

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGH EDUCATION AND SCIENTIFIC RESEARCH



UNIVERSITY OF TLEMEN
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH

**THE INEVITABILITY OF INCORPORATING
CULTURE INTO AN EFL
CLASSROOM**

CASE STUDY: FIRST YEAR MASTER STUDENTS

*Dissertation Submitted to the Department Of English as a Partial Fulfillment of the
Requirements for the Master's Degree in Language Studies*

PRESENTED BY:

Miss.Imane KHEMIES

SUPERVISED BY:

Dr.Nawal BENMOSTEFA

Academic Year: 2014/2015

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I hereby confirm that I am the sole author of the work enclosed here .I certify that I have compiled it in my own words and style, it is the result of my own investigation and it contains no materials previously published, except where otherwise stated.

I also declare that I have documented all methods, data and processes truthfully.

MISS.KHEMIES. Imane

Date: 22/04/2015

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Dedications

First of all, I am extremely grateful to Allah who helped me to finish this modest work.

I dedicate my dissertation to my precious parents who supported me by all what I needed during my study and who have raised me to be the person I am today.

To my dear HICHEM

I dedicate it to my beloved brothers AMINE, REDA, and ABDRAHMAN

And my sister SIHEM

To my cherished grandparents

I dedicate it to my friends:, MARIA, NORIA, IKRAM, FARAH, MERIEM, CHAHIDA. CHAMI and AMIN

Special thanks to Mister Benchachou Mohammed for his priceless advices, encouragement and for being the perfect Teacher.

To my sweet girls in "Salima taleb" middle school. Thank you for everything.

To my peers in the foreign languages department

Finally, to all those I love.

Imene.

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List of abbreviations

EFL: English Foreign Language

C: Big Culture

c: Little Culture

ELT: English Language Teaching

SL: Second Language

FL: Foreign Language

TL: Target Language

T.C: Target culture

G.T.M: Grammar Translation Method

D.M: Direct Method

A.L: Audio-Lingual

C.L.T: Communicative Language Teaching

I.C: Intercultural Competence

I.C.C: Intercultural Communicative Competence

I.C.T: Information. Communication. Technology

M.C.A : Monoculture Approach

U.K : The United Kingdom

U.S.A : The United States of America

ABSTRACT

It is widely recognized that language and culture are two correlative entities. Thus, acquiring a S/L embraces to a large degree acquiring its culture. One's the grammatical and lingual proficiency of a given language merely does not ensure the skillful and the communicative competence of the foreign language learner. Therefore, learning the culture of the target language is an obligatory ought. This research work conveys on an empirical survey into both learners and instructors general opinions and anticipations of inter-cultural learning/ teaching in the Algerian department of English more precisely in Tlemcen. It investigates teacher's and learner's awareness about the significant role of implementing culture through language education and what techniques required for a favorable cultural cognition and an analysis of the sufficiency of the module of cross culture -studies and the adequacy of the methods and approaches used. This dissertation stands on the assumption that inter-cultural teaching / learning is somehow marginalized in comparison to the other linguistic skills of language .In purpose of proving the credibility of this hypothesis, a study composed of the questionnaires as the leading research instruments. Two questionnaires are conducted .The first one addressed to the teachers of culture in the department of English owing to determine teachers perceptions and sensitivity toward culture and cultural norms and a second one that aims to measure the degree of learners awareness about learning culture as a fifth skill in parallel with the other skills of language. Unsurprisingly, the findings have positively reflected teachers and learners sensitivity about the crucial need of integrating culture .However; the findings predictably confirmed the weakness of the existence of culture in the Algerian universities. In addition to the insufficiency of the module of culture ,the lack of materials, the poorness of the Algerian curriculum and its limitation to a theoretical basis solely as declared by the participant students and teachers .The obtained feedbacks substantially certifies the hypothesis .More than a half 60% of the students declared that culture is fully marginalized. At a final position a list of some helpful suggestions and recommendations for a favorable teaching and learning of culture.

General Introduction

General Introduction

With the recent, grow of the technological and the scientific evolution and under the huge spread of the globalization process, the universe is becoming smaller. The effect of globalization involves many areas of man's daily life and primarily sets the English language as the first dominant language in the world. Hence, the urgent need of sharing information and knowledge between people from distant places that speak different languages becomes prerequisite. As might be expected the learning of the English language becomes fundamental that numerous people resort to learn it in order to facilitate their life urgent needs.

However, the mastery of the linguistic rules of the language solely is not complete since the learning of the English language cannot be achieved without a good and concrete knowledge of the cultural norms related to the country of this language. as Gosgrove (2002) notes: "*language skills and cultural sensitivity will be the new currency of this world order* " from this it can be concluded that the relationship between culture and language is inseparable and profoundly rooted. Besides, having a cultural sensitivity and a linguistic competence are two pillars of the effective learning of a language.

Furthermore, it is widely recognized that the cultural cognition does not take a lot of Algerian students and teachers attention equally with the linguistic and phonological courses that dominate the language classroom stage. Besides, teacher of English rarely adopts the intercultural approach if not all. This unfortunate reality can be obvious from the minimum number of sessions that are devoted for culture, in addition to, the lack of instruments and materials. From this, one can say that culture is marginalized at some degree. especially with the huge tendency towards the grammatical and linguistic skills rather than giving more attention to the cultural competences that are of equal importance as the other skills .The study investigates the situation of the teaching of culture and the existence of the universal

intercultural approach in Algeria and more particularly the department of English in Tlemcen.

The aim of this study is to highlight the intimate relation between culture and language and to identify the inseparable existence between the two in the language classroom. This research work principally seeks to increase learners and teachers awareness and sensitivity about intercultural function in shaping the communicative skills and chiefly, to raise open-mindedness in the EFL environment to accept the Target Culture and to motivate the students and teachers to be more flexible about it.

This extended essay aims to answer the main following questions:

- Do teachers and learners of English foreign language give more weight to the role of culture in EFL classes in parallel with the other skills ?
- Do the teaching/ learning of culture is considered as an integral component of language classroom in the Algerian university or it is marginalized at its heart ?

This research work stands on the supposition that despite the English teacher's/learner's welcomeness to the cultural existence in the English foreign language classroom, and their awareness about the inevitability of developing the intercultural competence in achieving the universal communicative goals. The process of culture teaching and learning remains impracticable and somehow neglected in comparison with the other grammatical and phonological linguistic teaching and learning processes. Especially with ineffectiveness and weakness of the curriculum and the unpractical methods and the huge impediments that face both teachers and learners the fact that make culture marginalized and not taking the integral part of the language classroom. This research paper is based on two hypothesizes:

- Culture is not of equal importance as the other language skills.
- The teaching/learning of culture is not an integral component of the EFL classroom .It is marginalized.

In order to evince the validity of the assumptions, the study is carried with the questionnaire instrument as the only research tool selected to peruse this inquiry. In fact two questionnaires are distributed in Tlemcen University. The first questionnaire addressed to the teachers in the domain. As regard to the minimum number of the teachers that are specialized in culture teaching, the questionnaire involved the teachers of Comprehension of Discourse that have experience with cultural knowledge teaching. The second questionnaire, however, declaims the most concerned figures in the cultural cognition process: the learners. The Questionnaires generally aims at examining the cultural sensibility and the cultural components that exist in juxtaposition with other fundamental linguistic skills of language in the perceptions and anticipations of both teachers and learners in the field.

This extended essay is comprised of two chapters .The first part constitutes the theoretical part of the study .This chapter elucidates the term culture. It begins with a number of scholar's conceptualizations, then it portrays the characteristics of culture .After, the chapter examines the substantial relationship that exists between language and culture. Furthermore, a review of the history of the culture teaching besides, a list of the common approaches of target culture teaching , and the aims behind the teaching of culture , and at final position a collection of common strategies and methods of culture practice in EFL classroom.

The second chapter constitutes the practical part the research work .It intends to scrutinize teachers and learner's opinions and reflections upon the position of culture in the English language classroom. The inquiry seeks to gather student and

teacher's general perceptions by the questionnaire instrument. Then, it analyses the situation of culture instruction in Algeria based on the findings of the study.

Briefly, the second chapter is composed of a description of the sample and the research instruments then gives a representation of the findings in graphs and tables, then necessarily the analysis of the answers followed by general interpretations and further suggestions and recommendations that may foster the teaching of culture.

CHAPTER ONE

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Integrating Culture Teaching In EFL Classes

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1.1. Introduction

The connection between language and culture is inveterate and profoundly rooted. The total intertwining of this interconnection is the major focus of many linguists and scholars'. There is no question that language reflects culture and that culture is influenced and shaped by language. This especially becomes lucid when learning a foreign language .The learning of foreign language can't be achieved without a rich knowledge of the ways of a particular culture. Hence it is crucial for both foreign language learners and teachers to pay more attention to the teaching of cultural aspects in EFL classrooms.

This chapter sheds light on the concept of culture and issues related to it .It initiates by providing a set of conceptualizations from different views of scholars, and then it describes the main features of culture. The chapter investigates the indispensable relationship between language and culture ,additionally a review of the history of teaching culture also the main approaches adopted through time , and the goals behind the teaching of culture , and finally some common techniques and strategies of culture practice in EFL classroom .

1.2. Culture

Due to its complex quality , the concept of “culture “is an intricate term to define , and one single definition may not enclose all the aspects culture entails .The restriction of the word culture in few words may distort it from its deep ,vague quality . Or it may weaken the actual meaning of the concept, even complicate it more or at least oversimplify it.

1.2.1 Culture Conceptions

For a long time, culture has been the subject matter of many Researchers, anthropologists, ethnographic, psychologists, social scientists and culture

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investigators...who have curiously and enthusiastically expressed the requisite need to know the exact interpretation of ‘‘culture ‘as a global concern ,It was therefore considered necessary to understand what culture means . Consequently much debates and controversies have been raised all in attempt to afford an accurate, valid definition. But all the continuous, efforts failed to agree on one precise, standard interpretation to the litigious term .To certify this state of matter it is recognizable that : **“the concept of culture isnotoriously difficult to define”** stern (1992: p207). In other words, culture is doubtlessly a recondite, broad and inclusive term that covers an open range of dimensions.

Culture was viewed from various perspectives ; that numerous scholars sometimes from the same field look at it from a diverse angel ,specialists were even relicense at giving it a definition ,and some of them gave up to avoid the problem of falling into a myriad of definitions. **"The result is a multiplicity of definitions which show that culture has resisted any kind of agreement among scholars from different disciplines "**Byram (1989).

As already mentioned Culture is renowned as uneasy term to define in 1952, Helen Spencer (2000) states in his book that the American anthropologists, Kroeber and Kluckhohn, critically review concepts and definitions of culture, and compiled a list of **164** different definitions. Apte (1994: 2001), writing in the ten-volume Encyclopedia of Language and Linguistics, recapitulating the problem as follows: **"Despite a century of efforts to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature."**

1.2.2 Culture in the View of Different Scholars

Initially culture was correlated with the notion of civilization, but it is much more than that. Much of the complexity [of understanding the concept of culture] stems from the various usages of the term; as it was growingly employed in the

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previous centuries in all domains of life, all of which can be found today and not as the majority of people think culture is civilization or a luxury life but rather a life requirement.

Broadly speaking, culture is a name of peculiar intellectual or artistic endeavors or products, what we might call nowadays “high culture” as opposed to “popular culture” or “folkways” in an earlier usage as exemplified in *Matthew Arnolds’ Culture and Anarchy*. By this interpretation of culture only a simple portion of any social set representatively, a humble one has culture. The remainders are likely to be potential sources of disorder and clutter. This significance of culture is more closely related to aesthetics point of view than to real social science.

Partly in response to this allegation, it is worth excerpting the definition pioneered by the pathfinder Edward Tylor in his *Primitive Culture* (1870), which explains absolutely the reason behind the richness and diversity of definitions given to the concept by the early 1950 that turned out to be the armature of anthropology. Tylor’s definition is also considered as the original and most anthropologist quotation reliable on. At its heart it introduces the continuing confusion between trying to bring together under the word 'culture' both historical objects, and particularized internal properties and characteristics of man : *culture is : “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”*. (Edward Tylor 1870).

In Opposition to Arnold’s view, all nations have culture as quality possession, which they gain over the grace of membership in some social group. Indeed a big grab bag of fundamental stuffs from knowledge to attitudes to abilities , makes up culture .the greatest legacy of tylor's definitions lies in his complex whole formulation, his view of the term culture was argued for years in an trial to enunciate clearly what is meant by ‘complex whole’ occurred in Tylor’s book.

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Shaules (2007:26) avers that this 'complex whole' refers to *"the shared knowledge, values and physical products of a group of people"*. Later, culture was precised as: *"What really bind men together are their culture, the ideas and the standards they have in common"*. Ruth Benedict (1934: p. 16).

With the end of 1930 s Margaret Mead draw a contrast between "culture" and "a culture" *"Culture means the whole complex of traditional behavior which has been developed by the human race and is successively learned by each generation"* Margart Mead (1937: p. 70).

Other Determinations were suggested and they mainly vary. Discussing an immense range of phenomena that culture represents including norms, values and morals, beliefs ,mores ,nuances,, shared Denotations and connotations and patterned ways of behaving and attitudes .However they seem to converge to the notion given much more importance that the socially patterned attitudes and ways of acting that constitutes one's culture are not born with but are acquired and learned by individual in their own environmental communities .

Later, others as the most influential cultural anthropologist in the United States Geertz in his book the interpretation of culture viewed culture as: *"Historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate and develop their knowledge about attitudes towards life"*. Geertz (1973:89),

Geertz adopted in his redefinition of culture the notion of knowledge which is mostly inherited and partly acquired within society .This knowledge is obviously denoted through rituals, conventions, customs, traditions, principles and the overall societal laws to which individual members of a communities must adapt. It is this whole grid of components which constitute multiple patterns and enables individuals within the same folk to interact and perform in adequate ways in varied social settings .To confirm this affair Duranti viewed culture as *"something*

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learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication” (dunatis1997: 24).

Action and reaction, according to Clifford Geertz (1973:123), are only significant to members who share "...*socially established structures of meaning in terms of which people engage in social action*". Seen from this interpretation, a person's actions and reactions are just manners of representing things that can be interpreted like any other verbal actions in a particular cultural context. This expansion in defining culture, constitute one of the important aspects in the teaching of culture in foreign language classrooms.

Anthropologists are not the only that have interest in culture. A new field of study emerged with one purpose investigating culture profoundly. "Cultural Studies" seeks to grip , comprehend and logically clarify the manners in which citizens of a society express themselves through their cultural products (Music, Proverbs, Talents, Dance , Graffiti artists ,Painting, Sports...and many other aspects.) The following table sums up the different definitions of the term culture:

<p>1.Topical: Culture consists of everything specified on a list of topics or general categories such As "ingredients," "cultural traits," or "attributes." (E.B. Taylor)</p> <p>2.Structural: Culture is an integrated pattern of ideas or behaviors. (F. Boas)</p> <p>3.Functional: Culture is the way individuals or societies solve problems of adapting to the environment or living together. (A.R. Radcliffe-Brown, T. Parsons)</p> <p>4.Historical: Culture is a group's shared heritage. (A. Kroeber and C. Kluckhohn)</p> <p>5.Normative: Culture is a group's ideals, Values, or rules for living. (T. Parsons)</p> <p>6.Behavioural:</p>
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Culture is shared, learned human behavior, a publicly observable way of life.(W. Goldschmidt)

7.Cognitive:

Culture is a complex of ideas and attitudes that inhibit impulses, establish shared meanings and goals, and enable people to live in a social system. (W. Goodenough)

8.Symbolic:

Culture is a set of shared, socially constructed representations and meanings. (C.Geertz)

9.Critical:

Culture consists in those symbols and symbol-making activities that typically reflect and promote a society's current power relationships.

Table 1.1: Nine Ways of Defining Culture (Definitional Modes)(Adapted from Wren, 012: 73).

1.2.3 Big c little c

It is worth discussing the simplest culture interpretation, and the most relevant for this research work which the one is given from a normative perspective. And which places the disparity that distinguishes between big C culture and little c culture:

- **Big C:** That culture which is most visible. Including holidays, art, popular culture, literature, and food. When learning about a other foreign cultures, the big C cultural components would be easier to notice and obvious to come to light first; they are the most undisguised sorts of culture, i.e.: products and contributions of a society.
- **Little c :** In the other hands refers to the hidden form of culture associated with an area, region, or group of people, little c culture involve communication styles, verbal and non-verbal language symbols signs , cultural norms and total way of living (what is erroneous and what is inappropriate in social interactions), how to conduct, ways of behaving , superstitions legends , and myths etc.

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Recently in latter provisions culture is said to include the three p's of culture: products, practices and perspectives. Products are the 'big C' cultural elements such as architecture, literature, etc. Practices are 'little c' cultural elements like bowing, shaking hands, etc. Perspectives are the underlying values and believe of a people; this is the riskiest thing in terms of stereotyping.

A close look at the foregoing delimitations reveals that (morals, mores, rituals, rules, behaviors, styles of living , norms, behavior, habits, customs, traditions ;signs and gestures , tenets ,social nexus , laws ,art and literature, music , folklores ,pieces of wisdom ...) Are all the pillars that culture encompasses and in one style or another they constitute the various facets of human life .In simple words "[...] *Culture is the 'whole way of life'*" Raymond Williams (1981).

On the basis of the aforementioned definitions, culture can be phrased as what keeps people together, "*Culture is social glue*" (Douglas 1994) Culture goes beyond than just arts and civilization it encompasses all aspects of man's life including: manners of behavior, skills, beliefs, values, norms and attitudes ,life styles that are naturally inherited from one generation to another and partly acquired from society . The concept of culture reveals a lack of one homogeneous definition which can be applied in every context .The reason way it should be handled carefully "*culture is multifaceted and complex and there is no consensus on what it is*"(Moran: 2001:13) 7.

1.2.4 Characteristics of Culture:

The main features that characterize culture are:

- ***Culture is learned and taught:*** Cultural knowledge is transmitted from one generation to another. A person is not born with cultural concepts but instead learns them through socialization.
- ***Culture is shared:*** The sharing of common practices provides a group with part of its cultural identity.
- ***Culture is social in nature:*** Culture develops in and is communicated by groups of people.
- ***Culture is dynamic, adaptive, and ever-changing.:*** Adaptation allows cultural groups to adjust to meet environmental changes. Cultural change occurs slowly and in response to the needs of the group. This dynamic and adaptable nature allows a culture to survive.

Table1.2: Characteristics of culture (Adapted from Daniels, 2004:92)

Other contractive criteria worth discussing are explained by **Cushner and Brislin (1996)**:

- Culture is socially constructed.
- Culture is 'uniquely human.
- Culture is socially transmitted.
- Culture has objective and subjective facets.

1.3 Language and Culture

In any particular community, the existence of the culture always is supported by the human specific means of communication: language. Language is not just semantics, language goes beyond than what the uttered utterances or the scripted papers can hold. Language does not end at the sense or the usage of words linked to a culture". Words themselves represent history, beliefs, and permanently the culture of their origin .which is partly acquired and mostly inherited and also learned to be used appropriately in relevant contexts .

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The connection between language and culture is inveterate and profoundly rooted. The total intertwining of this maintained interconnection initiates at one's birth .Language are used to convey culture and preserve cultural ties. However any discussion of the relationship between language and culture, or culture role in language learning has begun with some attempt to define the perplexing relationship:

1.3.1 Interconnectedness between Language and Culture

The relationship between language and culture is viewed from three opposite angles:

- First language may be observed as tightly and closely correlated with a culture: language and culture as inseparable phenomena.,
- On the other hand, language and culture are viewed as widely Independent phenomena considering language as a means of communication that can be used anywhere in time in any sphere in a way that is not connected with culture.
- Between the two perspectives, language and culture as partly interconnected.

However, any theory that claims that language and culture are separated turned to be neglected and unaccepted.

1.3.2 Culture as a Part of Language

As stated by Sapir (1921), "*language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols.*" Risgar (2006) Language is a part of culture and a part of epidermal behavior. It is predominantly held that the task of language is to put thoughts into words, to communicate pieces of information and to express feelings Language meridionaly fulfills many other functions as maintaining friendly societal relationship between people such as greeting people, expressing needs ...etc.

In this area of study Kramsch (1962) phrased, the main functions of language in three aspects:

- Language is the primary vehicle of communication.

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- Language reflects both the personality of the individual and the culture of his history. In turn, it helps shaping both personality and culture.
- Language makes possible the growth and transmission of culture, the continuity of societies, and the effective functioning and control of social group.

There is no question about the issue that language is a big part of the culture. The primly obligation about learning a foreign country's culture is learning to speak, read and write the local language, in order to be able to communicate with the native people and doing such thing makes one realize that without a pure knowledge of the language you can't really learn about a country's culture if you do not learn the language. One cannot fully understand a culture. It is a whole package.

As a matter of fact ,the ability to communicate with other people from a distant cultural background such as westerns is a priceless experience as you get to know how these people live, how and why families interact the way they do , why they have certain traditions that for Arabic people may seem odd ,shameless or even in-acceptable . In the name of cultural differences what may be rude for us is not necessary the case in other cultures and vice-versa.

In Addition to this, every language has its very own subtleties which, most of the time, cannot be translated. One can constantly translate items but at times, if not frequently, you will lose the gist, the essence. In case of translating foreign movies to standard Arabic ,or transposing religious items like "Sunna" interpretation to English .The checking of the subtitles often reveals a playing on the difficult words to translate , sadly enough lost in translation . This phenomenon if it indicates something it indicates the diversity and the cultural distinguished features of a country that made of it unique.

In addition, many verbal expressions/idioms reflect a way of life and its importance on the people. In case of French idiomatic expressions, we notice the

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intensity of the colloquialisms that have to do with nutrition (food and drink). It may seem to wonder This is simply because it reflects one cultural reality about French society which is the cherishment of enjoying meals with family and friends or even alone (les plaisirs de table) it is in fact one of the most happy pleasurable activities of life for French speakers.

Another concerning example it is nicely and preferably to congratulate the hostess for a delicious meal for lunch or dinner invitation in most Arabic culture as in Asian traditions saying words of thanks and admire while it is taken as unfavorable and rude in western cultures to thank the cook for a good meal .

These few aforementioned realistic illustrations may exemplify the cultural diversity all over the world and explain the necessity to be aware of the importance of learning other languages at least to try to maintain a decent, friendly conversation with local habitants through an enough understanding of the native language properties.

Subsequently, the modality and the uses of a given language reflect the cultural value of the society in which the language is spoken .it is evident that acquiring linguistic qualifications solely is not sufficient to master this language professionally. Watching every day experience in communicating indicates that members of a society use dissimilar slangs and vernacular to interact with each other's.

Hence, the process of learning foreign language need to be accompanied with the acquaintance of cultural convenient ways to address people, make request,to express thank and gratitude ,and the appropriate forms of agreement and disagreement with someone ,the suitable behaviors and intonation styles that are relevant in a the target language speech community that are perceived distantly varied from the local language.

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Linguists and anthropologists assume that a foreign language learner has to understand that in order to run a successful communication, language must be associated with culturally adequate attitudes. From this it is accurate to say that: *"Language and culture cannot be separated. Language is vital to understanding our unique cultural perspectives. Language is a tool that is used to explore and experience our cultures and the perspectives that are embedded in our cultures."*

Buffy Sainte-Marie quotes (American Singer and Song Writer, b.1941)

Many scholars stress the close connection between language and culture, according to Brown (2000:177): *"a language is a part of culture, and a culture is a part of language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture"*. Bryam(1889:94) appends that: *"the language holds the culture through the denotations and connotations of its semantics"* that is why it is paramount to teach culture through its language.

1.3.3 Ways how Language and Culture are bound together

Kramsch (1998: 3) points out three ways in which culture and language are related:

- First, through verbal communication members of a society convey the cultural actuality. The correct arrangement of words not only expresses ideas but also reflect manners and attitudes.
- Second, language embodies cultural reality, people provide significance to their daily life experiments through language.
- Third, culture symbolizes cultural reality (members of a community view their local language as a symbol of their cultural identity: *"When [language] is used in contexts of communication, it is bound up with culture ... [and] Speakers identify themselves and others through their use of language; they view their language as a*

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symbol of their social identity.” Kramsch (1998: 3). In other words, language is a vehicle for people to communicate with their peers and convey meaning into their social and cultural reality.

1.3.4 Language, Culture and Thoughts

To a certain extent the way we think and interpret things is shaped by the morals, attitudes, traditions and whole way of living in the community we grow up in. Hence, it is natural to assume that our whole style of thinking is affected by the language which we use. Individual from distinct cultures speak distinct languages. This means that people, who talk, for instance, Arabic, see things differently than people who talk English, French or Chinese. In other words, language leads our way of thinking.

Benjamin Lee Whorf in his theory of linguistic relativity stresses that language plays a paramount role in shaping the way we think, and it pinpoints what we think. He considers that we view the world differently depending on the language we speak. His best illustrative example was the comparison between the term snow of an English person and an Eskimo person. The Eskimo has more than a 50 words to describe snow, while the English has only one. For instance, an Eskimo describe the wet snow, as the snow currently falling and so on. Therefore, an Eskimo perceives the snow in a different way than an English person. For instance : *tlacringit* refers to snow that is crusted on the surface , *blotla*: blowing snow, *ontla* :snow on objects ,*layinq*: snow mixed with mud, *wa-ter* :melted snow...In spite of the fact that, Benjamin's theory is not yet totally clarified it is valid to say that language could make some ways of thinking easier .

1.4. Culture Teaching in Language Classroom

Over the past several decades, growing attentiveness has been owed to the substantial place of culture in ELT classes. As researches and practice have developed over these years, the view of "culture" and the connection between

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language and culture have been clarified and re-clarified .Here we see an overview of this evolution.

From birth, the child's life means of communication, ways of expressing and language are modeled by what it comes in friction with. Brooks (1968) .Therefore, everyone's thoughts are reliable on the culture which has impacted them, as well as being described using the language which has been shaped by that culture. The comprehension of a culture and its people can be boosted by the consciousness of their language and what is creatively shaping it. From this, Bailey 1991notes "***one can see that learning a new language involves the learning of a new culture***" (Allwright &). Consequently "***teachers of a language are also teachers of culture***" (Byram 1989).

The inevitable connection between language and culture cultivated sensibility among second and foreign language experts about the importance of incorporating culture within the ELT classes. This awareness later ameliorated the perspective that language teaching is indeed culture teaching. Whereas, Teaching and learning culture in a SL/FL program are now regarded unavoidable Higgs (1990: 74) states: "***it is the recognition of an unbreakable bond between language and culture that motivates our profession's implicit commandment that 'thou shall not teach language without also teaching culture'***".

Despite the raised consciousness, it remains equivocal to many foreign language educators the way to embody culture in FL classes and the influence this has on their classroom practice:

Teaching culture is not equivalent with the regular, formal transmission Of information regarding the people of the target community or country, Even though this kind of knowledge is an important ingredient through Formal language curricula' (Nostrand, 1967, p.118).

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For this reason, learning a foreign language is not simply acquiring ways of communications but also obtain some sort of intercultural consciousness, which permits learners to play with meanings, and linguistic elements also to consider socially allowable and inadmissible standards, and even express admire toward particular social aspects. Even to poke fun upon foreign social norms.

Culture is not merely a repository of facts and experiences to which one can Have recourse, if need be, but rather a process of developing intercultural Competence. Intercultural competence is the ability of successful communication With people of other cultures in a way that enables a person to capture and understand other people's thinking, feeling and acting, without prejudices related to race, religion, Class, etc." (Rathje, 2007).

The implications of language being completely entwined in culture, this especially becomes lucid when studying a foreign language and investigating the traces, the styles and ways of a distinguished Culture. This study in particular gives more weight to cultural significance than to utterances , as an illustrative example the fact of teaching beginners a foreign language starting with greeting ,introducing Selves, common daily expressions (cultural Indices). Thus, language use differs from one cultural society to another .In this sense. Studying a foreign language is necessarily associated with a solid command of cultural background in other words the learner has to be bicultural to master the foreign language in a manner that it is not disparaging to the origin of the target culture.

1.4.1. Integrating Culture in ELT Classrooms

Indeed, it is of great importance in the second/foreign language classes in general and in EFL universities in particular to raise learner's sensitivity about the crucial role that culture implementation plays in enhancing effective language learning and teaching.

Researchers such as Liddicoat (2000), Willems (1998) strongly support the integration of language and culture and the amelioration of a culture-based conception. Simpson (1997) and others Suggests ways for enhancing culture

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oriented communicative language teaching and specific approaches for the same purpose.

Language learning grounded in culture training can help foreign language Learners to develop a sense of cultural pluralism (openness to and appreciation of other cultures) and have an improved self-concept Integrating culture learning into foreign language education and sense of achievement in school
(Lipton, 2004)

Integrating culture in the language classroom through teaching English literature, Britannic history, and cultural studies practically is regarded as a fundamental issue in teaching the English language. However, a lot of complications and difficulties may develop when cooperating culture in English teaching classes For instance:

- The lack of the suitable materials to indulge the real cultural information appropriately ,
- Teacher s limited competencies and cultural experiences,
- The insufficient knowledge of that particular culture ,
- The limited time and restricted curriculum
- Finally, one of the impediments of culture practice in ELT is the identity problem and the fear of controversy over teaching values and attitudes which have been globally recognized as hindrances to culture teaching in some communities

(Arries, et al 1994)

However, gaining insights into the foreign language should automatically required an inundation in the foreign culture, and to predispose the learners to a certain worldview For this reason Humphrey, 1997, p. 242) states : "*[...], it is necessary to foster cultural awareness by teaching Culture incorporated in the learners' consciousness of the hidden Assumptions and premises underlying their belief and value systems*".

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As language and culture go hand in hand in the classroom , Cultural practice will certainly boosts the cultural training process By using intercultural topics in the classroom , learners under the instruction of their foreign language teachers may potentially acquire skills and may also relay the culture of a given language in a more contextualized pattern *"Therefore, it should be reiterated that language teaching is culture Teaching, that is, 'by teaching a language...one is inevitably already Teaching culture implicitly' unlimited by specific bounds.* (McLeod, 1976,p. 212).

1.4.2. History of Culture Teaching

Kramersch (2006:11) notes *"Culture has always been an integral component of language teaching* 'Since the late 19 s century the incorporation of the teaching culture in EFL classrooms comes to light and starts progressively spreading its roots over various modes and approaches of foreign language teaching.

1.4.2.1. Culture in the Classical Approaches

Initially, the Grammar-Translation Method has predominated the field and promotes the capacity of communication in target language which was totally neglected at first .The foreign culture was inserted in form of artistic texts and classical Latin and Greek literary works .With the early 20 s the Direct Method substitutes the grammar translation method , with no serious endeavor in the presses of culture implementation ,the direct method focuses interest into raising verbal and communication skills .Latter with the appearing of audio lingual method in 1960 s culture manifests itself as an integral part . Specially in reflecting cultural aspects of life through cultural contextualized dialogues such as in the (Marquette, in the mosque...).

Yet with the earliest 1970 there have been serious tentative to implement culture in EFL curriculum mainly due to the appearing of the communicative

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approach to language teaching known as the CLT .This last focuses on the crucial social function of language in society .

1.4.2.2. The Shift from L.C to C.C

So far the aim of foreign language teaching was central to the development of the four main language skills speaking ,listening , reading and writing but latter, the CLT approach it expand its interest to cover teaching cultural skills equivalently and considering it as a ‘fifth skill’ as mentioned by Corbett : 2 ; Risager, (2007). As a reaction to the linguistic competence notion introduced by Chomsky 1965, Hymes 1972 comes up with what is known as ‘communicative competence’.

According to Hymes delivering information and few aspect of the target language i.e.(Acquiring linguistic competence) is not sufficient and has to be propped by an ability to be applied in real communicative settings. It is clear that the main scope of CLT is the reliance on real and authentic materials to teach .In fact the communicative competence composes of four components as stated by Canale and Swain (1980):

- **Grammatical Competence:** the stable, correct use of the levels of language : phonology, morphology, lexis , semantic and grammar rules .
- **Discourse Competence:** it is the capacity of language users to alter a harmonic, symmetric, coherent phrases and utterances.
- **Sociolinguistic competence:** the adequate use of language in appropriate contexts. In order to achieve communicative goals.

1.4.2.3 The Shift from C. C to I.C.C

Although its excessive use by scholars and language educators since the 70s he communicative competence notion starts revealing some serious obstacles .From the point of view of Byram “[...]it is *neither appropriate nor desirable for learners*

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to model themselves on native speakers with respect to the learning about and acquiring an understanding of another culture” (Byram).

Byram criticizes the notion of communicative Competence. He assumed that the use of a the native speaker as a model is regarded as useful method of measurement of grammatical as well as linguistic abilities, However, modeling would be unfitting when it comes to comparing the language used in interactions and communicative contexts since each language and its speakers are distinctive and have particular styles and patterns .

As an alternative in 1997, Byram comes with the concept of intercultural communicative competence (ICC), in his model Byram proposes that instead of striving to reach near-native skills of the foreign language use. The learner should rather perform as an ‘intercultural speaker’. Gaining Intercultural competence is the capability to perform adequately in target culture, ICC is “*the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself*” Fantini (2006).

Intercultural competence is defined in terms of: (knowledge, skills and attitudes”).These four major constituents what Byram concepts in French ‘savoirs’ (*understand*) : *savoirs, (learned) and savoir être.*

- **Knowledge: (savoirs):** represents a correct use of social interaction rules besides having knowledge of other social communities as regard to own local culture .
- **Skills of discovery and interaction (savoir apprendre/faire):** is the capacity of learners to search for appropriate cultural information and how to practice it.
- **Skills of interpreting and relating (savoir comprendre):** capacity to analyze other culture features with regard to individual s own culture .

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- **Critical cultural awareness (savoir s'engager):** to assesses and criticize the products of local and other cultures.

These elements the savoirs' together, constitutes what Kramersch(1993) Concepts third space/culture: from which the learner is in the mist of his own local culture and the target culture (Mediating).

It is worth noting that, culture teaching was generally pushed to the margin in the preceding approaches, however, in communicative language teaching it becomes important to consider the attitudes, morals, traditions the whole life styles and other socio-cultural elements of TL.

1.4.2.4. Culture teaching in the last era

Since the 1970s, an increasing attention has been given to the significance of teaching culture in FL classrooms .Hence a gradual shift from a theoretical cultural consideration into a more obvious and applicable cultural contents, particularly the teaching of intercultural communication by developing communicative skills based on socio-cultural aspects of language.

Academic books and articles stressed the importance of culture education within ELT field .One of the most influential works in the pedagogical field of culture is Seely's book *Teaching Culture 1974* Latter *The Cultural Revolution In Foreign Language Teaching Lafayette 1975* was successful in USA .

The 1980 s was the era of cultural pedagogical growth especially with the tremendous revolution of technology and media that have supported the cultural education as pointed **By Risager (ibid):**

The visual aspects of cultural teaching was also strengthened in the course Of the1980s ... due to the development of video technology, which made It possible to record films, etc. From television and use them directly In teaching ..Which meant ... a much more realistic and detailed mediation of the situational context for language

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communication It also led To a greater opportunity to work with concrete, visible aspects of language, culture,

Maria Eisenmann (2011)

The pedagogical cultural movement that sprung on the 1980s has been strengthened in 1990s. Especially with the evolution of ICT (information, communication technology) particularly the internet networks and the growing attention in travel and to tourism the factors that have facilitated the intercultural learning and been beneficial to the field of foreign language. Thus The 1990s is said to be the period of the internationalization and the real advance of culture pedagogy.

1.4.3. The Most Common Approaches in Teaching Culture

Throughout the history of language, teaching various approaches dominated the stage):

1.4.3.1 The Mono-Cultural Approach

This approach can be traced back to the 70s and it focuses only and mostly on the native culture or the culture being learned in order to develop near a native -like communication skills. The **foreign- cultural -approach** that appeared latter as a mono cultural approach since they are alike depending on the study of target culture only without reference to the local culture.

1.4.3.2 The Comparative Approach

An approach based on mediating between target and local culture. (comparing the differences then perceiving similarities). This approach tends to be logical since learners cannot simply ignore their own culture and identity that makes them who they are as explains Byram and Morgan *“learners cannot simply shake off their own culture and step into another “their culture is a part of themselves”, and “to*

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deny any part of it is to deny something within their own being” Byram and Morgan (43).

1.4.3.3 Intercultural Approach

Draws upon the notion that culture is better learned through comparison .The main scope of this approach is to raise learners intercultural and communicative competences .However, Risager (1998, p.246) considers this approach inadequate as it is "blind to the actual multicultural character of almost all existing countries or states" and suggests that teachers should use.

1.4.3.4 The Multicultural Approach

Then Risager 1998, p.246) proposed that cultures are not monolithic but rather multicultural in which all sub-cultures in any country constitute one culture .and should be viewed from an anti racist eye wither they are foreign or local cultures.

1.4.3.5.The trans-Cultural Approach

Risager 1998:246 first proposes the trans-Cultural Approach. The basic tenet of this approach is that cultures are interlacing as a consequence of the globalization process and the mass media spread and immigration. She considers that it is not necessary to relate a foreign language that is international to any particular culture. Needless to compare target culture with other foreign cultures for this reasons .this approach latter has been criticized by Byram.

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1.4.3.6. The Problem -oriented approach

The aim of this approach to encourage learners to discover the target culture by their own through searching about one specific issue or topic their teacher has already proposed.

1.4.3.7 The Task -Oriented Approach

Similarly to the problem oriented approach the task approach scope is to discover cultural elements through researches not in a solo work but rather in a group s with colleagues .by collecting aspects of culture and discuss it and share it with the teacher and other pairs from other groups . (Adapted from Saluveer .E (2004).

1.4.4. Goals of teaching culture

In any quintessential language classroom, educating cultural items is an intrinsic and complementary constituting element of language teaching .possessing a sense of close acquaintance of an external culture boosts learner's attention. Thus stimulates their motives for gathering new things .It supply learners with knowledge and adeptness demanded when they proceed into a contact with unfamiliar cultures in purpose of achieving a convenient interaction. It deletes learners outlooks , making them more broad minded and forgiving towards further cultures , other individuals and styles of living by raising consciousness of their own and other people habits of life .

As the fundamental term of culture teaching gains ground in teaching languages, and became predominantly approbated. A necessity of determining procedures to shift from an abstract, theoretical base into an educational, pedagogical usage came out.

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It is somehow complicated for language educators to determine what plans to implicate during their teaching. Pinpointing the goals or objectives of culture instruction is favorable to adjust the how, when and particularly what to teach .

1.4.4.1 Nostrand's Goals

Nostrand appoints in in Lafayette and Schulz, Heusinkveld (Eds) (1997:578-579) a list of goals for culture teaching:

- The potency to behave suitably in social contexts.
- The capacity to portray the styles or the social manners of an appropriate portion of the population.
- The potency to perceive a pattern when it is elucidated with pictures and drawings.
- The capacity to demonstrate and clarify a pattern.
- The potency to divine how a pattern is probably being in a particular setting.
- The ability to picture and to elucidate a behavior significant for making one favorable in a foreign country.
- The capacity to appraise the form of a statement concerning a culture pattern.
- The capacity to demonstrate justifiable ways of examining a socio-cultural whole.
- The capacity to point out human aims that make important the knowledge which being educated.

1.4.4.2. Seely's Goals

Subsequently Seelye (1974:38-48) extends on the job done by Nostrand to promote a model of perceptorial goals of teaching culture by reinterpreting and reshaping Nostrand s goals into seven goals. Seelye asserts that the cultural performances in the schoolroom are likely to be effective and determined only by being linked by one way or another to one of these seven goals:“**Cultural instruction must be purposeful if it is to lead anywhere.**(*op. Cit* : 29):

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1. **Attitudes Towards other Societies:** Learners will tend to be directed to experiment acquisitiveness about the selected cultures and raising their ability to understand and share the feeling of others (acquire a sense of empathy) .
2. **The sense, or functionality, of culturally conditioned behavior,:**
Learners will earn a sympathetically awareness of other people deportment as having insight into their own culture agents.
3. **The interaction of language and social variables**
Learners will tune to be conscious and reasonable to socio cultural limitations and take into account (age, gender, and social class factors...) and their influences on the way people speak and behave
4. **Cultural Connotations of words and phrases:** learners will promote a sensibility toward cultural pictures that are associated with words. The learners have to be familiar with these conditioned images.
5. **Conventional Behavior in Common Situations:** learners will evolve a comprehension of the way individuals perform in target cultures in any ordinary settings
6. **Evaluating statements about a society:** boosts student's capability to assess and develop a statement of principles having general rather than specific validities (generalities) regarding target culture.
7. **Researching another culture:** evolving competencies to study ,examine , explore and discover data about target culture.

1.4.4.3.Tomalin and Stempleski Goals

Synchronizly , Tomalin and Stempleski examine Seelye's goals and remodel them in what they call answers pertinent to the interrogations posed ibid They enumerated the goals in following :

As Tomalin and Stempleski claim (1993, pp.7-8) the teaching of culture should help learners:

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• *To develop an understanding of the fact that all people exhibit culturally-conditioned behaviors;*

• *To develop an understanding that social variables such as age, sex, social class, and place of residence*

Influence the way in which people speak and behave;

• *To become more aware of conventional behavior in common situations in the target culture;*

• *To increase their awareness of the cultural connotations of words and phrases in the target language;*

• *To develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting*

Evidence;

• *To develop the necessary skills to locate and organize information about the target culture;*

• *To simulate students' intellectual curiosity about the target culture, and to encourage empathy towards its People.*

Table 1.3 :Tomalin and Stempleski Goals of Culture. (1993, pp.7-8)

Along the same vein, Stern (1992) indicates that the aim of teaching culture should develop:

- Knowledge about the target culture.
- Awareness of its characteristics and of differences between the target culture and the learner's own country.
- A research-minded outlook.
- An emphasis on the understanding socio-cultural implications of language and language use
- Affective goals; interest, intellectual curiosity, and empathy.

Seelye posits what he terms a 'super goal' for teaching culture: "***All students will develop the cultural understandings, attitudes, and performance skills needed***

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to function appropriately within a segment of another society and to communicate with people socialized in that culture ‘.

Seelye (1994:25) proposes six instructional goals to develop skills required for intercultural competence:

Six Instructional Goals

Goal 1 **Interest** :

The student shows curiosity about another culture (or another segment Or subculture of one’s own culture) and empathy toward its members

----Goal 2 **Who**

: The student recognizes that role expectations and other social variables such as age, sex, social class, religion, ethnicity, and place of residence affect the way people speak and behave.

---Goal 3 **What**

: The student realizes that effective communication requires discovering the culturally conditioned images that are evoked in the minds of people when they think, act, and react to the world around them.

----Goal 4 **Where and When** The student recognizes that situational variables and convention shape behavior in important ways.

----: Goal 5 **Why**

: The student understands that people generally act the way they do because they are using options their society allows for satisfying basic physical and psychological needs, and that cultural patterns are interrelated and tend mutually to support need satisfaction.

Goal 6----**Exploration**: The student can evaluate a generalization about the target culture in terms of the amount of evidence substantiating it, and has the skills needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation

Table 1.4: Seelye's Six Intersuctional Goals of Culture. Seelye (1994:25)

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In spite of the fact that These sets of goals and objectives are, useful, concise, precise and gives a reasonable thoughts and visions of the necessary aims to attain but there is one inconvenient: to not find an answer to the major teacher s worry about the convenience and the suitability of these goals and how to operate them in classroom .It is somehow impractical to the teachers who are unable to achieve all of these goals in classroom.

For this reason, Lafayette and Schulz (1989:123) propose the three subsequent culturally oriented goals, which are more authentic to pursue and largely adapted in language classroom everywhere.

- **Knowledge:** the ability to recognize cultural information or patterns. The goal focuses on factual information about selected patterns of the target culture, the student's ability to recall, recognize, and describe cultural information.
- **Understanding:** the ability to explain cultural information or pattern(s). The student needs to comprehend a cultural pattern in terms of its meaning, origin, and interrelationships within the larger cultural context. This goal presupposes not only factual knowledge, but also implies reasoning ability. Students should see the "logic" of a pattern in its own cultural context.
- **Behavior:** the ability to use cultural information or pattern(s). This objective refers to behavioral skills such as the ability to act meaningfully, unobtrusively, and inoffensively in real or simulated cultural situations. (Heusinkveld, 1997:581-582).

Lafayette and Schulz (1989:123)

The goals sited on the top are purposeful with an end of permitting the learners to :

- Grow a maximal consciousness and a wider cognitions about the target culture
- Obtaining a strong control of the styles of living of target individuals ,
- Make sense of the morals of inhabitants to other countries cultures
- Defining the dissimilarities between foreign culture and own culture, hence, making them qualified language user.

1.4.5. Techniques for teaching culture

Stern (1992, p.223-232) classified many techniques of teaching culture: First, strategies that provide cultural information: for instance, (cultural aside, culture capsule and culture cluster):

1.4.5.1. Culture Capsules

It is a concept that is introduced first by Taylor & Sorenson (1961). Culture capsules are one of the best techniques for teaching culture. Cultural capsules are generally prepared outside of the classroom but presented orally with teachers in school in few minutes. Cultural capsules consist of a piece of writing (a table of two columns or a paragraph) that discusses a set of minimal differences and similarities between the local and the native culture being studied in various topics (wedding ceremonies Christmas in USA Superstitious beliefs, the student can illustrate his work by providing pictures or short video sequences).

1.4.5.2. Clusters

Meade & Morain (1973) developed the idea of cultural clusters. A cluster is a group of cultural capsules (two or three) in various themes and topics. These topics tackle the goal culture life styles it consists of 30 min discussion about the information that the learner has discovered about the target culture, the teacher in cluster activities plays a role of narrator. The students receive and comprehend the similarities or at some cases make fun of one of the odd traditions.

Cultural capsules and clusters are effective methods of developing intellectual competences of learners and their awareness about different cultural aspects being discussed.

1.4.5.3. Cultural Assimilators

Fiedler et al (1971) introduce this method. Cultural assimilators are good methods of promoting a sense of empathy towards other cultures. In addition to provide information about other communities. Assimilators are generally written descriptions of dialogues between two people from different cultural background generally one of them is from the local culture .after reading the description the students analyze the interaction then answer the following activities usually to pick one of the options the learner believes it is correct .

1.4.5.4. Cultural Asides

A type of media / visual presentation is an effective way to teach culture in classroom. The teacher in such activities presents some aspects of target culture with an oral explanation. The learners are likely to memorize these information since it is generally taught to them in form of: power points presentation, slid shares, magazines images, a series of pictures and video sequences .for instance a review of the most common traditional clothes or meals in different places over the world.

One of the most powerful tools in the teaching of culture are the type of activities that engage students in target culture:

1.4.5.6. Games

Playing games is a fun way to learn another culture

1.4.5.7. Role play

It is a teaching strategy that fits within the social family of models (joyce and weil 2000) it is to enable students to be whatever they want for a short period of time (a queen, a hero...) It is socio-cultural strategy training.

1.4.5.7. Singing

Reciting poems and singing songs of the target language, learner will encounter new vocabulary and will learn intonation rules. .

1.4.5.8. Quizzes

One of the favorite materials and funniest activities, it is a test of learner background knowledge or an assess of already thought information.

1.5. Conclusion

The chapter introduces the intricate interrelationship between language and culture .It provides a detailed explanation to the term culture as interpreted from different perspectives and angels, then it provides a description of the main characteristics of culture. It gives significance to the inseparable relationship between culture and language .It has also dealt with the major goals of cultural teaching. It has fundamentally traces back the history of the education of culture and the main methods that the educators frequently use. It has mentioned the main strategies used for the incorporation of culture in the EFL field.

The second chapter will investigate the situation of the teaching of culture in Algeria through English language teaching whether in a hidden implemented or a direct way. The survey takes place in the English department of Tlemcen and will be discussed in detailed in the following chapter.

CHAPTER TWO

Chapter Two

An Investigation of the Situation of Culture Instruction in the Tlemcen University

2.1 Introduction

2.2. Research Problem

2.3. Sample Population and Selection Procedures

2.4. The Research Instruments (Questionnaires)

2.4.1. Description of the Teacher's Questionnaire

2.4.2. Results of the Statistical Study

2.4.3. Analysis of the Findings

2.4.4. Description of the Student's Questionnaire

2.4.5. Analysis of the Findings.

2.5. Discussion of the Statistical Study

2.6. Further Suggestions and Pedagogical Recommendations for a favorable Culture Learning

2.7. Conclusion

2.1. Introduction

This chapter is the practical part of this research paper. The goal of this chapter is to provide a clear and complete representation of the steps and the methods that the research has followed. The chapter includes two parts. The first part starts with a complete demonstration of the main instruments and the research tools that have been used, then a statement of the results or the findings, followed by detailed analyses of the responses and the information gathered. However, the second part of this chapter lists a number of recommendations for both teachers and learners of the ways of implementing culture in EFL classroom. Finally, the chapter provides further suggestions for a practical and successful intercultural learning/teaching.

2.2. Research problem

The major aim of this research work is to examine learner's and teacher's understanding about the position of the target culture in EFL classes. As well as to analyze their different points of view on the significance of integrating culture, and principally to investigate the position of culture (Whether it is integral or marginalized in Tlemcen University) .This chapter particularly answers two research questions:

- Do teachers and learners of English foreign language give more weight to the role of culture in EFL classes in parallel with the other skills?
- Do the teaching/ learning of culture is considered as an integral component of language classroom in the Algerian university or it is marginalized at its heart ?

2.3. Sample

The participants of this investigation are elected purposively based on their

teaching / learning experience with language in relation to culture. The number of participants is over twenty 20 students (both males and females) from first master in the English department. selected from both specialties (Language Studies) and (literature and civilization) that have already studied culture as an obligatory modular , in addition to seven (7) teachers of master that are specialized in target culture teaching or already have experience in teaching the cross cultural modular.

2.4. Research Instrument

In purpose of drawing a clear image of teachers, sensibility towards target culture, and student's awareness of the obligation of incorporating culture in EFL classroom and their different perception and opinion about it .In addition to the different techniques adopted in teaching culture. This study was conducted in form of two research instruments one questionnaire requested to the teachers of the cross cultural studies modular and one questionnaire for Master one students.

In order to extract as precise and valid data as possible, the questionnaires are accurately designed as the main and only leading instrument in this survey." *Use questionnaires 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, p. 289). The questionnaire can come up with very useful information and particularly **"provide a basis for decisions that are significant for the evaluation of current educational practices "**(Patton, 2002). The questionnaire given is composed of 10 questions well studied for both teachers and students.

The analyses is executed qualitatively as the questionnaires occurred in forms of open-ended and multiple choices questions ,whereas the type of questionnaires that requested the participants to pick one option solely are carried out by counting the frequency . In most cases, the yes /no questions are also accompanied with a necessity to explain in purpose of eliciting teachers and students' comments and

justifications, the answers which will also be simply analyzed and counted in a statistical study.

2.4.1. Description of the teacher's questionnaire

The total ten questions that the teacher questionnaire is composed of generally aim at examining the different perceptions and opinions of teachers upon the inevitable interrelation between language and culture , particularly the situation of the teaching of culture in Algeria and extracting the common techniques that the teachers use frequently. This investigation consists of a number of multiple choices and open -ended questions in which the respondents are requested to tick a cross in the colon in which they believe the answer reflect appropriately their opinion. And particularly a number of yes / no questions with a necessity to explain why they have pick the already chosen items.

The First questions have dealt with the teacher's repertoire. An analysis of some personal information : first of all the gender of teachers (Q a) , and a useful question for this research is if the teacher has ever visited an English speaking country to have a clear image whether the teacher has already been directly in touch with the target culture or not. (Q b)

The first fundamental question to start this study with ,is whether the teachers think that the teaching of the English language requires teaching its culture .the teacher has to tick a cross beside the degree that reflect his Point of view (necessary , not necessary or very necessary.) (Q1).

The second question however aims at examining if the students are interested in learning the English culture or not and to what extents. (Q2).

Next, the third question intends to extract if the teachers generally think that the teaching of culture should take place in classroom or take place outside the classroom. (Q3)

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The following question comes in form of a table. The teacher has to indicate how often do he integrate some aspects of culture in his teaching using the scale (Q 4), the teacher has the opportunity to choose between five frequencies (never; sometimes; to a moderate level or always). The purpose behind this question is to discover what aspect of culture is largely taking teacher's importance and which of them are much neglected.

The sixth question however, is an open question to recognize whether teachers generally discuss facts of prejudices and stereotypes about foreign cultures with their students or not with justification. The aim of this question is to discover the role that the teachers play at facilitating their student's understanding of some facts and similarities/ differences between target culture and the native culture. (Q5).

The preceding question aims at investigating whether the teacher of culture trains his students to be broad-minded and to encourage them to accept traditions and styles of living in USA and Britain , they are also supposed to explain the reason why they do or do not . (Q6)

Similarly the teachers are requested to measure the degree of the Algerian program (curriculum) in shaping learners cultural knowledge and communicative skills to behave adequately in linguistic and cultural settings .The teacher can answer this question precisely by picking one from five options starting with very poor , to very good. (Q7).

Then , the question coming after intends to make clear what techniques and strategies the teachers practice the most in their classes , at delivering cultural items from (cluster and capsules and media or traditional ways like projects, literature and poems) (Q8). This question is helpful to measure what approaches the teacher thinks are more effective than others in constructing learner cultural cognitions.

Teachers are asked to respond to a helpful question in form of yes/no , to determine whether it is of educators responsibility to deliver cultural knowledge or not ,they are also necessarily requested to comment .this question aims at

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determining the role of the teacher in culture class according to teachers themselves .(Q9)

Finally, the teachers are asked kindly to fill in a scale of some of the universal goals of culture that they believe they have achieved during their life career up to now. (Q 10) This question aims at analyzing the goals that the teacher of culture have succeed to achieve in order to shape their student’s intercultural competencies and to develop their communicative skills , in addition to minimize the gap between two originally different cultures

2.4.2. Analysis of the findings

Q.a : Gender Male or female?

Gender	Male	Female	Total
Number	4	3	7
Percentage%	% 57,14	% 42,85	100%

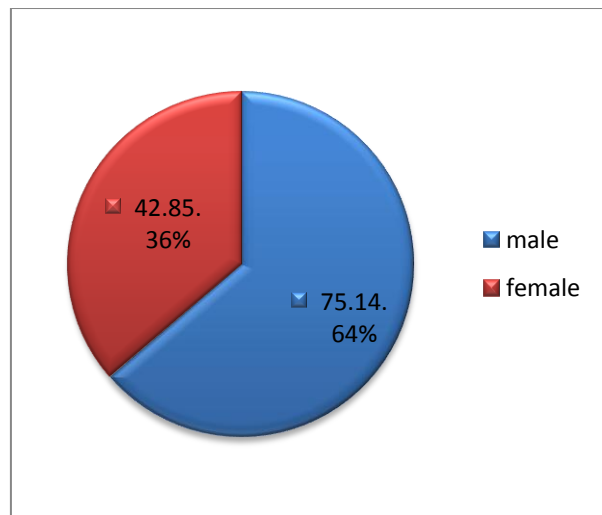


Table 2.1: Teacher’s gender:

Figure 2.1: Teacher's Gender

The first thing to comment on in this research is the minimum number of the teachers of culture in the English department , teachers of English are obviously more interested in being specialize in phonology and grammar these modules that shape learner’s linguistic competence than to specialize in culture teaching. Consequently, the researches reveals that three of the teachers upon seven are females, the five remaining are males .This reflect that male teacher of cross cultural studies in the English department are more than females. (Q a)

Q.b What module do you teach in relation to culture?

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	Cross-cultural -studies	CD	Total
Number	4	3	7
Percentage	% 51,14	% 42,85	100%

Table 2.2: teacher’s specialty

The second question in the personal information part intends to mention what specialty (the module) they teach in relation to culture teaching .Four teachers have mentioned that they teach the cross cultural- studies module including three males and one female. One of the teachers teaches the cross-cultural studies as an official module in the civilization class. However, the three other teachers teach the CD - comprehension discourse -module in which they teach the English speaking countries culture (Wales, traditions in Britain, United Kingdom, English songs history and literature ...). (Q .b)

Q. c Have you ever visited an English speaking country?

Q	Yes	No	Total
Number	2	5	7
Percentage %	% 28,75	%	100%

Table 2.3 : Teacher's Experience in English Speaking Countries.

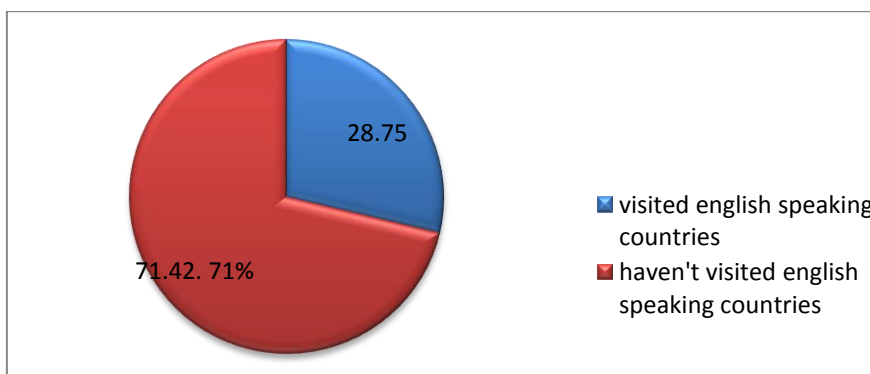


Figure 2.2: Teacher's Experience in Target culture Countries

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In response to the question whether the teachers have already visited an English-speaking country .Only two teachers upon seven had the chance to discover the English culture though a direct contact .One of the teachers has mentioned that he has visited England and the other has visited USA (Qc).

Q .1 Do you think that teaching the English language requires teaching its culture?

	Not necessary	To some extents	Very necessary	Total
Number	0	1	6	7
Percentage%	% 0	% 14,28	% 85,71	100%

Table 2.4: Teachers Awareness about the Necessity of Culture Implementation in EFL Classes

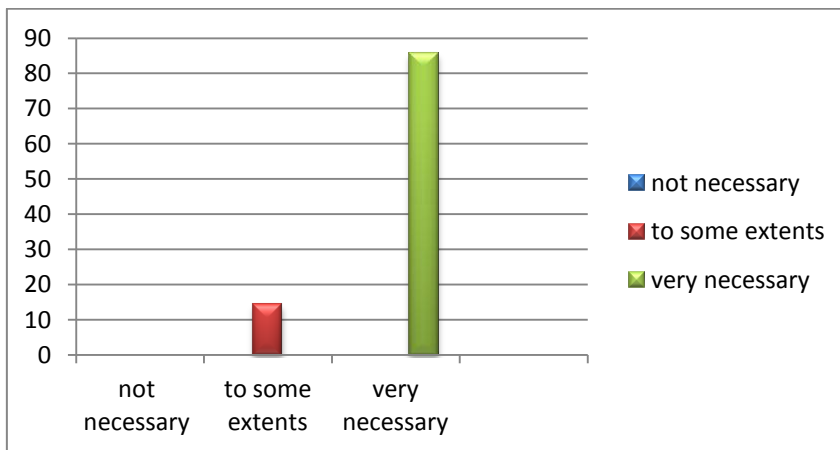


Figure 2.3: Sudent's Awareness about the Necessity of Culture Implementation in EFL Classes

The research reveals that the best part of the teachers believe that teaching the English language requires teaching its culture .however one teacher mentions that teaching the culture through teaching English is important but only to some limits .(Q1)

Q.2 Are your students curious and interested in learning the English culture ?

	Not curious	Slightly curious	Curious	Very curious	Total
Number	0	1	6	0	7

%	%0	% 14,28	% 85,71	%0	100%
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Table 2.5: teacher’s measurement of student’s interest in culture

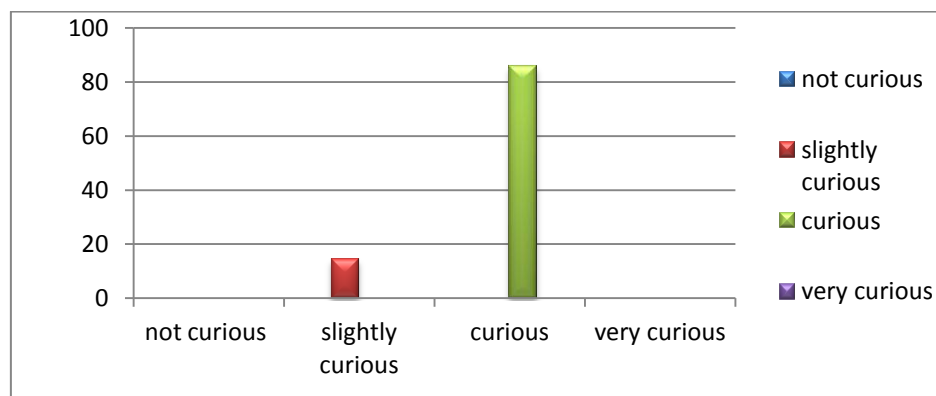


Figure 2.4: Student’s Curiosity in Learning Target Culture

The study reveals that the majority of students are curious about learning the English culture as indicated in the table. Five from seven teachers responds that in general students are interested in culture learning .Only one teacher has pointed that his students are partly interested. However, no teacher has pointed that his students are very curious in culture learning.

Q.3 Do you think that the teaching of culture should take place:

- Outside the classroom
- In classroom

place	In class room	Outside the classroom	Total
Number	6	1	7
Percentage	% 85,71	14,28 %	100%

Table 2.6: teacher’s opinion about the right the place to learn culture

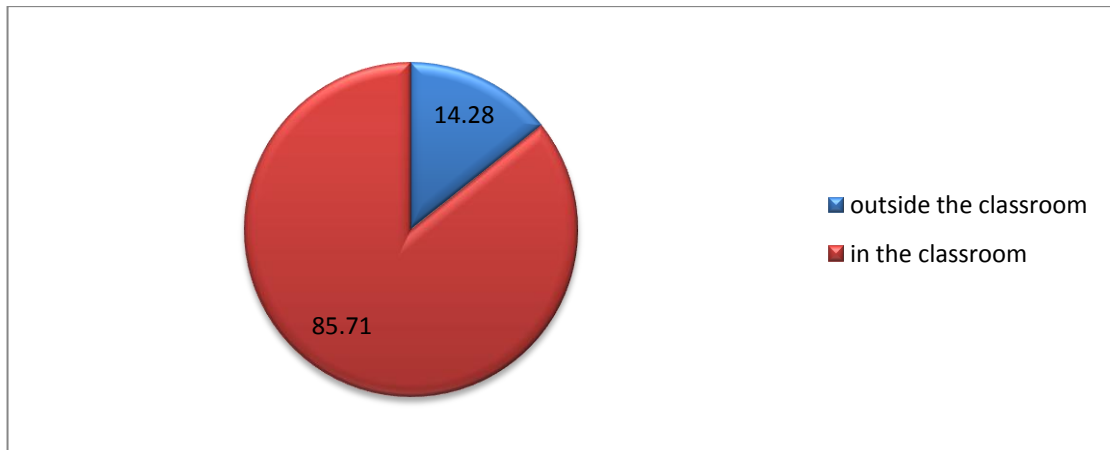


Figure 2.5: The Place of Learning Culture:

The figure shows that the majority of the teachers think that learning culture should take place in the classroom and they comment that:

“The classroom represents the micro-English-speaking environment “,”The classroom is the place to learn”. One of teachers believes that the teaching of culture should take place outside of the classroom because **“there are some cultural elements that can be found only outside the classroom.”** However, one of the doctors has pointed that the teaching of culture should take place both inside and outside the classroom at the same time because **“the teacher has the ability to design a course content on culture that he will teach in class and then encourage students to engage in cultural exchange outside the classroom.”**

Q.5 using the scale below indicates how often you integrate these aspects of culture in your teaching?

How often do you integrate these aspects of culture in your teaching :-	Never	Sometimes	To a moderate level	Always	Don ‘t know
A-Raising learner’s consciousness of the similarities and differences between their local culture and the target culture.					
B-Raise learners awareness about the intertwining relation between language and culture and importance of incorporating culture					

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in and ELT classroom.					
C- familiarize your students with (traditions, music, arts, customs)Of British and American countries					
D- To train your students to be a part of daily conversation communicative examples in English of people from target culture background.					

Table 2.7: teacher's questionnaire (the culture aspects)

QN	Data and percentage										
	Never		Sometimes		TO a moderate level		Always		D'ont know		Total
A	0	0 %	2	28,57	3	%42,85	4	%57,14	0	0%	
B	0	0 %	3	%42,85	1	% 14,28	3	%42,85	0	%0	%
C	0	0 %	5	%71,42	1	% 14,28	1	% 14,28	0	0%	
D	0	0 %	4	%57,14	2	%28,57	1	% 14,28	0	0%	

Table 2.8. The Incorporation of the Cultural Items in the English Language Classes

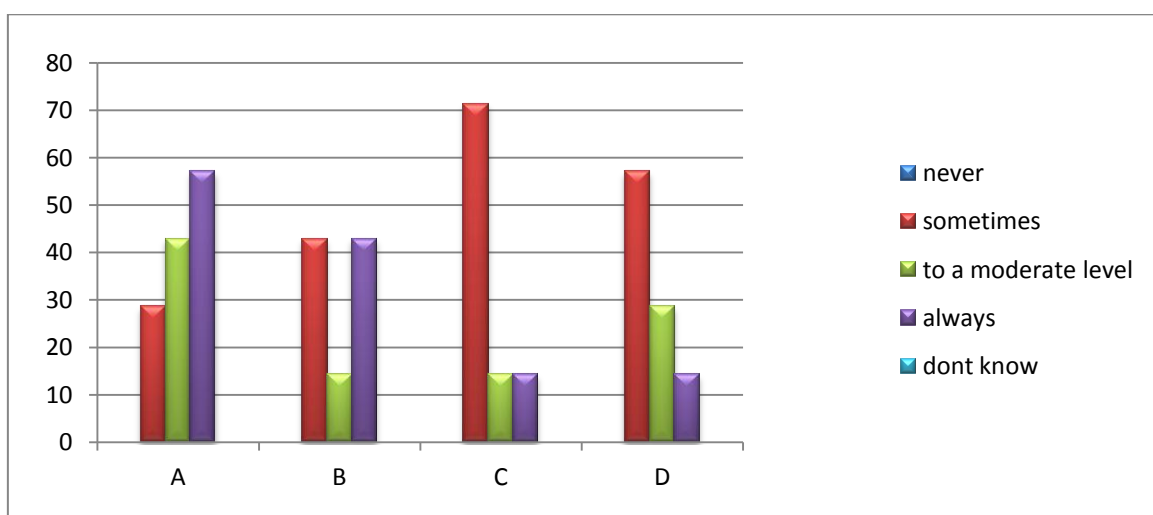


Figure 2.6: The Incorporation of Cultural Aspects

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The study shows that the best part of the teachers work on incorporating cultural elements within the English language class however they concentrate on some particular aspects of culture than others .As the table indicates the majority of the teachers four upon seven always Raise learners consciousness of the similarities and differences between their local culture and the target culture. Whereas three of the teachers have claimed that they integrate this aspect only to a moderate level .two of the teachers respond that they do incorporate this aspect of culture only from time to time.

Q. 6 to what extents do you discuss with your students facts of prejudices and stereotypes about foreign cultures?

	Not at all	To some extent	To a large degree
Number	0	5	2
Percentage %	0%	% 71,42	28,57%

Table 2.9: Prejudices and Stereotypes Topics in EFL Classes

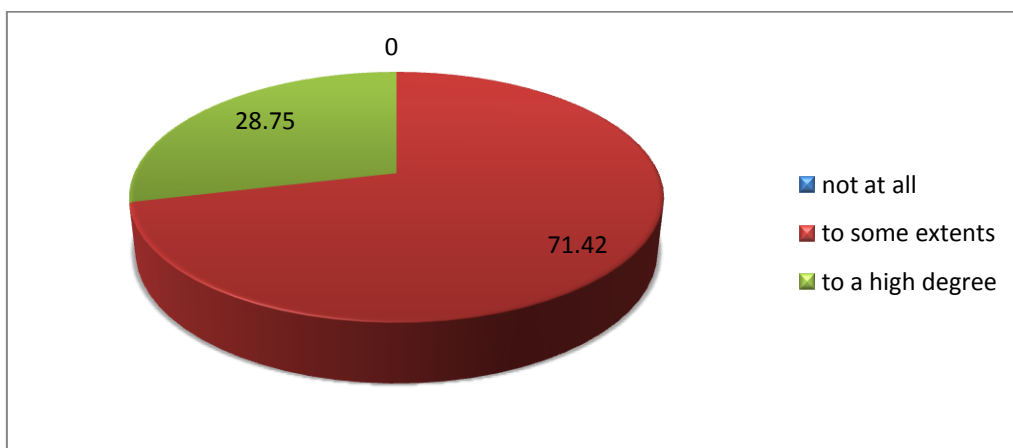


Figure 2.7: Prejudice and Stereotype Teaching

The table indicates that the big part of the teachers, five upon seven teachers discuss with their students facts of prejudices and stereotypes about foreign cultures. That is to say, **“the perceptions and beliefs we hold about groups or individuals based on our previously formed opinions and attitudes”**, they have explained that the purpose behind discussing such facts is to make students aware

about foreign cultures, and to make clear the differences and the similarities. However, two of the teachers have pointed that it is an integral part of their courses in order to develop tolerance and cross cultural understanding from one side and to sensitize students to the differences from the other side.

Q.7 Do you train your students to be broad-minded. And to encourage them to accept traditions and styles of living in the USA and Britain?

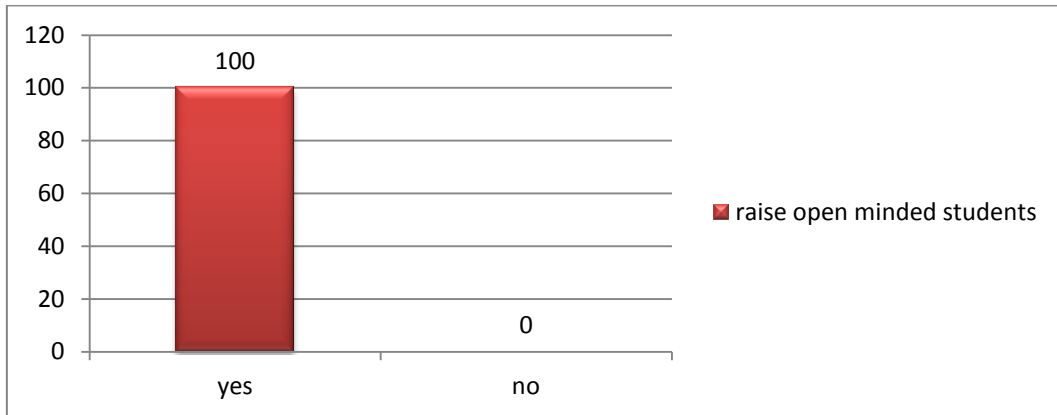


Figure 2.8: Raising Open Minded Students

Q	yes		no	
%	7	100%	0	0%

Table 2.10: Perceptions about Teacher’s Role at Spreading the Universal Cultural Understanding and Open-Mindedness

As the table and the figure demonstrate the total part of the teachers believe that it is important to train students to be broad minded and to encourage them to accept traditions and styles of living in the USA and Britain. In order to make them open and able to coexist with other cultures .in additions to make them aware of the differences that exist between cultures, and to prevent the problem of cultural clash. One of the teachers sees acceptance as an important stage in developing cross-cultural understanding.

Q8- How do you measure the Algerian program (the curriculum) in shaping learners cultural knowledge, communicative skills to behave adequately in linguistic and cultural settings?

	Very poor		Poor		Average		Good		Very good		Total	
N/%	1	14,28%	0	0%	6	85,71%	0	0%	0	0%	7	100%

Table 2.11: Teacher’s Measurement of Culture in The Current Algerian Curriculum

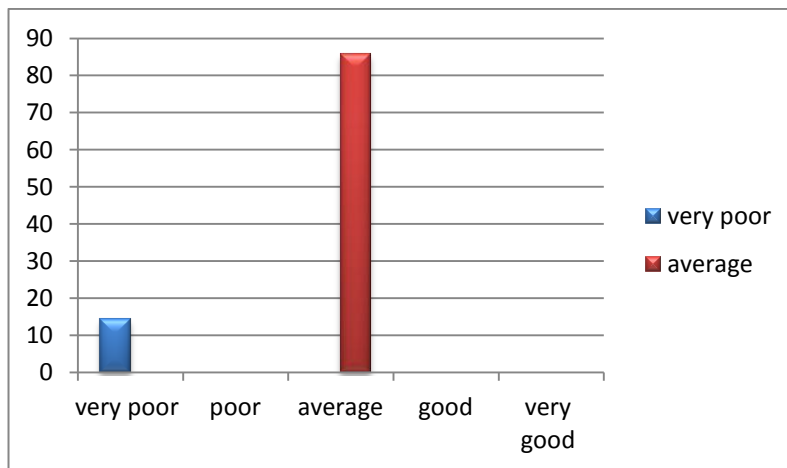


Figure 2.9: The Teacher’s of Measurement of the Algerian Culture Curriculum

The table and the figure demonstrates that the biggest part of the teachers who have respond to this questionnaire (six from seven) have measure the Algerian curriculum (in shaping learner s cultural knowledge and communicative skills and in enhancing their behavior in cultural context) as average or medium . No one of the teachers has thought that the Algerian program is excellent, not even good .Meanwhile one of the doctors has admitted that the Algerian program is very poor

Q.9 Which strategies and techniques you practice the most in your classroom in teaching culture?

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Techniques	Cultural capsules and clusters	Cultural assimilator	Projects	Songs	Literature
Number	2		4	1	0%
Percentage	28,57%		57,14%	14,28	0%

Table 2.12: the techniques of culture teaching

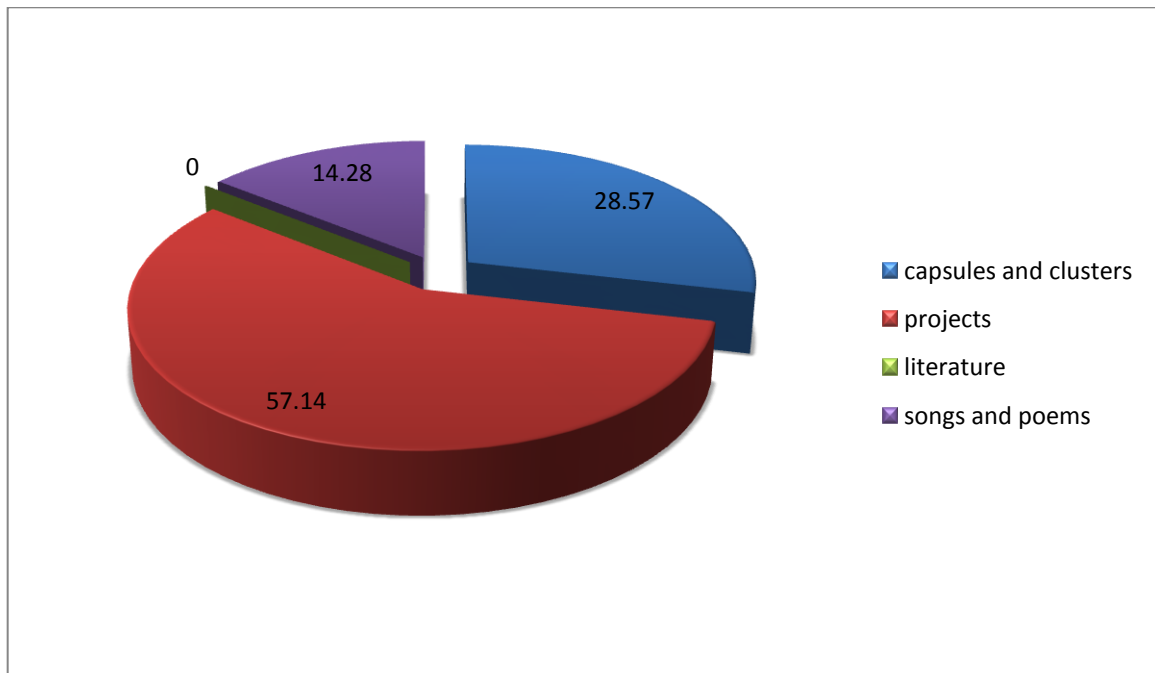


Figure 2.10: Techniques of Culture Teaching

As explained in the table and the figure above the majority of the teacher opted to the classical strategy of delivering culture to the students .the project strategy four from seven teachers have confessed that they tends to enrich and broaden their work in the classroom by further research outside the classroom . The table demonstrates that the teachers prefer to use multiple techniques at the same time. Culture assimilators from technology ,video and media take the second most practical technique according to the teachers .Four teachers use the cultural assimilators as a daily part of their lectures .Three teachers have mentioned that they use both cultural cluster and capsules. Few Teachers have said that they use

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literature in form of printed text to broaden student's cultural knowledge. However, only two teachers have stated that they employ the songs and poems methods occasionally.

Q.10 Up to now do you believe that you have achieved some of these goals of intercultural teaching:

	Not really	Some how	Yes , very much
-To minimize the gap between the Algerian Arabic culture and English speaking countries 's culture for your students .			
- To suspend students disbelieve of target culture and raise open -minded learners of foreign cultures.			
- To develop learner 's intercultural communicative skills and competencies .			

Table 2.13: Teachers Questionnaire: Goals of Culture

QN	Not really		Somehow		Yes , very much		Total
A	0	0%	7	100%	0	%	7 /
B	0	0%	5	71,42%	2	28,57 %	100%
C	0	0%	7	100%	0	%	

Table2.14: The Achievement of the Universal cultural Goals

As presented in the table the majority of the teachers have opted to the moderate, average option on measuring the three universal goals of culture (A.B.C). All the participant teachers have declared that up to now, they have succeed somehow to minimize the gap between the Algerian Arabic culture and English speaking countries 's culture for their students .

Nevertheless two 2 of the teachers have responded that they have achieved completely the goal of suspending students disbelieve of target culture and that they have managed to raise open -minded learners of foreign cultures. Meanwhile, more than a half, about 5 five teachers have answered that they have fulfill the same

goal somehow. Likewise, the whole of the teachers have denoted that they have succeeded somehow to develop learner’s intercultural communicative skills and competencies.

2.4.3 Description of the Student's questionnaire

Initially, twenty-three copies of the questionnaire were distributed in the Tlemcen University to 23 Master students (13 male, 10 female). Only 20 twenty copies were returned back. Descriptive statistics were used in purpose of analyzing the quantitative data from the questionnaire .In respect to the questionnaire 10 questions were carefully designed in order to cross-check the student’s believes about the situation of teaching of culture through English language in the English department of Tlemcen ,and fundamentally to highlight their perceptions and anticipations .

Regarding this questionnaire, it consisted of 3 main parts in terms of the question’s content.

Question	Content
Q 1 2 3	The part one of the questionnaire aims at investigating whether culture is educated in Algerian University as a fundamental object of language study or not.
Q 4 5 6	The second part aims at discovering the main items of culture being taught and how they are taught (theoretically or practically) (in classroom or outside the classroom) .
Q 7 8 9 10	The last part of the questionnaire id to discover whether students think culture is considered as an integral component in elt or it is marginalized ,also this part examines how students measure the efficiency of culture they are taught on their communicative level

Table2.15: Student’s Questionnaire Structure and Content

The total ten questions consist of a number of multiple choice and open ended questions. The opening question dealt with personal information such as gender ,

then the questionnaire consisted of a variety of questions that generally attempt to inspect the value of culture in EFT classes , seek for student’s awareness and sensibility , as well as ascertaining the size of learners curiosity, interest and enthusiasm in learning the target cultural items.

2.4.4. Analyses of The Findings

Informants responded to the survey questions on a three to five point scale for the questions required measuring the degree of interest and of efficiency of culture lessons from (not necessary to some extents to very necessary) , or (very low , moderate to very high).

In the case of the questions that required as precise responses as possible the yes/no questions constituted the dominant type of the questions .As for the open-ended questions requiring written responses, approximately 45% of the students responded little to some of the question items that allowed open-ended comments, while 55 % of the student sample left this section empty.

First, the questionnaire started with an only one question in the part of Personal information that was helpful (Gender).

Q .a Gender: Male ,Female ?

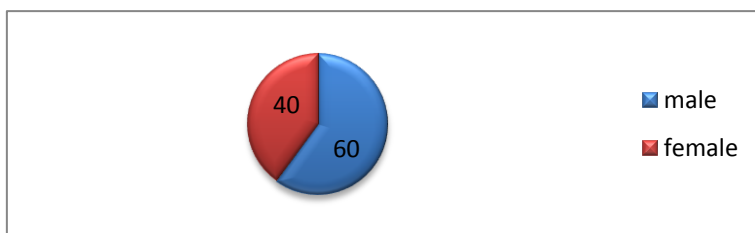


Figure2.11: Student's Gender

Gender	Male	Female	Total
Number	12	8	20
Percentage%	% 60	% 40	100%

Table 2.16 Gender of the Students

As demonstrated in the table and the figure more than a half of the participants with a superiority of 60 % are males, the rest are females.

Q.1 in the English class are you taught about English speaking cultures?

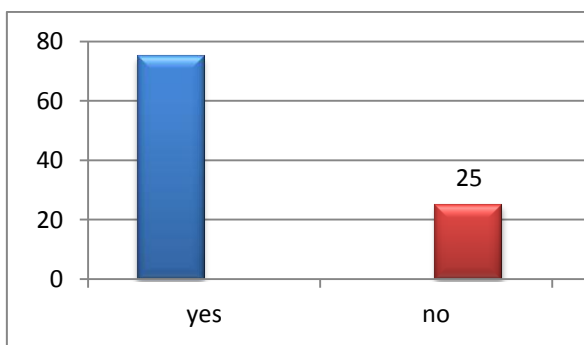


Figure 2.13: The Existence of Culture In EFL Classroom.

Q	Yes	No	Total
%	75%	25%	100%

Table 2.17 The Existence of Culture In EFL Classroom

As shown in the table above the majority of students respondents (75 %) are of the same opinion : They have agreed that the English culture exist in EFL classes. However, sorrowfully (25%) of the students declared that they do not think the teaching of the English culture take a place in the EFL classes in Algeria.

Q2. Do you think that learning cultural aspects related to the English foreign language is :

Item	Not necessary	To some extents	Very necessary	Total

	2	%10	6	%30	12	%60	20	%100
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Table2.18 The Importance of the Learning of the Cultural Aspects Related To the English Foreign Language

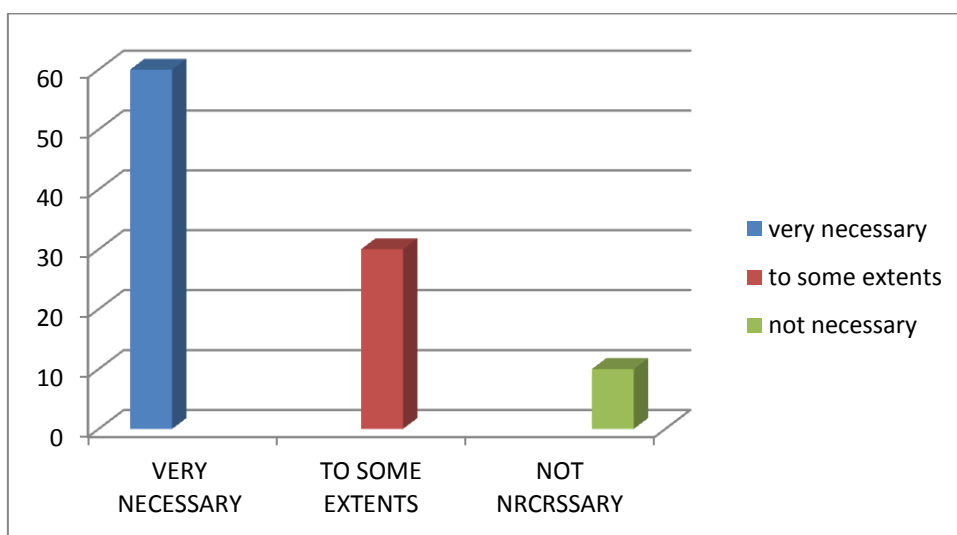


Figure2.14. Importance of Learning Aspects Of Target Culture

In section one which tapped into students opinion about the importance of culture, most participants declared that it is very necessary to learn cultural aspects related to the English language as an integral component of the English language learning. As shown in the table 2 above 60% of informants tends to the very necessary frequency. However (30%) opted the average opinion .Meanwhile few learners two 2 circled not necessary which certainly reflect their opinion and personal attitude toward culture. In this question participant were requested to justify their opinions which were a useful step to discover student’s perception and opinion about what do culture represent for them.

Generally ,the answers provided by the students positively reflected their awareness about the target culture , the total of the responses fall into its significance on shaping the communicative skills , to behave appropriately in particular contexts specially with people from different cultures. Students believe that learning such aspects will enrich their vocabulary repertoire that are needed in

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communication because concepts have different meanings that vary from one society to another and learning such knowledge may prevent the problem of cultural misunderstanding .

The sum of the responses points to the interconnectedness between language and culture and the inevitable relation between the two notions. **“We can't learn a language away from its culture ...”** Said one of the participants. 30% of the students commented that culture learning is important but only to some limits. While two of the students thought it was not necessary and they suggested that they can learn language without its culture the response that make obvious some students doubt despite the huge spread of cultural sensibility in the EFL environment.

Q.3. Do you often compare the Algerian culture to the English-speaking culture(s)?

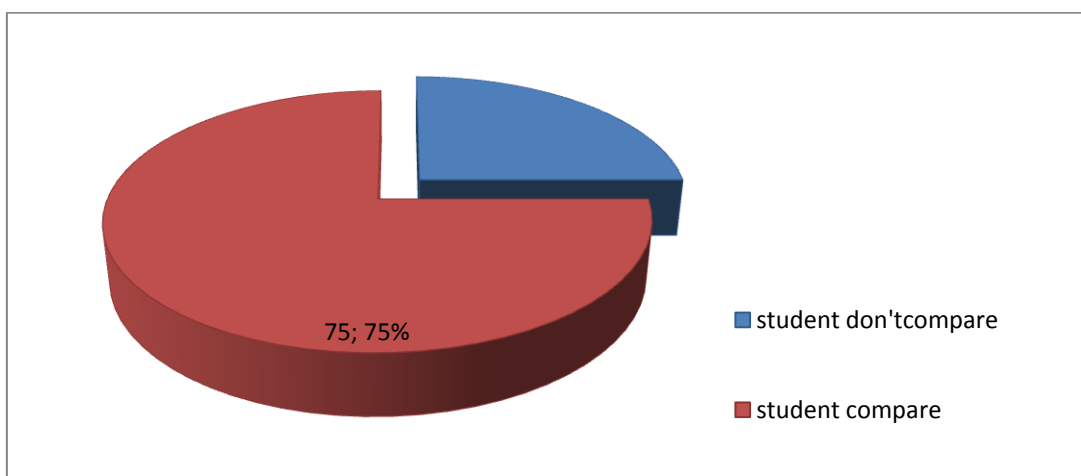


Figure 2.14 : Comparison Between Target Culture And Local Culture

Item	Yes		No		Total	
%	15	%75	5	%25	20	100%

Table2.15: Comparison Target and Local Culture

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The percentages and numbers presented in the figure above indicates that the greater part of the informants consistently compare between the culture items they receive through the learning of the English language and the native culture they belong to. Some of the respondents exemplified with some particular aspects they often compare, such as the type of (food or meals, dressing, music, styles of dressing, traditions...). Others pointed that they compare **"the social rules and for instance personal distance: (English people tend to be preservative in terms of their privacy in comparison to the Algerian people)"** few students mentioned that they often compare between the pieces of wisdom and the proverbs. Yet, (25 %) of the students admitted that don't compare the two cultures at all because they are some things that are incomparable, especially when it comes to religious limits and identity affairs.

Q4- Do you receive cultural aspects of the English speaking countries through theory or practice?

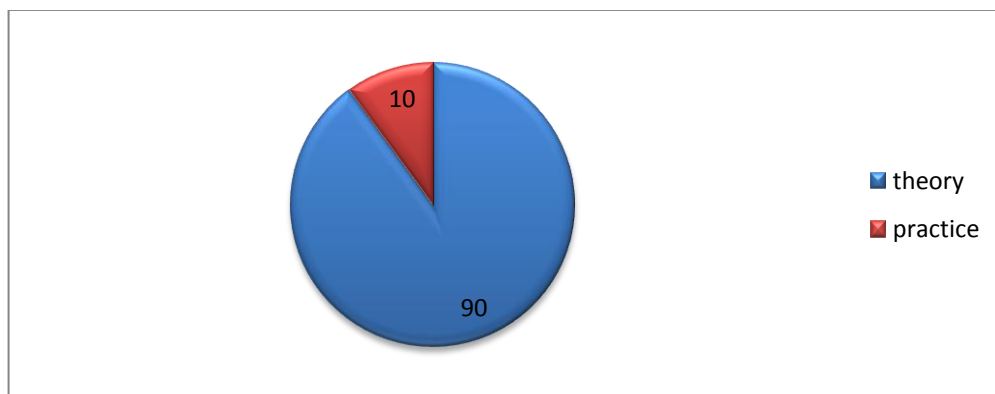


Figure 2.16. Teaching Of Culture Theory Vs. Practice

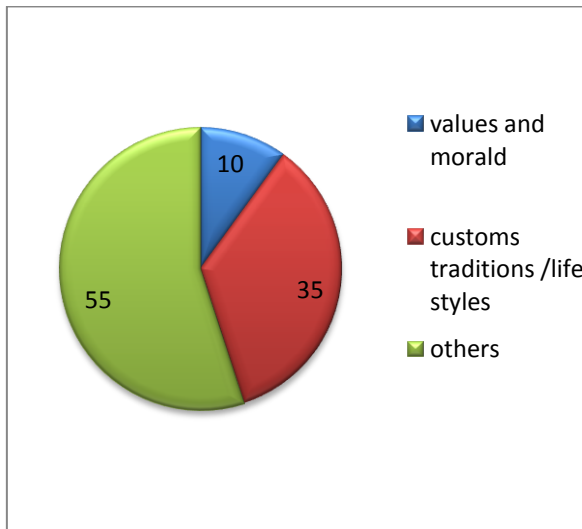
Item	Cultural information only		Practical activities		Total	
%	18	% 90	2	% 10	20	% 100

Table 2.20 Ways Of Receiving Culture In Classroom

As shown in the figure approximately the total number of students admitted that the teaching of culture in the EFL classes is received only through a transmission of cultural information with a total neglect of the practical activities that are more

professional and effective. Only 2 students upon 20 responded that they receive culture both in practical activities and information transmission.

Q .5. What topics your teacher provide you most in culture session ?



Topics	Number / Percentage	
	Values and morals	2
Customs and traditions	11	55 %
Life styles		
Others	7	35 %

Figure 2.17: Main Topics Of Culture In Classroom Table 2.21.Topics Of Culture

As the table and figure above show the majority of the students agreed on customs, traditions and life styles equivalently as the most common topics that the teachers often display in the cross cultural sessions .only 2 two students mentioned that they learn values and morals which make this topic having less importance in ELT classroom. Yet 35 % of the students suggested other topics and actually some comment on "**the lack of the topics related to practical,real culture and the emphasis' of the whole lessons on the relation between language and culture ,(the universal goals of culture ,commonly printed texts on culture (only theory)**" students have commented .

Q.6.Do you model yourself to the native speakers (in terms of behaviours and manners and in language) ?

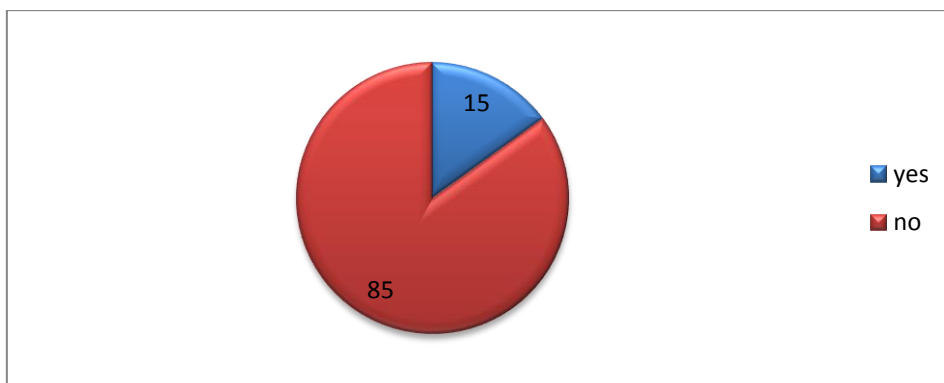


Figure2.17: Modeling to the Native Speakers.

	Yes		No	
%	03	15 %	17	85 %

Table2.22: Modeling to the Native Speakers

As the figure above indicates the majority of the students if not the whole of them confessed that they refuse to model themselves as learner of English on the native speakers when it comes to behaviors, manners, and ways of life .The participants have turned their opinions to some religious ;values and identical principals . Many of these students shed the light on the ability of modeling only at linguistic level not manners and behaviors as stated by one of the respondents:”... I model myself in language only not in behaviors and manners; we are native-like-speakers not speak-like -native”. However the few students that responded yes explained that it is very important for them to model themselves to native speaker's especially in language and pronunciation and also in manners to behave appropriately in real situations.

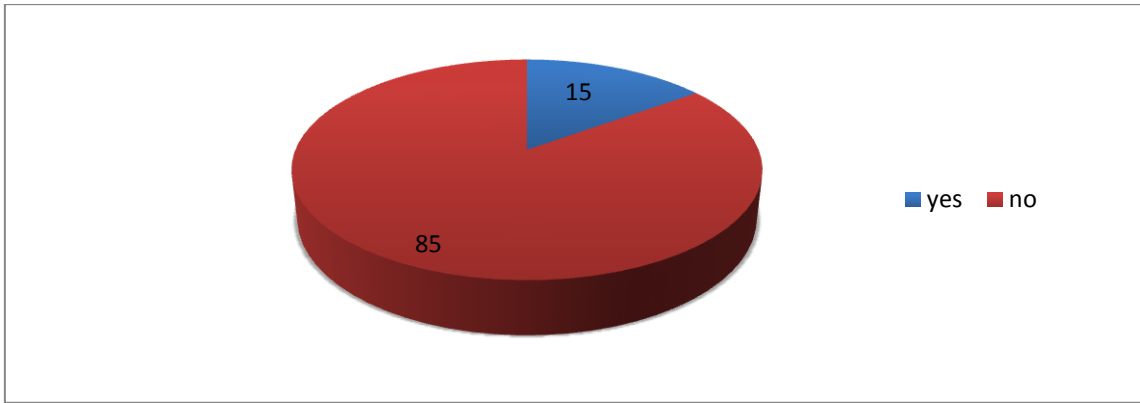


Figure2.19: Measurement of the Cross cultural-studies Module.

Yes		No	
3	15%	17	85%

Table 2.23: Measurement of the Cross cultural-studies Module.

Unsurprisingly, the figure indicates that nearly the whole number of the participants agree on the insufficiency of the cross cultural module at learning cultural norms related to England and USA. In this part, the students expressed their opinions about the weakness of this module in providing enough knowledge about aspects of culture and the limitation of the techniques of this course on the theoretical basis solely.

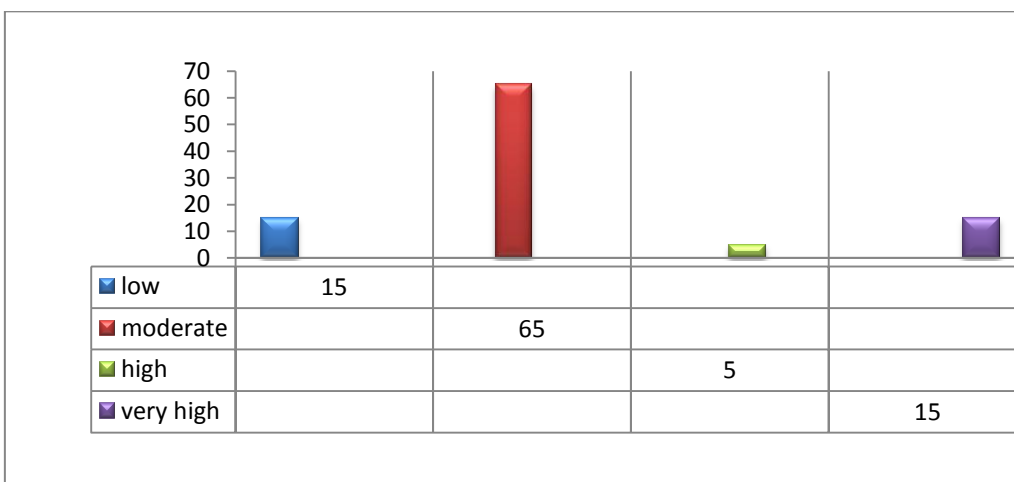


Figure2.20.Measurement of the Algerian Curriculum of Culture Studies

Degree	Number/ percentage	
Very low	0	0%
Low	3	15%
Moderate	13	65%
High	1	5%
Very high	3	15%

Table 2.24: Measurement of the Cross Cultural-Studies Algerian Curriculum

The figure and table above demonstrate the degree of the efficiency of the pedagogical Algerian program in building learners intercultural skills and communicative competencies .the figure indicates that a mean number of the participants were not convinced that enough culture was taught in the Algerian EFL program. Similarly a small portion of the respondents pointed that the Algerian curriculum have totally and efficiently shaped the cultural knowledge..However the majority of the students opted to the moderate degree (not very poor nor very high)in measuring the EFL cultural curriculum.

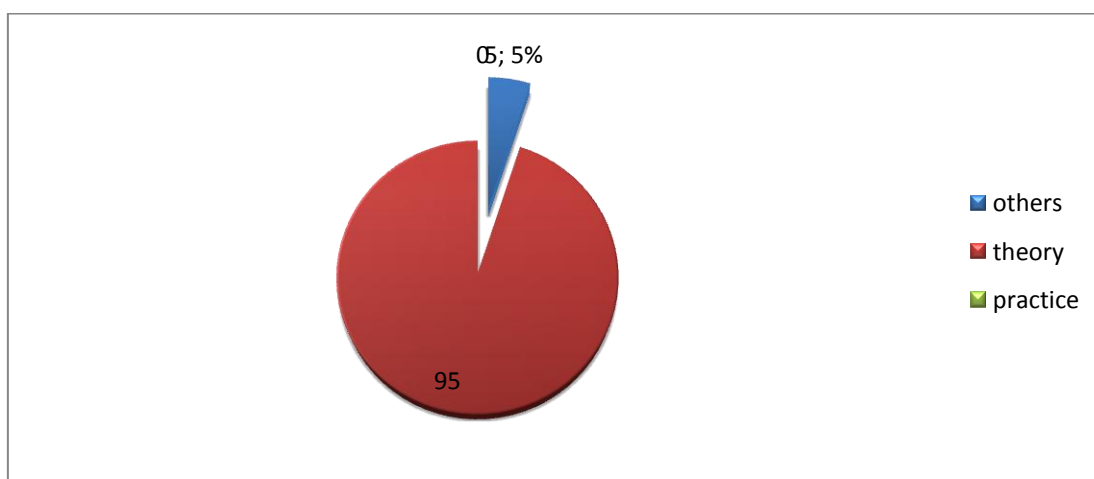


Figure 2.21: The Methods of Teaching Culture in Classroom.

Framework	Number/percentage	
Theoretical	19	95 %
Practical	0	0 %
Other	1	05%
Total	20	100 %

Table 2.25: The Framework of the Cross Cultural Studies Lectures

As shown in the figure above the aggregate number of the learners agreed on the fact that the culture sessions are restricted on a theoretical basis merely. Surprisingly one of the students, however, indicated that there is no culture teaching at all. This answers confirmed that students remain dubious about the sufficiency of the lessons they are taught and particularly reflect the reality that culture in the Algerian university is quietly abstract and impractical. Because they explained that the lessons planned do not give them the opportunity to acquire directly the target culture.

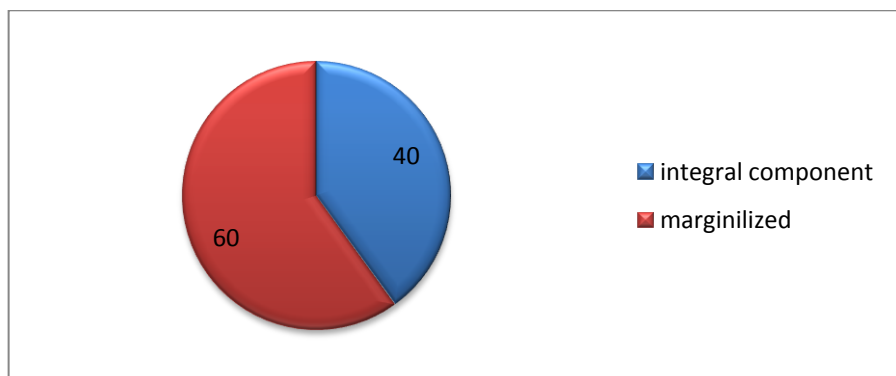


Figure2.22: The Position of Culture Teaching in the Algerian EFL Classrooms

Item	Culture is Marginalized		Culture is an integral component	
%	12	% 60	8	% 40

Table 2.26 :The Position of The Culture Teaching in Algerian EFL Classroom.

As stated in the table and as the figure demonstrates, the best part of the respondent expressed their suspicion about the importance that culture has in the EFL classes in comparison with the courses that aim at shaping the linguistic and the grammatical competencies. More than a half of the wholly number of participants stated that culture is fully marginalized. Moreover, they are not convinced with the courses they learn in culture in achieving the intercultural universal goal. However, 40% of the respondents thought that culture is an integral component of the EFL in Tlemcen University.

2.5. Discussions and Interpretations

This survey has stressed the dynamic relationship between language and culture and the significance of implementing culture within the Algerian English language curriculum. This research aims to identify the attitudes, anticipations and perceptions toward the role of culture as perceived by both teachers and students in the English department of Tlemcen.

As elaborated in prior parts of this research paper, teaching/learning a language doubtlessly requires teaching/learning its culture. It can be argued that both teachers and learners in the English department generally recognize the indispensable role that culture plays in learning the English language. The findings reflected positively instructor's and student's awareness about the inevitability of incorporating elements of the target culture in the classroom to achieve the universal intercultural goals .

However, the findings unsurprisingly confirmed the weakness of the teaching of culture in the Algerian universities, as such Tlemcen English department; as clearly indicated by the students and the teachers in the field whom eagerly criticized the Algerian culture curriculum as being insufficient and uncreative. In addition the techniques adopted in acquiring culture seem to limit the cultural creativity and restrict it at a theoretical level only. Consequently, culture learning remains insufficient and somehow impractical as explained by the majority of the students.

In addition to this, instructors in the field have indicated the lack of time and materials as an impediment to a complete teaching of culture. For these reasons, students believe that culture is marginalized and not taking an integral part of the EFL classroom in comparison to the grammatical and the other linguistic skills.

Yet, both students and teachers have constitutently shown their awareness about culture as a fifth skill of language and expressed the requisite need to broaden the culture cognition in Algeria to cope with real life situations.

2.6. Suggestions and Recommendations for a Favorable Teaching of Culture

In the EFL classes, introducing themes to students at an early grade demands a creative cultural tactics from the part of teachers, that struggle with this major difficulty that inevitably face them. Ideally, the cognition of culture should initiates on the very first periods of foreign language classes and should perpetuate daily after. It is of teacher's duty to familiarize the learners with the cultural items that the English language embodies and to stimulate them to follow the culture expressed by that language.

However, it is not of merely EFL teachers duty to deliver culture, it is of learners responsibility to recognize openly the significance of culture learning as they should keep in mind that the target language is acquired along with the attitudes, norms and style of living... of the group of people that speak this language natively. Moreover it is not only of teachers and student's responsibility to peruse the cultural knowledge but it is of authority's duty at first level, because with no appropriate, rich syllabus and materials no culture teaching occurs.

Thus, it is expected to arouse learner's cultural awareness and shape their intercultural communicative competencies through a variety of substantial materials in addition to work on raising a global understanding and open-mindedness in the student's environment. In fact, this goal could not be achieved without refined materials, appropriately designed curriculum, creative techniques and genius disciplines and approaches.

Chapter Two : An Investigation of the Situation of Culture Teaching in Algeria

Yet, with the abundance of audio-visual aids and the advantages of the technological development, it is no more impossible not even intricate to access to culture contents materials to bring to the classroom .the following is a list of suggested techniques or sources for culture teaching :

First one of the most common and traditional yet effective ways of implementing culture is the printed texts , printed literature is one of the most simplest and not costing methods of culture building .it encounters the students with the most frequent vocabulary and expressions , and historical events that constitute the target Culture .

The following are a list of the common useful techniques of culture implementing as explained in Nada Salem Abisamra's website:

- Useful visual sources (CD, DVD) are entertaining at the same time very powerful tools when it comes to embody the culture to the eyes of many learners.
- Recorded dialogues: enabling the students to learn directly from the native speakers recorded discussion will not only foster their linguistic skills and enrich their verbal repertoire but only enables them to strongly build their foreign culture.
- Cultural quiz and Tests: as already elaborated in the chapter one (literature review), using games is one of the funniest ways of learning culture and mostly appreciated by students.
- Kinesics and Body Language: gestures convey the verbal communication; body language makes the learning more interesting and adds more originality into the classroom.
- The use of cultural islands: maps, pictures and signs in order to make students develop a mental image.

In the process of acculturation, many other tactics can be used in the foreign language classroom as new ways such as:

- Short films and documentaries.
- The presentation of an expose that contains cultural information.
- To start debates with students about the similarities and differences between the domestic culture and the target culture.
- The use of music, songs and poems.
- Articles from news papers.
- In case the teacher have ever visited an English speaking country ,he can enrich his students with some facts and styles of living in the English countries (such as the social rules , manners ...).
- The use of pictures and images of meals and clothes in the U.S.A and U.K.

Moreover, the teaching of culture in the classroom fundamentally requires the determination of the topics that will appropriately raise students sensibility toward culture. Many of the subjects that can be displayed that can be discussed are suggested below:

- Meals
- Garment
- Weather
- Festivals
- Music
- Religion
- Society Rules
- Proverbs And Quotes
- Friendship And Love And Family Life
- Christmas, And Halloweens ...
- Superstitious Believes
- Historical Events
- Famous Writers, Poems, And Scientists
- News

- jokes

To conclude, it is worth noting that successful language speaking is not only the correct use of the grammatical and linguistic forms but knowing exactly how, and under what circumstances to use them. **Nada Salem Abisamra (25 april 2001).**

2.7. Conclusion

This research work sheds light on students and teachers different reflections upon the significant role of teaching/learning of culture in the Algerian context.

The chapter starts with a restatement of the aims of the research paper and a description of the sample and the research instruments used.

At first part of this chapter represents the questionnaire tool as the one leading instrument by which the research has been carried. Then a representation of the findings along with a complete, detailed analysis illustrated with graphics, tables and charts.

To sum up, it is worth noting that the whole findings of this research represent the huge welcomeness and appreciation of culture from both teachers and learners in the English department and their awareness of the significance of implementing culture within the English language courses and its role on shaping the communicative skills of the learners in the appropriate settings. However the results strongly confirmed the hypothesis that culture learning is marginalized and not occurred as it should be especially with the poorness of the curriculum and the traditional techniques adopted.

The second part however consists of a number of suggestions and pedagogical recommendation for both teachers and learners for a favorable teaching/learning of culture.

General conclusion

General Conclusion

This research work sheds light on the dialectical correlation between the two vital entities language and culture. This inseparable relationship has ever been the major concern of English language educators that persistently sought to establish the intercultural sensitivity and work hard on the imposition of culture into the EFL atmosphere due to the beneficial results of cultural knowledge on the effectiveness of language learning.

However, obviously the teaching of culture is not being an integral component of many Algerian English language classrooms in comparison with the other linguistic and grammatical courses that dominates the language classroom stage. This claim is based on the assumptions that the cross-cultural-studies modular is not a sufficient medium of acquiring all the important cultural elements in addition to the lack of materials and timing that must be devoted to culture as a fifth skill. Besides the poorness of the culture curriculum, the teaching of culture is solely restricted to theoretical limits, which do not favor an effective learning of culture.

Therefore, the aim of this research work is to examine teacher's and learner's awareness about the significant role that target culture plays in the EFL classroom, its limitations and anticipations. The survey of the research is an analysis of the situation of the teaching of the target culture in the University of Tlemcen as well as an assessment of the adequacy of the approaches and the techniques used in delivering the cultural items. In simple words an investigation of whether target culture teaching is being incorporated in department of English in Tlemcen.

This extended essay constitutes of two main chapters, the first chapter is the theoretical part of the work, and it starts with giving a wealth of conceptualization to the term of culture as provided by many scholars then, a brief description of the features of culture followed by a detailed demonstration of the intertwining relationship between language and culture. After that, it covers the history of culture

education and a stand on the most common approaches adopted through time. Finally the chapter lists a number of useful, practical techniques of culture implementation.

The second chapter is the practical part of the research, it represents concrete, and valid answers to problematic that the whole work circles on .The survey takes place in the English department and aims to investigate the integration of the goal culture in the EFL classroom. The chapter starts with a description of the sample and the questionnaire as the one leading research instrument, then a complete analysis of the answers illustrated with graphs and tables, then a discussion of the main results and an interpretation of the responses.

Certainly, the findings have certify the hypothesis that the teaching of Target Culture is not taking the integral part of the language classroom and that learners are more interested in shaping the linguistic skills rather than culture. This makes culture marginalized at some degree especially with the poorness of the curriculum and the impediments of time and lack of materials and the total neglect of the practical learning of culture and its restriction only to a theoretical basis .These last does not favor the effective teaching of culture.

Finally, it is worth noting that this research work does not answer all the questions and solve all the issues related to the topic demands due to the vastness of the subject. Nevertheless, it opens the doors for further researches that may be handled in different ways and tackled from different angles and may conduct other new suggestions in attempts of raising student's awareness about culture.

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Appendices

Appendix A

Student's QUESTIONNAIRE

Dear students,

In purpose of examining the situation of the teaching /learning of intercultural within ELT classes , and the adequacy of the methods and techniques used to achieve the universal cultural goals. I request you to kindly fill the questionnaire below :

Gender: Male : Female :

Q1-In the English class, are you taught about English speaking cultures? Yes: No :

Q2-Do you think that learning cultural aspects related to the English foreign language is : -

-Not necessary

-To some extent

-Very necessary

Why ?.....

Q3- Do you often compare the Algerian culture to the English-speaking culture(s)?

Yes : No:

Why? Exemplify !.....

Q4- Do you receive cultural aspects of the English speaking countries through :

- A transmission of cultural information only

- A practice of cultural activities.

Q5-What topics your teacher provide you most in culture session :

-Values and morals

-Customs and traditions

-Life styles

-Others :

Q6-Do you model yourself as a learner of English on the English-native speakers (compare your behaviors, manners, and way of life to those of English-native speakers)?

- Yes : No :

Why ?.....

Q7- Do you think that the cross cultural studies modular is sufficient for learning cultural norms relates to England and USA: yes NO

Why?.....

Q8- To what extent the learning of culture in your EFL classroom have shape your communicative competencies to act conveniently in appropriate context ? -Very low

-Low

-Moderate

-High

-Very high

Q9 - Do you learn culture in classroom most of the time in a theoretical framework Or in practical activities ?

Explain ?

Q10-DO you think the teaching/learning of English culture in ELT in Algeria is:

- Marginalized.

- Integral component in EFL.

Why?.....

Thank you for your collaboration

!

Appendix B

Teacher's Questionnaire

Dear teachers ,in purpose of examining the situation of the teaching /learning of intercultural within ELT classes , and the adequacy of the methods and techniques used to achieve the universal cultural goals. .I request you to kindly fill the questionnaire below:

Personal information : -Gender: Male : Female:

- Have you ever visited an English speaking country : yes: no:

Q1: Do you think that teaching the English language requires teaching its culture. -Not necessary

-To some extents

-Very necessary

Q2: Are your students curious and interested in learning the English culture : - Not curious

- Slightly curious

-curious

-very curious

Q3: Do you think that the teaching of culture should : -Take place in classroom

- take place outside the classroom

why?

Q5- using the scale below indicate How often do you integrate these aspects of culture in your teaching :

How often do you integrate these aspects of culture in your teaching :-	Never	Sometimes	To a moderate level	Always	Don 't know
A -Raising learners consciousness of the similarities and differences between their local culture and the target culture.					
B -Raise learners awareness about the intertwining relation between language and culture and importance of incorporating culture in and ELT classroom .					
C -familiarize your students with (traditions ,music ,arts , customs)of British and American countries					
D -To train your students to be a part of daily conversation communicative examples in English of people from target culture background .					

Q6-To what extent do you discuss with your students facts of prejudices' and stereotypes

about foreign cultures ? **Why ?**

Q7- Do you train your students to be broad minded and to encourage them to accept traditions and styles of living in USA and Britain . If yes Why ?... ..

Q8-How do you measure the Algerian program (the curriculum)in shaping learner's cultural knowledge ,communicative skills to behave adequately in linguistic and cultural settings : - **Very poor**

-**Poor**

-**Average**

- **Good**

-**Very good**

Q9- Which strategies and techniques you practice the most in your classroom in teaching culture :

-**Cultural capsules and clusters**

-**Cultural assimilators**

-**Projects**

- **Cultural assimilators (videos and media)**

-**Songs and poems**

-Literature



Others. please specify ?

Q9-- Do you think that it is of teachers responsibility to deliver cultural knowledge : Yes NO

justify ?

Q10- Up to know do you believe that you have achieved some of these goals of intercultural teaching:

	Not really	Some how	Yes , very much
-To minimize the gap between the Algerian Arabic culture and English speaking countries 's culture for your students .			
- To suspend students disbelieve of target culture and raise open -minded learners of foreign cultures.			
- To develop learner 's intercultural communicative skills and competencies .			

Thank you for your collaboraton !