional development as a great way to grow professionally allowing the teachers to fulfil a number of functions both intellectually and socially, the Association for Science Education (ASE) (2000) proposes a framework which categorises seven domains for development:

- Subject knowledge and understanding.
- Pedagogical content knowledge.
- Development of teaching and assessment skills.
- Understanding teaching and learning.

- The wider curriculum and other changes affecting teaching.
- Management skills: managing people.
- Management skills: managing yourself and your professional development.

According to ASE these seven areas that they named 'Professional Development Matrix' should be the focus of teachers to refine their instruction and to create a more inclusive environment that promotes students' learning.

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Professional development area	Description of understanding to be developed in each area	Possible elements of an activity	Examples of appropriate evidence
1. Subject knowledge and understanding	<i>Having a sound knowledge of the subject area that you have to teach</i> • development of understanding of recent advancements and changes in your taught subject • security of subject knowledge in areas to be taught	• course/meetings attendance; • library research; • self-study packs; • industrial placements or links	• written report on impact of ‘new’ subject knowledge; • presentation at team or department meeting
2. Pedagogical content knowledge	<i>Translating one’s own understanding of the subject into forms that will be understood by pupils of varying abilities and ages</i> • examination of the teaching of particular parts of the curriculum including translation of one’s own subject knowledge into suitable classroom activities	• classroom-based curriculum development or research; • comparison of own approaches with other teachers or researchers; • course attendance	• documentary evidence of classroom innovation or evaluation e.g. • teaching materials; • evaluations; • pupil reactions; • learning outcomes, etc.
3. Development of teaching and assessment skills	• development of teaching skills which are felt to be underdeveloped or under-used e.g. use of ICT in assisting learning; use of particular teaching techniques; promotion of classroom discussion; individualised learning; strategies for differentiation and equal opportunities, etc.	• course attendance and classroom implementation; • departmental implementation; • team teaching; • evaluation of teaching and learning strategies	• documentary evidence of teaching strategies- e.g. evaluations; • pupils’ responses and learning outcomes; • observation report by fellow teacher; • demonstration to colleagues, etc.

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4. understanding teaching and learning	<i>Being aware of the significance of the findings of recent years on the ways in which pupils learn best</i> • reflection on the basis for the classroom practice of oneself and of others- why do you teach this way? e.g. an examination and comparison of learning theories; learning styles; theories of classroom management, etc.	• observation of teaching and learning- examination of theoretical underpinning; library research; • course attendance; • departmental review	• self-review report; • written report explaining the practice seen; • written comparison of some current theories with own practice
5. The wider curriculum and other changes affecting learning	<i>Being able to place one's teaching in the context of national developments</i> • development of knowledge relating your context to wider teaching issues e.g. awareness of curriculum policy developments at national level; links with industries; regional and national initiatives	• active membership of ASE and other professional bodies; • industrial placement; • activities within school cluster; • liaison with feeder schools; • liaison with FE/HE	• documentary record of activities which have been undertaken as developments in this area with a comment on the outcomes for the individual and for the department
6. Management skills: managing people	<i>Being able to manage others effectively</i> • development of any changing responsibilities • taking on a management role	• reflection on current role and responsibilities; • participation in pupil extracurricular activities; • taking the lead in departmental activities, etc.	• Documentary record of responsibilities and activities, with comments on the outcomes
7. Management skills: managing yourself and your professional development	<i>Being able to manage oneself effectively</i> • development of skills such as time management; stress management; course administration; resource management; team management	• course attendance- implementation and reflection on outcomes; • participation in activities requiring additional skills, etc.	• Self-review report; • Documentary evidence of skills demonstrated

Figure 5-1: The ASE Professional Development Matrix

5.4.2. Suggested Types of Professional Development Procedures:

Professional development encompasses a range of procedures comprising those which can be undertaken at the individual level (such as self-monitoring), those which are based on collaborative activities (such as teacher study groups) and others which involve the educational institutions (such as workshops).

5.4.2.1. Self-Monitoring:

Self-monitoring known also as self-observation is an effective strategy used to give teachers an evaluation about their current level of performance and skills based on collected data about their own teaching and classroom running. It provides an insight about one's own weaknesses and strengths and serves to promote self-determination, self-reliance, reflection and review.

5.4.2.1.1. Advantages of Self-Monitoring:

The primary advantages of self-monitoring can help the teachers:

- Have a deeper understanding of their own teaching styles and ultimately, their effectiveness.
- Gain a better awareness of their own individual teaching styles through reflective practice, so that they can improve the practices and behaviours in the classroom.
- Enhance their teaching methods and refine student comprehension.

5.4.2.1.2. Strategies used in Self-Monitoring:

Being described as a powerful professional procedure, self-monitoring can be undertaken through many ways including the following:

5.4.2.1.2.1. The Questionnaire:

Questionnaires are helpful tools that serve a number of purposes. They provide an overview of how the teacher approaches his/her work and offers evidence of the teacher's resourcefulness, effectiveness, and inventiveness. They are also considered as a source of review and reflection.

Additionally, questionnaires can stimulate the teacher to engage in a self-assessment of various aspects of his/her own teaching with a focus on specific facets of the lesson, comprising elements related to the organisation of the lesson, the learning activities, the amount of time devoted to different skills, etc. To better document what occurred throughout the lesson, teachers are advised to design collaboratively questionnaires to track their teaching with purpose to share their results.

5.4.2.1.2.2. Audio-Recording:

Audio-recording can provide a basis for reflection, because it gets control of the moment to moment processes of teaching, since many things which occur in a classroom cannot be recalled.

The tape recorder could be set up and turned off till the students become accustomed to its intrusion in the classroom, then it is activated and placed in a location where it can record the exchanges which take place during the lesson including critical incidents, and the interaction of the class.

To insist on the major role played by the audio-recording in providing opportunities for teachers to examine their practices and behaviours, Mc Kern

(cited in Burns, 1999) cites a number of questions that can be investigated through the use of this device:

- What is the role of the teacher (e.g., expository, inquiry)?
- Are the students involved and interested?
- What do you wish to observe (e.g., aspects of behaviour, problems)?
- What are the positive features of the performance?
- Are the goals of the lesson clear?
- Do any distractions occur?

5.4.2.1.2.2.1. Listening to the Audio-Recording:

Listening to the recording will foster a reflective approach allowing teachers to recognise their professional identities and obtain more useful information from this mentoring process.

5.4.2.1.2.3. Videotaping:

Videotaping is seen as an efficient approach to self-monitoring. It is viewed as an account of practitioners at work. It is a way of gathering data to get feedback on one's teaching.

Richards and Farrell (2005) have summed up what should be considered when video-recording a lesson:

- Who will do the videotaping? There are several possibilities for videotaping the lesson. The teacher could ask a colleague or a student in the class to videotape it, technician or other member of the school staff

might agree to do it, or a video camera could be set up and simply turned on.

- What should be included in the video? A decision will have to be made concerning what the focus of the video will be. It could be the lesson as a whole or a particular aspect of the lesson, such as teacher-student interaction, or student performance of a lesson activity. If someone is filming the lesson for the teacher that person will need to be properly briefed on what the teacher is looking for.

(ibid.: 44-45)

It is crucial then before videoing the lesson to verify the availability of the person destined to perform this task, and to decide about the specific details of the lesson that should be recorded.

5.4.2.1.2.3.1. Reviewing the Video:

When reviewing the video, teachers can better comprehend the positive and negative features of their performance. Besides, this procedure divulges many unexplored aspects in their teaching which will induce them to be more aware about their own practices and behaviours and hence change them.

Freeman (1998) proposes bearing in mind the following questions when reviewing a video-tape:

- What questions do you have about your teaching as you watch your students learning in this lesson?
- What puzzles you about what you see? What are you unsure of?

- What aspects of the students' learning do you want to better understand?
- Why do you think things are happening as they are on the tape? What speculation does this raise about students' learning and/or your teaching?
- What do you know about your teaching or their learning that you are interested in verifying?

(Freeman, 1998: 56-57)

These above questions are very helpful for the teachers to develop self-awareness of their strengths and weaknesses and to determine areas for betterment.

It is worthy to note that through self-monitoring procedures, American civilization teachers will develop the habit of keeping a reflective journal, as well as reviewing and analysing their entries very often. Therefore, they will be able to address their day to day needs and longer-term development.

5.4.2.2. **Teacher Study Groups:**

It is a collaborative problem-solving instrument used by a community of teachers engaging in reflection. This strategy creates a culture of collaboration and unceasing learning strengthens relationships, develops trust and a sense of community among teachers which will lead to improved student learning outcomes.

Defining teacher study group, Richards and Farrell (2005: 51) state that it involves *“a group of teachers meeting to discuss goals, concerns, problems, and*

experiences". They also maintain that through this strategy "*Teachers get to know their colleagues better and begin to function as a community of professionals rather than individuals working in isolation from each other*"(ibid.).So, this effective way offers opportunities for teachers to examine their teaching methods and to formulate ideas for classroom management.

5.4.2.2.1. **Advantages of Teacher Study Groups:**

From the process of meeting together and discussing different issues related to teaching and learning, the teachers can obtain a great number of benefits such as:

- **Intensified motivation**

As a result of talking with colleagues, reflecting on different problems, listening carefully to what they say, and by offering suggestions, the teacher might become more motivated to develop ideas for follow-up application in one's teaching.

- **Building a sense of community between teachers**

Teacher isolation is seen as one of the major impediments to enhanced instruction and student learning and collaborating with peers, because through discussing various teaching strategies it would be possible to establish a sense of a sharing attitude among teachers.

- **Increased awareness**

As a result of joining a group and identifying specific encountered problems, then offering propositions about how to change directions in one's own teaching, teachers might become more aware of the various issues brought in their

profession and would be well- prepared to be involved in other professional development tasks. As James (1996) puts it: “*The person, using the group solidarity to support others and to be supported then becomes empowered to act productively elsewhere*” (James, 1996: 94).

5.4.2.2.2. Strategies used for Teacher Study Groups:

Many types of study groups might be useful in the language teaching context:

5.4.2.2.2.1. Reading Groups:

Through this activity teachers can select articles and professional books to be read and analysed. They can later gather useful information then apply it in their classrooms to better serve their students’ needs.

5.4.2.2.2.2. Topic-based Groups:

In order to improve classroom practices, and to determine how content can be changed, a group of teachers can set up to discuss particular topics of interest. This will enable them to observe and analyse their findings and modify their instruction to better meet their learned expectations.

5.4.2.2.2.3. Organising Seminars:

A seminar is an academic meeting which brings together different kinds of educators and experts from within the country and abroad to debate main concern

and exchange information and ideas. This will provide an in-depth analysis of different subjects and update the knowledge of the participants.

5.4.2.2.4. Initiating Research Project:

Planning research projects is a great opportunity for teachers to learn more about subjects of common interests with their peers. This research project could be undertaken in their classrooms, through it they can gather useful data, analyse it and share their findings to develop effective solutions.

5.4.2.2.3. Considerations when Setting up Teacher Study Groups:

Careful considerations should be thought about when mapping out a teacher study group. The main elements comprise: group members, group size, group goals, and trouble shooting.

5.4.2.2.3.1. Group Members:

The major step in forming a teacher study group is to select committed members to come together to talk about their work and to discuss issues that are important. Another factor to be taken into consideration is to determine the main goals prior to the formation of the group.

5.4.2.2.3.2. Group Size and Goals:

Another factor to be taken into account is to decide on the number of the teachers who will participate in the study group. Kirk and Walter (1981) propose that *“the ideal number of members in a group be between five and eight”* because

they argue that too many members may result in passive teachers who will not actively participate and this will prevent from achieving the group's major goals.

5.4.2.2.3.3. **Troubleshooting:**

Establishing a teacher study group means interacting with colleagues having different views, goals and beliefs. These issues can be solved if the group members are committed to the success of this professional activity. To preclude these problems, Oliphant (2003) provides a number of ideas, some of which are outlined as follows:

- Don't spend too much time on complaints, particularly those of one person. Focus on "achievements and accomplishments" as well.
- Offer feedback that is supportive.
- Remember that the purpose of the group is not to provide therapy for personal problems for which professional assistance might be advisable.
- Talk in meeting should be formal discussion, not informal teachers' lounge chat.
- Focus on the practical: Try new ideas instead of just talking about them.
- Focus on offering support and encouragement to teach other in solving problems, rather than on complaining.

(Oliphant, 2003: 205)

Forming teacher study group is a great opportunity which can enable American civilization teachers to figure out answers to their questions. By

interacting with their peers they can share problems, ideas, and find alternative solutions for the issues they have been struggling with.

5.4.2.3. Teaching Journals:

A teaching journal is a written account of what actually happened during the lesson. This procedure can benefit teachers by writing focused arguments, expressing their emotions, facilitating their critical thinking, and therefore promoting their reflection. Richards and Farrell (2005) define it as a record of: *“observations, reflections, and other thoughts about teaching, usually in the form of a notebook, book or electronic mode, which serves as a source of discussion, reflection, or evaluation”*. They add that a journal may be used as:

“A record of incidents, problems, and insights that occurred during lessons; it may be an account of a class that the teacher would like to review or return to later, or it may be a source of information that can be shared with others”

(ibid.: 68)

5.4.2.3.1. Main Advantages of a Teaching Journal:

As another form used for teacher professional growth, keeping a teaching journal can provide plenty of benefits such as:

5.4.2.3.1.1. Getting feedback:

- Teachers may use their journals as a guide to tailor some of their courses.
- Journals may offer the possibility to the practitioners to write down their lessons, goals and plans, then immediately after a class session, they can verify

whether they reached those goals or not, afterwards they can decide on the alternatives they might try another time.

- They can give an account about the strengths and weaknesses of the course and any changes that would be constructive.

5.4.2.3.1.2. Self-evaluation:

- A teaching journal is a useful aid to help teachers reflect on their own teaching and can assist them as they work to develop their own personal teaching styles.
- Implementing a teaching journal is a powerful way of performing self-evaluation allowing teachers to re-evaluate whether they are on track towards their stated objectives or they need to re-examine their end goals. This self-appraisal will generate self-confidence which in turn will lead to new aims and therefore more efforts.

Ho and Richards (1993), in a survey of thirty-two teachers who had implemented journals, conclude that 71 percent of the teachers found it useful, 25 percent found it fairly useful, and only 4 percent did not enjoy writing a journal. Some of the teachers' reflections about journal writing are:

- Writing a journal forces you to reflect on certain issues and bring them out into the open.
- Journal writing gets you thinking about things that are unconsciously going on in the mind.

- It enables you to discover the importance of relating your own experience of learning to that of the pupils you teach.
- It enhances awareness about the way you teach and how students learn.
- It serves as a means of generating questions and hypotheses about teaching and the learning process.
- It is the most natural form of classroom research.
- It promotes the development of reflective teaching.

5.4.2.3.2. Strategies for Implementing a Teaching Journal:

There are different ways used to carry-out a teaching journal, (Richards and Lockhart, 1994; Ho and Richards, 1993) put forward the following recommendations:

- Decide on your audience: yourself, a peer, and/or an instruction.
- Decide on your focus: a lesson, a technique/method, a theory, a question posed.
- Make entries on a regular basis (after a lesson, daily, or once a week).
- Review what you have written regularly - every two or three weeks.

5.4.2.3.2.1. Electronic Journals:

An electronic journal provides a forum of thoughts which helps broaden talks about beliefs, behaviours, encountered issues, learning outcomes, etc. One of the main benefits of this professional tool is that it can be sent to trusted colleagues and other experts. This sharing of information will allow teachers to discuss and examine the finer details and considerations involved in their work

and propose possible remedies. Moreover, they may find out that they are practicing skills and other pedagogical practices without realising it.

5.4.2.3.2.2. Intrapersonal Journals:

Keeping an intrapersonal teaching journal is to record teaching primary concerns on a daily basis. Through this procedure teachers will be able of documenting what they practice during their work and write down the steps they go through in their classrooms. By drawing up these steps, they will become more aware of their own experiences. Accordingly, Ron Klug explains that:

“A journal is also a tool for self-discovery, an aid to concentration, a mirror for the soul, a place to generate and capture ideas, a safety valve for the emotions, a training ground for the writer, and a good friend and confident”

(Ron Klug, 2002: 1)

Additionally, when looking back over their journals from time to time, teachers will get insightful views about their own actions and behaviours, and therefore be better involved in resolving various issues.

5.4.2.3.2.3. Dialogical Journals:

Another useful process in writing a teaching journal is called dialogical journal which involves an audience of other colleagues who will share the teacher's personal educational experiences. This type of journals will offer comments from peers about past and current teaching practices. This form of

collaboration can provide tentative solutions to help teachers perform differently should similar situation occur in the future.

It is paramount to stress that implementing a teaching journal for American civilization teachers would be a practical professional way which will help them to record their individual thoughts and reactions to teaching. Sharing personal journals with other colleagues is a useful strategy for comparison, discussion and further reflection. Moreover, keeping a journal allows teachers to comment on various observations provided by trustworthy peers, to change their teaching directions, and to implement new applications in their classrooms.

5.4.2.4. Workshops:

A workshop is an invaluable resource designed for teachers to address a range of instructional experiences and goals. This activity enables participants to explore their own practices, and helps them in gathering useful resources to refine their teaching and to satisfy their learners' needs. In this respect (Richards and Farrell, 2005) point out:

“A workshop is an intensive, short-term learning activity that is designed to provide an opportunity to acquire specific knowledge and skills. In a workshop, participants are expected to learn something that they can later apply in the classroom and to get hands on experience with the topic, such as developing procedures for classroom observation or conducting action research. Workshops can also provide opportunities for participants to examine their beliefs or perspectives on teaching and learning, and use this process to reflect on their own teaching practices. Workshops can address issues related to both institutional improvement and individual development and they are led by a person who is

considered an expert and who has relevant experience in the workshop topic”

(ibid.: 23)

Therefore, workshops are strongly recommended to assist teachers in educational initiatives and personal performance.

5.4.2.4.1. Advantages of Workshops:

As a powerful activity for teacher’s professional development, workshops serve a number of purposes including:

- **Workshops provide specific knowledge**

Workshops are planned for teachers interested in exploring their own practices. They are considered as a practical way which enhances active debate and enables participants to nurture their skills, augment their knowledge, and enrich their instruction in a supportive atmosphere.

- **Workshops can increase motivation**

Workshops provide a good opportunity to access face-to-face communication, through which a great amount of information is shared and exchanged. Active debates are enhanced and participants will be able to identify defects and weaknesses, develop alternatives from which suitable solutions can be selected, and consequently turn theory into practice. These hot discussions help in keeping teachers’ motivation up.

- **Workshops can enhance innovation**

Planning workshops is a powerful procedure which will engage teachers in collaborative environments and activities that can add enhancements and creativity to lessons. Teachers will take a closer look at interactive presentations and discover how easy it is to design projects and therefore developing new innovative types of teaching styles and techniques.

- **Workshops are of limited duration**

Being a powerful format for providing teachers with new strategies, methods, and materials that can be criticised in their classrooms, workshops are highly recommended as a strong instrument for professional development especially for teachers who are overworked and under pressure because they are short-term.

- **Workshops reinforce collegiality**

By engaging in workshops teachers will create learning communities where objectives will be effectively achieved, better fulfilled, and a dynamic and personal relationships will be established among learners lasting sometimes beyond the workshop itself.

5.4.2.4.2. Procedures for Designing Workshops:

Certain factors need to be taken into consideration when planning a workshop such as:

- **Select a suitable topic**

Because workshops depend on interactive discussions and group involvement, it is crucial to define clear goals and keep them at the centre of the debates before organising these professional meetings. The workshops should also address specific issues that members have relevant experience in or situations that they wish to modify or ameliorate so that all the participants will take profit.

- **Decide who will participate**

Organisers should be as specific as possible in determining the workshop's objectives, and in making a list of who needs to attend, however it is clever to leave always some openings for last-minute additions. A limited number of participants is worthy of note because if group size is too important, there is a tendency for some attendees to be silent, and more leaders will be required. It is imperative to think about specific details such as appropriate location, technology aids, provided facilities, and accommodation for participants coming from a long way away.

- **Choose a workshop leader**

Organising and conducting a successful workshop requires a leader who embodies a number of qualities. This facilitator should be a leading expert knowledgeable about the subject-matter and who knows how to figure out to bring enthusiasm into this event. This person should be able to offer a relaxed atmosphere where people feel comfortable about speaking up and interacting with each other in an unfamiliar group.

- **Design suitable activities**

Workshops are useful for everyone involved, that's why prior planning is fundamental. It is also vital to select the types of activities that will offer great opportunities to the participants to debate issues, share thoughts, and suggest possible solutions. Moreover, organisers are advised to make sure that the activities are suitable for the size of the attendees and that the needed resources to run the sessions are available.

Watson, Kendzior, Dasho, Rutherford, and Solomon (1998: 161-162) describe the following sorts of activities performed in workshops ranging from one day to five days on cooperative learning:

- **Unity-building activities:** Fun, nonthreatening, but purposeful activities designed to let participants get to know each other and share relevant ideas and experiences related to the workshop topic.
- **Direct instruction presentations:** Sessions providing an overview or instruction on key topics, ideas, theories, and techniques, often supplemented by written materials.
- **Partner work:** Pair-work, problem-solving and discussion activities involving interviewing, problem-solving, and discussing readings.
- **Small-group discussions:** Focus groups of four to six members in which participants discuss information and suggestions from the workshop and develop strategies for application.

- **Role-play / practice sessions:** Role-play sessions in which participants apply and practise strategies and techniques presented during the workshop.
- **Co-planning activities:** Lesson-planning activities designed to develop skills in working with a partner.
- **Reflection time:** Sessions scheduled at the end of each day to reflect on what has been learned in pair or group discussion or through journal writing.
- **Plan a follow-up action:** An ideal way to verify if the workshop was a success is to have a follow-up plan. This might consist of designing a questionnaire to get the members' views on how well the event went. Workshops planners are strongly recommended to get in touch with the participants and inform them about the actions and decisions that were reached after the workshop has ended.

It is critical to mention that opportunities offered by workshops (such as attending sessions, participating in constructive discussions, rotating roles, giving presentations, etc.) give American civilization teachers tools and reference points for class reflection, and help them update their professional knowledge in various areas.

5.4.2.5. Teaching Portfolios:

A teaching portfolio, also termed a dossier or profile, is regarded as an effective way for teachers to reflect on, select, organize, portray, and document

their teaching philosophy, objectives and accomplishments. Evans (1995) typifies the nature of a portfolio:

“A professional portfolio is an evolving collection of carefully selected or composed professional thoughts, goals, and experiences that are threaded with reflection and self-assessment. It represents who you are, what you do, why you do it, where you have been, where you are, where you want to go, and how you plan on getting there”

(Evans, 1995: 11)

The eminence of reflective practice in educational circles is widely recognized as a means of extending, evidencing and supporting professional growth, and this may offer prospects for more innovative teaching resolutions.

5.4.2.5.1. Advantages of Teaching Portfolios:

Numerous educators make the point that the portfolio serves a number of purposes (either formative i.e. developmental or summative i.e. evaluative), which can be to:

- facilitate quality teaching
- help set goals for further development or improvement
- demonstrate individual capabilities and achievements
- aid in refreshing skills and updating one's depth of knowledge
- support reflection and self-evaluation
- encourage collaboration with colleagues

5.4.2.5.2. Guidelines for Compiling a Teaching Portfolio:

When assembling a portfolio, the following are the required steps:

- **Personal Statement of Teaching-related Responsibilities**

This part includes the teacher's beliefs, understandings, and rationales for teaching methodologies, strategies, objectives, and goals as well as classroom practices.

- **Instruction Performance and Efficacy**

This section entails the syllabi, a list of courses taught, the number of students (whether they are graduate or postgraduate), assessment of the instruction, and description of all kinds of teacher-class relationships.

- **Outline and Preparation**

In this portion, the teacher incorporates the production, use, and development of teaching and learning materials. He/she thinks about: assignments, worksheets, learning objects, labs, visual aids, handouts, and other pedagogical considerations.

- **Evaluation of Student Learning**

This phase gives an account of assessment processes, tasks and criteria, and demonstrates the instructor's involvement in designing appropriate and relevant curricula with respect to learners' needs and use of innovation.

- **Challenges and Perspectives**

This segment aims at depicting the type and nature of the teacher's academic career and the needed initiatives to ameliorate teaching and learning or to further improve the self. This can be a space to:

- take up significant positions within the University or elsewhere
- participate in conferences, seminars, and symposia
- publish articles
- present papers
- organize study days
- attend workshops and colloquia
- be involved in an organizing committee
- offer professional service to other institutions (as subject expert, external examiner, consultant, etc.)
- get the opportunity of being guest lecturers and visiting scholars
- suggest plans for future professional growth

Therefore, it appears that by using a portfolio, American civilization teachers will maintain individual actions and find out a kind of a framework of reference for continuous learning and deep reflection.

5.4.2.6. Analysis of Critical Incidents:

The concept of 'critical incidents' is variously interpreted by researchers and practitioners; in the educational context, the useful technique used for self-

reflection is critical incident analysis, it is seen as an empowering and supportive process that deals with problems or challenges that educators encounter in day-to-day practice. Critical incidents are instruments for boosting one's awareness and comprehension of human behaviours, attitudes, expectations, and interactions. For Flanagan (1954):

“The critical incident technique consists of a set of procedures for collecting direct observations of human behaviour in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles”

(Flanagan, 1954: 327)

This technique helps teachers know how they operate, question their own practice, and then explain and provide a solution.

5.4.2.6.1. Advantages of Critical Incidents:

Examining and uncovering critical incidents can have a number of merits, it can:

- promote self-directed professional growth
- create a heightened sense of self-awareness
- allow for building collegiality, sharing expertise, and identifying a possible resolution
- aid teachers to fine-tune their instructional repertoire
- serve as a valuable resource for both novice teachers and expert ones
- give teachers support to pose critical questions about many aspects of teaching
- assist in raising the instructors' deeper level of reflective thinking

5.4.2.6.2. Reporting Critical Incidents:

Many scholars take the view that there are two major phases of preparing and reflecting on critical incidents: the first stage is descriptive and the second one is explanatory. Thiel (1999) captures these two levels by suggesting the following four steps:

- **Self-observation:** this step can be achieved by determining a sequence of noteworthy events that take place in the classroom through observing one's instruction and practices. Any incident can be documented by generating a lesson plan report, creating a teaching portfolio, making a video or audio recording, and keeping a teaching journal.
- **Describing what happened:** this part entails a thorough portrait of the incident. It tries to explore the problem that occurred (what happened), what led to it, and what followed.
- **Self-awareness:** this level can be accomplished by examining why the incident happened. It can be beneficial to consider the entire framework of the course, the lesson aims, the learners' role, the way the lesson would be covered, and to clarify the causes and the consequences of the occurrence of critical incidents within the course.
- **Self-evaluation:** at this ending phase of recording critical incidents, the instructor should take into account how the incident produced readjustments to his or her grasp of classroom practices and behaviours.

It should be recognized that in the field of language teaching professional development constitutes a platform for ongoing learning and significant positive

effects on teachers' abilities, attitudes, knowledge and changes in their instruction. It is a process which is characterized by a number of core strengths and features.

Valuing the importance of analysing critical incidents as a profitable professional way, American civilization teachers are recommended to use it in order to capture plenty of different events that take place on the terrain, and to record the learners' attitudes and misconducts. As a result, the instructors can gain useful insights into how:

- to improve their methodologies and practices
- to correct the misbehaviours and help their students develop positive attitudes towards their learning experience
- to produce possible transformations and readjustments

5.5. Basic Strengths of Professional Development:

Investing in each of the teachers offers them the possibility of becoming more proficient at their tasks and helps them better prepare their learners for promising future careers. Therefore, supporting professional development initiatives presents multiple rewards including the following:

- **Establishing a Sense of Community Between Peers**

Implementing professional development strategies helps teachers develop a better working rapport with other colleagues. It also allows ample opportunities for instructors to acquire new knowledge, launch debates, share viewpoints,

identify different aspects of their own teaching, and therefore build up strong bonds that may be of a lasting value.

- **Exploring a Series of New Teaching Strategies**

Teachers can gain a lot from the process of meeting together, exchanging ideas and discussing their own experiences. In this regard, James (1996: 94) contends that: “*The person using group solidarity to support others and to be supported then becomes empowered to act productively elsewhere*”. Through professional development activities, language teachers can get acquainted with new teaching methods, learn from them and try to improve their own instruction.

- **Raising Awareness**

It should be acknowledged that teachers learn better from exploring and understanding the nature of teaching experiences (Schon, 1983; Wallace, 1991; Richards and Lockhart, 1994). Thus, by exchanging and sharing their instructional practices teachers develop greater awareness of the most common and difficult problems and barriers that can be encountered in the process of language teaching.

- **Increasing Motivation**

Professional development is a process that is intended to serve as a source of motivation that helps the teachers reawaken their desire to produce some directions in their classroom practices and to lead future teacher learning initiatives and projects. Conducting professional procedures on a regular basis

allows the teachers up their motivation and enables them to perform their tasks with an avid frame of mind.

5.6. Distinguishing Features of Professional Development:

Stressing the importance of professional development, Harwell (2003) recapitulates its main features and the key factors that contribute to its success:

Context (or setting)
• Supports professional development and the changes it is intended to bring about • Is characterized by a shared sense of need for change • Its teaching professionals agree on answers to basic questions regarding the nature of learning and the teacher's role in the classroom • Its teaching professionals consider learning a communal activity
Content
• Deepens teachers' subject matter knowledge • Sharpens classroom skills • Is up to date with respect to both subject matter and education in general • Contributes new knowledge to the profession • Increases the ability to monitor student work • Addresses identified gaps in student achievement • Centers on subject matter, pedagogical weaknesses within the organization, measurement of student performance, and inquiry regarding locally relevant professional questions • Focuses on (and is delivered using) proven instructional strategies
Process
• Is research based

- Is based on sound educational practice such as contextual teaching
- Supports interaction among master teachers
- Takes place over extended periods of time
- Provides opportunities for teachers to try new behaviors in safe environments and receive feedback from peers

Table 5-1: Characteristics of Effective Teacher Development

(Harwell, 2003: 3)

5.7. The Role of the Learner:

It is paramount to mention that the main purpose of this study is to emphasise the teacher's role, yet this focus does not prevail over the learner's duty. Being convinced that the teacher is the prime catalyst for change in the educational process does not prevent the call to learner's autonomy. Vanijdee (2003) in explaining the meaning of autonomy writes that it is: "*a capacity- a construct of attitudes and abilities- which allows learners to take more responsibility for their own learning*"(Vanijdee, 2003: 76). Therefore, students should see their learning process as a personal discovery. Learning English helps students improve aptitudes for the negotiation of differences, develop their own worldviews, and respond to unfamiliar or changing contexts.

At the University of Mostaganem, English students and mainly when dealing with American civilization classes should look for opportunities to have access to specific services that will help them satisfy their aspirations. Further, thanks to the availability of technological means these students have plenty of possibilities to enhance their learning such as exposure to knowledge about

various topics and issues related to the American culture. They can also select their own elements outside the classroom to help build up their intellectual skills and develop an intercultural competence and critical thinking, then bring them back to the classroom. Moreover, it is important to stress that unlike Western countries where university costs continue to rise; Algeria has increased its level of investment in universities, hence the learners should be eager to play a major role in improving their own learning experience.

5.8. The Role of the Institution¹:

It is argued that the educational institution should be highly committed to invest more resources in the ongoing training of teachers to promote a capacity to change. In the same vein, Gordon and Partington (1996) regard the role of the institution in providing the teacher with a continuing professional growth as: “*an essential rather than a desirable objective, an obligation rather than an option- both a professional expectation and duty and a responsibility that institutions have for their staff.*”

From the gathered data, it seems that the Department of English at the University of Mostaganem is a teaching institution where the environment does not support creativity and teacher education. Furthermore, one notices that the working relationship between the teachers is not satisfying and lacks collegiality. As a proposal to overcome these issues, one proposes that this establishment is urged to offer more finance and huge support to serve wider audiences of teachers.

5.9. Limitations of the Study:

It should be noticed that there is no data source or methodology that can fully answer all critical queries, and that any work of research has been subjected to situations and circumstances that may have affected in a way or another the followed methodology or the analysis of the findings. Consequently, the researcher cites some of these restrictions:

- **Sample Size:** the study targeted a population of participants that approaches 200 students, which requires to be a larger sample size to ensure a more representative distribution of the groups that take part in the research.
- **Longitudinal Impacts:** the researcher wanted to expand the study on other samples to investigate other aspects and measure possible changes, yet this was constrained by the unavailability of other Master specialities that include the module of American civilization as an academic pursuit, as well as the due date of submitting the dissertation.
- **Access:** we have to acknowledge that this doctoral research needed to have access to officials who are considered as a significant source of information about the future measures to be taken by the government in the area of professional development destined to university teachers; however, this access could not take place.
- **The Researcher's Bias:** it should be acknowledged that because of the existence of different sensible options in any research, subjectivity cannot be completely eliminated, but this bias needs to be recognized and reduced.

To conclude, it is worth mentioning that acknowledging and pointing out a study's limitations is an opportunity to raise propositions for further research. Furthermore, we consider that the chief goal of scholarly research is not only to emphasize on what functions, but to show what does not work and what requires further clarification.

5.10. Conclusion

Many educators have noted that professional development cannot be limited to fixed situations or contexts, that is why the researcher believes strongly that the need for integrating professional development initiatives in foreign language classes in general and American civilization classrooms in particular runs high. In this ending part of this doctoral study, one suggested an array of professional development methods that have been highly appreciated by the teachers and that aim at developing innovative syllabi, reinforcing the teachers' credentials, and polishing the learners' outcomes.

Consequently, the cited strategies offer a rich pool of skills, knowledge and resources and are driven to understand and adapt to the changing needs of teachers, based on the demands of new research, emerging technologies, and faculty interest and experience.

Notes to Chapter Five

1-Being aware of the role of the educational institutions in providing great opportunities for their teachers to pursue professional development and in their effective contribution in the success of the learning/teaching process, the researcher has insisted on mentioning this establishment in the recommendations. Describing quality indicators in an institution, Richards (2005) attests: *“Language teaching institutions vary greatly in terms of how they view their educational mission. Some schools- hopefully the majority- are committed to providing quality educational services. They have a clearly articulated mission. They take seriously the development of a sound curriculum and set of programs, hire the best available teachers, and provide quality instruction and the kinds of support teachers need to achieve their best”* (Richards, 2005: 201).

GENERAL CONCLUSION

GENERAL CONCLUSION

In this new age of communications technology and globalization, English is learnt for many different reasons; it is a pivotal tool for education, international trade, and interconnectedness among nations and cultures. Latterly, the spread of English is supported by the expansion of mass media and global industries. Studying this language allows persons to appreciate their own culture and heighten their awareness of other cultures, and this helps them avoid situations which can cause misunderstandings.

Foreign language learning makes people able to think critically, creatively, and deeply, and to recognize that there are assorted ways to interpret the globe. It is seen as an opportunity to develop a greater tolerance of cultural diversities. In view of a multitude of research studies, it is the teacher's job to assist students in having a sound knowledge of language and cultural matters, and this will help them be well aware of the egocentricity and several hurdles that have to be surmounted.

Throughout this thesis, the basic issue was to explore and unveil the reality of teaching 'American civilization' in the Department of English at the University of Mostaganem. It has been explained that there are several shortcomings as far as the teaching methodology is concerned, which had led students to see little value in this subject and not to perceive the classroom atmosphere as supportive.

The first chapter pictured the worldwide role of the English language locally and on an international scale. It has also described the state of the art of ELT in Algerian schools and higher educational institutions.

A highly perceptive analysis of language, culture, communication and globalization and the kind of link between them were the main concern of the second chapter.

The third chapter portrayed painstaking insights into culture and civilization penetrating into their multiple senses, elemental constituents, and their theories of teaching.

The theoretical section laid the ground for the practical details presented in the two last chapters. The heart of the matter of this study was discussed in chapter four through data collection and the analysis of the findings.

Being convinced, that there is no ideal method of teaching, chapter five was a trial to propose some key strategies focusing on the teacher's professional education and on his/her major role as being a catalyst for effective change in the teaching/learning process and the most contributing one in raising the learners' motivation and achievement.

It is important to note that this research has shown that the two concepts 'civilization' and 'culture' are inseparable being both the product of the human being. It is agreed that language reflects culture and that throughout time it has proved to have an influence on it and on the whole life of people who belong to that culture. Including the teaching of American civilization in the degree of

English at the University of Mostaganem presents powerful opportunities to the students to learn English and to get an insightful view about cultures. Yet, at the University of Mostaganem this teaching is witnessing serious pedagogical issues.

This research work has indicated that little relation is observed between the content of this subject and the cultural and linguistic objectives it is presumed to reach. One has concluded that in addition to some problems of syllabus content and teaching methodology, American civilization courses are mainly based on dealing with historical facts, retaining specific dates, and using history books as teaching resources, and a mere absence of authentic materials and visual aids that are utilised in a limited way, one has to admit that there are many positive and fruitful sides of this instruction that require to be reinforced.

Considered as a core part of a university education and one of the most challenging aspects of language teaching/learning, American civilization seeks to refine students' linguistic skills and to promote their global awareness about world cultures through participating in discussions, reflecting on different aspects of the American culture, reading books, and launching controversial debates. These intellectual activities will help them develop critical thinking and build up argumentative skills. Moreover, American civilization classes are considered as forums which open up a whole new world where learners are supposed to experience the complexity of American culture without worries since it is the place where they can discover plenty of elements about the American community by observing it, and being involved in it.

When covering American civilization courses, teachers should enhance their syllabus design continually by selecting topics which stress America's richness of racial and cultural diversity and help the learners deepen their knowledge and awareness about many cultures. However, the obtained results revealed that the current situation of American civilization teaching fails to achieve the expected goals.

As concluding thoughts, the findings reflect a consistency with the practical part that accentuates the merits of professional development in that it allows teachers to identify their knowledge weaknesses and gaps and address them. Further, it sees it as a contributing tool to personal career aspirations and learners' better achievements. This research calls also for a commitment and prompt action from teachers to further continuing professional progress, even if no assistance is provided, bearing in mind that teaching is a profession that should be motivated by pure altruism and that caring about the best for our learners should be our priority.

This work does not pretend to offer a magic remedy to the problems faced in the teaching of American civilization but it is considered as a trial to investigate this teaching and to propose some tentative solutions and general guidelines to help teachers grow in proficiency as global instructors. This research has revealed that the teaching of American civilization at the University of Mostaganem was not successful in achieving its desired objectives and requires some adjustments, and therefore this concern remains a matter for debate.

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Appendix I: The Students' Questionnaire

Dear Student

This questionnaire is part of a PhD research that aims at collecting data concerning the current situation of the teaching of American civilization within your institution, and what can be done to improve this teaching.

You are kindly requested to complete this research tool. Anonymity being highly respected, please circle the appropriate answer- you should know that any answer that does not reveal the reality will not help this study to be faithful- and make full statements when necessary.

Thank you for your assistance.

Section One: General Information

1. Gender: Male Female
2. Which foreign language did you study at high school?
- English
 - Spanish
 - German
 - Other (specify):
3. How long have you been studying English? years.

Section Two: Language Learning

4. What does learning English mean to you?

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

5. Do you think that is important to learn about the culture(s) of English-speaking countries?

- Yes
- No

6. If 'no', state your reasons.

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

7. How important to success in your studies is American civilization?

High

Moderate

Low

Section Three: Attitudes Towards English and English-Speaking Cultures

8. Do you like English?

Yes

No

9. Do you like the English-Speaking Cultures?

Very much

Indifferent

Not at all

10. What culture do you prefer to learn more about and why?

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

11. What are your feelings about American civilization as a module?

.....

.....

.....

12. What do you think of the topics dealt with in your ‘American civilization’ courses?

Interesting

Quite interesting

Not interesting

13. Are you learning English because:

- a. it is a language highly required in most specialities
- b. you would like to pursue your post-graduate studies
- c. its mastery opens up a wide variety of employment opportunities
- d. Other, please, specify.

Section Four: Learners’ Wants and Viewpoints on the Current Covered in their American Civilization Courses

14. About which topics would you like to acquire more information in American Civilization Classes?

- a. General topics about American people
- b. Specific information that deal with the American history and culture
- c. Other, please, specify.

15. Were the objectives for the lessons explained clearly from the start?

- Yes
- No

16. If ‘yes’, please, explain.

17. If 'no', please, explain your dissatisfaction with the way they were presented to you.

.....

.....

.....

Section Five: Use and Appropriacy of Teaching Aids

18. Were your courses reinforced by the use of teaching materials?

- Yes
- No

19. If 'yes', how was the material for the lessons?

.....

.....

.....

Section Six: Drawing the Learners' Attention and Encouraging their Involvement in the Course

20. To what degree was your teacher capable of rousing and maintaining your interest for the duration of the class?

.....

.....

.....

21. Do you think that you have sufficient opportunities to participate in the learning process?

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

Section Seven: Learners’ Estimation of teaching and Useful Skills

22. Mostly, did you find that your teacher has:

- a. presented the teaching aids plainly
- b. aroused your interest in the topics and given you opportunities to develop autonomy
- c. Other, please, specify.

23. Which of the following would be useful to you in ‘American civilization’ courses to enhance your language abilities?

- a. Participating with your classmates in debates
- b. Carrying out collaborative projects
- c. Summarizing and synthesizing key information
- d. Other, please, specify.

Section Eight: Learners’ View of the Role of American Civilization Teachers

24. Do you think that the teacher of American civilization should be:

- a. The source of knowledge about language and content
- b. A facilitator who guides the learning process and encourages learner involvement
- c. Other, please, specify.

Section Nine: Further Comments

25. Do you believe any changes should be made to refine the current teaching of
‘American Civilization’ courses for Master students?

- Yes
- No

26. If ‘yes’, please, specify the modifications which should be made.

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27. Do you have any other suggestions which might be helpful in improving the
teaching of American civilization at your University?

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Appendix II: The American Civilization Teachers' Questionnaire

Dear Teacher

This questionnaire is part of a PhD research that aims at gathering data concerning the current situation of the teaching of American civilization within your institution, and what can be done to improve this teaching.

Confidentiality being highly respected, your accurate answers will be of a great help to the researcher in carrying out this work. Being really interested in your experience, you are kindly requested to answer all the questions, circle the suitable answers, and make full statements whenever necessary.

Thank you for your cooperation.

Section One: Teachers' Position and Work Experience

1. Position:

- a. Permanent teacher
- b. Part-time teacher

2. Work experience:

- How long have you been teaching English? years.

Section Two: The Key Components of the Syllabus and the Learners' Engagement in the Courses

3. Are culture-specific items (such as concepts, objects, etc.) well explained within the current syllabus?

- Yes
- No

4. Does the current syllabus contain difficult perspective on aspects of the American culture?

- Yes
- No

5. Are the students involved in the learning process?

- Yes
- No

6. If 'yes', to what extent?

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Section Three: Encountered Difficulties in American Civilization

Classes

7. Do you experience some difficulties when dealing with some cultural parts in your teaching?

- Yes
- No

8. If 'yes', can you cite them?

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9. How do you consider assessment of American civilization learning in Master II level?

- a. Sufficient
- b. Insufficient
- c. Other, please, specify.

10. Do you think that you need specialised training to overcome these difficulties?

- Yes
- No

11. If 'yes', please, explain.

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Section Four: Acquisition of Knowledge

12. When covering 'American Civilization' courses, do students show understanding of the unfamiliar topics dealing with the different historical and general aspects of USA?

- Yes
- No

13. Do students give a positive feedback when asked about the presented information?

- Yes
- No

Section Five: The Quest for Ameliorating the Teaching of American Civilization

14. Do you think that the teaching of American civilization within your institution needs to be improved?

- Yes
- No

15. If 'yes', what do you suggest?

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16. If you think that there are inadequacies in the way the cultural component is provided, explain where do you think they lie?

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17. Does the current syllabus provide useful information about the American culture and guidance as how to present it to the learners?

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Section Six: Significance of Professional Development

18. What does Professional Development mean to you?

- a. Updating knowledge

- b. Learning new strategies
- c. Getting closer with experts
- d. Other, please, specify.

19. What does Teacher's Professional Development mean to you as far as the learners are concerned?

- a. Reinforcing the learners' abilities to overcome difficulties
- b. Developing the learners' positive attitudes towards the foreign language
- c. Improving the learners' tolerance and intercultural understanding
- d. Other, please, specify.

20. Do you think that it is necessary to further professional development training?

- Yes
- No

21. If 'yes', how can you assess the importance of professional development in the teaching of American civilization?

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Section Seven: TheNeedforanOngoingProfessionalDevelopment

22. When covering the module of American civilization, does it happen to you to incorporate professional development strategies?

- Yes
- No

23. If 'no', please, explain.

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24. Do you think that professional development is useful for boosting the teaching/learning process?

- Yes
- No

25. If 'yes', how do you see this usefulness?

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26. Have you ever participated in professional progress sessions provided by your institution?

- Yes
- No

27. If 'yes', can you describe this type of professional sessions?

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Section Eight: American Civilization Teachers and Professional Development

28. Have you noticed any positive difference after the implementation of professional development procedures in your American civilization classes?

- Yes
- No

29. If 'yes', what type of differences?

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30. Do you think that it is the teachers' duty to pursue ongoing professional development training?

- Yes
- No

31. If 'yes', how could this be possible?

32. If 'no', whose responsibility is it then?

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Appendix III: Interviews with American Civilization Teachers

Questions:

1. How can you evaluate the current teaching situation of American civilization to Master II students at the University of Mostaganem?
2. Being an expert of American civilization, do you think that the integration of professional development procedures may enhance the present-time teaching situation to the population of Master II students?
3. If 'yes', would you explain how could it be possible?
4. Among the following professional development strategies, which do you think could be more beneficial to increase the learners' academic performance?
 - Self-monitoring
 - Peer observation
 - Teaching journals
5. Since you have tried your professional development strategies, please tell us about your experience in details?
6. Are there any other factors that you think may contribute to the defects that have been observed in the teaching of American civilization?
7. What would you advise novice language teachers in general and American civilization teachers in particular regarding the implementation of some professional development strategies in their classrooms?
8. Do you have any further comments?

Appendix IV: A Model of a Peer Teaching Appraisal Form

University of Mostaganem

Faculty of Foreign Languages

Department of English

Observee:

Observer:

Module: American Civilization

Level: Master II

Date:

Class time:

Section One: Course Content

- Does the teacher show a good command of the topics covered?

Observer's Comments:

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Section Two: Course Organization

- How useful was the organization of the courses?

Observer's Comments:

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Section Three: Appropriacy of Teaching Materials

- How appropriate were the teaching materials to achieve the course objectives?

Observer's Comments:

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Section Four: Opportunities for Learner Involvement in the Course

- Did all students get enough opportunities to participate in the learning process?

Observer's Comments:

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Section Five: Raising the Learners' Interest

- To what degree were the teachers able to raise and sustain the interest of all the learners during the class?

Observer's Comments:

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ملخص:

يدور محور هذه الأطروحة حول فحص تدريس الحضارة الأمريكية لطلبة السنة الثانية ماستر بجامعة مستغانم في سياق تعلم اللغة الإنجليزية كلغة أجنبية حيث يبدو أن هذه الدروس تعوقها بعض العقبات والصعوبات. يتم حل هذا التساؤل من خلال دراسة حالة عن طريق استخدام أدوات البحث كندوين الملاحظات والاستبيانات الموجهة للأساتذة والطلبة والمقابلات مع الأساتذة وكذا تحليل استمارات تقييم الأساتذة. بينت تحاليل هذه المعطيات الأهمية الماسة للتكوين المستمر للأساتذة كما تقترح هذه الدراسة مجموعة متنوعة من الحلول مع التركيز بشكل خاص على التكوين المستمر للأساتذة.

الكلمات المفتاحية:

الحضارة الأمريكية - الثقافة الأمريكية - اللغة الإنجليزية كلغة أجنبية - طلبة السنة الثانية ماستر - التكوين المستمر للأساتذة.

Résumé en Français:

Le présent travail a pour but d'explorer l'enseignement des cours de la civilisation américaine dans un contexte d'apprentissage de l'anglais en tant que langue étrangère, ciblant les étudiants de Master II au sein de l'Université de Mostaganem où ces cours semblent être entravés par certains obstacles et difficultés. La résolution de cette problématique est réalisée à travers un cas d'étude basé sur l'utilisation des outils de recherche tels que des procédures d'observation en classe, des questionnaires soumis aux enseignants et étudiants, des interviews organisés avec les enseignants, ainsi que l'analyse de formulaires d'évaluation d'enseignement. Les résultats obtenus révèlent l'importance accrue d'une formation spécialisée continue pour les enseignants. Cette étude de recherche suggère une panoplie de solutions, avec une focalisation spécifique sur un véritable besoin du développement professionnel des enseignants.

Mots-clés:

Civilisation américaine - culture américaine - l'anglais en tant que langue étrangère - les étudiants de Master II - développement professionnel des enseignants.

Summary in English:

The present work is concerned with the teaching of American civilization within the EFL classroom in an LMD environment, taking as a reference the population of Master II students at the University of Mostaganem where the orientation of these courses seems to be hampered by some barriers which prevent their effective teaching. The resolution of this problematics will be carried out through a case study based on classroom observation procedures, questionnaires administered to teachers and learners, interviews conducted with teachers, as well as a careful examination of peer teaching appraisal forms. The obtained findings revealed vividly the importance of a specialised training for the instructors. This study suggests a variety of tentative solutions with a major focus on the teacher's strong need for professional development.

Keywords:

American civilization - American culture - English as a foreign language - Master II students - Professional development.